

A dyalogue of confort a^e

gaynste tribulacyon, made in the pere of our lord,

1534. by syr Thomas More knyghte, whiche he was p;isoner
in the tower of London, whiche he entituled
thus as foloweth.

A dyalogue of confort agaynst tri- bulacion, made by an Hungarien in laten, and translated oute of laten into frenche, and oute of frenche into Englishe.

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Anthony, and Vincent.



yncest. Who wold haue went, Oh my good vncle, afore a fewe yeres passed, that such as in this countrey wold visit their frendes lyng in disease & sicknes, holde come (as

I doe nowe) to seke and fetche comforst of them, or in geying comforst to them, vse the way that I may well vse to you? For al be it that the priestes and scrivers be woont to calle vpon sickle menne to remembre death: yet we wroldely fren- des for feare of dyscomforstyng them, haue euer hadde a guyse in Hungary to liste vppon their heartes, and put them in god hope of lise. But nowe my god vnicle, the wrold is here waren suche, and so greate perilles appeare here to fall at hande, that me thynketh the greatestte confort that a manne can haue is, whē

he may see that he shal sone be gone; and we that are lykelye long to liue here in wretchednesse, haue nede of some countforstable counsayle against tribulacion, to be geyen vs by suche as you be (god vnicle, that haue so long liued vertuously) and are so learned in the lawe of god, as very fewe be better in this countreye hers, and haue hadde of siche chynges as wee doe nowe feare, god experiance and assay in youre selfe, as he that hath bētakēn prisoner in Turkey two thynges in your dayes, and now likly to deparce hence ere long. But that maye be your great comforst god vnicle, sith you depart to god: but vs here shal you leaue of your kintred, a sorte of soroy comfor- lessesse Draphanes, to all whom, your god

helpe, comforst, and counsell, hath long been a great staye, not as an vncle vnto some, & to some as one farther of kinne, but as though that vnto vs all, you had been a naturall farther. **A**nthony. Wyne own god costn, I cannot much say nay, but that there is in dede, not here in Hungary onely, but almosse also in all places of christendome, siche a customeable maner of vnbchrisken comforting, whitch albeit that in ays sickle manne it doeth more harme then god, with dralwyng him in time of sickenesse, with lokynge and longyng for lise fro the meditation of death, iudgemente, heaven and hell, whereof he shoulde besetee much parte of his time, even all his whole lyfe in hys best helth: yet is that maner in my mind more then madde, where siche kynde of confort is vsed to a man of myne age. For as we well woot, that a young man may dye sone: so be we very sure that an olde man cannot liue long. And yet sith there is (as Tully sayth) no man for all that so olde, but that he hopeth yet that he may liue one yere more: and of a frail soule delilith to thinke theron, and comforsting himself therwith, other mennes wordes of like maner comforst, adding moe stiches to that syre, shall in a maner burne vp quite the pleasaunte moisturē that most shoulde refresh him: the wholsome dewe I meane of goddes grace, by whitch he shoulde wish with Gaddes wil to be hence, and long to be with hym in heauen. Nowe where you take my de- partyng from you so heauelye, as of hym of whome you recognysse of youre godnesse to haue hadde here before helpe and comforst, woulde God I hadde to you and to other moe done half so much, as my self reckoneth hadde been my due- tie to doe. But whensoeuer God take me hence, to reckon youre selues than- count-

John 14.

John 14.

Math 6:14.

Acounfortlesse, as though youre chiese comforthe shode in me: therbyn make you(me thinketh) a reckning very much like, as though you woulde cast away a strong stasse, and leane vpon a rotten rede. **F**or **GOD** is and must be your comforthe, and not I. And he is a sure comforter, that (as he layde vnto hys Disciples) never leaueth his seruauntes in case of comforthe. **D**rphanes: nor euuen when he departed from his Disciples by death, but bothe as he promised, sent them a comforter, the holye spirite of hys father and hymselfe, and made them also sure, that to the woldes ende

B he woulde euer dwelle with them hymselfe. And therfore if you be part of hys flocke, and belieue hys promyse, how can you be comforthe in aune tribulacion, when Chyf and hys holye spirite, and with them theyz inseparabla father, (if you putte full truske and confidence in them,) bee never neyther one finger breadth of space, nor one minute of time from you:

Vyncent. Oh my god vncle, eten these same selfe wordes wherewith you well spoune that because of Goddes owne gracious presence, wee can not be lefte comforthe, make me nowe fele and perceiue what a mylfe of mucche comforthe wee shall haue when you be gone: for all be it (god vncle,) that whyle you dooe tell me thys, I cannot but graunte it soz trewe: Yet if I nowe hadde not hearde it of you, I hadde not remembred it, nor it hadde not fallen in my mynde. And ouer that, lyke as oure tribulacions, shall in weyghe and noumber encrease; so shall wee nede, not onelye one suche god woorde or rwayne: but a gret heape thereof, to stalle and strength the walles of our heartes agaynste the gret sourges of this tempesteous sea.

Anthony. God Colyn, truske well in God and he shal prouide you teachers abrade conuenient in euerye tyme, or elles shall hymselfe sufficienclye teache you within.

Vyncent. Very well god vncle: but yet if we woulde leaue the seekyng of outer warde learnyng, where we maye haue it, and loke to bee inwardelye taughte, onelye by **GOD**, then shoulde wee thereby tempre **GOD**, and dysplease hym: and syth that I nowe see the lyke lihoodde, that when you be gone we shal be soze destitute of anye suche other like: therfore thynketh me that **GOD** of

duetie byndeth me to lewe to you nowe **G**od vncle) in thy shozte tym that we haue you, that it may lyke you, against these great stromes of tribulacion, with whiche, bothe I and all myne are soze beaten alreadye, and nowe vpon the cummyng of thyss cruell Turke feare to falle in farre moe, I maye learme of you suche plentie of god counsell and comforthe, that I maye, with the same layde vppre in remembraunce, gouerne and istayre the shyppe of ouare kynredde, and keepe it a flore from perylle of spyrituall drownyng. You bee not ignorant (god vncle,) what heapes of heauenlynesse, bathe of late fallen amonoge vs alreadye, with whiche some of our pore familie bee fallen into suche dumpes, that scantelye can anye suche comforthe as my pore witte can geue theyn, anye thynge asswage theyz sorowe. And now lich these tydinges haue comen hether so bypmene of the greate Turkes enterpryse into these partes here: we can almosst neyther talke nor thinke of anye other thynge elles, then of hys myghte and oure mischiefe There falleth so continually before the eyen of our hearte, a fearefull ymaginacion of thyss terrible thynge, his myghtye strenght and pow^e **G**er, his hygh malice and hatred, and his incomparable crueltie, with robbing, spoylyng, burning, and laying waste all the waye that hys armee cummeth: then killing or carrying awaye the people farre thence from home, and there leueng the couples and the kynred a sunder, everye one farre from other: soms kepte in thralldome, and some kepte in prison, and some soz a tryumph toymented and killed in his presence. Then sende hys people hither, and hys false saythe therelwyth, so that suche as are here and remain still, shall eyther both leaue all and be losse to, or forced to for sake the saythe of our Sauour Chyf, **P** & fall to the false sect of Mahomete. And yet, whiche we more feare then all the remenaunte, no small parte of our own folke that dwelle euen here aboue vs, are (as wee feare) fallynge to hym, or alreadye cosidered with hym: whiche ys it so be, shall happily kepe his quarter from the Turkes incurlyson: but then shall they that tourne to hys lawe, leaue all thyz neighbours nothing, but shall haue oure god geuen them, and oure bodyes bothe: but if we tourne as they doe, and forsake our Sauour to, and

Luke.13.

Belgrave.

Rhodes.

Q and then (for there is no borne Turke so
cruell to christen folke, as is hys false chris-
ten that falleth from the sapith) we shal-
stand in peril (if we perseuer in hys truch)
to be more hardelye handeled, and dye
more cruell death by our own countrey
men at home, then if we wer taken heire
and caried into Turkye. These fearful
heapes of perill lye so heany at our hear-
tes, whyle we wotte not into whiche we
shall fortune to fall, and thesoe feare al
the wroght, that as our saviour prophesi-
ed of the people of Ierusalē, many wilshē
among vs alredy before the peril come,

B that the mountalnes wold overwhelme
them, or the valeyes open, and swalowe
them vp and couer them. Therefore god
vncle, agaynske these horriblie feares of
these terryble tribulacions, of whiche
some ye wot wel, our house alredy hath,
and the remnant stand in dzedē of, geue
vs whyle god lendeth you vs, such plen-
ty of your comforstable counsayle, as I
may wryte and kepe with vs, to staye vs
when God shall call you hence. **C** Amoy.

C Ah my god cosin, this is an heauy hea-
ring, and likewise as we that dwel here
in this parte, feare that thynge soze nowe
which fewe yeres passed, feared it not at
all: so doubt I that ere it long be, they
shall feare it as much that thinke them-
self nowe verye sure, because they dwell
fercher of. Grece feared not the Turke
when that I was borne, and withyn a
whyle after, that whole Empyre was
his. The great Howdon of Stry thou-
ght himself moze then his matche, and
long since you were borne, hath he that
Empire too. Then hath he taken Bel-
grade the fortres of this realme, & synce
hath he destroyed our noble young good-
ly king. And nowe I cring theris twayns
for vs, our Loypē send the grace, that the

D third dog cary not away the bone from
them both. What shoulde I speake of the
noble strong citie of the Rhodes, hys win-
ning wherof he counted as a victorye a-
gainst the whole corps of christendom,
sich al christendom was not hable to de-
fende that strong towne agaynske hym:
howbeit, if the princes of christendom
everye where abonte, woulde where as
nede was, haue sette to their handes in
time: the Turke hadde never taken any
one place of all those places, but partly
dissensions fallen among our self, partly
that no manne careth what harme o-
ther folke feele: but eche parte suffereth o-
ther to shyt for it selfe. The Turke is in
fewe yeres wonderfully encreased, and

chyskendom on the other syde very soze **C**
decayed: and all this worketh our wic-
kednesse, with whiche God is not con-
tent. But nowe wheres as you desyze of
me, some plentie of comforstable thynges,
whiche ye may put in remembraunce,
and comforste therewith your company,
verely in the rehersing and heayng
of your manifold feares, my selfe began
to feele that ther shoulde nynche rede a-
gaynst so many troubles, manye com-
forstable counsayles. For surely a little
before your cumming, as I devised with
my selfe vpon the Turkes cumming, it
happed my mynde to fall sodaynly from **P**
that, into the deuysing vpon my owne
departing: wherin, albeit that I fullie
putte my truste and hope, to be a sauad
soule by the great mercy of God, yet lith
no manis here so sure, that without re-
uelacion may cleane stand out of dzedē,
I berthought me also vpon the Payne of
hell. And after I berthought me then vpon
the Turke agayne. And first me
thoughte hys terrour nothyng, when I
compared with it the toyfull hope of hea-
uen. Then compared I it on the other **G**
syde with the fearefull dzedē of hell, and
therin casting in my mynde those terri-
ble deuelish tormentours with the dice-
consideracyon of that furious endless
syre: me thought that if the Turke with
hys wholie hooanke, and all trumpettes
and his tumbrelles too, wer to kill me in
my bedde cuming to my chaumber doore,
in respecte of the other reckenyng, I re-
garde him not a rythe. And yet when I
nowe heard your lamentable wordes,
laying furth as it wer present before my
face, that heape of heauy sorowefull tri-
bulacions, that beside those that are al-
redy fallen, are in shoxt space like to fo-
lowe: I waxe therwith my selfe sodein-
ly sumwhat a syghe. And theresoze I
well allow your request in this behalfe,
that woulde haue stoze of comforste a-
foze hand ready by you to resoxt too: and
to laye vp in your hearte as a triacle a-
gaynst the poyson of all desperate dzedē,
that might ryse of occasion of foze tri-
bulacion. And herein shall I be gladde, as
my pore wylle will serue me, to call to
minde with you such thynges, as I be-
foze haue readde, hearde, or thought vpon,
that may conueniently serue vs to
this purpose.

C That the comforste devised by the
olde paynemē phylosphers wer ins-
ufficient, and the caule wherfore.

C The

The first Chapter.

The fyrst booke of comforst.

A

Prest shall you god cosin vn-
derstante this, that the natu-
rall wylde men of thys wold,
the old moxall Philosophers,
labored much in this matter,
and manye naturall reasons haue they
written, wherby they myght encourage
menne to sette little by liche godes or
liche hertes either, the going or the co-
ming wherof, are the matter & the cause

The cause of tribulacion, as are the godes of for-
tribulacion.

Bly woowshippe, and liche other thinges:
or of the bodye, as beawtie, strength, agilite quicke[n]esse, and healethe. These
thinges (ye wote well) cumuning to vs,
are matter of woldlye wealth: and ta-
ken from vs by fortune or by force, or by
feare of the loosing, be matter of aduer-
sarie and tribulacion. For tribulacion
semeth generallye, to lighthe nothynge
elles but some kynd of griefe, either pain
of the bodye, or heauinesse of the mynde.
Hewe the bodye not to fele that it fee-
leth, all the witte in the woldbe cannot
bringe about, but that the mynde shoulde

Dnot bee grieued nesther with the Payne
that the bodye feeleth, nor with occasi-
ons of heauinesse offered and geuen unto
the soule it selfe. This thing laboured
the Philosophers very much about, and
manye goodlye saynges haue they to-
ward the strength and comforst agaynst
tribulacion, excyting menne to the full
contempte of all woldlye losse, and des-
pysyng of sickenesse, and all bodelye
griefe, paynfull death and all. Howe-
beit in verye dede, for anye thyng that e-
ver I readde in them, I never could yet
fynde, that ever those naturall reasons

Cwere hable to geue sufficient comforst
of them selfe: for they never stetchte so
farre, but that they leauie untouched for
lacke of necessarie knowledge, that spe-
cyalle poynete whiche is not onelye the
chiese comforst of all: but wythoute
whiche also, all other comforstes ars
nothyng, that is to witte, the referryng
the finalle ende of theyr comforst unto
God, and to repute and take for the spe-
ciall cause of comforst, that by the paci-
ent sufferance of their tribulacion, they
shall atteyne his fauoure, and for theyr
payne, receyue rewarde at hys hande in
heauen. And for lacke of kno[w]ledge of
thys ende, they did (as they nedes must)
leauie untouched also the verye specialle
meane, withoute whiche, we can never

atteyne to this comforst, that is to lost, ¶
the gracieous ayde and helpe of God to The special
moue, styrre, and guyde vs forwarde, meane of all

in the referring all oure ghostely com- comforst,
fort, pe and our woldly comforst too,
all unto that heauenlye ende. And ther-
fore as I saye, for the lacke of these thin-
ges, all theyr comforstable counsayles
are verye farre vnsufficient: howe be it,
though they be farre vnable to cure our
disease of themselfe, and therfore are noe
sufficient to be take for our physicions:
some god drugges haue they yet in their
shoppes for which they may be suffered ¶
to dwell among our Poticaries, if their
medicines bee made not of theyr owne
braynes, but after the billes made by the
greate physcion God, prescrbyng the
medicines hymselfe, and correcting the
faultes of theyr erronyous receptes:
for without thys way taken with them,
they shall not sayle to doe, as many bold
blynde poticaries dooe: whiche eyther
for lucre, or of a folish pryde, gene sickes
folke medicines of their owne devising,
and therewith hille vp in corners manye
liche simple folke, as they find so solith
to putte their lyues in liche lewde and
vnierned blynde bayardes handes. ¶

We shall therfore neither fully receyue
these philosophers reasons in this mat-
ter, nor yet vitterlye refuse them: but v-
synge them in liche oder as shall bee
sent them, the princiuall and the effec-
tuall medicines agaynst these dyscauses
of tribulacion, shall we fetch from that
hyghe, greate, and exellent physcion,
wythoute whome we coulde never bee
healed of oure verye deaddely dyscase of
damnacion, for our necessarie wherin,
the sprite of God spirituallie speaketh
of hymselfe to vs, and byddeth vs of all
our healthe geue him the honoure: and ¶
therein thus sayth unto vs. Honori medicum
propter necessitatem, etenim ordinavit cum afflitione. Eccl. 38.

Honour thou the physcion, for him hath
the hygh God ordeyned for thy necessi-
tie. Therfore lette vs require that hygh
physcion, oure blessed saviour Chrysoste,
whose holye manhood God ordeyned for
our necessarie, to cure our deadly woun-
des, with the medicine made of the most
holesome bloud of hys owne blessed bo-
dy: that likewise as he cured by his incom-
parabile medicine our mortall maladie,
it may like him to sende vs and putte in
oure myndes liche medicynes at thys
tyme, as agaynst the sickenesse and so-
lowes of tribulacions, may so comfort
& strength vs in his grace, as our deadly
enemy

The speciall
cause of com-
fort.

Attenuye the deuill, maye never haue the power by his poysoned dart of murmur grudge, and impacience, to turne oure hōrt sickenes of worldlye tribulacion, into the endies everlasting death of infernall damnacion.

Chat for a foudacion men must nedes beginne with sayth.

Chapter.iiij. Chapter.

So th all our principall comforde must come of God, we must first presuppose in hym to whom we shall litch any ghosfely counsell geue any effectuall comforde, one ground to begyn withall: whereupon, all that we shall build must be supporzed and stand, that is to witte, the grounde & foudacion of sayth, without whiche had ready before, all the spirituall comforde that any man maye speake of, can never availe a flye. For I shewise as it were vterlye vayne to lay natural resons of comforde, to him that hath no witte, so were it vndoubtedlye frustrate to laye spirituall causes of comforde, to hym that hath no saythe. For except a man first belieue, that hōly scripture is the wōrde of God, and that the wōrde of God is true, how can a man take any comforde of that, that the scripture tellich hym therin? Nedes must the ma take little fruit of the scripture, if he either belieue not that it were the wōrde of God, or els wene hym though it were, it might yet be for al that untrue. This sayth as it is more saynte or more strong, so shall the comforable wōrdes of hōly scripture stande the man in more stede or lesse. This vertue of sayth, can neither any man geue himselfe, nor yet any one manne another: but though men maye with preaching be ministers vnto God therein, & the man with hys own frē will obeyng frēlye the inward inspiration of God, be a weake worker with almighty god therin: yet is hym faith indeude the gracious gift of god himselfe. For as Saynt James saith. *Omne datum optimum ex omni donum perfectum de sursum est descendens a patre luminis.* Every god gyft & every perfyt gyft, is geuen from aboue, descending frō the father of lightes. Therfore feelyng our sayth by manye tokenes verū saynt, lette vs praye to him that geuereth it, that it may please him to helpe & encrease it. And lette vs first saye with hym in the ghopspel. *Credo domine, adiuua in te*

dulciter meam. I beliere god Lorde, but helpē thou che lacke of my beliefe. And Luke. vii
after lette vs pray with the Apostles, *Dōmine, adauge nobis fidem.* Lorde encrease oure sayth. And finallye, lette vs consider by Chyphes saying vnto them, that if we woulde not suffer the strength and feruour of our sayth to ware luke warme, or rather key cold, and in maner lese his vigor by scatteryng our minides abrode about so manye trytling thinges, that of the matters of our faith, we very seldom thikne but hym we woulde withdrawe our thought fro the respect and regard of all worldy fantasies, & so gather our sayth together into a little narrowe rowme. And lyke the lytle grayne of mustarde *Math. xiii* seede, whiche is of nature hote, sette it in the garden of our soule, all weedes pulled out for the better feding of our faith, then shall it growe, and so spreade vppē in heighghe, that the byrdes, that is to wit the holy Aungelles of heauen shal brede in our soule, and bring furth vertues in the branches of our sayth, and then with the faichfull trust, that through the true beliefe of Goddes wōrde, we shall purce in his promyse, we shall be well hablie to commaund a great mountayn of tribulacion, to boyde fro the place where he stode in our hert, where as with a verye sieble sayth & a saynte, we shall be scant hablie to renious a lytle hillocke. And therefore, as for the fyfth conclusion, as we must of necessitie before any spirituall comforde presuppose the foudacion of sayth: So syth no man can geue vs faith but only God, lette vs never cease to call upon God therefore.

Vyncent. For soth god vncle, me thynketh that this foudacion of sayth, which as you saye must be layde first, is so necessarily requisite, that withoute it, all spirituall comforde were vterlye genen in vayne. And therfore now shal we pray God for a full and a fast sayth. And I pray you god vncle, procede you farther in the processe of your matter of spirituall comforde, agaynst tribulacion.

Antony. That shall I colin with good wille.

Chapter.iiij. Chapter.

The first comforde in tribulacion, may a man take in this. When he selech in himselfe a desyre and longyng to be comforced by God.

Chapter.iiij. Chapter.

Capit. t.

Capit. t.

Marke. 9.

I will

The fyrt booke of comfor.

The fyrste
cause of com-
fort.

And in my pore mind assigne
toz the syt comfor, the delire
and longing to be by god com-
forted, and not withoute some
reson call I this the fyrst cause
of comfor. For like as the cure of that
person, is in a maner desperate, that
hath no wil to be cured; so is the discom-
fort of that persone desperate, that desp-
ereth not his owne comfor.

And here shall I note you two kyndes of folke that are in tribulacion and
heauines. One sorte that will seeke for
no comfor, another sorte that will.
And yet of those that will not, are there
also two sortes. For first one sorte there
are, that are so drowned in sorowe, that
they falle into a carelesse deaddelye dul-
nesse.

Regarding nothing, thinking almost
of nothing, no moze then if they laye in
a letarge, with whiche it maye so falle,
that wittē and remembraunce wil weare
awaye, and falle euē fayze from them.
And this comforless kind of heauiness
in tribulacion, is the highest kinde of the
deadly sinne of slouth. Another sorte are
there, that will seeke for no comfor,
nor yet none receiue, but are in their tri-
bulacion (be it losse or sickenes) so testie,
so sumyshe, and so farre oute of all paci-
ence, that it boorthe no man to speake to
them, and these are in a maner with in-
pacience, as furious as though they were
in halse a frenesye, and may with a cus-
tome of such fashioned behaueour, falle
in thereto full and whole. And this kynd
of heauiness in tribulacion, is euē a
mischievous hygh b̄aunche of the moy-
tall sinne of yre.

Than is there as I told you, another
kynge of folke, whiche saue woulde bee
comforted, and yet are they of two sortes to. One sorte are those, that in theyr
sorow seeke for worldy comfor: and of
them shall we now speake the leste, for
the dyuers occasions that we shall al-
ter haue, to touche them in moe places
then one. But this will I here save, that
I learned of Hayne Barnarde. He that
in tribulacion tourneith hymselfe vnto
w̄ldly banities, to geat helpe & com-
for by them: fareth lyke a man that in
pecil of drowning catcheth whatsoeuer
cometh nerte to hande, and that holdeth
he falle be it never so simple a sticke, but
then that helpeth him not: for that sticke
be draweth down vnder the water with
him, and there lie they drowned both to-
gether.

So surelye if we custome our selfe to
put our trust of comfor: in the delite of
these pieus he w̄ldlye thinges, Godde
shall forz that soule faulter suffer our tri-
bulacion to growe so great, that all the
plasures of this w̄rld shall never beare
vs vp, but all our piciushe pleasure shall
in y depth of tribulacion dwown with vs.

The other sorte is I say, of thole that
long and desyre to be comforited of God.
And as I tolde you before, they haue an
vndoubted great cause of comfor, euen
in that poynte alone, that they consider
themselfe to desyre and longe to be by al-
mighty god comforited. This mynd of
theirs may well be cause of great com-
for vnto them for, i. great considera-
tions. The one is y they see themselfe fere
for their comfor where they cannot
sayle to fynd it. For God both can geue
them comfor, and will. He can for he is
almighty he will, for he is all good, and
hath himselfe promised Petrie & recipies. Ask Mat. 7.
and ye shall haue. He that hath fayth (as
he must nedes haue that shall take com-
for) cannot doubt but that God will
surely kepe hys promyse. And therfore
hath he a great cause to be of good com-
for, as I say, in that he considereth that
he longeth to be comfor ed by him, which
his fayth maketh him sure, wil not falle
to comfor him.

But here consider this, that I speake
here of him that in tribulacion longeth
to be comforited by god: and it is he that
referreth the maner of hys comforiting
to God, holdynge hymselfe content, whe-
ther it be by the taking away of the mi-
nishinge of the tribulacion it selfe, or
by the givynge hym pacience and spiritus
all consolacion therein. For of him that
only longeth to haue god take his trou-
ble from hym: we cannot so well war-
raunt that mynde for a cause of so great
comfor. For both may he desyre that
that never mindeth to be the better, and
may misse also the effect of his desyre, be-
cause his request is happily not god for
himself. And of this kynde of longing &
requiring, we shall haue occasyon far-
ther to speake hereafter. But he whiche
referring the maner of his comfor vnto
god, desyreth of god to be comforited,
asketh a thing so lawfult and so pleasant
vnto god, that he cannot sayle to spedē,
and therfore hath he (as I saye) greate
cause to take comfor in the verye de-
syre it selfe.

Another cause hath he to take of that
desyre a very great occasion of comfor.

For

A For sythe hys desye is good, and declarereth vnto hym self, that he hath in God a good sayth, it is a good token vnto hym, that he is not an abiect, cast out of gods gracious fauour, while he perceiuereth þ God hath put such a vertuous wel orde red appetite in hys mynde. For as euer euyl mynde cometh of the wozld, & oure self, and the dyuel, so is every such good mynde, eyther immediately or by the meane of our good angel or other graci ous occasion inspired into mans hart bi the goodness of God hymselfe. And what a comso: t then may this be vnto vs, whē we by that desire perceiue a sure vndou ted token, that toward our final saluaci on, our saviour is hymselfe so graciously busye about vs.

C That tribulacion is a meane to draw men to that good minde, to desye and long for the confort of God.

C The. iii. chapiter.

C Vincent.

C O sooth the good vncle thys good mynde of longing for Gods comfor te, is a good cause of greate comfort in deede: our Lorde in tribulacion send it vs. But by thys I see wel, that wo may they be, whych in tribulacion lacke that mynde, and that desye, not to be comforted bi God, but are either of slothe or impacieēe discomfor less, or of foly seeke for theyz chiefe easse and comfort any wher els.

Ambony, That is good cosyn, verye true, as long as they stand in that state. But then must you consider, that tribulacion is yet a meane to dryue him from that state. And þ is one of the causes for whych God sendereth it vnto man. For albeit that paine wasordeined of God for the punishment of synnes (for whychs they that never can now but synne, can never be but euer punished in hel, yet in thys wozld, in whych hys highe mercye geuereth me space to be better, the punishment by tribulacion that he sendereth, serueth ordinarilie for a meane of amende ment. Saynt Paule was hymselfe soze agayns Chr̄ist, tyl Chr̄ist gave hym a great fal and threw hym to the ground, and strake hym starkly blynde: and with that tribulacion he turned to him at the first wozde, and God was hys phisicid, and healed hym soone after both in bodi and soule by hys minister Ananias, and made hi his blessed Apostle. Some are in the begynning of tribulacion very stub bozne and stiffe against God, and yet ac

length tribulacion bryngeth the honie. **E** The proude kyng Pharao did abide and **E**ndure two or thre of the syt plagues, & would not ones loupe at them. But the God layed on a sozer lashe, that made hym cry to hym for helpe, and then sent he for Moryles and Aaron, and confessed hymselfe a synner, and God for god and ryghtuous, and prayed them to pray for hym, and so withdraw that plague, and he would let them go. But when his tribulacion was withdrawen, the was he naught agayne. So was hys tribulacion on occasion of hys profyl, and hys helpe againe cause of hys harme. For hys tribulacion made hym cal to God, and his helpe made hard hys harte agayne. Ma ny a man that in an easy tribulacion fal leth to seeke hys easse in the pastyne of worldly fantasyes, syndeth in a greater paine, al those confortes so feable, that he is fayne to fal to the seekyng of Gods helpe. And therfore is I say, the veri tribulacion it selfe, many tymes a meane, to bryng the man to the taking of the a soze remembred confort therein: that is to wyt to the desye of confort geuen by God, whych desye of Gods confort is as I haue proued you, great cause of ch. **G** foſt it selfe.

C The special meanes to get thys syt confort in tribulacion.

C The. v. Chapiter.

C Now be it, though the tribulacion it selfe, be a meane often tymes to get man thys first confort in it: yet it selfe some tyme alone bryngeth not a man to it, and therfore sythe without this confort syt hadde, there can in tribulacion none other god confort com forth, we must laboure the meanes that this first confort may come. And therunto semeth me, that if the ma of slothe or impacieēe, or hope of wozldly confort haue no mynde to desye & seeke for confort of God, thole that are hys friendes that come to bysyt and comfort hym, must afore al thyng put that poynē in his minde, and not spend the tyme (as they comonly do) in crystyng & turnings hym to the fantasyes of the wozld. They must also moue hym to pray God to pue thys desye in hys mynde, whych when he getteth once, he then bath the syt confort. And wythout dout (if it be wel considered) a confort meruelous great. His friendes also that thus counsayle hym must vnto thattaynyng thereof helpe to pray for hym them selfe, and cause bynt

D.D.I. to de

In euil mind

A good mind

paynt.

Icton. 9

Ato desyre good folke to helpe hym to pray
therfor. And then if these wayes be ta-
ken for the getting, I nothing dout but
the goodness of God shal give it.

CIt sufficeth not that a man haue a de-
syre to be comfozted by God onelye by
the taking away of the tribulacion.

CThe vi. chapter.

CVincent,

VGrely me thynketh god vncle
that thy counsayle is verye
good. For excepthe the persone
haue first a desyre to be comfo-
zed by God, els can I not see
what ic ca auiale to give hi anye further
counsayle of any spiritual comfozt: how
be it what if the man haue this desyre of
gods comfozt, that is to wyt, that it may
please God to comfozt him in his tribu-
lacion by taking that tribulacion from
hym, is not this a good desyre of Gods
comfozt and a desyre sufficient for hym
that is in tribulacion?

CAnthony. So Colyn that is it not. I
touched before a word of this poynt and
passed it ouer, because I thought it wold
fal in our way againe, and so wot I wel
it wyllo ster than once. And nowe am I
glad that you moue ic here your self.
A man may many times wel and with-
out sinne, desyre of God the tribulacion
to be taken from him, but neither maye
we desyre that in euerye case, noz yet be-
xy wel in no case(except verye fewe) but
vnder a certayne condicō, either expre-
sed or implied. For trybulacions are ye
wote wel of many sondrye kyndes: some
by losse of goodes or possessions, som by
the sykenes of our selle, and some by the
losse of friendes or by some other payne
put vnto our bodies: som by the dread of
y losing these things that we feare wold
faue, vnder whiche feare fall all the same
Dthings that we haue spoken before. For
we may fear losse of goodes or possessions
or the losse of our friendes, they gricle
and trouble or our owne: by sykenes, im-
prisonment or other bodylye paine: wee
mai be troubled with the dread of death,
and many a good man is troubled most
of al with the feare of that thing whyche
he that most nedē hath, feareth less of al,
that is to wyt, the feare of losing through
deadly syn the lyfe of his sely soule. And
this last kynde of tribulacion as y soozest
tribulacion of al, though we touch here
e ther som peeces thereof before, yet the
chief part & the principal point wil I re-
serue to treate apart effectually y mater-

in the last end. But now as I layd wher
the kindes of tribulacion are so dyuers,
some of these tribulacions a man maye
pray God take from him, and take some
comfozt in the trust that God wil so do,
and therefore against hunger, sikenes, &
bodyly hurt and against the losse of cy-
ther body or soule ne may lawfully ma-
ny tymes pray to the goodness of God ei-
ther for themself or theyr friend. And to-
ward this purpose, are expreſſely prayed
many devout orations in the comon ser-
vice of our mother holy church. And to-
warde our help in some of these things
scrue some of the petitions in the g̃aternos-
ſter, wherin we pray dayly for our daylye
foode, and to be preserued from the fal in
temptacion, and to be deliuered fr̃ euil.
But yet may we not alway pray for the
taking away from vs of oscury kynde of
temptacion. For if a man shoulde in enev-
ry sykenes pray for his helth againe, whē
should he shew himselfe content to dye,
and to departe vnto God? & that mynde
must a man haue yc wote wel, or elles it
wyl not be wel. One tribulacion is it to
good men to feele in themselves the conſict
of the flesh against the soule, the rebellio
of sensualiſte, against the rule & gouer-
nance of reason, the reliques y remayne
in mankinde, of olde originall synne, of
which saint Paule so soze complayneth
in his epiftle to the Romaines. And yet Roma.7.
may we not pray, while we stand in this
lyfe, to haue this kynde of tribulacion bi-
terly taken from vs. For it is leſte vs by
Gods ordinaunce to striue againſte it, &
fight withal, and by reſon & grace to ma-
ster it, and vſe it for the mater of our me-
rite. For the ſaluacion of our ſoul, maye
we boldly pray. For grace may we bold-
ly pray, for faith, for hope & for charity, &
for every ſuch vertue, as ſhal ſerue vs to
heauenward. But as for al other things
before remembred, in which is contained y
matter of euery kind of tribulacion, we
may never wel make prayers ſo preſeſſely,
but y we muſt expreſſe or employ a co-
dicion therin, that is to wyt, y if God ſe
the contrary beſter for vs: we refre it hole
to his wil: & in ſkedē of our grief takynge
away, pray y God may ſende vs of hys
goodnes either ſpiritual comfozt to take
it gladly, or ſtrength at the leaſt vſie to
bare it pacientli. For if we determine w
our ſelf y we wil take no comfozt in no-
thing, but in the takynge of our tribulacion
fr̃ vs, the eyther preſcribe we to God y
we wyl he thall no better turne doe vs
though he wold, then we wil ourſelf ap-
poynt

A point hymt, or elz do we declare, þ what thing is best for vs, our selfe better tell then he. And therfore I say let vs in tribulacion desire his helpe & comfort, & let vs remit the maner of that comfort vnto hys own high pleasure: which when we do, let vs nothing dout, but þ like as his hygh wyl better seeth what is best for vs, then we can se our selfe: so shall his high loueraygne godnes giue vs þ thing that shall in dede be best. For elz if we wil presume to stand to our own choyle (excepte it so be that God offer vs the chioise him

^{2. Regum. 24.} W self, as he did to David in þ choise of his own punishment, after hys hyghe p^ride conceiued in the nombring of his people we may folyshly chose the wurst: and by the prescribing vnto God our selfe so presisely what we wyl that he shal do for vs (except that of hys gracious fauour, he reiect our folys) he shal for indignacion graunt vs our own request, & after shall we wel fynde þ it shal turne vs to harm. How many men attayne helch of body þ wer better for theyz soules helch their bo dyes wer like stil: How many get out of prison that hap on such harme abzod, as the p^ryslo shuld haue kept them fro. How many þ haue ben loth to lese their worldy godes, haue in keping of their godes lone after lost theyz life: So blind is our mortalitie & so vnware what wyl fall, so vnure also what maner mynde we wyl our self haue to morow, þ god could not lightly do man a moze vengeance, then in thys world to graunt hym hys own folyne iwyshes. What wyl haue we poore soules to wyt what wyl serue vs, wh^e the blessed apostle hymself in hys soze tribulacion prayeng thyse vnto god, to take it away fro hym, was answere agayne

^{2. Cor. 13.} D by God, in a maner þ he was but a foule in asking that request, but that the helpe of Gods grace in þ tribulacion to strengþ hym, was far better for him then to take þ tribulacion fro him. And therfore by ex perienc^e perceiving wel the cruth of þ lesson, he geueth vs god warning not to be to holde of oare myndes, when we require oughte of God nor to be prelise in our askinge, but reser the choyle to God at hys own pleasure. For hys own holy spypre so soz desyreth our weale, þas me myght say, he groneth for vs, in such wise as no tong can tel. Nos autem (sayth saynte Paulus) quid oramus ne oportet, nescimus sed ipse spiritus vestrus postulat pro nobis genitibus inenarrabilibus. We what we may pray for þ wer behouable for vs, can not our self tel: but the spypre himself desireth for vs with unspeakable

^{Bonae. 2.}

gronynges, & therfore I say for conclusiō of thys poyncte, let vs never aske of God presisely our owne easle by delverye from our tribulacion, but praye for hys ayd and comfort, by whyche wapes hym selfe shal best lyke, & then maye we take cōfōrt eue of our such request. For both be we sure that thys mynde cometh of God, & also be we very sure that as he begynneth to woork wylth vs, so (but yf our self fylt fro hym) he wyl not sayle to tary wylth vs, & then he dwelinge with vs, what trouble can do vs harme: si deus nos būcum, quis contra nos? If God be wylth vs saith saint Paul, who cā stād against vs? Rom. 8:

¶ A great cōfōrt it may be in tribulaciō, that eueri tribulacion is (if we ourself wyl) a thing either medicinable, or elz more then medicinable.

The. b*li.* Chapster.

¶ Vincent.

Vu haue god vncle well opened & declared the questiō that I demadēd you, that is to wyt what maner comfōte a man might pray for in tribulaciō. And now peede forth god vncle, & shew vs yet farther some other spiritual comfōrt in tribulacion. ¶ Anthony. Thys may be, thytcketh me god colyn greate comfōrt in tribulacion, that euerie trybulacion whych any tyme falleth vnto vs, is eyther sent to be medicinable if men wyl so take it, or may become medicinable if men wyl so make it, or is better then medicinable, but if we wyl forsake it.

¶ Vincent. Surely thys is very comfōrtable if we may well perceiue it. ¶ Anthony. These theze things that I tel you, we shal consider thus. Every tribulaciō that we fal in, cometh either by our own knowē deseruyng dede, bringyng vs therunto, as the sykenes that foloweth our intemperate surfayt, or the prisounmet or other punishment put vpon a man for hys heynous crime, or elz is it sente vs by God wylthout any certayne deseruyng cause open & knownen vnto our selfe, eyther for punyshment of some sinnes passed. Certaynlye we knowe not for whiche, or for preseruyng vs from synne in whyche we were els lyke to fal, or synfully for no respect of the mans synne at all, but for the p̄woſe of hys pacience and encrease of hys merite. In al the former cases tribulacion is (if ye wil) medicinable. In thys last case of al it is better the medicinable

¶ The declaracion larger concernyng
D.D. II. them

A them that fall in tribulacion by theyr owne well knownen fault, and that yet such tribulacion is medicinable.

C The. viii. chapter.

Vincent.

His sentence me very good, good vancle sauing that it lemeth som what b[ea]t[er] and choerte, & therby me thinketh somewhat obscure and darke. **A** nthony. We shall therefore to gyue it lyght wthal touch every me- b[ea]t[er] somewhat more at large. Due me- ber is you wote wel of the that fal in tri- bulacion thozw[n]c their owne certayne wel deserving dede open & knownen vnto them self, as where we fal in a synges so lowyng vpon our owne glotonous fea- syng, or a man that is punished for hys owne open fault. These tribulacions lo and such other lyke, albeit that thei maie seme discomfyttable in that a man may be sorry to thynde himself the cause of his own harme; yet hath he god cause of co- ffort in them, if he consider that he maye make the medicinable for hymself (if he hitself wyl). For wher as ther was bew- to that synne (except it wer purged here) a farre greater punishment after thys world in an other place. Thys worlde trybulacion of Payne and punyshment, by Gods god prouision for him put vpo him here in thys world before, shal by h[is] meane of Christes passion, if the maie in true sayth a good hope, by meeke and pacient sufferance of hys tribulacion so make it, serue him for a sure medicin to cure him, and clere lylyng dyscharge hym of al the syckenesse & disease of those paines that els he shoulde suffer after. For such is the great godnes of almyghtye God, that he punisheth not one thyng twyle. And albeit so that thys punyshment is put vnto the man, not of hys owne elec- cion and free chioise, but so by force as he would sayne auoyde it, & falleth in it a- gainst his wil, & therfore semeth worthy ne thank, yet so far palleth h[is] great god- nes of almighty god h[is] poore vnperfitt god- ness of man, that though we make theyr reckening one here wryth an other suche, God yet of hys high bounte in mans ac- cepte toward hi alloweth it far otherwysse. For though h[is] therwysse a man fal in his pain by hys own fault, & also first against hys wyl, yet as sone as he confesseth his fault, & applyveth hys wil to be content to suffer that Payne & punyshment for the same, and wareth soþ, not for that one- ly that he shal suffarre suche punysh- ment, but soþ that also, that he hath offe-

ded God, & therby deserued much moþe, **C** our Loþe frō that tyme counterchit not for Payne taken agaynst hys wyl, but it shal be a maruileus good medicine, & woþke as a wyllinglye taken Payne ihe purgacion and cleing of hys soule with gracious remyssion of hys sinne, and of the far greater Payne, that els had ben prepared thereto peraduenture for ever in hel. For man ther are vndoubtedly that would els dryue forþ and dpe in theyr deadly sinne, which yet in such tri- bulacion feeling theyr owne frailty so effectually, & the false flatteryng woþke saylyng them, so fully turne goodlye to God, and cal for mercy, & bi grace make þe vertue of necessiti, and make a medicine of theyr maladye takynge theyr trouble urekly, and make a right godly end. **C** sider wel the stoy of Acham that comyc **I** su 7. ted sacclige at the great cyty of Hierico wherupon God tolke a great vengeance vpon the children of Israell, & after tolde them the cause and bad them go seke the fault and trye it out by lottes, wher the lot fel vpon the very man that dyd it, be- ing tryed by the fallung firste vpon hys trybe, and then vpon hys famylie, and then vpon his house, and synallye vpon hys person. he myghte wel see that he was reprehended and taken agaynst hys wyl, but yet at the good exhortacion of Josue saying vnto hym. **E** lili, da gloriam deo Israell, & confesse & indic mihi quid feceris et ne abscondas. Myrie owne sonne grue glozi to the God of Israell, & confess and shew me what thou hast done, and hyde it not. He confessed hymbly the cheft, & meekly toke his death therfor, and had I doubt not, both strength and confort in hys payn, and died a very good ma(wl) ich if he had never come in tribulacion, had bene in peryl never haply to haue hadde lust re- more thercof in all hys whole lyfe, but h[is] myght haue died wzechedly and gone to the dynel eternally, and thus made thys chefe a good medicin of his well deser- ved Payne and tribulacion. **C** onfider h[is] wel converted chefe that hang on Chri- **Luke.23. 3** s ryght hand, dyd no he (by hys meke sufferance & humble knowledge of hys faulte asking forgiuenes of God, and yet content to suffer for his syn) make of his full punishment and wel deserved tribu- lacion, a very god spesiall medicin to cure him of al Payne in thoþer worlde, and wyn hym eternoal saluacion: & thus I saye, that thys kynde of tribulacion though it seme the most base and the less comforstable, is yet (if the manne wyl so make

Make it a verye merueylyous holesome medicine, and may therfore be to the ma that wil so consider it, a greate cause of confort and spiritual consolacion.

The second poynt, that is to wit, that tribulacion that is sent vs by God with out any open certayne deserving cause knowen to our selfe, & that this kynde of tribulacion is medicinable yf men wyl so take it, and therfore great occasion of conforte.

The. ix. Chapiter.

B



Incre. Verelye myne vnkle, this first kynde of tribulacion haue you to my minde opened sufficiently, & therfore I pray you refre now to the second.

Anthony. The seconde kynde was you wote wel of such tribulacion as is so sent vs by God, that we knowe no certayne cause deserving that preseruall trouble as we certainly know that vpon such a surfyte we sel in such a sickenes, or as the thefe knoweth that soz such a certayn chefe he is fallen into such a certain punishment: but yet siche we seldom lacke faultes against God, worthy and well deserving

Great punishment: in dede we may well thinke, and wisedome it is so to do, that with sinne we haue deserued it, and that God soz some synne sendet it though we certainely know not our self soz which, and therfore as yet thus farforth is this kynde of tribulacion somewhat in effect in confort to be taken like unto y other, for this as you see if we thus wil take it, wel reckoning it to be sent for synne and suffering it meekely therfore is medicinable against the paine in y other wrold to come, for our sinnes in this wrold passed, which is as I shewed you a cause of right great confort. But yet maye than

Dhis kynde of tribulacion be to some men of moze sober liuing, & therby of y moze cleare conscience somwhat a little moze confortable: for though they may none otherwile recken themself then sinners.

For as saint Paul saith; *nullius nibi consolatur sum, sed non in hoc iubilatus sum.* My conscience grudgeth me not of anye thinge, but yet am I not therby iustified. And as saint John saith; *si dicerimus quia peccatum non habemus ipsi nos seducimus, et veritas in nobis non est.* If wee say that we haue no sinne in vs, wee begyle our self & truth is ther not in vs) yet soz as muche as the cause is to the not so certaine as it is to the other afore remembred in the first kind, & that it is also certain that God somtyme lendeth tribula-

cion for keeping & preseruing a man fro such syn, as he woulde els fall in, & some time also for exercise of theyr pacience & encrease of merite: great cause of encrease in confort haue those folk of the clearer conscience in the fervour of their tribulacion, in that they may take the cōforte of a double medicine, & of that thing also that is of the kinde which we shal finally speake of that I cal better then medicinable, but as I haue before spoken of this kinde of tribulacion how it is medicinable in that it cureth the synne passed & purchaseth remission of the paine dewe therfore, so let vs somwhat consider how this tribulacion sent vs by God is medicinable, in that it preserueth vs from the sinnes into whiche we were els like to fal, if that thing be a good medicine that restoreth vs our health when we lese it: as good a medicine must this nedes be that preserueth our helth whyle we haue it, & suffreth vs not to fall into that paynfull sickenes that musse after dyng vs to a paynful plaister. Now seeth God sometime that wroldly wealth is with one(¶ is yet good) coming vpō him so fast that foreseing how much weight of wroldly welch the man may beare, & how muche wil ouer charge him, and enhauence hys hart vp so high, that grace shoulde fal fro hym lowe, God of hys goodnes I saye preuenteth his fal, & lendeth him tribulacion betime, whyle he is yet good to gar him ken hys maker, & vp lesse likinge the false flattering wrold, set a crosse vpon the shyp of his hart, & beare a lowe sayle theron, that the boisterous blast of pride blowe him not vnder the water. Some yonge louely lady, lo that is yet good enough, God feeth a storne com toward her, that wold, if her helth & her fatte seding shoudl a litle longer last, strike her into som lecherous loue, & in stede of her old acquainted knight, laye her a bed w a newe acquainted knaue. But God louing her moze redily then to suffer her fal into such shamefull brashly sinne, lendeth her in season a goodly faire seruent, that maketh her bones to rattle, & wasteth away her wanton belli, & beauty stieft her faire fell wyth the colour of a kites clawe, & maketh her looke so louely, that her louer would haue little lust to looke vpon her, & make her also so lusty, that if her louer lay in her lap, she shuld so soze long to breake vnto him the very botome of her stomake, ¶ she shoudl not be able to refraine it fro hi, but sodainly lay it all in hys necke. Dyd not as I he,^{2. Cor. 13.} DD. iii. forse

L Corin. 4.

L John. 1

Afore shewed you the blessed apostle hymself confesse that the high reuelacions þ God had giuen hym, myght haue enhaued him into so high pride, that he might haue caught a soule fal, had not the prouident goodnes of God prouided for his remedy. And what was his remedy, but a paynesful tribulacion so soze, þ he was faine chyse to cal to God to take the tribulacion fro him; & yet woulde not God graunt his request, but let him lie so long therin, tyl hym self þ saw moze in saynt Paule then sayne Paul saw in himself, wylste wel the tyme was come, in which

Bhe myght wel withoute hys harme take it from him; & thus you se god Cosine, þ tribulacion is double medicine, bothe a cure of the synne passed, & a preseruatiue fro the syn that is to come. And therfore in thyz kynde of tribulacion is ther god occallon of a double confort, but that is (I say) diversly to sundry dyuers folkes, as theyz owne conscience is with syn combed or clere. How be it I will aduise no man to be so bold as to thinke that theyz tribulacion is sent the, to kepe them fro the pypde of theyz holynes. Let me leaue that kynde of confort hardly to Saynte Paule, tyl theyz lyuinge be lyke: but of the remanaunte may men wel take great confort and good belyde.

COf the thyrd kynde of tribulacion whiche is not set a mā for his sin, but for exercise of his pacience & encrease of his merite, which is better the medicinable.

CChapter. x. chapter.

Ainct. The thyrd kynde vncle þ remayneth now behinde, that is to wyt, whiche is sent a man by God, & not for his syn, neither committed, nor whych wold els come, & therfore is þ not medicinable, but sent for exercycle of our pacience, & encrease of our merite: & therfore better the medicinable, though it be as you say, & as in deede it is better for the man then anye of the other two kyndes in another world, where the reward shal be received: yet can I not see by what reason a mā may in this world wher the tribulacion is suffered, take any more confort therin, then in ani of the other twayne that are sent a man for his syn: siche he can not here know, whether it be sent hym for syn before committed, or syn that els shoud fal, or for encrease of merite & reward after to come, namelye siche eueri mā hath cause inough to feare & thinke that his syn alredy passed hathe deserved it, & that it is not without peril

a mā to think otherwisse. **C**Anthony. This C that you sai colin, hath place of truth, in far the most part of men, & therfore must they not enuye noȝ dysdayne (þ sythe they may take in theyz tribulacion, consolacion for theyz part sufficient) that som other þ moze be wozthy, take yet a greates deale moze. For as I tolde you Colyn, though the best mātche confesse hymself a synner, yet be ther many men (though to þ multitude few) þ for þ kynd of their lving, & therbi the clerenes of their conscience may wel & wythout sinne haue a good hope that God lendeth them some greate gricke for exercycle of their pacience, and for increase of theyz merite, as it appeareth not onely bi S. Paul, in the place before remembred: but also by þ holy mā Job, whitch in sundry places of his dispiciōs w̄ his burdenous conforters letted not to say, that the clerenes of hys owne conscience declared and shewed to himself that he deserved not that soze tribulacion that he than had: howbeit as I told you before, I wyl not aduise euery man at aduenture to bebold vpon thys maner of confort. But yet some menne know I such, as I durst (for theyz moze ease & confort in theyz great & greuous paynes) put the in right good hope, that God lendeth it vnto them: not so muche for theyz punishment, as for exercycle of their pacience. And some trybulacions are ther also that grow vpon such causes, that in those cases I wold never let but alway wold without any dout, give that counsaile and confort to any man. **C**Vincen. What causes good vncle, bee those: **C**Anthony, Mary Cosin, wheresoever a man falleth in tribulacion for the maintenaunce of justice, or for the defece of Gods cause. For if I shoulde happe to fynde a man that had long liued a verye vertuous life, and had at last happed to fal into the Turkes handes, & there dyd abyde by the truthe of his faith, and with the suffering of al kynde of tormentes taken vpon hys body, ifyl did teach and testifys the truthe, if I shoulde in his passion geue hym spiritual confort, myght I be bolde to tell hym no farther, but that he shoulde take pacience in hys payne, and that God lendeth it him for his syn, and þ he is wel wozthy to haue it although it wer yet much moze he might then well answer me, & suche other conforters, as Job answwed his. **O**nerosi consolatores estis vos. Burdenous & heauye conforters be you. Nay I wold not faile to byd him boldly whyle I shuld se him in his passion, cast synnes

Job. 16.

Asin & hel and purgatory, & al vpon the diuels pate, and dout not but lyke as if he gaue ouer hys holde, al his merite were loste, and he tourned to myserye: so if he stand and perseuer styl in the confession of hys faith, al his whole pain hal turn al into glory. **P**ea moze shall I yet saye then thys: that if ther wer a christen man that had among those infidels commyted a very deadly cryme, suche as were woxthy death, not by theyz lawes oneli, but by Christes to, as manslaughter, or

Badultery, or suche other thyngyng lyke, yf when he were taken, he wer offered pardoun of hys lyke, vppon condicione that he shuld for sake the faith of Christ: if thys man would now rather suffer death then so do. Should I comfort hym in hys pain but as I wold a malefactour? Nay thys man though he shuld haue dyed for his syn, dyeth now for Christes sake, while he myght lyue styl if he woulde for sake hym. The bare patient takyng of hys death, shuld haue serued for the satisfaccion of hys synne through the meryte of Christes passion, I meane without help of whiche no Payne of our owne coulde be satisfactorie. But now that Christ for hys forlakyng of hys owne lyfe, in the honour of hys sayth, forgyue the Payne of al hys synnes, of his mere liberality, and accept al the Payne of hys death, for merite of rewarde in heauen, and shall assigne no part therof to the payment of his debt in purgatory, but hal take it al as an offerig, & requyre it al with glory. And thys man among Christen men, al had he bene before a diuel, nothing after would I dout to take hym for a martir.

Vincent. Wery good uncle me thinketh this is sayd maruelous wel, and it speci alli delighteth and cōforsteth me to heare. **C**it, because of our principall feare that I first spake of, the Turkes cruel incurſion into thys country of ours. **A**nthony. Cos sin, as for the matter of that feare, I purpose to touche last of all, noz I ment not here to speake therof, had it not ben that the behemyng of your obieccis, brought it in my way. But rather woulde I els haue put some example for this place, of such as suffer trybulacion for mayntenaunce of right and justice, and that rather chose to take harme, then do wrong in any maner of matter. For surely yf a man may (as in dede he may) haue great comforst in the clerenes of hys consciēce, that hath a false crime put vpon hym, and by false wytnes proued vpon hym, and

he falsly punished, and put to wooldlye shame & payn therfore: an hundred times moze comforst may he haue in his harte, that wher white is called blacke, & right is called wronge, abydeth by the truth, & is persecuted for iustice. **V**incent. The is a man lewe me woxfull for my own lande in whiche my self haue good right, it is a comforst yet to defend it wel, lythe God hal gyue me thanke therfore.

Anthony. Nay nay Colyn naye, there walke you somewhat wide: for ther you defende your owne righte for your temporal auapple: and lythe saynt Paul cou saileth, non vosmet defendentes charissimi. **D**eſed Roma.12. not your self my moſt dere frēndes. And **F**our ſauour counſaleth; si quis vult tecum in dicio contendere & tunica tuam tollere, demitte ei tu pallium. If a man wyl tryue with the at þ law and take away thy coate, leauue him thy gowne to. The defence therfore of our owne right asketh no reward. Saye you ſpede wel if you get leauue, locke har dely for no thanke. But on the other ſide: **C**or.14. if you do as ſaint Paule biddeth. **Q**uerem. **P**hilip.4. te non queſus funſis que aliorum. Seke not for your owne profitte but for other folkes: but defend therfore of pitie a pooze wydowe or a pooze faterles chyld, and rather ſuffer ſozowe by ſome ſtrong ercio, eten then ſuffer them take wrong. **D**if you be a iudge and wil haue ſuch zeale to iustice that you wyl rather abyde triбуſion by the malice of ſome mightyne man then iudge wrong for hys fauour: ſuche tribulacions lo bee thone that are better then onely medicinable, and euen man upon whom thei fal, may be bold to reken them: and in his depe trouble may wel ſay to hymſelf the wordes that **C**hrist hath taughe him for his comforſt. **B**eatii misericordes quoniam misericordiam conſequetur. **M**ph.5.

Blessed be the merciful me, for they hal haue mercy geuen them. **B**eatii qui perſecutione patiuntur propter iustitiam, quoniam iſorum est regnum celorum. Blessed be they that ſuffer perſecution for iustice, for theiris is the kyngdome of heauen. Heare is an highe comforſt lo for them that are in the caſe. And in thys caſe theyz owne conſcience can ſhewe it them, & lo may fulfil their hear tes wyth ſpiritual ioy that the pleasure may farre ſurmount the heauynes, and the grieſe of all theyz temporal trouble. But Gods nearer cauſe of faſth againſt the Turkes hath yet a farre paſſing comforſt that by many degrees, far exelleth thys whiche as I haue ſayde, I purpose to ſtate laſte: and for thys tymē thys buffe

Gloucestre concerningng the special confort
that men may take in thys thyde kynde
of tribulacion.

An other kynde of conforte yet in the
base kynde of tribulacion sent soz our
synne.

Chapter. xi. Chapster.

Incent. Of strouth good buncle, al-
beit that every of these kyndes of
tribulacions haue cause of com-
fort in them, as you haue wel declared,
if men wyl so consider them, yet hath this
third kynde aboue al, a special p[re]rogatiue
therein. **A**ntony. That is vndoubt-
tedly true, but yet is there not good
C[on]syn the mooste base kynde of them all,
but that it hathe moe causes of conforte
then I haue spoken of yet. **F**or I haue
you wote wel in that kynde that is sent
vs soz oure synne, spoken of none other
comfort yet but cwayne; that is to wyt,
one that it refrayneth vs from synne
that els we would fal in, and in that ser-
ueth vs through the mercye of Chrys-
tus passio as a meane by which God kepereth
vs from hel, and serueth soz the satisfac-
tion of such Payne as els we shoulde en-
dure in purgatory. Howbeit ther is ther
in an other greate cause of ioye besydes
thys; soz surelye those paynes here sent
vs soz oure synne in what so euer wyse
they happen vnto vs, be our synne neuer
so soze, nor neuer so open and euident vnto
our selfe & all the wrold to, yet if wee
pray soz grace to take it meekly & paciently,
and confessing to God that it is farre
ouer to lytle soz our faulte, beseche hym
yet neuerthelesse, that sythe we shal con-
hence so vido of al good wrokis wherof

Dwe shold haue any reward in heauen, to
be not onely so merciful to vs as to take
that our present tribulacion in relief of
oure paynes in purgatory, but also so
gracious vnto vs, as to take our pacience
therin soz a matter of merite & reward
in heauen. I verly trust, and nothyng
dout it, but God shal of hys high bounti
graunt vs our bone. **F**or lykewise as in
hel, paine onely serueth soz punishment
without any maner of purging, because
al possibilitie of purgyng is passed: & in
purgatory purgynge serueth soz onelie
puryng, because y place of deseruynge, is
passed. So while we be yet in this wrold
in whiche is our place & our time of me-
ryte & wel deseruynge, the tribulacion that

is sent vs soz our synne here, shal (yf we G
saythfully so desyze) bylyde i[n] the cleynsyng
and purging of our Payne, serue vs also
soz encrease of rewarde. And so shall I
suppose and trusste in Gods goodnes all
such penaunce and god wrokis as a man
willingly performeth enyoyed by hys
gostly fater in confession, o[ur] which he
willingly farther doth of hys own de-
uociō be[ing]de. **F**or though mans penaunce Note.
with al the good wrokis that he can do,
be not able to satisfy of them selfe, soz the
leaste synne that we doe, yet the lyberall
goodnes of God throughte the mercye of
Christes bitter passion, without whiche
al our wrokis could neither satisfy, nor
deserue, nor yet do not in dede neyther
merite nor satisfy so much as a sponeful
to a great bessel ful, in comparisō of the
merite and satisfaction that Christ hath
incurred and satisfied soz vs himself, this
lyberal godnesse of God I say, shall yet
at our faichfull instaunce and request,
cause our penaunce and tribulacion pa-
ciently taken in thys wrold to serue vs
in the other wrold bothe soz release and
rewarde, tempozed after such rate as his
high goodnes and wisedome shal se con-
uenient soz vs: wherof our blynde mor-
talitie can not here imagine nor desyze
the synt. And thus hath yet enē the first
kynge of tribulacion and the mooste base,
though not fulli so g[reat] as the second,
and very farre lesse then the third, farre
greater cause of conforte yet, then I
spake of before.

CA certayne obieccō agaynst the thin-
ges aforesayde.

Chapter. xii. chapster.

Incent. Verely good buncle, this I
telleth me very wel, but yet is there
now brought in question, soz as soz any
payne dewe soz our synne to be minished
in purgatory by the patient sufferance
of our tribulacion here, there are ye wot
wel many that vterly deny that, and as
firme soz a sure truth that ther is no pur-
gatory at al. And then is if they say true
y cause of y confort gon, if the confort not so yet,
that we shold take be but in dayne and
nedē note. They saye ye wote well also,
that men merite nothing at al, but God
giveth al soz faith alone, and that it wer
synne and sacrilege to looke soz reward
in heauen, either soz oure pacience and
glad

Aglad suffering for Gods sake, or for any other good dede; and then is there gone, if this be thus the other cause of our farther comfort to, **[Anthony]**. Cosyn, if som thinges were as they be not, then shulde some thinges be as they shall not. I can not in dede saye nay, but that some men haue of late brought vp some such opinions, and manye mo then these belydes, and haue spread them abrode: and albeit that is a ryght heauy thyng to see suche baryances in our beliefryse and grow **B** among our self to the great encoraging of the comon enemys of vs al, whereby they haue our fayth in derisio, and catch hope to ouerwhelme vs all, yet doe there threethynges not a lyttle comforthe my mynde.

The syrft is, that in some communicacons had of late together, hath appeared good lykelyhodde of som good a gement to growe together in one accord of our faythe.

The second, that in the meane whyle till thys maye come to passe, contencions, despicions, wþth uncharitable behauour, is prohibeted and forboden, in effect vpon al partes: al such partes I meane as fel before to fygnt for it.

C The thyde is, that al Germanye for all theyz dyuers opynions, yet as they agree together in professiōn of Chrities name, so agree they nowe together in preparacion of a common power, in defēce of Chritendome against our comon enemye the Turke, and I truske in God, that thys shall not onelye helpe vs here to strength vs in thys warre, but also that as God hathe caused them to agre together in the defēce of hys name, so shal he graciously bring them to agre together in the rute of his faith. Therfore wyl I lette God woake and leaue of contencion: and nothyng shall I nowe saye, but that with whiche they that are themselfe of the contrary mynde, shal in reason haue no cause too bee dyscontented.

D For first, as for purgatory though they thinke there be none, yet lythe they deny not that al the coys of Christendome bi so manye hundred yeares haue believed the contrarye: and amonge them all, the olde interpreters of scripture from the Apostles dayes downe too oure tyme, of whom they denie not manye for holye saints, that I dare not nowe belieue these men against al those. These men muste of theyz certes hold my pooze feare exceded, and I beseeche our Lord haeclye

for them, that when they depart oute of thys wretched wold, they finde no purgatory at all, so God keepe them fro hel.

As for the meryte of manne in hys good woorkes, neither are they that deyne it full agreed amoung themself, noȝ anye manne is there almoste of them al, that siche they beganne to wþcse, hathe not somewhat chaunged and varied fro hymselfe, and farre the moze parte are thus farre agreed wþth vs, that lyke as we graunt them that no good woorke is ought wþch to heauenwarde withoute faythe, and that no good woorke of man is rewardable in heauen of his own nature, but through the mere goodnes of **F** God, that lust to set so high a price vpon so pooze a thing; and that thys price god setteth throughe Chrities passio, and for that also that they be his owne woorkes with vs (for good woorkes to Godward woorketh no man, without God woorke with him) and as we graunt them also that no man maye be prouide of his woorkes for his owne vnperfecte woorkyng, and for that in all that man may doe, he can do God no good, but is a seruaunte vnprofitable, and doth but his bare due. As we I say graunt unto them these **G** things, so this one thing or twaine doe they graunt vs agayne that menne are bounde to woork good woorkes if they haue time and power, and that who so woorketh in true faiþe mosse, shall bee mosse rewarded. But then sette they thereto, that all hys rewarde shall bee geuen hym for hys faiþe alone, and noȝ thyng for hys woorkes at all, because hys faiþe is the thyng (they saye) that forseth him to woork wel. Stryne wyl I not wþth them for thys matter now, **H** but yet thys I truske to the greater goodnesse of God, that if the question hange

Luke.17.

on that narowe poynete, whyle Chritte saythe in the Scripture in so many places, that menne shall in heauen bee rewarded for theyz woorkes, he shall never suffer our soules that are but meane wytted menne, and can understand hys woorkes, but as hymselfe hath set them, and as olde holye Sayntes hathe conſtruēd them before, and as all Chryssten people this thousande yeare haue beleived, to bee dampned for lacke of perceyninge suche a sharpe subtile thyng: speciallye lith some menne that haue right good wyttes, and are beside that ryghte wel lerned to, cā in no wise perceiue for what cause or why these folk ſ̄ fro good woorkes take away the reward, & grūt ſ̄ reward

Rewarde all whote to faithe alone : geue
the rewarde to sayth rather then to cha-
rytye. For thys graunte they them self,
that sayth leueruch of no thyng, but if she
be compained with her syder charytye.
And then layth the scripture to. *Fides, spes,
charitas, tria haec, maior autem horum est charitas.* Of
these tree vertues, faith, hope, and chary-
tye, of al these three, the greatest is chary-
tye, and therfore as wortyce to haue the
thanke as sayth. How be it as I sayde, I
wyl not stryue therefoze, nor in dede as
Bout matter standeth, I shal not greatly
mede. For if they say that he whiche suffe-
reth tribulacion or martirdom for the
faith, shal haue high reward, not for his
woke, but for his wel working saythe:
yet syth that they graunt that haue it, he
shal, the cause of high comfort in þ third
kynde of tribulacion standeth, & that is
you wot wel the effect of al my purpose.
Vincent. Verely good vncle this is tru-
ly dypuen and tryed unto the bitermoste
Cas it semeth me. And therfore I pray you
procede at your pleasure.

That a man oughte to be comforstable
to hymself and haue good hope and be
joyfull also in tribulacion, appeareth
well by thys, that a man hathe greate
cause of feare and heauines that conti-
nueth alway stil in welth, discontinu-
ed wyth no tribulacion.

The .xiiij. Chapster.

Nthony. Cosyn, it were a long
worke to peruse every cōfōrte
that a man maye well take of
tribulacion. For as many cō-
fōrtes you wot wel may a man
Dtake therof, as ther be good cōmodities
therin: and that be there surely so many,
that it would be very long to rehearste &
reate of them. But me semeth we cano^t
lyghtly better perceyue what profit and
commoditye, and therby what comforste
they may take of it that haue it, then yf
we well consider what harme the lacke
is, and therby what disconforste the lacke
therof shoulde be to them that never haue
it: So is it now that all holymen agree,
and al the scripture is ful, and our own
experience proueth at our iye, that we
be not com into this wretched world to
dwel here, nor haue nos as s. Paul saith,
our dwelling citi here: but we be seking
for the citie that is to come, and therfoze
s. Paul sheweth vs that we do seke for it
because he woulde put vs in minde y we
huld seke for it, as they haue good folk, &

fain wold cōethicher to. For surely who
so letteth so lytle therby that he lyfeth
not to secke therefoze: it wyl I feare me i. Cor. 9.
be lōg ere he come therat, & mervyngh
great grace if euer he cōethicher sicurrite
lath i. Paul v. compendiat, *Nullus y* you
may get it. If it must theu be gottē with
trunyng, when shall he com at it y lyst
not once step towardes it: Now because
that thys world is as I tell you not oure
eternal dwelling, but oure lyttle whyle
wandryng, God woulde that we shoulde
in suche wylde use it, as folke that were
wearye of it, and that we shoulde in this
vale of laboure, toyle, teares and myl-
tynge, not looke for rest and easē, game,
pleasure, wealthē and felicity. For they
that so do, fare lyke a sonde felowe, that
goyng towardes hys owne house, wher
he shoulde be wealthē, woulde for a cap-
ters pleasure become an hostler by the
waye, and dye in a stable, & never come
at home. And woulde God that those that
dwyne theym selfe in the delyce of thys
worlodes wretched wealthy, were not yet
more fooles then so. But alas theyz foly
as farre passeth the foolishenesse of that
other sonde felowe, as there is distance
betwene the heught of heauen and the ve-
rye deyntie of hell. For our Sautour sa-
eth: *ve robis qui ridetis nunc, quia lugebitis et fletis.* Luke, 6.
Vlo maye you be that laughe nowe, for
you shal wayle and weepe. *Eisti tempus flendi,* Eccl. 31
(saythe the Scripture) *et est tempus ridendi.*
There is tyme of weepynge and there is
tyme of laughing. But as you se, he set-
teth the weeping tyme before, for that is þ
time of this wretched worlde & the laugh-
ynge tyme shall come after in heaven.
There is also a tyme of sowynge, & a tyme
of reapping to. Howe mafse wee in thys
worlde sowe, that we maye in the other
worlde reap: and in thys short sowynge
tyme of thys weepynge worlde, mafse we
water our seedes with the showres of our
teares, and then shal we haue in heaven
a merrie laughing haruest for euer, Eze. 37.
terribant & flebant (sayth the Prophet) *minentes psalms.*
semina sua. They went soore and sowed
theyz seedes weepynge, but what sayth
he shal folowe thereof. *venientes autem venient
cum exultacione portantes manipulos suos.* They
shal come agayne more then laughing,
wyth greate iore and exultacion wyth
theyz handfuls of corne in theyz han-
des. Lo, they that in theyz goynge home
towardes heaven, sowe theyz seedes
wyth weepynge, shall at the daye of
judgement come to theyz bodies again.
Weeverlastyng plēty full laughing. And
so to

So for to prove that thys lyfe is no laughig
Our saviour tyme, but rather the tyme of weeping: we
wept vpon the synde that our saviour hymselfe wepte
city of Hierusalem. Luk.19 he laughed so muche as once, I wyl not
upon lazarus John 11.8 in
hys passion. Hebrews.5. Sweare that he never dydde, but at the
leaste wylse he left vs no ensample of it.

But on the other syde, he left vs ensample
of weeping. Of weeping haue we matter
throughe, bothe for our own synnes & for
other folkes to: soz surely shuld we do,
bewail theyz wretched sinnes, and not be

Job.21.

glad to detract the noz enuy the neither.
Alas sely soules, what cause is there to
enuy them that are euer welthye in thys
world, & euer out of tribulacion: whiche
as Job sayth: *Ducunt in bonis dies suos, et in pucto ad inferna descendunt.* Lead al theyz dayes in
welth, & in a moment of an houre desced
into theyz graues & be paynfully bured
in hel. Saint Paule saythe vnto the He-
breus that God (those that he loueth) he
chastiseth, *et flagellat omnem filium quem recipit.*

Hebr.12.

Actu.14.

Luke.24.

Math.16.
Luke.14.

Web.12.

Actuon.14

And he scourgeth every sone of hys that
he receiueth. Saint Paul sayth also. Per
mutas tribulaciones oportet nos introire in regnum dei.
By many tribulacions must we go into
the kingdome of God. And no maruail,
for our saviour Christ sayde of himselfe
vnto hys two disciples that were goyng
into the castell of Emmaus: *An neciebat quia oportebat Christum paties sic introire in regnum suum?*
Know you not that Christ muste suffer
& go into hys kingdome: & woulde we
that are seruantes looke for moze p[ro]u-
idence in our maisters house, the our ma-
ster himselfe? Wold we get into his king-
dome with ease, when he himselfe got not
into hys owne but by Payne: hys kyng-
dome hath he ordyned for his disciples,
& he saith vnto vs al. *Qui vult esse meus discipu-
lus, tollat crucem suam et sequatur me.* **P**fant man
wyl be my disciple, let him learne at me
to doe as I haue done, take hys crosse of
tribulacion vpon hys backe & follow me.
He saith not here lo, let him laughe, and
make mery. Now if heauē serue but soz
Christes disciples, & they be those y take
theyz crosse of tribulacion: when shall
thele folke come ther that never haue tri-
bulacion? And if it be true that Saincte
Paul saith that God chastiseth al them
that he loueth, & scourgeth euerye chylde
whom he receiueth, & to heauē shal none
come, but such as he loueth & receyuet:
When shal they the come thyther who he
never chastiseth, noz never dorh bouche
safe to fyle his handes vpon theym, noz
gyue them so muche as one lashe? And yf
we can not (as saint Paule saith we can

not) come to heauen, but by many tribu-
lacion: how shal they come thither the,
that never haue none at al? Thus see we
wel by the very scripture it self, how tru
the wordes are of old holy Sainctes, that
wyth one boycce in a maner saye all one
thing, that is to wyt y we shall not haue
both continual wealth in thys worlde,
& in the other to. And therfore, sythe they
that in this world without any tribula-
tion enjoy theyz long continual course
of never interrupted prosperite, haue a
greate cause of feare and of discomforde
lest they be sarre fallen out of Gods fa-
vour, and stand depe in hys indignacio[n]
and displeasure, whyle he never sendeth
them tribulacio[n], which he is ever wont
to send them whom he loueth. Therfore
I say that are in tribulacio[n], haue on
y other side a greate cause to take in their
griefe great inward comfort and spyp-
tual consolacion,

CA certaine obsecpcion, and the answer
thereto.

CThe. xiii. chapter.

Thousant. Verylye good uncle, thys
seemeth so in dede: how be it yet
me thinke that you say verye soze
in some thynge concerninge suche per-
sons as are in continual prosperity, and
they be you wote wel not a fewe, & those
are they also that haue the rule and au-
thorite of this world in theyz hand. And
I wotte wel, that when they talke wyth
such great cunning men, as can I trou-
tel the truth; and when they aske theym
whyther (whyle they make mery here in
earth al theyz lyfe) they maye not yet for-
al that haue heauen after to: they do tell
them yes yes well inoughe. For I haue
heard them tel them so my selfe.

Anthony, I suppose good Cosyn that no
very wyle man, and specially none that
very good is therewyth wil tel any man
fullly of that fashon; but surely suche as
so say to them, I feare me that they flat-
ter them either for lucre or feare. Some
of them think peraduenture thus. This
man maketh much of me now, & geueth
me money also to faste and watche and
pray for him, but so I feare me would he
do no more if I shoulde go tel hym nowe
that al that I do for hym wyl not serue
hym, but if he goe faste and watche and
praye for hymselfe to. For if I shoulde
lette thereto, and saye farther that my di-
lyget intercession for him, shoulde I trut-
(be the meane) y God shoulde the sooner
gyue

Geue hym grace to amend, & fast i watch
and pray, and take affliction in his own
body for the bettering of his sinfull soul,
he wold be wonderous wroth wyth that.
For he wold be loth to have any such
grace at al as shuld make him go leue
of any of hys mirth & so lyt & mourne for
hys synne. Such minde as thys is, haue
ther som of those that are not unlearned
& haue worldly wyt at wyl, whiche tell
great men such tales as perniciously be-
gyle them, rather then the flatterer that
so telleth them wold with a true tale ieo-
pard to leese hys lucre. Some are there
pea and a
greatest.

B also that such tales tel them for conside-
ration of an other feare. For lesing the
man so soore set on hys pleasure, that he
dispayze any amendment of him what-
soever they shoulde shewe hym, and then
seeing also besyde that the manne dothe
no greate harme, but of a gentle nature
doth some good men some god, they pray
God them self to send him grace and so
they let hym lye lame styl in hys fleshlye
lusses. Ad probaticam pescinam expectantes eque mo-
tum. At the poole y the gospel speakeþ of

C besyde the temple wherin they washed þ
shepe for the sacrifice & they tary to se the
water stired, & when hys good Augell
coming frō God shal once begyn to stire
the water of hys hart, & moue hym to the
lowly mekenes of a symple shepe than if
he cal them to hym ther wil tel hym an o-
ther tale, & helpe to beare hym & ploung
hym into the poole of penaunce ouer the
harder eares: but in the meane whyle for
feare least when he would ware never þ
better, he would ware much the wursse;
and from gentle, smotche, swete, and cur-
rise, ware angry,ough, froward & sower
and therupon be troublous & tedious to
the wold to make sayre weaþer wyth-
al, they gyue hym sayre woordes for the
whyle, & put hym in good comforþe, and

D let hym for the remnaunt stande at hys
own aduenture. And in such wise deale
they wyth him as the mother doth some-
tyme wyth her chyld: which when the li-
tle boy wyl not rysse in tyme for her, but
lye styl a bed and flunge, & when he is vp
weepeth because he hath lien so long,fea-
tyng to be beate at scoole for hys late cō-
myng thither: She telleth hym then that
it is but earely dayes, & he shal com time
throug and biddeþ hym go god lone I
warrant the, I haue sent to thy mayster
my self, take thy breade & butter wþ thee,
thou shal not be beaten at al. And thus,
so the may send hym mervy forth at þ doze
that he weape not in her sighte at home,

The studieþ not much vpon the matter **E**
though he be taken tardy & beaten when
he comeþ to scoole. Surely thus I feare
me fare ther many freres & states chap-
laynes to, in comforþe gering to greate
men when ther be loþ to displease them.
I cannot comend their thus doyng, but
surely I feare me thus they do.

Oþer obieccions.

C The. 19. Chapster.

Vincent.

B Ut yet good vncle though þ some
do thus, this answererih not y ful
matter: for we see that the whols
church in the comon serufce vse dyuers
collectes, in which al men pray special-
ly for the þrinces and the þrelates, & ge-
nerally euery man for other & for hym-
self so, that God wold bouchsafe to sed
them al perpetuall helth and prosperity.
And I can se no good man pray God sed
an other soþow, nor no such þrayers are
ther put in þ preßes poxtes, as far as I
can heare. And yet if it were as you says
good vncle, that perpetuall prosperityþ
wer to the soule so pernious, & tribulaciō
ther to so fruitful, the wer as me semeth
euery man bounden of charity not one-
ly to pray God send theyȝ neighbour so-
row, but also to helpe thereto them selfe.
And when folke are sycke, not pray god
send them helth, but when they come to **G**
comforþ the, they shoulde saye: I am glad
good gosse þ you be so sycke, I pray god
kepe you long therin, & neither shoulde a
ny man gyue any medicine to an other,
nor take any medicine himselfe neither:
for by the minishing of the tribulacion,
he taketh away part of the þrofyt from
hys soule, which ca wyth no bodily þro-
fit be sufficently recompensed. And also
this wote you wel good vncle that we
reade in holy scripture of men that wers
welthy & ryþ, and yet were good with-
al. Salomon was you wote wel the ry-
chest & the most welþy kyng that any þ
man could in hys tyme tel of, & yet was
he wel beloued wþ God. Job was also no
begger perdy, nor no wretch otherwise,
nor lost his riches & his welth, for þ god
wold not þ his friend shoulde haue welth
but for the shewe of hys pacience to then-
crease of his merite & confusion of the di-
uel, & for þroke that prosperity may stād
with gods fauour: Reddisit deus Job omnia du-
plia. God restored him double of all that
ever he losse, and gaue hym after longe
lyfe to take hys pleasure long. Abraham
was eke you wotte well a manne of
greate substance, and so contynued
al his

Job. 5.

Regum. 19.

Job. 24.

Gall hys lyfe in honoure and in wealth: ye, & when he died to, he went vnto such Welch that Lazarus which dyed in tribulacion and pouerti, the best place that he came to, was that ryche mans bosomie. Finally good uncle thys we synd at our ipse, and every day we proue it by playne experiance, that manye a man is ryghte welthy and yet therewith righte good: & many a miserable wretche as euell as he is wretched. And therfore it semeth hard god uncle that betwene prosperite and tribulacion the matter shoulde go thus, **T**hat tribulacion shoulde be gyuen alway by god to those that he loueth for a signe of saluacion, & prosperity set for displeasure, as a token of eternal dampnacion.

The aunswere to the obfeccions.

The. xvi. chapter.

Nethony. Either I said not Cosyn, or els ment I not to say, that for land vndoutes rule, worldly prosperity wer alway displesant to God, or tribulacion euermoze wholsom to euery man. For wel wote I that ours Lord geueth in thys worlde vnto eyther soyle of folk, either soyle of fortune, et facit solum suum oriri super bonos et malos, et pluit super iustos et iniustos. He maketh hys Sunne to shyne both vpon the good and the bad, and hys raine dooth on the iust and on the vniust. And on the other syde, flagellat omnem filium quem recipit; he scourgeth euerye sonne that he receiueth. And yet he beateth not onely good folke that he loueth, but multa flagella peccatoris. Ther are many scourges for sinners also: he geueth euil folk god fortune in thys world, both to call them by kinnes, and if they therby come not the moze is theyr vnkindnes: & yet wher

Dwelth wil not bryng them, he geueth thes sometime sorow. And some that in prosperite can not to God crepe forwarde, in tribulacion toward hym they runne a pace. Multiplicata sunt infirmitates corum postea accelerauerunt. Their infirmities were multiplied (saith the Prophet) and after that they made haste. To some that are good men God sendeth Welch here also, & they geue him great thanke for hys gyft, and he rewardeþ them for that thanke to. To some good folke he sendeth sorow, & they thanke him thereof to. If god shuld geue the goodes of thys world onely to euill folke, then woulde men wene that God were not the Lord thereof. If God woulde gyue the goodes onely to good men, then woulde folke take occasion to serue hym but for them. Some wyll in

welch fal into folþ. Homo cum in honore ejet non intellexit, comparatus est instrumentis insipientibus, et simi. **P**sal. 48. **T**is facius est illis. When man was in honour his vnderstanding failed him, then was he compared with beasts and made lyke vnto them. Some man wylþ tribulacion wil fal into synne, and therfore saythe the prophet: non relinquet dominus virginem peccatorum super sortem iustorum, ut non extendant iustitiam in quietatem manus suas. God wyl not leaue the rod of wicked men vpon the lot of ryghteous men, least the righteous peradventure happe to extende & stretch out their handes to iniquity. So saye I not nayre, but that in either state, Welch or tribulacion maye be matter of vertue and matter of byce also; but this is the poynt lo, that standeth here in questyon betwene you and me: not whether everye prosperite be a perilous token, but whether continual Welch in this world without any tribulacion be a feareful sygne of Gods indignacion. And therfore this marke that we must shote at, set vp wel in our sight, we shal nowe meate for the shooþ and consider how neare toward, or how farre of, your arrowes are fro the piske. **V**incent. Some of my boiles uncle wyl I now take vp my selfe, & pretely put the vnder my belt againe. For some of them I see wel be not worth the meating, and no great maruayl, though I shote wide whyle I somewhat myssake the marke. **A**nthony. Those that make towarde the marke, and light farre to short, whe the shooþ is mette, shal I take vp for you.

To proue that perpetuall wealth should be no euil token you lay first that for princes and prelates and every man for other, we pray al for perpetuall prosperite, and that in the comon prayers of the churche to.

Then saye you secondlye that if prosperity were so perilous, and tribulacion so profitable, every man oughte then to pray God to send other sorowe.

Thirdlye you furnysh your obiects with ensamples of Salomon, Job, and Abrahani.

And fourthlye in the end of all, you proue by experiance of oure owne tyme darly before our face, that some welthye folke are good, & some needye very nougat. That last boile I think lo, that syth I say the same my selfe, you be content to take vp, if perþ so farre wyde.

Vincent. That wyl I wish a good wyll uncle. **A**nthony. Wel, do so then Cosyn, and we shall meate for the remanaunt. **F**yrst must you Cosyn be sure that you looke

Aloke well to themarke, and that canne you not, but yf you know what thyngē tribulacion is. For syche that is one of the thynges that wes principallye speake of, but if you consider well what that is, you may myss the marke again.

I suppose now that you wyl agree that tribulacion is every such thing as trou-

Tribulacion. bleth and greueth a man either in bodeþ or mynde, & is as it were the pycke of a thorne a bramble or a bryer thruste into hys flesh or into his mynde: & surely Cosyn the pricke that very sore pricketh the

B mynde as farre almost passeth in paine the griefe that payneth the body, as doth a thorne that stuckyng in the harte passe and excede in paine, the thorne that is thust in the heele.

Nowe Cosyn if tribulacion be thys that I cal it, then shal you sone consider thys, that ther be mo kyndes of tribulacion, then peraduenture you thought on before. And thereupon it foloweth also, that syth every kynde of tribulacion is an interrupcion of welth & prosperity (which is but of welth, another name) maye be

C dyscontynued by mo iwayes the you wold before haue went: Then say I thus vnto you Cosyn that sythe tribulacion is not onely such panges as pain the body, but eueri trouble also that greueth þ minde, many good men haue mani tribulacions that eueri man marketh not, & cosequell theyz welth interrupted therwith whē other men are not ware. For trowe you Cosyn that the temptacioñs of the dyuel, the worlde, and the fleshe, solicytyng the mynde of a god man vnto synne, is not a great inward trouble & secret griefe to hys hart. To suche wretches as care not for theyz consciences, but lyke vnreasonable beastes folow theyz soule affecccions, manye of these temptaciones be no trouble at al, but matter of their bodily

D pleasure. But vnto hym Cosyn that dādeth in dread of God, þ tribulacion of temptation is so paynesful, that to be ryd ther of or sure of the victory therin (be his penaunce never so great) he woulde gladly gyue moe then halfe. Now if he that carrieth not for God thyngē thys trouble but a trifle, and with such tribulacion prosperity not interrupted: let hym calle in hys mynde if hymselfe happe vpon a feruent longing for the thyng whiche get he cā not (as a good mā wyl not) as per case hys pleasure of some certayne good woman that wyl not be naught, & than let hym tell me whether the ruffe of hys desyre shal so torment hys mynde, as al

the pleasures that he cā take beside, þal for lacke of that one, no. please hym of a pynne. And I dare be bcl̄ to warrant hym that the Payne in resistyng, and the great feare of failing that manye a god mā hath in hys temptation, is an anguyl and a grief euery deale as great as hys.

Now say I farther Cosyn, that if this be true (as in very dede true it is) þ such trouble is tribulacion, and therby consequently an interrupcion of prosperous welth: no man presly meaneth to pray for other to keepe hym in continual prosperity wþhout any maner of discouþnuāce or chaūge in thys world, for that prayer wþhout other condicion addēd or imployed, were inordinate & wer veri chydyl. For it were to pray that either they shoulde never haue temptation, or els tha: if they had, they myght folow it and su. syll theyz affeccion. Who dare good Cosyn for shame or for syn toȝ hym selfe, or anye man els make thys maner kynde of prayer: Welydes thys Consyn the church ye wote wel aduyseth everye man to fast to matche, & pray, bothe for tamig of his fleschly lustes, & also to mourne & lament hys synne before committed and to bewayle his offence done against God, and as they dyd at the cytye of Pi. Note. **T**omeas.

synne, & as þ prophet David dyd for theyz fleshe, and when a man so doþe Cosyn, is thys no tribulacion to hym because he dorþe it hymself: For I wote wel you woulde agree that it were, if an other man dyd it agaynst hys wyl. Then is tribulacion, you wote wel tribulacion styl, though he be taken in worsh: yea and though he be taken to wþh veri ryght god wyl, yet is Payne you wote wel paine, & therfore so is it though a man do it hymself. Then syth the church adulseth eueri man to take tribulacion for hys synne, what soever wordes you synde in any prayer they never meane (you maye be fast and sure) to pray God to kepe every good man or evry bad man neither, from euerie maner kynd of tribulacion. Now he þ is not in some kynd of tribulacion, as peraduenture in sykenes, or in losse of gods, is not yet oure of tribulacion, if he haue his ease of body or of minde iniqueted & therbi his welth interrupted wþ another kynd of tribulacion, as is either temptation to a god man, or voluntary afflyctyon eyther of body by penaunce, or of minde by contrition and heauines for his sinnes and offence against God. And thus I say that for precise perpetual welth and proþperite

Sperstie in this woorlde, that is to saye, for the perpetual lacke of al trouble and all tribulacion, there is no wyse man that either prayeth for hymself or for any māels, and thus answer I your first obiection. Now before I medle wyth your se^cond, your third wyl I joine to this. For vpon this aunswere, wyl the solucion of your ensamples conueniently depende.

2. Begi. viii. 10.

Thus Salomon was as you say all hys daies a merueilous welthi king, & much was he beloued wyth God, I wote well in the beginning of his raigne: but that the fauoure of God persecuted hym, as hys prosperity did that ca I not tel. And therfore wyl I not warrant it, but surely we se that his continual welth, made hym fal first into such wanton folye, in multiplyingng wyne to an horible nomber, contrarye to the comauendement of God, gyuen in the lawe of Moyses: & secondly takinge to wyse amonge dther, such as were infidels contrarye to an other comauendement of Gods wrytten lawe also, that fynallye by the meane of hys miscreant wyse, he fel into mayntenance of idolatry himself: & of this kinde

2. Begum. ii.

Cwe no amendment or repentaunce, as we synde of hys father. And therefore though he were buryed where his father was, yet whether he wet to the rest that his father dyd, throughe some secrete sorow for his syn at last, that is to saye, by some kynde of tribulacion, I cannot tel and am content therfore to trust well, & pray God he dyd so, but surely we be not sure, & therfore thensample of Salomon can very little serue you, for you myghte as wel lay it for a prooife, that God fauoreth idolatry, as that he fauoreth prosperitie: for Salomon was you wote wel in

Dboth. As for Job, sith our question hangeth vpon prosperity perpetual, & welth of Job & was with so great aduersity so soore interrupted, can as your selfe seeth serue you for no ensample. And & God gaue him here in this wold all thyng double that he lost, little concheth mi maister, which deni not prosperiti to be gods gyft, & giuen to som good men to: name-ly such as haue tribulacion to. But in Abraham Colyn I suppose is all youre chieff holde, because that you not onelye shewe riches & prosperite perpetuall in him, throught & course of al his whole life in this wold, but that after his death also, Lazare that poore man that lyued in tribulacion, & died for pure hunger and thirst, had after his deaþ his place of certe rest in Abraham & welthi rich mā-

Job. 42.

Luke. 15.

bosome. But here must you consider that Abraham had not such continual prosperite, but that it was discontinued wyth diuers tribulacions.

1. Was it nothing to him trow you to leaue his own country, & at Gods sen ding to go into a straunge land, whiche god promised him & his seide for euer: but in al his whole life he gaue hymselfe never a foote.

2. Was it no trouble, & his cosi Lot & himselfe wer fain to part company, because their seruantes could not agree together? ^{Gen. 13.}

3. Though he recovered Lot again stō & his kings, was his taking no trou ble to him to owe you in y meane while? ^{Gene. 14.}

4. Was the destruction of the stūle of ties no heaninges to his hart: A mā wold ioyne yes, that readeþ in the stūle what labour he made to sauē them. ^{Gene. 17.}

5. His hart was I dare say in no litle ^{Gen. 20.} soow, whē he was fain to let Abimelech & king haue his wife, whō(though god p̄uided to kepe vndesiled and turned al to welth) yet was it no litle wo to hym in the meane tyme.

6. What continuall griefe was it to his hart many a long day that he had no child of his owne body begotten: he that doubteth therof, shal finde it in Genesis of his owne mōne made to God. ^{Gen. 15.}

7. No man doubteth but Ismael was great comforste unto hym at hys byrthe, ^{Gen. 16.} and was it no grief then, when he muste cast out the mother and the chylde both? ^{Gen. 21.}

8. Isaac & was the child of promisiō: although god kept his life: & was vnlooke^d for, yet while & loving father bound him & went about to behead him, & offer him vp in sacrifice, who but himself can conceiue what heuines his hart had ther? I wold wene in my mynde (because you speake of Lazar) & Lazar's own death p̄aged him not so soore. The as Lazar's pain was pacientli boorne, so was Abrahams taken not onely paciently (but whiche is a thing much more meritorious) of obedience willingly. And therfore, though Abraham had not as he dyd in dede farre exceil lazari in merite of reward for mani other things besides, & speciallye for & he was a special Patriarche of y faith, yet had he far pasted him, euē by the merite of tribulacion wel take here for Gods sake to. And so serueth for your purpose no man less then Abraham. But nowe good colyn, let vs looke a little lenger here vpon the ryche Abraham and Lazare the poore, and as we shall see Lazare set in weith the some what vnder the ryche Abraham: so that

Aso shal we se another ryche man lye full low beneath Lazare cryng and calling out of hys syzye couche, & Lazare myght with a dropppe of water falling from his fingers cnde, a litle coole and refresh the eyppe of his burning tong. Consider well now what Abrahams aunswere to the rich wretche. *Eli recordare quis recipisti bons in iustis et Lazarus similiter mala, nunc autem hic consolatur, tu vero crucias.* Sonne, remembre that thou hast in thy life received welthe, and Lazarus in lykewyse paine, but nowe receiueth he confort, & thou sorow, Payne

Band torment. Christ describeth his welthe and his prosperite, gay and soft apparel with royal delicate fare, continually day by day. *Eplabatur (sapit our saviour quoniam die) plenitatem.* He did fare royally euer i dai, hys welthe was continual, to no tyme of tribulacion betwene. And Abraham tel leth hym the same tale that he had taken hys welthe in thys wold, and Lazarus lykewyse hys Payne: and that they had now chaunged ech to the cleane contra rye: poore Lazarus from tribulacion into welthe, and the ryche man from hys continual prosperity, into perpetual paine.

CHere was layde erpesseye to Lazarus no verye great vertue by name, noz to thys ryche gloton no greate heynous cryme, but the taking of his continual easse and pleasure, wythoute anye tribulacion or grieve, wherof grew sloth and negligēce to thynde uppōn the poore mans payne. Foz that euer hym selfe saw Lazarus & wylst him dye for hunger at his doze that layd neither Christ nor Abraham to his charge. And therfore Cosyn thys strope lo of which bi occasion of Abraham and Lazarus you put me in remembraunce, wel declareth what peryll is in continual woldly welthe, and contrarywyse what confort cometh of tribulacion. And thus as your other ensamples of Salomon & Job nothing foz the mater further you.

DSo your ensample of rich Abraham and poore Lazarus haue not a lyttle hyndred you.

CAn answer to the second obiection.
CThe. xviij. Chap. iij.

Vincent.

Strely vncle you haue shaken myne ensamples soze, & haue in your meating of your shote remoued me these arrowes: me thinketh farther of fro the piske then me thought they stacck when I shot them. And I shal therfore new be content to take them vp agayn. But yet

me semeth fairely that my seconde shotte may stand. Foz of trouth is every kynde of tribulacion be so profitable that it be good to haue it as you saye it is. I canot see wherfore ani man shuld either wish, oz pray, oz any maner of thinge dooe, to haue ani kinde of tribulacion withdrawē eyther fro himself, oz anye friend of his.

CAnthony, I thinke in very dede tribulacion so good, and profitable, & I shoulde happily doubt as you do: Wherefore a man myght labour oz pray to be delivred of it, sauing that God, whiche teacheþ vs the one, teacheth vs also the other. And as he biddeth vs take our pain paciently, and erhoȝte our neigbourus to do also the same: so byddeth he vs also

not leete to do our dcuour to remoue the Payne from vs bothe. And then when it is God that teacheth bothe, I shall nede to breake my braine, in deuylynge wherfore he would bid vs to do both, the one seming to relif the other. If he led the scourge of scarcity and of greate famyne, he wil we shal bear it paciently: but yet wyl he that we shal eat our meat when we can happe to get it. If he sende vs the plague of pestilence, he wyl we shal paciently take it, but yet wyl he that we let vs bloud, and taye plaisters to dralwe it, and ripe it, and launce it, and get it a way. Bothe these pointes teacheth God in scripture, in mothen manye places.

Fasting is better then eatyng, and more thanke hathe of God, and yet wyl God that we shal eate. Praying is better then dinkyng, and much more pleasaunt to God. And yet wyl God s̄ we shal dynk. Walking in good busines is much more acceptable to God then sleepynge, and yet wyl God that we shal sleepe. God hathe geuen vs our bodyes here to kepe, & wyl that we maintaine them to doe hym ser vice wyth, tyl he send for vs hence. Now can we not tel surely how much tribula

cion may marre it, oz peraduerture hurt the soule also: wherefore the Apostle, after that he had commaunded the Corin thians to deliuer to the dyuell the abho-ⁱ Copias. minable fornicator, that forbare not the bedde of hys owne fathars wyfe: yet after that he had beene a whyle accursed & punished for hys sinne, the Apostle commaunded theym charitablye to recevē hym agayne, and grue hym consolaciō.

et non a magnitudine doioris absorbeatur, that the greatness of hys sozow shoulde not swalowe hym vp. And therfore when God sendeth the tempest, be wyl that the shipe mē shal get them to theyz tacklyng, and do the

A doe the best they can for themselfe, that the Sea eate them not vp: for helpe our selues as wel as we canne, he can make his plague as soze and as long lasting as hymselfe lust. And as he wyl that we do for our selfe, so wyl he that we dooer for our neighbour to. And that we shall in this world be ech to other piteous, & not sine affectione for which h̄ apostle rebuketh them & lack their fēder affections here, so that of charitic sozyme shold we be for theyz payne to: vpon whome, for cause necessary, we be drieuen our selfe to put it. And whoso sayth that for pitie of hys

Bi. John. 4. His neighbours soule he wyll haue none of his body, let hym be sure, that as saynt Thō saith: He that loueth not his neighbour whom he seeth, loueth god but a little whom he seeth not. So he that hath no pitie on the payne that he seeth hys neyghbour feele asoze hym, pitieh litle (what so ever he saye) the payne of hys soule that he seeth not yet: God sendeth vs also suche tribulacion sometyme, because his pleasure is, to haue vs pray vnto hym for helpe. And therfore, when saint Peter was in prison, the scripture sheweth, that the whole churche wout intermission prayed incessantly for him: and at theyz fervent prayer god by miracle delivered hym. Whan the

Actes. 12.

Co. 12. Mathew. 8. drouynge thei prayed vnto Christ and sayde: *Salua nos domine perimus.* Haue vs lovd we perishe. And than at theyz prayer he shortly ceased the tempest. And now see we proued often that in soze weather or syckenies by generall processions God geueth gracious helpe. And many a man in his great payne and sickenes by cal-

Goddes goodnes. lyng vpon god is maruiculouse made whole. This is Goddes goodnesse that because in wealthē we remember hym not, but for geat to pray to hym, sendeth vs sorrow, & sickenes, to force vs to drowne towarde hym, and compelleth vs to cal vpon him and praye for release of oure

Dpayn: wherby when we learne to know hym and to leke to hym we take a good occasion to fal after into farther grace.

¶ Item that in tribulacion leke not vnto God, but some to the fleshe, and some to the wozlde, and some to the deuill hymself.

The xviii. chapter.

Vincent. Merelye good vngle w this good answere I am wel content, Anthony. Ye cosyn but manye

menne are there with whom god is not cōfēt, which abuse this gret high goodness of his, whom neither fatre treating nor harde handlyng can cause to remeber theyz maker, but in wealth they bee. Howe true wanton and forȝeare God, and folowe is this. their lust: and whan God with tribulacion dwaweth them towarde hym, than ware they woode and dwawe backe at h̄ ever they maye, and rather runne and leke helpe at any other hand than to go fette it at his. Some for comfoz leke to the fleshe, some to the wozlde, and some to the deuill himselfe. Some man that in wozldy prosperitie is very dull, and hath depe stepped into many a soze sin, whiche synnes whē he did them, he coueted for part of his pleasure: god wſiling of his goodnesse to call the man to grace: casteth a remoſe into his mynd among after his first ſleepe, and maketh hym le a lytle whyle and bethynke hym. Than begynneth he to remember his life, and from that he falleth to thynke vpon hys death, and howe he muste leane al thys wozldy wealth within a whyle behind here in this wozlde, and walke hence alone, he woteth not whyther, nor howe soone he shall take his iourney thither, nor can tell what companye he shall mete there. And than begynneth he to thynke that it were good to make sure to be merci, so that he be wyſe therwith, leſt there happe to be ſuch blacke bugges in dede as folke call deuilles, whose tormentes he was wonte to take for Poetes tales. Thoſe thoughtes if thei synke depe, are a ſoze tribulacion. And surely if he take holde of the grace that God Tribulacion therin offereſt hym, his tribulacion is wholesome, and shall bee ful comfortaſble to remember, that God by thys tribulacion calleth hym and biddeſt hym come home out of the countrye of synne that he was bzed and broughte vp so long in, and come into the lande of bchesse & floweth mylk and honey. And then if he folowe this calling (as manye one full well daeth) toyfull shall his ſorow bee, and glad shall he be to chaunge his life, leaue his wancon lustes, & do penaunce for hys ſinnes, beſtowyng his time vpo better busines. But ſome men nowe whan this calling of god cauſeth them to be ſadde, they be lothe to leane theyz synneful lustes that hange in their hertes, and ſpecially if they haue any ſuche kynd of living as thei muſt nedes leane of or fall deper in synne: or if they haue done ſo many gret wronges & thei haue

EE.i. many

A many mēdes to make, that must (if they folowe god) minish much theyr money, thā are these folkes (alas) wofullye bee wrappēd, for god p̄icketh vpō thē of hys great goodnesse styl and h̄ grief of thys great pange pynchet them at the hert, and of wickednes thei w̄te awaie and fro this tribulacion thei turne to theyr flicke for helpe and laboure to shake of this thought, and then they mende their pillow and lay their head foster, & assay to slepe, and when that wil not be: than they finde a talke a while with thē that lye by them. If that cannot be neyther, than they lye and long for day, and then geat them foozth about theyr worldlye w̄retchednes the mater of theyr prosper-

Brittie, the selfe same sinnesfull thinges w̄ whiche thei displease God most, and at lengthe with manye times blyngē thys maner, God bitterly casteth them of.

And then thei set noughe neither by god noz deuyl. Peccator cum in profundum reverit, com̄mnic. When the sinner commeth even into the depech, than he contemneth and setteth noughe by nothig, sauing worldly feare that may fall by chance, or that nedes must (thei wote well) fall once by death: But alas when death commeth, than commeth agayne their sorow, thā will no soft bed serue, noz no compaingne

Cmake hym mercy, than must he leaue his outwards worlship and coumforc of his glōze, and lye pantyng in his bedde as it were on a pine bank, than commeth his feare of his euill life, & of his dreadfull death. Than commeth the torment, his countred conscience and feare of his heauy iudgement. Than the deuyll draweth him to dispayze with imaginacion of hell, and suffreth hym not than to take it for a fable. And yet if he dooe, then syndeth it the w̄zette no fable. Ah wo w̄zethe the whyle that folke thynke not of this in time. God sendeth to some man great trouble in his mynde, & great tribulacion about his worldlye goodes

Dbecause he woulde of his goodnesse take his delite and his confidence from thē. And yet the man withdraweth no partie of his sonde fantasies, but falleth moze seruientlye to them then before, & setteth his whole heart like a foole, moze upon them: and than he taketh him all to the deuises of his worldlye couſallers and w̄out any couſel of god or any trusſ putte in him maketh many wiſe waies as he weneth and al turne at length unto foll, and one subtil diſtre diueth an other to noughe. Some haue Isene even in their

last sicknes set vp in their death bed vñ- derþroppe with pilous, take their plai And doe they fellowes to them and comfort hemſelfe noſe,

with cardes and thys thei said dyd ease them well to put fantasies ouſe of theyr headeſ, and what fantasies trowe you,

such as I tolde you right nowe of theyr owne lewd lyfe and peril of thcir soule,

of heauen and of hell that p̄ked them to thynke of, and therfore cast it out w̄th cardes play as long as euer they myght

till the pure panges of death pulled their heare fro their play and put them in the case they coulde not recken theyr game.

And then left them their gameners and silly flonke awaie, and long was it not Fere they galped by the ghoste. And what game they came than to, that God knoweth and not I. I pray god it wer good

but I feare it verye loze. Some men are there also that doe (as dyd kyng Daule) 1. Regum 37.

in their tribulacion goe ſeke vnto the deuyl. This kyng had commaunded all ſuche to be destroyed as ble the false abominable ſuperſtition of this vngraci

sus w̄tchecraft and Hieromancie and yet ſell he to ſuche ſolp afterwarde hym ſelfe yere he went to battayle he ſought

vnto a w̄zette, & besought her to rayſe vp a dead man to tell hym howe he ſhoulde ſpede. As we had God ſhewed hym by

Samuell before that he ſhould come to noughe, and he wente about none amē- dement, but wared worse and worse, so

that god lust not to loke to hym: & when he ſought by the Prophete to haue aunſwere of god, there came none aunſwer to him, which thing he thought ſtrauge

and because he was not with god heard at his pleasure, he made ſuite to the deuyl, deſpyng a woman by w̄tchecraft,

to rayſe vp dead Samuel: but ſpede had he ſuch therof, as commenly they haue al y in their busines medle w̄ ſuche mat- ters. For an euil answer had he, & an euil ſpede therafter, his army diſcoſited,

& himſelf ſlain. And as it is reheaterd in Paralipomenon v. r. chapter of h̄ firſt booke. One cause of his fall was for lack

of trusſ in god, for whiche he leſt to take counſale of god, & fel to ſeke counſayle 1. Regum . 28.

of the w̄zette againſte gods prohibicion in h̄ lawe, & againſt his own good dede,

by whiche he puniſhed & put our all w̄p- ches ſo late aſter. Suchē ſpede let them loke for h̄ play h̄ ſame part as I ſe many

dooe that in a great loſſe ſende to ſeke a coniurer to geat theyr geare agayne:

and meruaylous thyngeſ there they ſee ſomtime, but never grote of their good.

And

Prover. 18.

Note.

worldly couſel

Contractio-

Leui. 19. 20.

A And manye sonde fooles are there, that whē thei lie sick, wil medle w̄ no phisick in no maner wyse, nor sed hys water to no cunning man, but sed his cap or his hose to a wise woman, otherwyse called a witche. Then sendeth she w̄ord again ȳ she hath sp̄en in his hose, wher when he tooke no heede, he was taken w̄yth a spr̄ite betwene two dozes as he went in the twylight, but the spirite would not let him sele it in fwe dayes after: and it hath al the whyle stredd in his bodye, & ȳ is the grieſe that payneth hym so ſore, but let hym go to no leache crast, nor any maner phisick, other then good meat

Witches

B A ſtronge drynke, for ſtrops ſhould ſlowee him vp. But he ſhal haue fwe leaues of valeriane that he enchaunted w̄yth a charme, and gathered w̄ her left hande: let him lay thole fwe leaues to his right thombe, not binde it ſalle to, but lette it hang loose therat by a greene threde: he ſhal never neade to chaunge it, loke it fal not away, but let it hang til he be whole and he ſhall neade nomore. In ſuch wyſe witches and in ſuch madde medycynes haue there manye ſooles moze ſayth a great deale than in god. And thus colin as I tell you, all theſe kynde of folke that in their tribulacion cal not uppon God, but ſeke for theyr eafe and hclpe oþerwhere, to the fleshe and the wozlde, and to the flingynge fiende. The trybulaciou that Goddes goodneſſe ſendeth them for good, hemelf by their ſoly turne into their harme. And thei that on the other ſide ſeeke vnto god therin, both conforſte and proſite they greatlye take thereby.

A charme

C An other obſecciō w̄th the anſwer therunto.

The. rix.chapster.

D **V**ncent. I like well good vncle all your aunſwertes herein: but one doubt yet remaineth there in my mid which rifleth vp̄ this anſwer ȳ you make, and that doubt ſoyled, I wyl as for this tyme myne owne good vncle, encumber you no farther. For me thynke I doo you verye much wronge to geue you occaſyon to laboure your ſelue ſo muche in matter of ſome ſtudy, w̄th longe talkyng at once. I wyl therfore at thys tyme maue you but one thing, and ſeke ſome other tyme at your moze eafe for the remenaunte. My doubt good vncle is thys. I perceyue well by your ſauers gathered and

4. notable
thynges.

conſidered together, that you wyl wel agree that a manne maye bothe haue wozldyke wealthē, and yet well goe to God. And that on the other ſyde, a man maye bee myſterable and lyue in trybacyon, and yet goe to the deuyll. And as a manne may please god by pacience in aduersitie, ſo maye he please God by thankes geuen in p̄ofitelie. Now ſith you graunte theſe chynges to bee ſuche, that eyther of them bothe maye be matter of vertue, or elles matter of synne, matter of damnacion, or matter of ſaluation: they ſeme neyther good nor bad of their own nature, but the thynges of theſe ſelife, equall and indifferente, turninge to good, or the conterarye after as they bee taken. And than if thys bee thus, I canne perceiue no cauſe why you ſhould geue the preemynſnce vnto tribulacion, or wherefore you ſhoule recken more cauſe of conforſte therein then you ſhoule recken to ſtande in prosperity, but rather a greate deale leſſe, by in a maner halfe, ſythe that in prosperity ȳ man is wel at eafe and maye also by geuing thanke to god, geat good vnto hys ſoule, where as in tribulacion, thoughe he may merite by pacience (as in abouſance of wozldy wealth the other may by thank.) Yet lacketh he muſche conforſte that the wealthye manne hath, in that he ſore is grieved w̄yth heauynesse and paine: befides thys also, ȳ a wealthe manne well at eafe maye praye to God quyetely and merelye with alacrytie and greate quietenesſe of mynde, where as he that lyeth gronyng in hys grieſe cannot endure to pray nor thynk almoſte vpon nothyng, but vpon hys payne. **A** nthony. To begynne colyn wher you leauie, the prayers of hym that is in wealthe, and hym that is in woe, if the menne be bothe noughe, thei pray: **V** ers bee bothe lyke. For neyther hath the one luff to praye nor the other neyther. And as ȳ one is let w̄ his pain, ſo is the other w̄ his pleasure, ſaving ȳ the pain ſyret hys ſomtime to cal vpon god in his grief, thoughe ȳ man be right badde, where the pleasure pulleth hys mynde another waye, thoughe the manne bee meetelye good. And thys poynete I thynke there are ſewe that canne (yf they ſaye trewe) ſay that they ſyndit otherwyſe. For in tribulacion, which commeth you wote well in manye ſundrye kyndes, anye manne that is not a dull beaſte or a desperate wretche, calleth vpon God, not houerly, but ryght

CE.ii. harley

A heartelye : and setteth hys hearte full whole vpon hys requeste, so soze hee longeth for ease and helpe of hys heaþynelle. But when menne are wealthys and well at theyz ease, whyle our tong pastereþ vpon oure prayers a pace, good God howe manye madde wapes oure mynde wandereth the whyle. Yet wote I well, that in somme trybulacyon suchē soze stckenelle there is, or other grieuous bodylye payne, that hardē it were for a manne to lase a longe payer of Mattens, and yet somme that lie a dylinge lase full deuoutelye the Heuen Psalmes and other prayers wþtþ the

B. Dzielte at theyz anneplinge, but those that for the griefe of their payne canne not endure to dooe it, or that bee more tender and lacke that stronge heart and stomacke that some other haue, God requireth no suchē longe prayers of them, but the lyftinge vp of theyz heart alone withoute any woordē at all, is more acceptable to him of one in such case, than longe seruice so laide as folke vse to lase it in health. The Martyrs in theyz agonie, made no longe prayers aloude, but one ynche of suchē a prayer so prayed in that payne, was woxþe a whole elle and moze, even of theyz owne prayers prayed at some other tyme. Great learned menne lase that Christ, al bee it he

Christ merited

Philip.2.

C. was verye God, and as God was in eternall equall blisse wþ his fater, yet as man merited not for vs only, but for him selfe too: for proufe wherof they lase in these wordes the authoritie of S. Paul Christus humiliavit semetipsum factus est propter ad mortem, mortem autem crucis Propter quod et deo extauit illum et donauit illi nomen quod est super omnes nomen, ut in nomine Iesu omne genu flectatur celorum terrarium, et infernum, et omnis lingua confiteatur quia dominus Iesus Christus in gloria est dei patris Christ hath humbled himselfe, and became obedient vnto the death, and that vnto the death of the crosse, for whyche

D. thinge God hath also exalted hym, and geuen hym a name whiche is aboue all names: that in the name of Jesus every knee bee bowed, bothe of the celestyall creatures and the terrestryall, & of the infernall too: and that everye tonge shall confess that our lord Jesus Christ is in the gloze of god his fater. Now if it so be as these great learned men vpon such authoritie of holye scripture lase, that our saviour so merited as man, and as man deserved reward not for vs only, but for himself also than wer ther in his dedes as it semeth, sundry degrees

and differences of deseruing, and not C his maundye lyke merite as hys passyon, nor his slepe like merite as his watch and hys prayer, no nor his prayers paraþventure all of lyke merite neyther.

But thoughte there none was, nor none could be in his moste blessed persone but excellente, and incomparablye passinge the prayer of anye pure creature: yet his owne not all alike, but somme one farre aboue somme other. And than is it thus bee, of all hys holye prayers, the chyse semeth me thole that he made The chyse in his greate agonie and payne of hys cruce of Christ bitter Passion. The fyfth, wher he wile Actus.26.

fell prostrate in his agonie, when the heauiness of his hearte with feare of F death at hande, so painefull and so cruel as he wel behelde it, made such a feruente commocion in his blessed bodye, that the bloudye sweate of his holy flesh dropped downe on the grounde. The other were the painefull prayers that hee made vpon the crosse, wheere for al the tormente that he hanged in, of beating, nailinge, and stretching out al his limbes, with the wretsyng of his lynes and breaking of his tender baines, and the sharpe crowne of thorne so pricking him into the head, that his blessed blood stremed downe all his face. In all these hideous paines, in all theyz cruell despites, yet two very deuoute and seruent G prayers he made. The one for theyz passion that so dispitcously put hym to hys payne, and the other about his ownde liueraunce, commanding his own soul vnto his holye fater in heauen. These prayers of his, amonge all that ever hee made, made in his moste paine, reckon I for the chyse. And these prayers of our Sauour at his bitter Passion, and of his holye Martirs, in the fernoure of theyz torment, shall serue vs to see that there is no prayer made al pleasure so strong & effectual, as in tribulacion. Now come I to the touching of the realo you make: where you tel me that I graunte you, that both in wealth and in wosom man may be noughe and offend god, the one by impacieſce, yother by fletchly lust And on y other side, both in tribulacion & prosperity to, soe man may also do very well, & deserue thanke of god by thakes geuen to god, as wel of his gift of riches worship & wealth, as of nede & penurye, prisowment, sicknes & payn, & that therfore you canot se, for what cause I shold geue any preeminence in comfort vnto tribulacion, but rather allow prosperity for

Lake.22.

Chyse
paynes

Luke.23.

Prayer in tribulacion

P

I for the chyng more comforstable, and þ not a little, but in maner by double, syth therein hath the soule comforst þ the body bothe, the loule by thanke geuen unto god for his gift, and then the body by beynge well at easle: where the parso pay ned in tribulacion, taketh no comforste but in his soule alone. First as for your double colorst cosyn, you may cut of the bone. For a man in prosperitie, though he be bounde to thanke god, of hys gift, wherein he feleth easle, and may be glad also that he geueth thanke to God: yet for that he taketh his easle here, hath he little cause of comforste, excepte that the sensuall felyng of bodily pleasure, you luff for to call by the name of comforste.

B Nor I saye not naye, but that sometime menne vse so to take it, when they saye, this good drinke comforsteth wel mine hearte. But comforste Colyn, is properly taken by them that take it ryghte, rather for the consolacion of good hope that men take in ther heart, of soe good growing towarde them, then for a presente pleasure, with which the bodye is delited and tickled for the whyle.

Nowe though a manne without patience can haue no reward for his paine yet when his paine is paciently take for goddes sake, and his wyll conformed to gods pleasure therin, god rewardeþ the sufferer after the rate of his payne,

C And this chyng appeareth by manre a place in scripture, of whiche some haue I shewed you, and yet hal I shewe you moe. But never founde I anye place in scripture that I remember, in whiche though the welthye manne thanke God for his gift, our lordz promised anye rewarde in heauen, because the man take his eases his pleasure here. And therfore syth I speake but of such comforste as is very comforste in dede, by which a man hath hope of goddes fauour, and remission of his sinnes, with minishynge of his payne in purgatory, or rewarde els

D In heauen. And such comforste cometh of tribulacion, and for tribulacion wel taken, but not for pleasure though it be wel taken, therfore of your comforste that you double by prosperitie, you mai as I tolde you cutte verye well awaie the halfe. Nowe why I geue prerogatiue in comforste unto tribulacion farre aboue prosperitie though a man maye dooe well in bothe, of thys chyng wyll I shewe you causes two or three. Fyrste as I before haue at lengthe shewed you

Distunction of
comforste.

Continual
wealth.

interrupted with no tribulacion, is a **E** verye discomforstable token of euerlast ing damnacion, whereupon it follow eth that tribulacion is one cause of comforste unto a mannes heart, in that it dis chargeþ hym of the dyscomforste that he myghte of reason take of ouerlonge lasting wealth. Another is, that þ scripture muche commendeth tribulacion as occasion of moze profitte then wealth & prosperitie, not to them onelye that are therein, but to them too that resorte unto them, and therfore sayth Ecclesiastes: *Melius estire ad domum luctus, quam ad domum comedii in illa enim finis cunctorum admonetur bonum, et vi. Ecclesiast. 7.*

F uens cogitat quid futuri sit. Better is it to gooe to the house of weypinge and wavyng for some maynes death, than to þ house of a scatt. For in that house of heauines is a manne put in remembraunce of the ende of euery manne, and while he yet liueth, he thyndeth what shall come after. And after yet he farther sayth, *Corras pientium ubi tristitia est, et cor sutorum ubi leticia.* The

Eccle. 7

hearte of wile menne is there as heauinesse is. And the hert of fooles, is ther as is mirth & gladnes. And iversly, there as you shal haue worldly myȝthe same to be commended in scripture, it is either commonlye spoken, as in the parso **G** of some worldly dysposed people, or understanden of reioysyng spiritual, or ment of some smal moderate refreshing of the minde agaynst an heauy discomforstable dulnes. Now whereas prosperitie was to the childre of Israel promis ed in the olde lawe: as a speciall gifte of God, that was for ther imperfection at that tyme to drawe them to God, wyth gay chynges and pleasant, as menne to make childzen learne, geue them cake bread and butter. For as the scripture maketh mention, that people wer much after the maner of children in lacke of wit, and in waywardnes. And therefore **H** was their maister Moyses called *Pedagogus*, that is, a teacher of childzen, (or as they call suche one in the grammer sc oles) an usher or a mayster of the perpetes. For as saynt Paule sayth, *Nihil ad perfectum duum lex.* The olde lawe broughte nothing unto perfection. And God also threateneth folke with tribulacion in thys worlde for syn, not for that world ly tribulacion is euyll, but for that we shoulde be well ware of the syckenesse of synne, for feare of that chyng to followe, whiche thoughe it bee in deede a verye good wholesome chyng ys we wel take it, is yet because it is paynesful, the

ECC. iii. chyng

A thyng that we be loth to haue. But this

I lay yet againe and againe, that as for
farre the better thyng in this wrold to
warde the getting of the very good that

God geneth in the wrold to come, the

scripture vndoubtedly so commendeþ

Heripitate dis crybulacion, that in respect and compa-
commendeþ rison thereof, it dyscommendeþ thys

wroldlye wretched wealth and discom-
fortable comforþ vterly.

For to what other thyng soundeth the wordes of Ec-

clesiastes that I rehearsed you nowe? y

it is better to bee in the house of heauy-

nesse, than to bee at a feast: wherto soun-

deth this comparison of his, that the

wylle mannes hearte draweth thyfher

as folke are in sadnesse: and the heart of

a foole, is there as he may fynde myrth:

Whereto draweth this chreat of h wylle

manne, that he that delieth in wealthie

shall fall into woe: **R**isus (sayeth he) dolore

misericordie extrema gaudiu luctus occupat. Laugh-

ter shall be myngled with sozowe, and

thende of myrth is taken vp with heauin-

nesse. And our saviour sayeth hymselfe.

Ve robis qui redetis, quia lugebitis & fletibis. **W**ho be

to you that laugh, for you shall weepe &

and wayl. **B**ut he saith on the other side

Basti qui lugent, quoniam illi consolabuntur. Blessed

are they that weepe and waile, for they

shall bee comforþed. And he sayeth to

his discipules; **M**undus gaudet, vos autem dolebis

Cris sed tristitia nostra exiretur in gaudium. The
wrold shall toye, and you shall be sorþ:
but your sozowe shal be turned into toy.
And so is it you wote wel now. And the
myrthe of manye that then were in toy,
is nowe turned all to sozowe. And thus
you see by h scripture playne, that in
matter of very comforþe, tribulacion
is as farre aboue prosperitie, as the day
is aboue the night. An other pzeeminēce
of tribulacion ouer wealth in occasion
of merite and rewarde, shal wel appere
vpon certain consideracions wel mar-

Dked in them bothe. Tribulacion me-

How tribula- rith in pacience, & in thobedient con-
ction meriter) formyng of h mans will vnto god, and

in thankes geuen to god for his visitaci

How a wylle on, if you reckon me now against these,
man may me-

manye other good dedes that a wealthye
man may do: as by riches geue almose,

by authoȝtie, labour in doynge manye

menne iustice, or yf you fynd fartheria-

ny lufe other thyng lyke. First I say

that the paciente parsonne in tribulacy-

on, hath in all these vertues of a weal-

thyne manne, an occasiōn of merite too,

whiche the wealthye manne hath not a-

gayneward, in the sozorehersed vertues

of his. For it is easþ for the parsonne that

is in crybulacion, to bee well wyllyng

to doe the self same yf he coulde, and tha-

Shall his good wyll, where the power

lacketh, goe very nere to the merite of y

bede. But nowe is not the wealthyman

In a like case with the will of pacience &

coformitie and thankes geuen to God

for tribulacion, syþe it is not so ready

for the wealthy manne to bee contente

to be in the tribulacion, that is the occa-

sion of the pacientes delerte, as for the

troubled parsonne to bee contente to be in

prosperitie, to doe the good dedes that y

wealthye manne doþe. Besides this, al

that the wealthy manne doþ, though he

coulde not do them without those thin-

ges that are accompted for wealth, and

called by that name, as not doþe great

almose without greate riches, nor doþe

these many menne ryght by his labour,

without greate authoȝtie: yet may he do

these thynges beyng not in wealthie in

dede: as where he taketh his wealth for

no wealth, nor his riches for no riches,

nor in hearte setteth by neþher noþer,

but secretely liueth in a contrite hearte

and a life penitenciall, as manye times

dyd the Prophete Dauid being a great

kyng, so that wroldlye wealthie was no

wealthie to hym, and therfore is not of

necessite wroldlye wealthie the cause of

those good dedes, syþe he may do them,

and doþe them best in dede, to whom þ

thyng that wroldlye folke call wealth, is

yet for his godly sette mynd, drawne fro

the delite thereof, no pleasure in maner

nor no wealthie at all. Finally, whanso

The wealthye euer the wealthye man boþe those good mannes good

vertuous dedes, yf we consider the na-

dedes miny-

ture of them ryght, we shall perceyue þ

beth his in the doynge of them, he doþe euer for þ

wealthie and porcion of those dedes, minyly

the matter of his wroldlye wealth, as in

giving great almose he departeth wþþ

so muche of his wroldlye goodes, whiche þ

are in that part, þ matter of his wealth.

In labouryng about the doynge ma-

ny good dedes, his laboþ minysheth his

quiete and his rest. And for the rate of

so muche, it minysheth hys wealth, yf

payne and wealthie bee eche to other co-

trarye, as I wens you wyll agree they

bee.

Now whosoeuer than wþþ wel consi-

der the thyng, he shall I doubt not per-

ceyue and see therein, that in these good

deedes that the wealthye manne doþe,

though he doþ them by that, that hys

wealth maketh hym able, yet in þ doing

The good þat
goþ nere to
the merite.

G

Dauid.

wroldlye wealth

The wealthye

good mannes good

vertuous dedes,

yf we consider the na-

dedes miny-

ture of them ryght,

we shall perceyue þ

beth his in the doynge of them, he doþe euer for þ

wealthie and porcion of those dedes, minyly

the matter of his wroldlye wealth, as in

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ceyue and see therein, that in these good

deedes that the wealthye manne doþe,

though he doþ them by that, that hys

wealth maketh hym able, yet in þ doing

of

A of them , he departeth for the porcion from the nature of wealth, toward the nature of some part of tribulacion, and therefore even in those good dedes them self that prosperitie doth:doth in goodness the prerogative of trybulacion aboue wealth appeare . Nowe yf it happe that somme manne cannot perceyue thys poynte because the wealthye manne for all his almosse abydethe ryche sylly, and for al his good labour abideith sylly in his authoritie, let hym consyder that I speake bnt after the porcion. And because the porcion of al that he geueth of his goodes, is very lytle in respect of that he leaueth : therefore is the reason happily with some folk lytle perceiued.

Wat yf so were that he went sooth with geuyng tyll he hadde genen oute all and leste hymselfe nothyng, than woulde a verye blynde manne see it. For as he were from riches come to pouertie, so were he from wealth, willingly fallen into trybulacion: and betwene laboure and rest, the reason goeth all a lyke: whiche whoso canne consider, shal see that for the porcion in euerye good dede done by the wealthye manne, the matter is all one. Than sythe wee haue somewhat wayed the vertues of prosperitie, lette vs consider on the other syde the afores named thynges that are y matter of myerte and rewarde in trybulacion.

Hil thynges be
matter of re-
wardes i tri-
bulacion.
Patience

Con, that is to witte, pacience conformyng and thankes. Pacience the wealthye manne hath not, in that that he is wealthye. For yf he bee pinched in any point wherein he taketh pacience, in y parte he surereth somme trybulacion, and so not by his prosperitie, but by his trybulacion hath the manne that myerte.

Lyke is it if we would saye, that y wealthye manne hath another vertue in the stede of pacience, that is to witte, the kepyng of hymselfe from pryde, and suche other synnes as wealth woulde bryng hym too. For the resystyng of

Dsuche mocions, is as I before tolde you, withoute anye doubt, a mynshyng of of fleshlye wealth, and is a verye trew kynde, and one of the mosse profitable

Merite grow kyndes of trybulacion: so that al that eth to the wel good myerte groweth to the wealthye thym by the manne not by his wealth, but by the minshyng of mynshyng of his wealth with whole- his wealth some trybulacion. The mosse coulourie of comparison is in the other twayne:

Of conformitie: that is to wyte, in the conformyng of the thankes mannes wyll unto God, and in thanks geuen unto God. For lyke as the good

mā in trybulacion sent hym by god, conformenth his wyll to Goddes wil in that behalfe, and geueth God thankes therfore, so dothe the wealthy manne in his wealth whiche God geueth hym, conforme hys wyll to Goddes in that poynete: sythe he is well contente to take it of his gyste, and geueth God agayne also ryght hearte thanke therfore. And thus as I sayde, in these two thynges maye you catche the mosse colourie to compare the wealthye mannes myerts with the merite of tribulacion. But yet that they bee not matches, you maye soone see by this. For in tribulacion cā there none conforme his wyll unto gods and geue hym thankes therfore, but such a manne as hath in that poynete a verye speciall good mynde. But he that is verye nougħt, or hath in his heart but verye little good, maye well bee contente to take wealth at Goddes hande, and say mary I thanke you sir for this with all my heart, and wyl not sayle to lone you well whyle you lette me fare no wozse.

Confitebitur tibi, quum bencferis ei. Nowe if the Psal. 45.

wealthye manne be very godd, yet in conformentie of his wyll and thankes geuen to god for his wealth, his vertue is not like yet to his that dothe the same in tri-

bulacion. For as the philosophers sayd *virtue*

in that thyng very well of olde, vertue standeth in thinges of hardnes and difficultie. And char as I tolde you, much

lesse hardnes and lesse difficultie there is by a great deale to bee content & to con-

forme our wyll to goddes wyll, and to geue hym thankes to for oure ease, than

for our Payne, for our wealth, than for

oure woe. And therefore is the confor-

mynge of oure wyll unto goddes, and y

thankes that we geue him for our tribu-

lacio, more wozhy thank again, & more

rewarde meristeth in the very fast wealth

and felicitie of heauen, than our confor-

mitie with oure thankes geuen for and y

in our worldly wealth here. And thys

thinge sawe the devill whan he sayde to

oure Lorde of Job, that it was no mer-

uaile though he Job hadde a reuerente Job.

feare unto God, God had done so much

for hym, and kepte hym in prosperitie,

but the deuyll wylst well it was an hard

thinge for Job to bee so louyng, and so

to geue thankes to God in trybulacion

and aduersitie, and therefore was he

gladde to geat leaue of God to put hym

in trybulacion, and thereby trusted to

cause hym murmurs & grudge against

God with impacience. But the Deuyll

Ghad there a fall in his owne turne. For the pacience of Job in the hōz̄ time of his aduersitie, gate hym muche moze sauoure and thanke of God, and more is hee renouned and comended in scripture for that, than for all the goodnes of his long prosperous life. Our saviour sayth hymselfe also, that if we saye well by them, or yelde them thanke that dooe vs good, we doe no great thyng therein and therfore can we with reason looke for no great thanke againe. And thus haue I shewed you loe, no litle preemynce that tribulacion hath in merite, and therfore no litle preemynce of confort in hope of heuenly reward aboue vertues (the merite & cause of good hope and comforthe) that commeth of welthe and prosperitie.

CA summarye commendacion of tribulacion.

CThe xx.chapiter.



The soundact
on of apach.

DW herefore good Cosyn, to sypnhe our talkyng for this time, leſt I shoulde be to loſt a let vnto your other busines if we lat ſirſt for a ſure grounde a very faffe saythe, whereby we beleue to be true al that the scripture saythe vnderſtanden twelve, **C**as the olde holy doctours declare it, and as the ſpirite of God instructeth his catholike churche: than ſhall we conſider tribulacion as a gracious gift of god, a gift that he ſpecially gaue his ſpecyall ſcendes. The thyng that in scripture is highly comended and praised, a thyng wherof the contrary long contynued is perilous, a thyng whiche but if god ſed it, men haue neade by penance to put vpon themſelue and ſeke it, a thyng that helpeth to purgare oure synnes paſſed, a thyng that preſerueth vs fro synnes that els would come, a thyng that cauſeth vs to ſet leſſe by the worlde, a thyng that excitemeth vs to drawe moze towarde God, a thyng that muche minſheth our paynes in purgatorie, a thyng that muche encreaſeth our ſtiall reward in heauen, the thyng by whiche our ſaviour entred his owne kyngdome, the thyng with whiche all his apollies followed hym thicher, the thyng whiche our ſaviour exhorteth all menne to, the thyng without whiche he ſayeth we bee not his diſciples, the thyng wout whiche no manne can geat to heauen. Wholſoſe theſe thinges thinketh on, and remem-

breth wel, ſhall in his tribulacion neſt. **C**ther murmure noȝ grudge, but fyſt by howe paſtience take his payne in woȝthe, and blet tribulacion than ſhall he growe in goodnes & thyng hymſelue wel woȝthe, than ſhal he coſider that god ſendeth it for hys weale, and thereby ſhall hee bee moued to geue God thanke therfore, therewithal ſhall his grace encrease, and God ſhall geue hym ſuch comforthe by conſideryng that god is in his trouble euermoze neſe unto him. *Quid deus iuxta eſtis qui tribulatioſ ſua corde* **P**ſalm. 31. God is neſe ſaith the Prophete to them that haue their hearte in trouble, þ hys toye thereof ſhall minyshe muche of hys payne, and he ſhall not ſeke for bayn coſtoſte elis where, but ſpeciallie truſte in what he that god, and ſeke for helpe of him, ſubmyt: **I** is in tribulacion his owne wyll wholy to gods plea ſhould be ſure, and praye to god in his heart, and praye his frendes praye for hym, & ſpeciallie the prieſtes as ſaint James byd: **J**aco. 5. deth, and begynne fyſte with conſelliid and make vs cleane to god, and ready to departe, and be gladdē to go to god puttyng purgatorie to his pleasure: yf we thus doe, this dare I boldelye ſayc, wee ſhall never liue here the leſſe of halfe an houſe, but ſhal with this comforthe ſynd our hearter lighted, and thereby þ griefe of our tribulacion leſſed, and the moze likelyhoode to recouer and to liue þ lenger. Now if god wil we ſhal hence, than dothe he muche moze for vs. For he that this way taketh, cannot go but wel. For of hym that is lothe to leauē thyſ wretched worlde, myne hart is much in feare leſt he dye not wel: harde it is for him to be welcome that cometh againſt his wiſ, that ſaith vnto god whā he commeth to fetche him, welcome my maker magry my teeth: but he that ſo loueth hym, that he longeth to goe to hym, my heart cannot geue me but he ſhalbe welcom, al wer it ſo that he ſhould come ere he wer wel pourged. For charitie couereth a multitude of ſinnes, and he that **P**rophet. 10. truſteth in god cannot bee confounded. **P**rophet. 4. And Chylde ſayeth, he that commeth to me I wyll not cast hym out. And there- **J**ohn. 6. fore let vs never make our reckoning of long life, kepe it while we maye because god hath ſo comandide: but if god geue thoccaſion, that with his good wyll we may goe: let vs be glad therof, and long to goe to him. And than ſhall hope of heauen comforthe our heauines, and out of our transitorie tribulacion ſhall we goe to everlasting gloze, to which my good Cosyn I pray god byzynge vs both. **V**ynnes.

A **C**vynsent. Mine owne good uncle, I praye god reward you, and at this time wil I no lenger trouble you. I trowe I haue thys daye done you muche trybulacion with my impotune obieccions, of very little substancialce. And you haue euene shewed me an ensaumple of suffrance, in bearing my foly so long and so paciently. And yet shall I be so bolde vpon you farther, as to seke somtyme to talke furth of the remenaunt the mooste profitable poynte of tribulacion, which you sayde you reserved to treate of laste of al. **A**nthony. Lette that be hardely, verye shortelye. Cosyn whyle thys is freshe in mynde.

B **C**vynsent. I truste good Uncle so to putte this in remembraunce, that it shal never bee for gotten with me. But lord sende you suchē coumforze as he knoweth to be beste. **A**nthony. That is wel sayde good Cosyn, and I pray the same for you and for all oure other frendes þ haue nede of coumforze, for whome I think more thā for your self, you neded of some counsayle. **C**vynsent. I shal w this good counsayle that I haue hearde of you, doe them some coumforze I trust in god, to whose kepyng I commit you. **A**nthony. And I you also. Fare well myne owne good Cosyn.

C

The. ii. Boke.



D **Y**neent. It is to me good Uncle, no liitle coumforze, that as I came in here, I hearde of youre folk, that you haue hadde since my last beyng here (God berthanked) meete-
lye good reste and youre stomacke somewhat more comme to you. For verelye albeit I hadde hearde before that in respecte of the greate grise that for a moneth space hadde holden you, you were a lytle beforze my laste comminge to you, sommewhat eased and releued, for elles woulde I not for no good haue putte you to the Payne to talke somuchē as you than dydde; yet after my departinge from you, remembryng howe

longe we taried together, and that we were all that whyle in talkyng and all the laboure yours, in talkyng so longe together withoute enterpausing betwene, and that of matter studious and displeasaunte, all of dysease and sickenesse, and other Payne and trybulacion: I was in good sayth verye soy, and not a lytle wrothe with my self for myne owne ouerisghte, that I hadde so lyttle considered pouc Payne, and very fearde I was, cyll I heard other wrode, lesse you shoulde haue wared weaker, and more sickē therafter. But nowe I thank our lord, þ hath sent the contra F rye, for elles a litle callyng backe, wer in this greate age of yours, no litle daunger and perill.

Anthony. Have naye good Cosyn, to talkie muche(ercepte somme other payn lette me)is to me littel griefe. A sonde olde manne is often as full of woordes as a wōman. It is, you wote we', as soe Poetes payntē vs, all the lust of an olde ^Astrue as fooles life, to sitte wel and warme with ^{the gospell} the lust of a cuppe and a rostē crabbe, and dzuil, oso toikes life and drinke and talke. But in earnest to ^O sin, oure talking was to me great comforze, and nothing displeasaunte at all. Soz thoughē we commanded of forowē and beaunesse, yet was the thyng that we chiefly thoughte vppon, not the trybulacion it selfe, but the coumforze that may growe thereon. And therfore am I nowe verye gladde, that you be come to finishe vp the remenaunt.

Cvynsent. Of crouth my good uncle, it was comfortable to mee, and hath been since to some other of your frendes, too whome as my pooze witte and remembraunce would scrue me, I did, and not nedelē, resorte and rehearste your most comfortable counsayle. And nowe come I for the remenaunt, and am verye ioyfull that I synde you so wel refreshed, & so redy thereto. But this one thyng good uncle, I beseeche you heartily, þ if I for delyght to here you speake in the mater forȝeate my selfe and you bothe, and put you to so muche paine, remēber you youre owne easē, and when you luke to leaue, commandunde me to goe my waye, and seke some other time. **A**nthony

Forsooth Cosyn, manye woordes, yf a manne were very weake, spoken, as you said right nowe without enterpausing, woulde paradynture at length somewhat wevery hym. And therfore wylshed I the last time after you wer gone, when I felte my selfe (to say the truthe,) euen

Aeuen a litle wery, that I had not so tolde you still a long tale alone, but that wee hadde moze often enterchanged wordes, and parted the talkyng betwene vs, w^t other enterparlyng upon your parte in such maner, as learned menne vse, betwene the parsones whom they deuyse, disputing in their fayned dialogues. But yet in that poynte, I soone excused you, and layde the lache even where I found it, and that was even vpon mine owne necke. For I remembred that between you and me it fared, as it did once

Merry tale of betwene a Nunne and her brother: verry
a nunne & her brother
virtuous was this Ladye, and of a veri
virtuous place a close religion , and

Bherin had bene long, in all whiche time he had never sene her brother , whiche was in likewyle very vertuous to, & had bene far of atan vniuersity, & had ther ta ke h^t degré of doctorz in diuinite. When he was com home, he w^t to see his sister as he that highly retyosed in her vertue. So came she to the grate that they cal (I crowe) the locutozye, and after their holy watche worde spoken on both h^t sydes after the maner vled in that place, h^t one toke the other by the tip of the finger, for hand would there none be wrongē thoro^t the grate, and soorthwith began my Ladye to gene her brother a sermon, of h^t wretchedenes of this wrold , & the straptie of the flesh, and the subtill sleights of the wicked fiende, and gaue hym surely good counsel (sauing somwhat to long) how he shold be well ware in his living and maister well his body for sawyng of his soule : and yet ere her owne tale came all at an ende, she began to synde a lytle fault with him (and said) in good faith brother, I do somewhat meruayle that you haue bene at lerning so long, and are doctorz, & so learned in the lawe of god, dooe not nowe at oure meetinge (while we mete so selbom) to me that am your sister and a simple unlearned soule gene of your charitie some fruteful exhortacio. And as I dout not but you can say some good thing your selfe. By my trouith good sister quod her brother , I can not for you, for your toungue hath never ceased, but sayde yngouhe for vs bothe. And so Cosyn I remember, that when I was once fallen in , I leste you little space to saye oughte betwene. But nowe will I therfore take another way w^t you: for I shall of our talkyng, drive you to the one halfe.

Vyncent. Now for sooth uncle this was a mery tale. But nowe if you make me talke h^t one halfe,

than shall you be contented farre other. **G**wyls than there was of late a kinlewo^t a mery tale. man of youre owne, but whiche wyll I not tell you, gesse her and you can : her husbande had muche pleasure in h^t maner and behauioure of an other honeste man, & kept him therfore much compa^tnie, by ths reason wherof, he was at his meale syme the moze ofte from home. So happed it on a time, that his wyfe and he together , dyned or supped w^t that neigbour of theirs, and than she made a mery quarel to him, for making her housbande so good cheare out a doze, þ she could not haue hym at home. For sooth maistres quod he (as he was a dñe mery man) in my company nothing keþ p^tch him but one, serue you him with h^t same, & he wil never be fr^t you . What gay thing may that be quod our Cosyn than? For sooth maisters quod he, youre husband loueth well to talke, and whan he sitteth with me, I let hym haue al the wordes. Al the wordes quod she marye that am I content, he shall haue all the wordes with good will, as he hath euer hadde. But I speake them all my selfe, and gene them all to hym , and for oughte that I care for them, so shall he haue them stilly : but otherwyse to saye that he shall haue them al, you shal kepe hym still , rather than he geat the halte.

Anthony. For sooth Colin I can sone gesse whiche of oure kyndne shre was: I wold we had none therin (for al her mery wordes) that lesse wold let their husbandes to talk. **Vyncent.** Forsooth shre is not so merye, but shre is as good. But where you finde fault uncle, þ I speake not yngouhe, I was in good sayth al shamed, that I spake so muche, and moned you suche questions , as I founde vpon your aunswere, might better haue bene spared, ther were so little wo^tthe. But nowe sith I see you be so wel conseyt that I shall not forbeare boldly to shew my foly, I will be nomore so shamefalle but aske you what me lust.

Whether a man mate not in tribulation vse some wroldly recreacion for his comfo^tte.

CThe first chapter.



To first good uncle ere wee procede farther, I will bee bold to mon^t you one thing moze of that we talked whe I was here befoze. For when I revolved in my mynde a^t gayn the thynges that were concluded here

A here by you, me thought ye would in no wylle that in any tribulacion me shold seeke for comforste, either in wo:ldlye thyng or fleshlye, whiche mynde vncle of yours, semer somewhat harde, for a merye tale wþþ a frende, refrecheth a manne muche, and without any harme lyghteth his mynd, & amendeth his courage and hys stonake, so that it semereth but well done to take suchre recreation. And Salomon sayeth I crowe, that me shold in beaultesse geue the soþ man wyne to make hym for geat his sorow. And saynt Thomas sayth, that proper pleasaunte talkynge whyche is called cōfōrmaþion is a good vertue seruyng to refreche the mynde, & make it quycke and lustye to labour and study agayn,

B where continuall fatigacion, wouldest make it dull and deadlye. *[Anthony.]* Cosyn, I forȝat not that poynte, but I longed not much to touch it, for neþher might I well bterlye forbeare it, wher the cause might happe to fall þ it shoulde not hurte, and on the other syde yf the case so shoulde fall, me thoughte yet it shoulde litle rede to geue any man counsayle to it, folke are prone yngouȝe to suche fantasyes of theyȝ owne mynde, you maye see thys by our selfe, whyche comyng now together, to talke of a certayne sad matter as menne can deuyse, were fallen yet euen at the first into wa-

C to idle tales: and of trouth cosin, as you know very well, my selfe am of nature even halfe a gigglot and more. I woulde I could as easily mende my faulte as I well knowe it, but scante canne I refraine it as olde a foole as I am: howbeit so parcial wþ I not be to my faulte as to passe it. But for that you require my minde in the matter, whether menne in tribulacion may not lawfully seeke recreation and comforste themselfe, with some honest mirth, first agreed that our chief cōfōrste must be in god, & that with hym we must begin, & with him contynue, & to him end also. A man to take now

The chief cōfōrste in God.
Of honest
Worldly
myrtle

& than som honest wo:ldly mirth, I dare not be so soze as bterly to forbid it, syth good men & wel learned, haue in soe case allowed it, specially for the diuersitie of diuers mens mindes: for els yf we wer al such, as woulde god we wer, & such as natural wisedome woulde weshould be,

The most cōfōrste
be not in dede: I wold than put do nont. King is, of he but þ unto ani man the most comfortable talking þ could be, wer to heare of heue wheras now god help us, our wretched-

nes is such þ in talking a whsle therof, *G* men ware almost wery, and as thoughte to heare of heauen were an heauye burdayne, they miste refreche themselfes after with a foolishe tale. Our affeccyon Dread of hell towarde heauenly loyes wareþ wþþ mouth men dersful colde. If dzead of hell wer as far more then the gone, verye fewe woulde feare god, but loyes of heue that yet a little sticketh in our stomakes, *Of herers of marke me Cosyn at the Sermon, and sermonns* commenlye towardes the ende, somwhat the preacher speacheth of hell and heauen: nowe whyle he preacheith of the paynes of hell, stylly they stande and yet *F* geue hym the hearynge. But as soone as he commerh to the loyes of heauen, they bee buskyng them backward and flocke meale fali away, it is in the soule somewhat as it is in the body. Som are there of nature or of euil custome come to that point, that a woxle thinge sometime moxe stedeth them then a better. Some manne if he bee sick, can aways with no wholesome meate, nor no mediceine can goe downe with hym, but if it be tempered with some suche thyng for his fantasie as maketh the meate or the *G* medicin lessle wholesome then it shoulde be. And yet while it wil be no better, we must let him haue it so. Caglianus þ very vertuous manne rehearseth in a certayne collacion of his, that a certain ho *Caglianus* father in makyng of a sermon, spake of heauen and heauenly thynges, so ce. lessly, that muche of his audience wþ the swete sounde therof, beganne to forȝeat all the wo:ld and fal a slepe: which when the father behelde, he disleinbled their sleping, and sodainly said vnto the *H* I shall tel you a merye tale. At whyche wþde they lyst vp their heade and harckened vnto that: & after the slepe therewþ broken, heard hym tell on of heauen a gayne. In what wylle that good father rebuked than theyȝ vntowarde mindes so dol vnto the thyng that al our life we labour for: and so quicke and lusty to warde other trifles, I neither bears in minde, nor shall here neede to rehearse. But thus much of that matter suffiseth for oure purpose, that where as you demand me whyther in tribulacion me maye not sometyme refreche themselfe wþþ wo:ldly mirth and recreacion. I can no more say, but he þ cannot lōg endure to hold vp his head & heare talking of heue except he be nowe & thā bewene (as though heuen were heauines) refreched with a merye tale, ther is none other remedie but you must let him haue it:

Recreacion
Cera for sauage
It: better would I wish it, but I cannot
helpe it. Howbeit, let vs by mine aduise
at the least wyse make those kyndes of
recreacion as shorte and as silde as we
can: let them serue vs but for salwe, and
make them not our meate, and lette vs
pray unto god, and all our good frendes
for vs, that we may sele such a sauoure
in the delyght of heauen, that in respect
of the talkyng of the ioyes thercof, all
worldlye recreacion be but a gryfe to
worldly recre chynke on. And be sure cosin, that yf we
action is grief might once purchase the grace to come
in respecte of to that point, we never found of world-
talkyng othe- ly recreacion so muche counferte in a
men.

For my prayer. But now I praye you good vns-
come to earth cle bouchesake to procede in our princi-
pall matter.

COf the shorte vncertayne life in ex-
treme age or sickenes.

The. ii. Chapiter.

Anthony. Colyne, I haue be-

thought me, somwhat vpon
this mater since we wer last
together. And I finde it, yf
we should goe some waye to
woorke, a thing that woulde
require many mo dayes to treat therof,
than we shoulde happily find mete thereto
in so fewe as my selfe wene y I haue
now to lue, while every time is not like
with me, and among many paynfull in
which I loke every day to departe: my
mending daies come very seld, & are be-
ry shortly gone. For surely Colyn I can
not liken my life more metely now thā
to the snuffe of a candle that burneth w-

A verye good
similitude.

Dowmeyme burneth downe so lowe, that
whoso loked on it, would wene it were
quite out, and yet sodainely lifteth vp a
flame halfe an ynce aboue the nose, and
geueth a preaty shorte lyght agayn, and
thus playeth diuers times, tyll at laste
ere it be loket for, out it goth altogether
so haue I Colyn dyuers suche dayes
together, as every day of them I loke e-
uen for to dye, and yet haue I than after
that some suche fewe dayes agayne as
you see me nowe haue youre selfe, in
which a man wold wene that I myghte
yet wel cotynne, but I know my linge-

ring not likly to last longe, but out wil
my lntyme sodainely some daye within a
while, and therfore wyll I with goddes
helpe, seme I never so wel amended ne-
uertheles recken every day for my last.
For though that to the repesling of the
bolde courage of blinde yowth there is a
ver y true prouerbe, that as sone cometh A prouerbe
a yonge shipes skin to the market as an
olde, yet this difference ther is at y least The differē
betwene them: that as the younge man betwene an
may happe sometime to dye sone, so y old old man and
man can never live long. And therfore yonge com-
Colyn, in our matter here leauyng oute
many thinges that I would els treat of
I shall for this time speake but of verye
fewe, howbeit if God hereafter send me A
moe suche dayes, than wyll we whē you
luse farther talke of moe.

CHe deuideth tribulacion into three
kordes, of which threc the last he shorly
passeth ouer.

The. iii. chapiter.

Lmaner of trybulacion
Colyn that anye man can
haue, as farre as for thy
tyme cometh to my mind,
fallēth under some one at
the least of these thre kyn-
des: either is it such as hymself willingly
takest or secondly, such as hymselfe G
willingly suffreth, or finally, such as he
cannot put fro hi. This third kind I pur-
pose not muche more to speake of nowe,
for therof shall as for this time suffyle,
those thinges that wee treated betwene
vs this other day: what kynde of trybu-
lacion this is I am sure youre selfe per-
ceue, for sicknes, imp̄isonment, losse ^{that a manes}
of goodes, losse of frendes, or such bodi-
ly harme as a man hath already caught
& can in no wile auoide these thynges &
such like, are the third kinde of tribula-
tion that I speake of, which a man nev-
er willingly taketh in thebeginning,
nor can though he would put afterward ^h
away. Now thynk I, that as to the man
y lacketh wyt and faith, no coumfort eā To whom no
serue whatsoeuer counsell be geuen, so ^{comforste} can
to them that haue bothe, I haue as for serue.
this kind said in maner ynoch alredy, Colyn agayn
& consider y suffer it nedes he muste the third kind
while he can by no maner of meane put or tribulacion
it fro him, y very necessarie is half coun-
saile inough to take it in good wort, &
beare it paciently, & rather of his pac-
cence to take both ease and thanke, then
by frettynge and sumyng to encrease
hys presente paine, and by murmur &
grudge fall in farther daunger after
by

By displeasynge of God wþ hys fro-
warde behauour, and yet albeit that I
thynde that that is layde suffyseth, yet
here and there I shall in the seconde
kynde, shewe some suche comforþe as
shall wel serue vnto thys lastkynde too.

¶ The. iii. chapster.

Tribulacion
that one wil-
lingly taketh



¶ ¶ ¶ firste kynde also wyl I
þorclye passe ouer too, for
the tribulacion that a manne
willingly taketh hymselfe

þpon him againte his owne will, is you
wote well as I, somewhat touched the
laste daye, suche affliction of the flesh or
expence of his goodes as a man taketh
hymselfe, or willingly beloweth in
punishemente of his own sinne, and for

No comforþe deuocion to god. Powe in this tribula-
nedeth to the cion nedeth he no manne to comforþe
kynde of him, for while no manne troubleth him
tribulacion. but himselfe whiche feeleþ hōwe farre-
soorth he maye conueniently beare, and
of reason and good discretion shall not
passē that, wherein if any double arsyse,
counselle nedeth and not comforþ. The
courage that for goddes sake & his soule
health kyndleþ his hert and enlameþ

¶ it thereto shall by the same grace, that
putte it in his mynde, geue him suche
comforþe and ioye therin, that þþ pleasure
of his soule shall passe the paine of
his bodye: yea and whyle he hath in hert
also some great heauiness for his sinne
yet whē he considereþ the ioy that shall
come of it, his soule shal not faile to sele
than that Straunge case which my body
felt once in gret a feuer. ¶ Vynce[n]t. What
Straunge case was that uncle?

¶ Anthony. Forsooth colin, euē in this same
bedde it is nowe more than fistene yere
agoe, I laye in a tertian and had passed
Ierowe, three or fourze fifties: but after
fell there on me one fit out of course, so
straunge and so merueyloþ, þþ I wuld

¶ Orange fit In good faith haue thought it impossible
of a feuer. If so, I sodaynely felte my selfe verelye
boþe heat and colde throughout al my
body, not in some part the one, & in som
part the other, for that hadde been you
wote wel no very Straunge thing to sele
the head hoate while the handes were
colde: but the selfe same partes I saye so
god saue my soule, I verilby felte & right
painfully to, all in one instaunte boþe

¶ Merueyloþ boate and colde at once.
¶ Vynce[n]t. By my sayth uncle thys
was a wonderfull thinge, and suche as

I never hard happen any manne els in C
my dales, and fewe menne are there of
whose mouthes I could haue beleued it

¶ Anthony. Courtesly colyn paradyne
letterch you to saye that you belieue
it not yet of my mouth neither; and sure
ly for feare of þþ you shold not haue hard
it of me neyther, had there not an other
thing happed me sone after. ¶ Vynce[n]t.

I pray you what was that good vnclē?

¶ Anthony. Forsooth Colyn this I ag-
ked a phisicion or twayne, that than lo-
ked vnto me how this shold be possible
and thei twaine tolde me both þþ it could
not be so, but þþ I was fallen into sde slo- F
ber & dreamed that I felte it so. ¶ Vynce[n]t.
This hap hold I, little cause you to tell þþ
tale moze boldly. ¶ Anthony. No colyn
that is trus loe. But than happed there
another, that a yonge Cyple here in this
towne whom a kinsman of hers had be-
gon to teache phisicke, told me that ther
was leche a kind of feuer in dede.

¶ Vynce[n]t. By our Ladye vnclē, save
for the credence of you, the tale would I
not yet tel againe vpon that happe of þþ
mayde. For though I knowe her nowe
for luche, as I durst well belue her, it
myght happe her very wel at that tyme
to lyfe, because she wuld you shold take
her for cunning. ¶ Anthony. Ne, but þā
happed there yet an other happe theron
colin, that a work of Galie de differentiis fe-
brium, is ready to be solde in the booke sel-
lers shoppes: In which workes she
wed me than the chapter where Galien
sayth the same.

¶ Vynce[n]t. Marþe vnclē as you sare,
that happe happed well, and that mayd
had (as hap was) in that one point moze
cunninge than hadde both your physi-
cions besydes: and hach I wene at thys
daye in many pointes moze.

¶ Anthony. In fayþe so wene I too: þ
and that is well wared on her, for she is
verye wylle and well learned, and very
verruous too. But see now what age
is: Loe, I haue bene so longe in my tale
that I haue almoſte forgotten for what
purpose I tolde it. Oh, nowe I remem-
ber me loe, lykewylle I saye, as my selfe
felte my bodye than boþe heat and cold
at once: so heþat is contryte and hea-
ue for hys synne, shall haue cause
to bee, and shall in dede bee boþe sad
and gladde, and boþe twayne at once,
and shall dooe as I remember holpe
Saynt Hierome biddeþ doles, & de do-
lore gardes. Boþe bee thou sorþ sayth he,
and bee thou also of thy seþowe toysfull.

And

And thus as I begā to saye of cōfōrt to
be genen vnto him that is in this tribu-
lacion, that is to wit, in frutful heany-
uelle and penaunce for his syn, shall we
none nedē to gene other, than only to re-
member and consider wel the goodnesse
of gods excellent mercy that infintely
passerth the malice of al mennes sinnes,
by which he is readye to receve euerye

**why god spred
his armes v-
pon the croſe**

man, and did spread his armes abrode
upon the croſe, louyngly to embrace al
them that wil come, and euen there ac-
cepted the theſe at his laſt ende that tur-
ned not to god til he myght ſteale no le-
ger, and yet maketh moze feaſt in heauē
at one that from synne turneth, than of
reſir. good menne that ſinned not at all.
And therefore of that ſirſt kynde wyll I
Bmake no longer tale.

Lube.15.

CAn obiection concerning the that
turne not to god til they come at the laſt
caſe.

Chapter. v. Chapiter.

Vincen. Forſoþtuncle, this is vni-
to th at kynde comfoxe very gret
e so great also, that it may make
many a man bold to abyde in his ſinne,
euen vnto hys ende, truſtyng to bee
than ſaued as that theſe was. **A**nthony.
Very looth you ſafe colyn, þ ſome wret-
ches are therſuch, that in ſuiche wylle
abuſe the great goodnes of god, that h
better that he is, þ worse agayn be they.
But colyn, though there be moze ioye
made of his turninge that from þ pointe
of perdition commeth to ſaluation, for
pitie that god had & his ſaintes al of the
peril of periſhing that the man ſtode in,
yet is he not ſet in like ſtate in heuen as
he ſhould haue bene if he had ſtued bet-
ter before, except it ſo fall that he lyue ſo
wel after, and do ſo muche good that he
therin outran in the ſhorter time, thoſe
good folke that yet did not ſo muche in
much lenger, as it proued in the blessed
apotle ſaint Paule, whiche of a perſe-
cutor became an apotle, and laſt of al

Saint Paule

1.Cor.15.

Dcame in vnto that office, and yet in þ la-
bour of ſowing the ſede of chyſtles faith
outranne al the remenaunt, foſar foſt
that he letted not to ſay of hymſelf. **A**bun-
dantius illis omnibus laborauit. I haue laboured
moze then all the remenaunt haue. But
yet my Colyn, though God I doubt
not be ſo mercifull vnto them, that in a
ny time of theyz lyfe turne and alſe his
mercye, and truſte therein, though it be
at þ laſt end of a mannes lyfe and hireth
hym as well foſt heaven that commeth

to woozke in his Wyneyarde towarde **G**

nyght, at ſuiche tyme as woozke menne
leauē woozke, and go home being than
in wil to woozke, if the time wold ſerue
as he hireth him that commeth in the
moſninge: yet maie there no man upon
the truſte of this parable bee bold al his
life to lyve ſtill in ſinne. Foſt let him re-
member that in to Goddes Wyneyarde
there goeth no manne but he that is ca-
lled thither. Nowe he that in hope to bee
called towarde nighte, will ſleepe ouute
the moſninge, and drinke out the date,
is full likelie to paſſe at nyghte vnspo-
ken to, and than shall hee with ſhewode
reſte goe ſupperleſſe to bedde. They
tell of one that was wonte all waye to
ſaye that al the while he liued he would
dooe what he louſe: foſt three woozdes
when hee died ſhoulde make all ſauēy-
nough: but than ſo happed it, that long
ere hee were olde, his horſe once ſtroum-
bled vpon a broken bridge, and as hee
laboured to recouer hym, when he ſaw
it woulde not bee, but downe into the
ſloude headlonge nedes he ſhoulde: in a
ſodain ſlight he crſed out in the falling,
haue all to the deuill: and there was hee
drowned with his three woozdes ere he
died, wheron his hope hong al his wret-
ched life. And therefore lette no manne
ſinne in hope of grace, foſt grace com-
meth but at Goddes wyll, & that minde
maie bee the leſte that grace of frutful
repentinge ſhall never after bee offered
hym, but that he ſhall either gracieleſſe
goe linger on careleſſe, or with a care-
ſtuttleſſe, fall into deſpaſſe.

A proper tale of 3. iſt
wodes.

CAn obiection of them, that ſay that
tribulacion of penance nedeth not, but
is a ſuperſticious folye.

Chapter. vi. chapiter.

Vincen. Forſoþtuncle in thyſ
poynete me thynketh you ſaye ve-
rye well. But than are there **P**
ſomme agayne that ſay on the other
ſyde, that heauynelle foſt our synnes
wee ſhall nedē none at all, but onelye
chaunge oure intente and purpose to
dooe better, and foſt all that that is paſ-
ſed take no thought at al. And as for fa-
ſifying and other affliction of the bodye,
they ſay wee ſhoulde not dooe it, but
onely to tame the fleshe whan wee feele
it ware wanton and begynne to re-
bel: foſt faſting they ſay, ſerveth to kepe
the body in teperance, but foſt to ſaſt foſt
penace, or to do any other good work, al-
moſe

And in deede
they ſay so

A mose dede oþ other, towarde satissaciō
þor our owne synne, this thyng they cal
playne iniurye to the passion of Ch̄ist,
þy which onely are our synnes forȝene
stely withoute any recompence of oure
owne. And theriþat would do penance
þor their owne sinnes, loke to bee theyz
owne Ch̄ristes, and pay theyz own rau-
somes, and saue their soules themselfe.
And with these reasons in Sarony, ma-
ny cast fastynge of, and all other bodyly
affliction, saue onely where nedē requi-
reth to b̄yng the body to temperaunce.
For other good theri laye can it none do
to our selfe, and then to our neyghbour

B can it do none at all, and therefore they
condemne it þor superfluousnesþ; now
hevines of hert & weþing for our sinnes
this they recken shame almost and wo-
manlike peuishesnes, howbeit, thanked
be god, their women ware thers now so
mannish, þt thei bee not so peuish nor so
pooze of spryte, but that they can synne
on as men doe, and bee neyther aþayde
nor ashamed, nor weþe for theyz sinnes
at all. And surely myne vncle, I haue
meruayled the leſſe euer sincē that
I heard the maner of theyz preachers
there. For as you remembere whē I was
in Sarony, these matters were in a ma-
ner but in a mannerynge, nor Luther

C was not than weded yet, nor religiouse
mennis out of their habyte, but suffered
were those that woulde bee of the secte
stely to þreache what they woulde unto
the people. And forþoth I heard a religi-
ous man there my selfe, one that hadde
bene reputid & taken for very good, and
which, as farre as the folke perceyued,
was of his owne lityng somewhat au-
ster and sharpe, but his þreaching was
wonderfull, me thinke I heare him yet,
his dolce was so loude & shrill, his lea-
nyng ielle than meane: but wher as his
mater was much part against fastynge
and all affliction þor anye penaunce
whiche he staled mennes inuencions,
he cryd euer out upon them to keþ wel
the lawes of Ch̄ist, let go theyz piuſhe

D penaunce, & purpose then to niende and
iske noþyng so saluacion but the death
of Ch̄ist, for he is our iustice, and he is
our savior and oure whole satissacyon
þor all our deadly synnes, he dyd ful pe-
naunce þor us all bypon hys paynefull
crosse, he wathid us therreal cleane with
the water of his swete side, and brought
us out of the deuylis daunger wþh hys
deare preciuſe bloude. Leauie therefore
leauie I beseche you these inuencions of

**A goodly pre-
cher in deue.**

men, your felish lenton fastes and year **G**
þeuish penaunce, minish never chylles
thanke, nor loke to save youre selfe, it is
Ch̄istes death I tel you that must save
us al: Ch̄ists deih I tel you yet again &
not our owne dedes: leauie youre owne
fastynge therefore, and leane to Ch̄iste
alone good christen people for Ch̄istles
deare bitter passion. Howe so lowd and
so shrill he cryd Ch̄ist in theyz eares, &
so thicke he came foorth with Ch̄istles
bitter passion, and that so bitterly spoke
wth the sweate dþoppynge downe hys
chekes, that I meruayled not though I
saw the pooze womē weþe, for he made **F**
my owne heere stande bypon my hed,
and with suche þreaching wer the peo-
ple so brought in, that some fel to break
their fastes on the fastynge dayes, not of
fraelte or of malice firste, but almost of
deuocion, lest they shold take fro Ch̄iste
þe chanke of his bitter passion. But
when they were a while noseled in that
point first, they could abide and endure
after many thynges moe, wþh whiche
hadde he begonne, they woulde have
pulled hym downe. **G** Anthony. **C**osyne
God amende that manne whatsoeuer **G**
he be, and god keepe all good folke from **G**
suche maner of preachers: such one pre-
cher muche more abuseth the name of
Ch̄ist & of hys btyter passion, than five
hundred halardes that in theyz ydle bu-
synesse sweare and forswere themself,
by hys holy btyter passion at dyce. **H**er
carye the myndes of the people from the
perceiuyng of theyz crakte, by the con-
tinual naming of the name of Ch̄ist
and crying his passio so shrill into their **H**
eares, they forȝeat that the church hath
euer taught them that al our penaunce
without Ch̄istles passio were not worth
a pease, and they make the people wrene
þy we wuld be sauied by our own dedes
wyþoutte Ch̄istles deathe, where we
confesse that hys onely Passion me-
ryteth incomparabile more þor us, than
all our owne dedes doore, but hys plea-
sure is, that wee shall also take Payne
our owne selfe wþh hym, and therfore **M**arke..v.
he byddeth all that wyl bee hys Dyl. **M**arke..vi.
cyples take theyz Crosses on theyz
backes as he dyd, and with their cros-
ses folowe him: and where they say that
fastynge serueth but for temperaunce to
tame the feshe, and keepe it from wan-
tonesse. I woulde in good sayth haue **E**xodus..34.
wente that Moyses hadde not bene so
wyld, that for the tamyng of hys
feshe bee shoulde haue neede to false
whole

- A** whole xl. dayes together. **N**o mo^r help
1. Regum. 19. neither, no^r yet our lantourre himselfe
 whiche beganne, and the apostles folow-
 wed, and al chyldernome have kept the
 Lenten. xl. dayes faste, that these folke
 call nowe so foolish. King Achab was
3. Regum. 12. not disposed to be wanton in hys fleshe,
 when he fasted and went clothed in slack
 clothe and al be sprent with ashes. **N**o^r
Jonas. no mo^r was in Nineve the kyngge and
 all the citie, but thei wayled and dydde
 paynfull penaunce for theyz synne to
 procure god to pitie them & withdrawe
 his indignacion. Anna that in her wi-
 dowe abode so many yeares wryt-
 fasshyng and prayng, in the temple, tylle
 the byrthe of Chrit was not swene.
B In her olde age so lory disposed to hys wan-
 tones of her fleshe that she fasted al ther-
 fore. **N**o^r sainte Paule that fasted so
 muche, fasted not all therfore neyther.
 The scripture is full of places that pro-
 uoth fasshyng not to be the iuencion of
 men, but the institution of god, and that
 it hath manye moe profites than one.
 And that the fasshyng of one man maydo
 god vnto another, oure sauty; he weth
 himself where he saith that some kinde
 of deuils cannot be by one man cast out
 of another; Nisi oracione & ieiunio. Wyth-
 out prayer and fasshyng. And therfore I
C meruaile that thei take this way against
 fasshyng and other bodily penaunce, and
 yet muche mo^r I meruaile that they
 mislike the sorow and heauynesse and
 displeasure of minde that a man shold
 take in sozthinking of his synne. The
 Prophete sayth, *sindite corda vestra & non vestimenta.* Ceare your heartes (hesayth)
 and not youre clothes. And the Pro-
 phete David sayth, *Cor contritum & humiliatum deus non despiciens.* A contrite hearte and
 an humbled, that is to saye, a heare bro-
 ken, torne, and wch tribulacion of hea-
 vynesse for hys sinnes laide a lowe un-
 der foote, shal thou not good Lordes des-
 pise. He sayth also of his owne contry-
 etion, *Laboravi in gemitu meo luctabo per singulas noctes lectum meum lacrimis meis stragum in cum rigabo.* I
 haue laboured in my wayling, I haue
 every night wauld my bed with my teeres
 my couch wyl I water. But what shold
 I mede in this matter to laye sooth one
 place or twayne. The scripture is full
 of those places, by whiche it playnelye
 appeareth that God looketh of duetye,
 not onely that we shold amend and be
 better in the time to com, but also be so-
 rry, and wepe, and bewaile our synnes
 committed before, and al the olde holpe

doctours be ful and whole of that mind ¶
 that men must haue for theyz sinnes, con-
 trition and sorow in heart.

¶ What if a manne cannot wepe, no^r
 in his heart be soroy for his synnes.

¶ The viii. chapter.

V Ynew. For soth vncle yet semeth
 me this thing somewhat a soze se-
 tence, not for that I thynke oþer-
 wyle, but that there is good cause and
 great: wherfore a manne shold, but
 for that of truthe some man cannot bee
 soroy and heawy for hys synne ¶ he hath
 done, though he never so sayne would:
 but though he can be content for goddes
 sake to forbeare it from thenceforþ: yet
 for every sinne that is passed, can he not
 onely not wepe, but some were happily
 so wanton, that when he happeneth to re-
 member them, he can sanctifie forbeare
 to laughe. Nowe yf contrition and so-
 row of hert be so requisite of necessitie to
 remission, many a man shold stand as
 it semeth in a very perilous case.

A nthony. Many so shold in dede co-
 sin, and in dede many so dooe. And the
 old saintes write very soze in this point
 howbeit, *Misericordia domini super omnia opera Psal.144.*
cir. The mercy of God is aboue all hys
 woorkes, and he standeth boundē to no
 common rule, *Et ipse cognovit figuram suum & Psal.102.*
Propitiatu infirmitudibus nostris. And he kno-
 weth the fraylere of this earthen vessell
 that is of his owne making, & is mercy-
 full, and hath pitie and compassion upon
 our feble infirmities, and shall not
 exact of vs aboue the thing that we may
 doe. But yet cosyn, he that syndeth hym
 selfe in that case, in that he is mynded to
 doe well hereafter, lette hym geue God
 thankes that he is no wo^rle: but in that
 he cannot be soroy for his sinne passed, let
 him be soroy hardely that he is no better.
 And as saynt Jerom byddeth him that

for hys synne soroweth in his heart, bee
 glad and reioyce in his sorow: so would
 I counsaile hym that cannot bee sad for
 his synne, to be soroy yet at the least that
 he cannot be soroy. Besides this, though
 I would in no wyle any manne shold
 dispaire, yet would I counsayle suche a
 manne whyle that affencion lasteth, not
 to bee to bolde of courage, but lyue in
 doublle feare. ¶ for it is a token, ei-
 ther of saynt sayth or of a dul diligence,
 for surely if we well beleue in God, and
 therwith depely consider hys hygh ma-
 testye with the peryll of our synne, and
 the

Mark. 9.

Joel. 2.

psal.56.

Psalm. 6.

At the great goodnes of God also eyther shoulde deade make vs tremble & breake our stony hart, or loue shoulde soz sozow relent it into teares.

Besydes this, sith I can skant beleue, but sythe so lytle myselfkyng of oure olde synne, is an affeccion not very pure and cleane, and none vncleane thyng shall enter into heauen, cleansed shall it be and purysyd, befoze that wee come there. And therefore woulde I farther aduyse one in that case, the counsayle whych mayster Cerson gyneth euerie man, that sythe the bodye and the soule together make the whole man, the leste

Cerson,
How one shal
obtain conser-
tion.

Bastlyccion that hee feeleth in hys soule, the moze Payne in recompence, lett hym put vppon hys bodye, and pourge the spi- rite by the astlyccion of the fleshe. And he that so dothe, I dare lape my life, shal haue hys harde hearte after relent into teares, and hys soule in an holesome he- upynesse and heauenlye gladnesse to: spe- cialllye ys (whych muste be ioyned wth euerie good thyng) he ioyns faythfull ppaper therewith,

Gainst newe
opinions.

But (Cosyn) as I tolde you the other daye before in these matters wth these newe men, I wyl not dyspute. But sure lye for myne owne parte I can not well

Cholde wth the. Soz as farre as myne own poore wytte can perceyue, the holy scripture of God is verye playne agaynst them, and the whole coyps of Chrysten- dome in everye Chyldren regyon, and the verye places, in whyche they dwell theym selfe, haue euer vnto theyz owne dayes clearelye believed agaynst them, and al the olde holy doctours haue ever more taught agaynst them, and all the olde holy enterpretours, haue construed the scripture agaynst them. And ther- fore if these menne haue now perceyued

Dso late, that the scripture hath be mysse vnderstanten all thys whyle, and that of all those olde holye doctours no man coulde vnderstande it, then am I to olde at thys age to begynne to study it nowe. And trusse these mennes cunning (Co- syn) that dare I not in no wyse, sythe I can not see nor perceyue no cause, wher- fore I shoulde shyncke that these menne myghte not nowe in the vnderstanding of scripture, as well be deceyued theym selfe, as they beare vs in hande, that all those other haue bene all thys whyle be- fore.

Howe best (Cosyn)ys it so be that their way be not wonge, but that they haue iounds out so easye awaye to heauen, as

to take no thought, but make mery, nor take no penance at all, but set the downe and shyncke well for our sauours sake, sette cocke a hoope, and syll in all the cuppes at ones, and then lette Chrystes passion paye for all the scotte. I am not he that wyl enuye theyz good happe, but surelye counsayle dare I gyue no man, to aduenture that wale with them. But such as feare least that waye be not sure and take vpon them wthlyngly tribula- tion of penaunce, what comfoorte they doe take, and well maye take therein, that haue I somewhat tolde you alredy. And sythe these other folke syce so mery wbut such trybulacion, we nedē to talk to them (you wotte well) of no such ma- nē of comforde. And therefore of thys who nedē no kynde of trybulacion, wyl I make an ende.

TOf that kynde of tribulacion, whych though they not wthlynglye take, yet they wthlyngly suffer:

The viii. Chapster.

Vincent. Verely (god oncle) so may you wel doe. For you haue brou- ghte it vnto veri good passe. And nowe I requyre you come to the other kynde, of whiche you purposed alwaye to treate last. **A**mbony, That shall I co- syn veriy gladlye doe. The other kynde is thys whych I rehersed secōd, and soz- lyng out the other twayne, haue kepte it for the last. Thys kynde of tribulacion is (you wotte well) of them that willing- lye suffer trybulacion, though the that of theyz owne choice they take it not at the syzz. Thys kynde Colyn diuide we hal into twaine. The first myght we cal tenta- tion, the second persecucion. But here Tentacion. must you consyder, that I meane note. Persecucion. very kynde of persecucion, but that kind onely, whicb though the sufferer would be lothe to fal in, yet will he rather abide it and suffer, then by the sytynge from it, fall in v dyspleasure of God, or leaue Goodes pleasure unprocured. Nowbeit yf we well consyder these twoo thinges, tentacion and persecucion, wee maye synde that eyther of theym is incydente into the other. Soz bothe by tentacion the diuell persecuteth vs, and by persecu- cion the dyuell also tempeth vs. And as persecucion is tribulacion to eveyre manne, so is tentacion tribulacion to a good man. Now though the diuell oure spiritual enemye, fight against man in bothe. Yet thys difference hath the com- FF.I. mon

Amon tentacion frō the persecucion, that
The difference tentacion is as it were the fenderes train,
betwēn tentacion and persecucion his plaine open syghte.
And therfore wyl I nowe call all thy
secucion.

And therfore wyl I nowe call all thy
tentacion, that shal I deuyde in to two
partes. The firste shal I call the dyuels
traines, the other his open syghte.

Firste of temptacion in general, as it
is common to bothe.

The ix. Chapiter.

Speake of every kynde of temptacion particularly by it selfe,
This were (ye wote well) in maner an infinite thinge. For vnder
that (as I told you) fall persecutions
and al. And the diuels hath of his trains,
a thousand subtil waies, and of his open
syght as many sundryy poysoned darteres.

Sundry kindes
of tentacion.
Tempteth vs by the world, he temp-
teth vs by our own flesh, he tempteth vs
by pleasure, he tempteth vs by paine, he
tempteth vs by our foes, he tempteth vs
by our owne friendes, and vnder colour
of kintred, he maketh manye tymes oure
next friendes our most foes. For as our
Saviour saith: *Inimici hominis domestici eius.*

Math.10.
Jacob.1.
Dwellers.
Ephes.6.
I Timo.2.

But in al maner of so diuers tempta-
cions, one meruelous conforte is this,
that with the mo we be tempted, the glad-
der haue we cause to be. For as Sayne
James saith, *Omnis gaudium existimat fratres mei
qui in tentationes varias inciderit.* Esteine it and
take it (saith he) my bretheren for a thing
of al joy, when you fall into diuers and
sundry maner of temptacions. And no
maruaile, for there is in this world sette
up as it wer a game of wretling, wher-
in the people of God come in on the one
side, and on the other syde come mighty
Stronge wretlers and wylpe, that is to
wyt, the diuels the cursed prounde damp-
ned spirites. For it is not our flesh alone
that we must wrestle with, but with the
diuel so. *Non est nobis collectatio aduersus carnem
et sanguinem, sed aduersus principes et potestates aduersus
suis mundi rectores tenebrarum barum, contra spiritalia
nequitie in celosibus.* Durc wretlynge is not
here saith S. Paul against flesh & bloud,
but against þ princes and potestates of
these darke regions, against the spiritu-
al wicked godes of the ayre,

But as God vnto thē that on his part
glue his aduersari the fal, hath prepared
a crowne, so he that wil not wrettle, shall
none haue. For as S. Paul saith: *Qui cers-
tat in agone non coronabitur nisi legitime certaverit.*
Ther shal no man haue the crowne, but

he that doth his denour therfore accor-
ding to the law of the game. And thē (as
holis Bernard saith) how couldst thou Bernardus,
fight oþ wretlic therfore, if ther were no
challenger against the, that would pro-
voke thee thereto? And therfore may it be
a great confort as S. James saith to ever
y man that feeleth him selfe challenged
and prouoked by temptation. For ther
is to be temporal course to wrettle, which shalbe (but if he
willingly will playe the cowarde oþ the Tentacion
foole) the matter of his eternal reward, or of merites.

A special confort in al temptation.

Chapter.

But now must this needes be to
man an inestimable confort in
all temptation if his faith fayle
him not, that is to wit, þ he may
be sure that God is alway ready to giue
him strength against the diuels mighte,
and wisdom against the diuels traunes.
For as the Prophet saith: *fortitudo mea et psalm. u.7.
Iesus meus dominus, et facias est mihi in salutem.* My
strength & my praise is our Lord he hath
bente my safegarder. And the scripture
saith: *pete a deo sapientiam, et dabit tibi.* Ask Jacob,
wisdonie of God, & he shal giue it the, &
possitis, as saith Paul saith, *deprehendere omnes artes,* that you may spyre and perceyue
al the craftes. A great confort may this
be in al kindes of temptation, that God
hath so his hand vpon him: that is wyl: in temptation,
ling to stand, & wil trust in him, & cal vpon
him, þ he hath made him sure by ma-
ny faithful promises in holyc scripture,
þ either he shal not fal, oþ if he sometyme
thowþ faintnes of faith, shaker & happe
to fal, yet if he call vpon God by tymes,
his fal shalbe no soze brasing to him, but
as the scripture saith: *istis si eccliderit non col-
lidetur, quia dominus supponit manus suam.* The iuste *psal. 36.*
man though he fal, shall not be broosed,
for our Lord holdeth vnder his hand. P

The Prophet expresteth a plaine com-
fortable promise of God against all tem-
tations, wher he saith: *qui habitat in adiutorio
altissimi, in protectione dei celi conmoratur.* Who so *psal. 90.*
dwelleth in the helpe of the highest god,
he shall abide in the protection oþ desce
of the God of heauē. Who dwelleth now
good Cosyn in the help of the gigh god?
Surely he þ through a god faith abideth in gods help.
who dwelleth
in the trust & confidence of Gods help, &
nether for lacke of that faith, & trust in
his help, falleth desperate of al help, nor
departeth from the hope of his helpe, to
seke himself helpe, as I tolde you the to-
ther dai, of the flesh, the world oþ þ diuel.
Now

A Pow he than that by fast sayth & sure
hope, dwelleth in Gods helpe, & hangeth
alway therupon, never falling fro that
hope, he shal (saith þ prophet) never dwell
& abyde in Gods defence & proteccion: þ
is to say, þ whyle he sayth not to beleue
wel, & hope wel, God wyl never faille in
al temptacion to defend hym. For vnto
such a saythal we hopyng man, þ pro-
phet in the same psalme saith farther: *scilicet suis obumbrabit ibi, & sub pennis eius sperabis.*

Wlych his shoulders shal he shadow the,
and vnder his lethers shal thou trusse.

B Lo here haþ every saythull man a sure
promise, þ in the seruent heate of tenta-
cion or tribulacion (soz as I haue sayde
dyuers times before, they be in such wise
coincident, þ everi tribulacio, the diuel v-
seth soz tentacion to bryng vs to impati-
ence, & therby to murmur & grudge, and
blasphemy, & every kinde of tentacio, to
a god man that syghteth agaynst it and
wyl not folow it, is a very painful tribu-
lacion) in the seruent heate I sai ther-
fore of every tentacion, God gyueth the
saythal many hopeth in him, þ shadow
of hys holy shoulders, which are brode &
large, sufficient to refrigerate & refreshe

C The man in that heate, and in enevre try-
bulacion he putteth hys shoulders for a
defence betwene. And then what weapo-
nes of þ diuel may gene vs any deadly woud
whyle that impenetrable pauice of the
shouler of god städeth alway betwene.

Then goth the verle farther, & saythe
vnto such a saythal man, *Et sub pennis eius spe-
rabis, Thyne hope shalbe vnder hys lea-
thers.* That is to witte, soz the god hope
thou haſt in his helpe, he wil take thee so
neare hym into hys proteccion, þ as the
henne to keepe her yong chikens fro the
kite, nestleth the together vnder her own
winges, so fro the diuels clawes, the ra-
uenous kyte of thys darke ayre, wil the
God of heauen gather the faithfull trou-
sing folk nere vnto hys own sides, & set
the in surely very wel & warme, vnder þ
couering of hys heauenly wynges.

And of thys defence & proteccion, our
saviour spake himself vnto þ Jewes (as
mencion is made in the xxxiii. chapter of
S. Mathew) to whô he sayd in this wise:
*Hierusalem, Hierusalem que occidisti prophetas, et lapi-
das eos qui ad te misi sunt, quoties volui congregare te,
quemadmodum gallina congregat pullos suos sub alas
suis, et noluiti.* That is to say: Hierusalem Hi-
erusalem, þ killeſt the prophetes, & stonel-
vnto death the that are set vnto the, how
oste wold I haue gathered the together,
as the henne gathereth her chikens vnto

der her winges, and thou wouldest not? ¶

Here are (Colyn Vincent) wordes of
no little comfoze vnto every chrisien man,
by wlych we may see, w̄ how tender affecciō, God of his great goodnes logeth
to gather vnder þ proteccio of his winges
and how often like a louing hen, he cloc-
keth home vnto him, even those chikins
of hys, þ wylfully walke abode in to þ
kites dauger, & wyl not come at his clok-
kyng, but euer the moze he clokketh soz
ther, the farther they go from hym. And
therfore ca we not dout if we will folow
him, & with faithful hope come runne to
hym, but þ he shal in al matter of tenta-
cion, take vs nere vnto hym, & set vs euē ¶
vnder hys wyng. And than are we safe,
if we wil tary ther. For against our wil
can ther no power pul vs thēce: noz hurt
our soules ther. *Pone me (saith the prophet)* Job.17.
iuxta te, et cauus manus pugnet contra me. Set me
neare vnto the, & fight against me whose
hād þ wil. And to thew þ great safegard
and surety that we shal haue whyle wee
lyt vnder hys heauenly fetheres, the pro-
phet sayth yet a great deale farther, *In rebus Psalm. 3.
Lamento dolorum tuarum exultabo.* That is to wit,
that we shal not onely whē we lyt by his
swete syde vnder hys holye wyng, lyt in
safegard but that we shal also vnder the
couering of hys heauenly winges, with
great exultacion rejoyce.

C Of. iiiij. kyndes of tentacio, & therin
boþthe partyes of that kynde of tribu-
lacion that men willingly suffer, tou-
ched in the two verses of the psalter:

The. vi. Chapiter.

N On in the two next verses fol-
wing, the prophet by his copie
hendeth. iiiij. kyndes of tempta-
cions, & therin al the tribulacio ¶
that we shal now speake of, & also some
part oþ, that whylch we haue spoken of be-
fore. And therfore I shall peradventure
(except any farther thing fal in our waþ)
with treatynge of those two verses, finissh
and end al our matter.

The prophet saithe in the xc. psalme:
*Scito circuabit te veritas eius, non timebis a timore nocti-
turno, sagitta volate in die, a negotio perambulante in
tenebris, ab incursu & demonio meridiano;* the truth
of God shal compasse the aboute wylþ a
pauice, þ shal not be a feard of þ nightes
feare, noz of the arrow flying in the day,
noz of the busynes walking about in the
darknesses, noz of the incursion or inva-
cion of the dyuel in the myd day.

Fyrst Colyn in these wordes, the truth
of God shal compasse thee aboute wylþ
¶ F. ii. a pa-

A paunce, the prophete soz the comforze
of every good man, in al temptacion & in
al tribulacion, byside those other things
that he sayd before, & the sholders of god
should shadow the, & that also thei shuld
lye vnder his wyng, here saith he farther
that the truch of God shal compasse thee
wyth a paunce. That is to wyt, & as god
hath saythfully promyzed to protecct and
defend those that saythfully wyl dwel
in the trust of hys helpe, so wyl he truely
perfoarme it. And thou that such one art,
wyl the truch of his promise defend, not

B with a litle round buckler, that scant can
coner the head, but with a long large pa
unce & couereth al a long the body, made
(as holy S. Bernard sayth) broude aboue
with the godhead, & narrow bynch with
the manhood, so that thys paunce is oure
sauour Christ hymselfe. And yet is not
thys paunce lyke other paunces of thys
worlde, whiche are not made but in such
wyse, as while it defendeth one part, the
ma may be wounded vpon an other. But
thys paunce is such, that as the prophete
sayth, it shal round about enclose & com
passee thee, so that thyne enemy shal hurt
thy soule on no syde. For seut (saith he) cir
cumdat te recte eius, wth a paunce shal his
truch enyrd & compasse the round about.

C And then contynently folowing, to the
tent that we shoulde se that it is not with
oute necessarie, that the paunce of God
shoulde compasse vs about vpon euerye
syde, he sheweth in what wyle we be by
the dyuel wyth traynes & assautes, b1. 4.
kyndes of tentacions & tribulacions en
uironed vpō eueri side, against al which
compasse of temptacions & tribulacions,
that round compassing paunce of Gods
truch, shal in such wyle defende vs and
keepe vs safe, that we shal nede to dread
none of them al.

D **C**The syff kynde of the. iii. ceterations.
CThe. xiij. chapter.

E Ifs he saith: non timehis a timore noctur
no, thou shalt not be a feard of the
feare of the nyght. By the nyght
is ther in scripture somtyme vnderstan
den tribulacion, as appeareth in the. 34.
chapiter of Job: nouit enim deus opera eorum, id
circo inducit noctem. God hathe knownen the
worikes of the, and therfore shal he bring
nyght vpon them, that is to wit tribula
cion for theyz wickednes. And well you
wot that the nyght is of the nature self,
dyscomfortable & ful of feare. And therfore
for by the nyghtes feare, here I vnder
stand the tribulacion, by whiche the dy

uel thozow the sufferance of God, elther
by hymselfe or other that are hys instru
ments, tempteth god folk to impaciēce,
as he dyd Job. But he that (as the prophet
sayth) dwelleth & continueth saythfully
in the hope of Gods helpe, shal so be clip
ped in on query syde wyth the shielde or
paunce of God, that he shal haue no nede
to be a feard of such tribulacion, that is
here called the nyghtes feare. And it may
be also conueniently called the nyghtes
feare, for two causes: The one, for that
many tymes the cause of hys tribulacion
is vnto hym that suffreth dark & vnkno
wen, and therin varyeth it & diffreth fro
that tribulacion, by whiche the diuel tēp
seth a man wyth open syght & assaute, for
a knownen godlyng frō whiche he wold
withdraw hym, or for some knownen cul
thyng, in to whiche he wold drype hym,
by force of such persecucion.

A nother cause for whiche it is called
the nyghtes feare, maye be, for that that
the nyght is so far out of corage, and na
turally so casteth folk in feare, that of e
very thyng wherof they perceiue euerie
manner dread, theyz fatall doubleth their
feare, & maketh them often wene that it
were much worse, then in dcedē it is.

P The prophet sayth in the psalter: posuit
tenbras, et facta est nox, in ipsa pertransibunt omnes be
atis sydue, catuli leonum ruzientes quarentes a deo escam
sibi: Thou halfe god Lord set the darknes
and made was the nyght, & in the nights
walken all the beastes of the woods, the
whelpes of the Lyons rozing & callynge
vnto God for theyz meat.

Now though that the Lyons whelpes
walke about rozing in the nyght, & seke
for theyz pray, yet can they not get suche
meate as they woulde al way, but must
hold them self contēnt wyth suche as God
suffreth to fal in theyz way. And though
they be not ware therof, yet of God they
aske it, & of hym they haue it. And thys
may be comfort to al good men in theyz
nyghtes feare, in theyz darke tribulacion gaigne the
that though he fall into the clawes or nyghtes feare,
the tēch of those lyons whelpes, yet shal
al that they can do, not passe beyond the
body: which is but as the garnient of the
soule. For the soule it self, whiche is the
substance of the man, is so surely fested in
round about with the shielde or paunce
of God, that as longe as he wyl abyde
saythfully in adiutorio altissimi, in the hope of
Gods helpe, the lyons whelpes shal not
be able to hurt it. For the great lion him
self, could never be suffred to go farther
in the tribulacion of Job, then God fro Job.
tyme

Bernard super
Plat. 90.
Christe is
gods paunce.

The nyghtes
fere.
Job. 34.

A tyme to tyme gane hym leue.

And therforze h̄ depe darknes of h̄ mid nyght, maketh men h̄ stand out of sayth & out of god hope in God, to bee in their tribulacio far in h̄ greater feare for lack of the light of sayth, wherby they myght percyue of the dstermost of theyz peryll, is a farre lesse thing then thei take it for. But we be so wont to set so much by our body whrych we see & feele, and in the feedyng & fosteryng wherof we set oure deelite & our welth, & so lytle (alas) & so selde we thynk vpon our soule, because we ca not see that but by spirituall vnderstanding, & most specially by the yie of oure sayth (in the meditacion whereof we be stow God wot lyttle tyme) that the losse of our bodye we take for a sozer thyng, & for a greater tribulacion a greate deale, then we do h̄ losse of our soule. And where as our saviour biddeþ vs that we shuld not feare those lyons whelpes that ca but kyl our bodies, & when that is don, haue no farther thyng in theyz power wherw they can doe vs harme, but byddeþ vs stand in dreade of hym, whyche when he hath slayne the body, is able then bysyde to cast the soule in to euerlastynge fyre, we be so blynde in the dark nyght of tribulacion for lacke of ful & fast belyefe of

Gods word, that wher as in the daye of prosperiteþ we very lyttle feare God for our soule, our nightes feare of aduersiti maketh vs very soze to feare the lyo and hys whelpes, for dread of losse of our bodies. And wher as S. Paul in lñct places sheweth vs, h̄ our bodie is but as the garment of the soule, yet the fayntnes of our saythe to the scripture of God, maketh vs w̄ the nights feare of tribulacio moze to dread, not onely the losse of oure body then of our soule, that is to wyte of the clothing, then of the substauence that

D is clothed therw̄, but also of the veri out ward goods that serue for the clothyng of the body. And much moze foolisly are we in that darke nights feare, then wer he that wold for gee the sauing of his body for feare of leesing hys old rayne beaten cloke, that is but the couering of hys gown or his cote. Now consider farther yet, h̄ the prophet in the forze remembred verles, saith not h̄ in the night walk one ly h̄ lios whelpes, but also omnes bestiæ fulariæ, al the beastes of the wod. Now wot you wel, h̄ if a man walk thozow the wod in the night, many thyngs may make hym afeard, of which in the day he wolde not be afeard a whyte. For in the night euer bushe to hym that wareþ once aferd, se-

meth a cheese.

I remember that when I was a yong þ propertate man, I was once in the warre wþ the king then my mayster (God alwoile hys soule) & we wer caped within h̄ Turkes ground many a myle beyonde Belgrad whitch wold God wer ours now as wel as it was then. But so happed it that in our campe about mid nyght, ther sodainly rose a rumour & a scry, that the Turkes whole army was secretly stealyng vpō vs. Wherewith our whole host was warned to arme them in hast, & set them selfe in array to fight. And then wer scurrs of ours that brought those sodayne tidinges, examined moze leasurely by h̄ counsayle, what surely or what lykely, þ hood they had perceyued therin. Of whō one shewed, that by the glymeringe of the moone, he had espied & perceived and sene thē himself, coming on softly and soberly in a long range al in good order, not one farther forþ thē h̄ other in þ forse front, but as euē as a thryd, & in bredth farther then he coulde se in length. Hys felowes beying examinet, saide þ he was somwhat prycked foorth before thē, and came so fast backe to tel it thē, that they thought it rather tyme to make hast and giue warnynge to the campe, then to go nerer vnto thē. For they were not so far of but þ they had yet thē selfe somewhat an unþerfyte sight of thē to. Thus wode we watching al the remanat of h̄ nightes ever moze harkeninge when we shoulde heare thē come. With hysht, stand styl, me thinke I here a trampling, so that at last many of vs thought we heard them oure selfe also. But when the daye was spryngen, & that we saw no man, out was our scarer sent agayn, & som of our capitaines with him, to shew wher aboue þ place was in which he perceyued thē. And when they came thither, they founþ that the great feareful army of the Turkes, so soberly comyng on, tour ned (God be thanked) into a fayre long hedge standyng euē ston styl.

And thus fareth it in the nights feare of tribulacio, in whiche the diuel to beare downe and overwhelme with dread, the faithful hope that we shuld haue in god, casteth in our imaginacion much more feare then cause. For while there walke in that night, not onely the lios whelpes, but ouer that al the beastes of the wood beside, the beſt that we haue roze in the darke night of tribulacion, & feare it for a lion, we sonitime finde wel afterward in the day that it was no lyon at all, but

Psal.90.

Aa sely rude roynge ase. And the thynges
that on the sea semeth somtyme a rocke,
is in dede nothing els but a myst. Howe
beit as the prophet saith: he that faithful
ly dwelleth in the hope of Gods help, the
panice of his truch shal so sele hym roud
about, y be it an ase, colt oz a lioz whelp
oz a rocke of stome, oz a myst, *non timebit a nis
more nocturno*, the nightes feare therof, shall
he nothing nedē to dread.

COf pusillanimite.

The. xiii. Chapiter.

Pusillanimi

BHerfoze finde I, y in the nightes
feare one great part is, the faute
of pusillanimity: that is to wit,
faynte and feable stonake, by
whych a man for fayne hart is a feard,
wher he nedeth not, by the reason wher-
of hee flyeth ofte tyme for feare of that
thing, of which(if he fled not) he shoulde
take none harme. And some man dothe
sometyme by hys flyeng, make hys ene-
my bold on hym, whych would if he fled
not, but durske abyde thereby, give ouer
and flye from hym.

CThis faute of pusillanimity, maketh a
man in hys tribulacion, for feable hart,
first impacient, & afterward ofte times,
dypueth hym by impacience into a con-
trary affeccion, makyngh hym froward-
ly stubbornne and angry against God, &
therby to fal into blasphemye, as do the
damynded soules in hel.

DThys faute of pusillanimity and ty-
mozous mynde, letteh a man also mani-
tymes from the doynges of manye good
thynges, whiche(if he tooke a good stro-
make to hym in the trust of Gods helpe)
he were wel able to do. But the diuell ca-
steth hym in a cowardice, & maketh him
take it for humilitie, to thinke hym selfe
vnmete and vnable thereto, and therfore
to leauethe good thyng vndone, wherof
God offereth hym occasion, & had made
hym convenient thereto.

But such folke haue nedē to lyft uppe
theyz hertes and cal vpon God, and by
the counsayle of other good godly folk,
cast away the cowardice of theyz owne
conceypte, whiche the nightes feare by the
dyuel hath framed in theyz fantasy, and
ooke in the gospel vpon hym whiche lai-
ed vp his talent, and left it vnoccupied,
and therfore utterly lost it, with a great
reproche of his pusillanimity, by whych
he had went he shoulde haue excused him
self, in that he was a feard to put it forth
in vre and occupye it. And all this feare
commeth by the dyuels dyrist, wherin he

taketh occasion of the saynnesse of our G-
od and sure truse in God. And therfore
let vs faithfully dwell in the good hope
of hys helpe, and then shal the paunce of
hys truch so compasse vs aboue, that of
thyz nyghts feare we shal haue no scare
at all.

COf the daughter of pusillanimite, a
scrupulous conscience.

CThe. xliii. chapiter.

Hys pusillanimitye bryngeth
forth by the nyghtes feare, a be-
vytymorous daughter, a selye
wretched gyple, and cuer pu-
lyng, that is called Scrupulosite, or a F
Scrupulosit
metely good posil in an house, never idle
but euer occupied and busye. But al be
it she hath a verye gentle maystres that
loueth her wel, and is wel cōtent with y
she doth, or if it be not al well (as all can
not alway be wel) content to pardon her
as she dothe other of her felowes, and so
letteh her know that she wyl, yet canne
thys peuythe gyple never cease whining
and pulyngh for fear, lest her maistres be
alway angry with her, and that she shal
shewdlye be shent. Were her maystres
(wene you)lyke to be content with thys G
condicion: nay surely.

I knew such one my self, whose may- A proverbe
sters was a very wise woman, & (whych
thing is in women veri rare) very milde
also and meke, and lyked very well such
seruice as she dyd her in the house. But
thys continual discomfortable fallyon
of hers, she so much miselyked, that she
would somtyme saye: Eye, what eyleth
this gyple: y cluful brchin wench I wer
a diuell I crow. Surely if she did me ten
times better seruice then shee dothe, yet
with this fataſtical fear of hers, I wold
be loth to haue her in myne house.

Thus fareth lo the scrupulous person
which frameth himself mani times dou- P
ble the feare that he hath cause, and ma- Scrupulosit
ny times a great feare, wher there is no
caule at al, and of that that is in dede no
sinne, maketh a venial: and that that is
venial, imagineth to be deadly, & yet soz
al that falleth in them, being namelype of
theyz nature such, as no man logh liueth
without. And then he feareth that he bee
never full confessed, nor never full con-
trite, and then that his sinnes bee never
ful forgiuen him, and then he confesseth
and confesseth again, and combreth him
selfe and his confessor bothe. And then
every prayer that he saith, though he say
it as

Matth.25.

A It as well as the frayle infirmitie of the man wyl suffer, yet is he not satissyed, but if he say it againe, and yet after that agayne. And whē he hath sayd one thing thysse, as little is he satissied with y last, as wyth the first, and then is hys hart euer more in heauynes, vnquytes, and in feare, ful of dout and dulnesse, withoute confort or spiritual consolacion.

B Wyth thys nyghtes feare, the dyuell soze troubleth the mynd of many a right good man, and that doth he to bring him to some great incōuenience. For he wyl (if he can) dypue hym so much to the fearful mynding of Gods rygozous iustice, that he wil kepe him from the cōfotable remembraunce of Gods great myghtye mercy, and so make hym do al hys good woorkes wearyly, and withoute consolacion or quyckenes.

Moreover he maketh him to take for synne, some thyng that is none, and for deadly, some such as are but veniall, to the intent that when he shal fall into thē, hee shall by reason of his scruple, synne wher els he shold not, or synne deadly, whyle hys conscience in the dede doing so gaue hym, wher as els in dede he had offendid but venially.

C Pea and farther, the dyuel longeth to make al hys good woorkes and spirituall exercise so paynful and so tedious vnto hym, that with some other subtyl suggestion or false wryt doctrine of a false spiritual liberty, he shold for the false easse and pleasure that he shold sodaynely fynd therin, be easely conuayed fro that euyl fault into a much worsse, & haue his conscience as wyde and as large after, as euer it was narowe and straignt before. For better is yet of trouch a cōscyēce a litle to straignt, thē a litle to large.

D My mother had (when I was a lyttle boy) a good old woman that tooke heed to her chyldren, they called her mother Mawde. I trow you haue hearde of her. **Vincent**. Pea pea very much. **Anthony**. She was wont when shee sat by the fire wyth vs, to tell vs (that were chyldren) many chyldrysh tales. But as **Plinius** sayth that ther is no boke lightly so badde, but that some good thing a man maye pyke out therof, so think I that ther is almost no tale so folysh, but that yet in one mater or other, to some purpose it may hap to serue. For I remember me that amōg other of her sond tales, she told vs once, that the Alle and the Wolfe came vpon a tyme to confession to the Fore. The poore Alle came to shysse in the shouer,

tyde a day or two before Ashwednisdaie. **G** But the Wolfe would not come to conf. The confessio[n] tyl he salwe first Palme sondaye of the alle, past: and then fodey yet lozth farther, vntyl good Fryday. The Fore asked y alle before he began **benedicte**, wherfore he cam to confession so sone, before Lent begin. The poore beast answered hym agayne, for feare of deadly synne, if he shuld lese hys part of any of thosse prayers, that the p[ri]est in the clensing dayes, pray for the that are then confessed alredy. Than in hys shysse he had a marueilous grudge in hys inward conscience, that he hadde one day geuen hys master a cause of anger, in that that with his rude rozing before his master arose, he hadde awaked hym out of hys sleepe, and byreued hym of hys rest. The Fore for that fault, lyke a god discrypte confessor, charged hym to doe so no moze, but lye stilly and sleepe lyke a god sonne hymself, tyl his master were vp and redy to go to wozke, and so shold he be sure that he shuld not wake hym no moze.

To tel you al the poore Alles confessio[n], it wet a lōg wozke. For every thing that he dyd, was deadly sinne with him, the poore soule was so crupulous. But hys wyle wylde confessoure accompted them for trifles, as they were & sware after vnto h[im] Bagard, that he was so wearey to lyt so long and heare him, that lauing for the maner sake, he hadde leauer haue syten al that whyle at b[ea]kesalle wyth a god fat goose.

But when it came to the penance g[ra]ving, the Fore found y the most weighty synne in al hys shysse was glotony, & therfore he discryp[ed] gaue hym in penance that he shold never for gredynes of his meate, do any other beast anye harme or hynderaunce, and then eare hys meate and drinke for no moze.

Now (as good mother Maud tolde vs) **H** when the Wolfe came to farther Reynard, that was he sayd the Fores name, to confess vntyl good Fryday, his confessour Shooke his great payre of beades vppon hym, almost as bigge as bowles, & asked hym wherfore he came so late. Forsooth farther Reynard quoth he, I must nedes tel you the truthe, I come you wote well therfore. I durst come no sone, for feare least you wold for any glotony have giuen me in penance to fast some parte of thys lent. Nay nay quoth the farther for, I am not so vnresonable: for I fast none of it my selfe. For I may say to thee sone betweene vs twayne here in confession, ic **FF. iiiii.** is no

The tale of
mother maud

Plinius secundus
in epist.

A sond tale.

A is no comandement of God this fasting but an inuencion of man. The priesles make folke fast, and put them to paine about the moone shene in the water, & doe but make folk soles. But thei shal make me no such stole I warraunt the sonne. For I eate fleshe all this lent my selfe I. Howbeit in dede because I wil not be occasion of slauder: I therefore eate it secretly in my chamber, out of sight of al such foelish brethen, as for theyz wcale scrupulous conscience would ware offendid with all. And so wold I counsail

B you to do. For soth fater Fore quoth þ Wolfe, & so (I thanke God) I do as nere as I can. For when I go to my meate, I take none other company with me, but such surc bretzen as are of myne owne nature, whose cosciences are not weake I warat you, but their stomaks as strōg as mine. Wel the no forze quoth fater Fore. But when he hearde after by hys confession, that he was so greate a rauour, þ he deuoured and spent somtyme so much vtaile at one meale, as þ prye therof wold wel finde some pōze man w

C his wife & his childre almost al þ weeke, then he prudently reprozed that point in hym, and preached him a processe of hys own temperance, whiche never vsed (as he said) to passe vpon himselfe the valure of sixe pence at a meale, no nor yet so much Neither. For when I bryng home a gole quoth he, not out of the pulters shoppe, where folke finde the out of the feathers redi plucked & se which is the fattest, and yet for sixe pence byc and chose the besse, but out of the huswifes house, at þ fyfth hand, which may somwhat better chepe asoþt the (you wote wel) then the pulter

D may: noz yet can not be suffered to see the plucked and stande chose them by daye, but am fayne by night to take at aduenture, & when I come home am fain to do the labour to plucke her my selfe to, yet for al thys, though it bebut leane, and I wene not wel woxe a grote, letueit it me somtyme for al that; both dynner and supper to. And therfore as for that you lyue of rauin,therin can I find no fault: you haue vsed it so long, that I chyncke you cast do none other, & therfore wer it soly to forbyd it you, & to say the truthe agaist god cosciēce to. For line you must I wot wel, a other eraste can you none, And therfore (as reasō is) must you lyue by that. But yet you wote wel to much is to much, a measure is a mery meane, which I perceue by your Chryst you haue never vsed to kepe. And therfore surelye

thys shalbe your penance, that you shal al this yeare, neuer pale vpon your self the pris of sixe pence at a meale, as nere as your conscience can gesse the pryce.

Theyz Chryste haue I shewed you as mother Pawde shewed it vs. But nowe serueth for our matter the conscience of theym bothe, in the true perfromydge of theyr penaunce.

The pōze Aſſe after his Chryste whē he warcd an hungred, saw a sow lye wyth how the Aſſe her pygges, wel lapped in newe strawe, performed his And nere he diewc, and thought to haue penaunce, eaten of the straw. But anone hys scrupulous cosciēce began therin to grudge hym. For while his penaunce was, þ for gredynes of hys meate, he shuld do none other bodye none harme, he thoughte he might not eate one straw there, least for lacke of that straw, some of those pigges might happe to dye for cold. So helde he in hys hunger, tylly one broughte hym meate. But when he shold fal thereto, then fel he yet in a farre farther scruple. For the it came in his minde, þ he shold yet breake his penaunce, if he shuld eate any of that either, lith he was comaunded by hys godly fater, that he shoulde not for hys owne meate, hinder anye other beast. For he thoughte that if he eate not that meate, some other beast myghte happe to haue it: and so shoulde he by the eatyn of it, per aduenture hynder another. And thus stode he styl fasting, tylly when he tolde the caule, his godly fater cam and enfornced him better, and the he caste of that scrupule, and fel manerlye to his meate, and was a right honest aſſe many a fayre day after.

The Wolfe now comuning fro Chryst how the wole cleane soyled from hys synnes, went a fulfylled his bout to do as a shreud wife once told her penaunce. husband that she wold do when she cam from Chryst. We mervye manne quoth she now for thys day I thanke God was I wel shriuen. And I purpose now therfore to leue of al myn old shreudnes & þ begyn euē a fresh. **Vincent.** Ah wel uncle can you report her so? That woord hearde I her speake, but shee sayde it in spore to make her god man laugh. **Anthony.** In dede it semed she spake it half in spore. For that she sayd she wold cast a way al her old shreudnes, therin I crow she spored. But in that she said she wold begyn it al a fresh, her housband founde that good ernest. **Vincent.** Well I shall shew her what you say I warrant you. **Anthony.** Then wil you make me make my woord good. But what so euer shee dyd,

His did, at the least wylle so fared nowe thys
Wolfe, which had cast out in contellion
al his olde rauyne, & the hunger pricked
him so farwarde, that (as the shewyd wyse
said) he shold begin al a fleshe. But yet
the picke of conscience withdrawe & held
hym backe, because he wold not for brea
king of his penance take anye praye for
hys meale tyde, that shuld passe the pris
of syre pence. It happed hym than as he
walked prolling for his geare about: he
came wher a man had in fewe dapes be
fore, cast of two old leane and lame hor
ses, so sycke that no flesh was ther left vp
pon them. And the tyme, when the Wolfe
came by, could scant stād on his legges,
and the other alredy dead, and his skyn
rypt of & caried away. And as he looked
vpon thē sodainely, he was firsste aboute
to seede vpon them, & whet his teethe on
theyr bones. But as he looked abyde, he
spyd a fayre cowe in a close, walkynge
with her yong calfe by her syde. And as
soone as he saw thē, hys conscience begā
to grudge hym against both those twoo
horses. And thē he sighed & laid vnto him
selfe: Alas wicked wretche that I am, I
had almoske broken my penaunce ere I
was ware. For yonder deade horse, be
cause I neuer saw no dead horse solde in
the market, & I shold euē die therfore,
by the way that my sinful soule shall to,
I can not devise what price I shold sei
vpon him. But in my conscience I sette
him farre aboue syre pence, and therfore
I dare not medle with him. Nowe thē is
yonder qulcke horse of lkelyhod worth
a great deale of mony. For horse be dere
in this country, specially such losse am
blers. For I see by his pace he trotteþ
not, nor cā scant shifte a foote, & therfore I
may not medle with him, for he very far
passeth my syre pence. But kine this cou
treyn here hath inough, but money haue
thē very little. And therfore considering
the plēty of the kine, & the scarsite of the
mony, as for yonder peynful cow, semeth
vnto me in my cōscience, worth not pass
a groat, & she be worth so much. Now thē
as for her calfe, is not so much as she by
halfe. And therfore while the cowe is in
my conscience worth but fourre pence, my
conscience can not serue me for synne of
my soule, to praise her calfe aboue twoo
pence: and so passee they not syre pēce be
twene thē both. And therfore thē twaine
mai I wel eate at this one meale & break
not my penaunce at al. And so therupon
he did, without ani scruplē of conscience.

If such beastes could speake nowe (as

mother Hawde said they could thē som ^{is} of them wold (I wene) tell a tale almoſte
as wise as this, wherin sauie for the my
nithing of old mother Hawdes tale, els
wold a shozter processe haue serued.

But yet as peynful as the parable is, in
this it serueth for ourre purpose, that the
nightes feare of a conscience somewhat
scrupulous, though he it be painefull and
troublous to him that hathe it, lyke as
this peyne Alse had here, is lesse harme
yct, then a conscience ouer large, or such
as for his owne fantasy the man liste to
frame himself, now drawing it narow,
now stretching it in bredth, after the ma
ner of a cheuerel point, to serue on every
syde for his owne commodity, as dydde poynct.
^F A cheuerel
here the wylly Wolfe.

But such folk are out of tribulacion,
and comfoze neede they none, and ther
fore are they out of our mater. But thole
that are in the nightes fear of their own
scrupulous conscience, let them be well
ware as I sayd, that the deuil for weari
nesse of the tyme, drawe the not into the
other, and whyle he wold syre fro Silla ^{Silla & Cha}
drew him into Charibdis. He must doe ^{tibdis.}
as doth a ship that shoulde come into an
hauen, in the mouth whcreof lye secrete
rockes vnder the water on both y sydes,
If he be by mylē happe entred in amog ^G
thē y are on y tyme syde, & cā not tell how
to get out, he must get a substancial cūning
Pisote, that so can conduce hym frō the
rocks on that syde, that yet he bring hym
not into thole that are on the other side,
but can guyde hym in the mylde waye.

Let them I saþ therfore that are in dyrou
blous feare of theyr own scrupulous ^{Counsel for a}
science, submit the rule of theyr own ^{scrupulous cō}
science, to the counsal of som other god
man, whiche after the varietie and the na
ture of the scruples, may temper hys ad
uise. Pea although a man be verye well
learned hymself, yet let him in this case,
learne the custome vsed among Physici
ons. For be one of thē never so cunning ^{The custome}
yet in hys owne disease and sycknesse, he ^{of physicions,}
neuer vleth to trust all to hymselfe, but
sendeth for such of his felowes as he kno
weth mere, & putteth himself in thē hā
des for manye consideracions, wherof
they allynge the causes. And one of the
causes is feare, wherof vpon som tokes
he may conceiue in his owne passion, a
great deale moxe then needeth, and then
were good for his helth, that for the tyme
he knew no such thing at al.

I knew once in this towne, one of the
most cūningmen in y faculty, & the best
expert

Dfa cuning and he that the greatest cures did vpon phisicion. **A** expert, and therwith y most famous to, other men. And yet when hee was hymselfe once very soore sycke, I heard his felowes that then looked vnto hym, of all which, every one wold in theyz own disease, haue bled hys help before any other man, wylle yet that for the tyme of hys owne syckenes beinge so soore as it was, he had knowen no phisike at al. He toke so great heede vnto every suspicuous token, and feared so farre the woorste, that his feare did hym some tyme much more

Barme, then the likenes gaue him cause.

Note **G**od spek all present in confession. **A**nd ther soore as I sai, who so hath such a trouble of hys scrupulous conscience, let hym for a whyle, forbeare the iudgement of himselfe, and folow the counsel of som other, whom he knoweth for wel learned and vertuous, and speciallyne in the place of confession. For ther is God speciallyne presente with hys grace assyfing hys sacrament. And lete hym not doute to aquet hys mynde, & folow that he ther is bounden, and thinke for a while lesse of the feare of Gods justice, and bee more mery in remembraunce of his mer-

Ethe paunce of truch thal, as the prophet saiche, so cum-god's truch. **C**ry, and perseuer in prayer for grace, and abide & dwel faithfullye in the sure hope of hys helpe, and then shal he fynd without any doute, that the paunce of Gods passe hym about, that he shal not dyade thys nyghtes feare of scrupulositie, but shal haue afterward hys conscience cleynlyshed in good quyet and rest.

Canoother kynde of the nightes feare, a nother daughter of pusillanimite, y is to wyt that horriblie temptation, by whych some folke are tempted to kyll and destroy them selfe.

D **T**he xv. Chapster.

A **I**ncent. Verelye good uncle, you haue in my mynde well declared these kindes of the nightes feare. **A** **T**hony. Surely Colyn but yet are ther mani mo then I can either remeber or synde. Howbeit one yet cometh nowe to my mynde, of which I before nothyng thought, & which is yet in myne opynio, of al the other feares the most horryble, that is to iost Colyn, wher the devyl tempteth a man to kyl and destroy hymselfe. **V**incent. Undoubtedly thys kynde of temptation is marueilous and straunge, and the temptation is of such a sorte, that some men haue opinio, that such as once fal in that fantaly, can never ful caste it of. **A** **A**nthony. Yes yes Colyn, manye an hundred, and els God forbede. But the

thing that maketh men so say, is because that of thole whych finaliye do destroye them selfe, ther is much spech and much wondering, as it is wel woxthy. But many a goed man & woman hath sometime, yea dyners yeares eche after other continually be tempted thereto, and yet haue by grace & good counsaile, well & vertuously withstand it, and bene in conclusion clearlye deluyered of it, & theyz trybulacion nothinge knownen abzode, and therfore nothinge talked of. But surelye Colyn an horriblie soore trouble it is, to a ny man or woman that the diuell tempteth therwith. Many haue I hearde of, & with some haue I talked my self, y haue bene soore cobred with that temptation, & marked haue I not a lytle the maner of them. **V**incent. I require you good uncle shewe me somwhat of suche thinges as you perceue therin. For first, wher you cal this kynde of temptation, the daughter of pusillanimite, & therby so nere of sybbe vnto the nightes feare, me thinketh on hys other side, that it is rather a thinge that cometh of a great covage and boldnes, when they dare theyz own handes, put them self to death, from whiche we se almost euerye man shynke & abyde, & that many such as we know by god prooufe & plaine experiance, for men of great hart and excellent hardy covage. **A** **T**hony. I sayd Colyn Vincent, that of pusillanimite cometh this temptation, and verly trouthe it is, that in deede so it doth. But yet I mett it not, that of onely saint hare and feare, it cometh & groweth alwaye. For the diuell tempteth sundry folkes bi sundry wapes. But the cause wherefoze I speake of none other kynde of that temptation, then of onely that, whiche is the daughter y the dyuell begetteth vpō pusillanimite, was so: that, y those other kindes of y temptation, fal not vnder the nature of tribulacion & feare, and therfore fal thei far out of our matter herc, & are such temptationes, as onely neare cou-
P sail & not comfort or consolaciō, for that which tempteth the persons therwith tempted, be with y tacion: nere kynde of septacion, not troubled in their counsaile and mynde, but verly wel contens, bothe in not compasse, the tempting & folowing. For som hath ther ben Colyn suche y they haue be tempted thereto, by means of a folishe pride, & some by the meane of anger wonte anya dread at al, and very glad to go thereto, to this I saye not nay. But where you wene that none fall thereto by feare, but that they haue all a strunge myghtre stoomake, that shall you well see the contra-

A contrary, & that peradventure in those, of whom you woulde wene the stomeake most strog, and their hart & corage most hardye. ¶ **Vincent.** Yet is it merueyl buncle vnto me, that it shold be as you say it is that this temptation is onto them that do it for pride or for angre, no tribulacion; nor that thei shold neede in so great a distresse and peril, both of body & soule to be lost, no maner of good godly comfort. ¶ **Anthony.** Let vs therfore Colyn consider a sample or two, for thereby shall we the better perceue it.

Cher was here in Buda in king La-

Bdislaus daies, a good poze honest mans wife. This woman was so feridish, that

The carpenter wif. This woman was so feridish, that she diuell perceiving her nature: put her in the minde, that she shoulde anger her husband so soze, that she might giue him occasion to hil her, and then shoulde he be hanged for her. ¶ **Vincent.** Thys was a straunge temptation in dede. What the diuel shoulde shye be the better then? ¶ **Anthony.** Not hig, but that it easid her shynd stomeake before, to thyncke that her husband shoulde be hanged after. And peradventure if you loke abour the wold and consider it wel, yon shal finde mo suche stomeakes then a fewe. Hane you never heard no furious body plainly say, that

Cto see some such man haue a mischief, he wold with good wil be content to lye as longe in hell, as God lygeth in heaven? ¶ **Vincent.** Forsooth and some such haue I heard of. ¶ **Anthony.** This mynde of hys was not muche lesse mad then hers, but rather haply the moze mad of hys twayne. For the woman peradventure dyd not cast so farre peril therin. But to tell you now to what good passe her charytable purpose came. As her husband (the man was a carpenter) stode hewing with his chyppe are upon a pece of timber, she be-

Dgane after her old gyse so to reuyle him, that the man wared wroth at laist, & bode her get her in, or he wold lay the helme of his are about her backe, and said also that it were lytle synne, even with yare head to choppe of that vnhappye head of hers, that carued suche an ungracious tong therin. At that word the diuel toke his tyme, and whetted her tong agaynst her teeth. And when it was wel sharped she sware to hym in verye fierce anger, by the masse hors husband I wold thou wouldest: here lyeth mine head loke ther with downe she lated her head vpon the same timber logge yf thou smyte it not of, I beshrew thine hozelons hart. With that lyke wise as the diuel stode at her

elbow, so stode (as I heard say) his good angel at his, & gaue him godlye corage, and bade him be bold & do it. And so the good man vp wych hys chyppe are, and at a choppe chopped of her head in dede. Ther were stading other folk by, whiche had a good spozte to heare her chide, but lytle they looked for this chaunce, tyll it was done ere they could let it. Thei said they heard her tongue bable in her head, and cal hozeson hozeson. twise after that the head was fro the bodye. At the leaste wile afterward vnto the king thus they reported al, except onely one, and y was a woman, and she said that she hearde it not. ¶ **Vincent.** Forsooth this was a wonderful woozke. What came buncle of the man? ¶ **Anthony.** The king gaue him his pardon. ¶ **Vincent.** Werely he myght in conscience doe no lesse. ¶ **Anthony.** But then was it farther almost at another point, that ther shuld haue ben a statute made, that in such case, ther shoulde never after pardon be graunted, but the truch beyng able to be proued, none husband shoulde nede any pardon, but shoulde haue leue by the law, to folow the sample of y carpenter, and do the same. ¶ **Vincent.** Howe happed it buncle that that good law was left vnmade? ¶ **Anthony.** Howe happed it, as it happeneth Colyn, that many moe be left vnmade as well as it, and within a **G** little as good as it to, both here and in other countries, and somsyme som wursse made in theyre dede. But as they say, the let of that lawe was the Mernes graces (God forgiue her soule) It was the grea test thing I wene good ladi, that she had to answer for when she dyed. For surely saue for that one thyng, she was a full blessed woman. But letting now y law passe, this temptation in procuring her owne death, was vnto this Carpenters wife no tribulacion at al, as far as ever men could perceue. For it liked her wel to thinke theron, & she even longed therfore. And therfore if she had before tolde you of me her mynde, & that she wolde so sayne bring it so to passe, we could haue had none occasiō to comfort her, as one that wer in tribulacion. But mary cou sayle her (as I told you before) we myght to restraine & amende that malicious dyuelish mynde. ¶ **Vincent.** Verlye that is truth. But such as are wel willing to do any purpose y is so shamefull, wyl never tel their mind to no body for veri shame. ¶ **Anthony.** Somme wyll not in deede. And yet are there some agayne, that be theyre entente never so shamefull, synde

some

As some yet whom they hart serueth the to make of they counsayle therin. Some of my folke here can tel you, that no lenger a go than euern yester day, one that came out of Vienna, shewed vs among other talkyng, that a ryche wydowe (but I forgot to aske hym wher it happed) having

The widdowe as her lyfe an high proud mynde, & a fell that would be as those two vertues are wont alwaies to keepe company together, was at debate with a nother neighbour of hers in the towne. And on a tyme shee made of her counsayle a poore neighbour of hers, who

Bshe thought for money she might induce to folowe her mynde. Wyth hym she secretlye brake, & offered hym ten ducates for hys labour, to do so much for her, as in a morning early to come to her house and wyth an axe unknownen, puyelte stryke of her head, & when he had so don, then conuey the bloodyre into h house of hym with whom shee was at debate, in some such maner wyse as it might be thought that he hadde murdered her for malice, and then she thought she shold be taken for a martyre. And yet hadde she

Cfarther deuised, that another sum of money shold after be sent to Rome, & there shuld be meanes made to the Pope, that she might in al hast be canonised. Thys poore man promised, but entended not to perfoarme it, how be it when he dyfferred it, she prouided the axe her selfe, & he appoynted wyth her the morning when he shold come and do it, & thereupon in to her house he came. But the set he such other folke as he wold shoulde knowe her frantike fantasy, in suche place appoyneted, as thei might wel heare her and him talk together. And after þ he had talked

Dw her therof what he wold, so muche as he thought was inough, he made her lye downe, and toke by the are in hys owne hand, and wyth the other hand, he felte the edge, and found a faulthe that it was not sharpe, & that therfore he woulde in no wyse do it, till he hadde grounden it sharpe, he could not els he sayd for pryde, it wold put her to so much paine. And so ful soze against her wyl for that time she kept her head styl. But because she wold no more suffer anye mo deveyue her so, & fode her foze with delates, ere it was be ry long after, she hong her selfe her own handes. **Vincent.** Forsooth he here was a tragical story, wherof I never heard the lyke. **Anthony.** Forsooth the party that tolde it me, sware that he knewe it soz a trouthe. And hym selfe is I promyse you such as I reken for ryght honest and of

substantiall truth.

ENow here she leitid not as shamefull a mynde as shee had, to make one of her counsayle yet, and yet as I remembere a nother to, whom she trusted with the mo ney that shoulde procure her canonisaci on. And here I wote wel, that her temp tacion came not of feare, but of hys ma lyce and pryde. But the was she so glad in the pleasant deuice therof, that as I shewed you, she tooke it for no tribula cion, & therfore comforzing of her, could haue no place, but if men shoulde anye thing gyue her toward her help, it must haue bene as I told you good counsayl. And therfore as I sayd, this kynd of temptation to a mas owne destrucci on, which requyzed counsaile, and is out of tribulacion, was out of our matter, that is to treatise of comforz in tribulacion.

FOf hym that were moued to kyl hym self by illusion of the diuel, whych he reckened for a reuelacion.

GThe xvi. Chapter.

HAt least you myght reiect both these samples, wensing they wer but fayned tales, I haue put you in remembraunce of one which I reken your selfe haue red in the Colla ctions of Cestianus, & if you haue not ther Cestianus in fol you may sone finde it. For my self haue Lationib[us], halfe forgotten the thyng, it is so longe synce I red it. But thus much I remembere, that he telleth there of one, that was many dayes a very special holpe man in hys living, & among the other vertuous monkes & anchorites that lyued ther in wil dernes, was maruelous much esteemed sauing that some were not al out of fear of him, least his reuelacions wherof he told many by hymself, wold proue illusions of the diuel. And so proued it after in dede. For the man was by the dyuels subtil suggestions brought into such an high spirituall pryde, that in conclusion the diuel broughte him to that horryble point, þ he made hym go kyll hymselfe. And as far as my mind geueth me now wout new light of the booke: he brought hym to it by this perswasion, þ he made hym believe, þ it was Gods wil he shuld so do, & that therby shoulde he go straight to heaven. And the if it wer by þ persuas ion, with which he tocke very great comforz in hys owne mynde bymselfe, then was it as I sayd out of our case, & needed not comforz, but counsayle agaynste ge uing credence to the dyuels persuas ion.

But marye if he made hym first per ceyue

Acuse how he had bene deluded, and then tempted hym to his own death bi shame & by dispayze, then was it wychin oure matter so, for then was his temptation fallen down fro pryde to pusillanimiti, and was ware that kinde of the nights fear that I spake of, wherin a god part of the counsail that wer to be geue him, Should haue nedes to stande in god comforzing, for then was he broughte into right soze tribulacion.

But (as I was about to tel you) stregh of hart and courage is ther none therein, not only for that veri stregh (as it hath

Bthe name of vertue in a reasonable creature) can never be without prudēce, but also for that (as I said even in them that some men of most hardynes, it shall wel appear to the that wel way the matter, that the mynde wherby thei be led to destroy them selfe groweth of pusillanimicie and very foyl sh feare.

Cato nicensis. Take for the sample *Cato nicensis*, whiche in Africke killed himself, after the great victory that Julius Cesar hadde. *Saint Aug. lib. i. cap. 23. de civitate mundi dei*, that there was no strengthe nez magnanimitie therin, but plaine pusillanimicie & impotency of stonake, wher *Aug. de civitate mundi dei. lib. i. cap. 22.* bi he was forced to the destruccio of him

Celf, because his hart was to feable for to bear the beholding of another mas glory or the suffering of other worldy calamities, that he feared should fal on hym self. So that (as S. Austine wel proueth) that horrible dede is none act of stregh, but an act of a mynde, either drawn fro the consideration of it selfe with som diuinely fantasie, wherin the man hath inde to be called home with good counsayle, or els oppressed by fayre hart and feare, wherin a god part of the counsail, must stand in lytysting vp hys courage with god consolation & comfort. And therefore ys we founde any such religiouse person, as was that father whiche Cassian wryter of, that wer of such austernesse & apparēt godly lyving, that he wer with such as wel knew hym, reputed for a man of singuler vertu, & that it wer perceived that he had many straunge visions appering vnto hym, if it should now be perceyued after that, that the man went aboute secretly to destroy hymself, who so shuld happe to come to the knowledge therof, and entred to do his deuour in the let, synt must he fynde the meanes to serche and finde out, whither the man be in his mater & hys countensance lyghtsome, glad, & joyful or dumpish, heauy & sadde

Gwhither he go thereabout, as one that were full of the glad hope of heauen, or as one that had hys hrest farsed ful of reuolusnes & werynes of the worlde. If he wer founden of the first fashion, it were a token that the dyuel hath by hys sanctical apparitions, puffed hym vp in such a peupshe pryde, that hee hathe finally persuaded hym by some illusyon shewē hym for the prooste, that Goddes pleasure is, that he shal for hys sake with his owne handes kil hym self. *Vincens. Now* if a man so sound it vncle, what counsail shoud a man geue hym than? *Ambony.* That were somewhat out of our purpose *Colyn. lith.* (as I told you before) the man were not then in so Lowe a tribulacion, wherof our matter speaketh, but in a perilous very mortall tentacion. So that if we shoulde by syde our own mater that we haue in hand, enter into that to, wee myght make a lenger woozke betwene both, then we could wel finissh this day. How be it to be shoz, it is lone sene, that ther in the sum & effect of the counsayle, must in maner rest in geuing hym warwyng of the diuels sleigtes. And þ must be done vnder such swete pleasaunce maner, as the man shoulde not abhorre to heare it. For whyle it could lightly by none oþ ther, but that the man wercocked & songen a sleepe by the diuels craft, and hys minde occupied as it wer in a delectable dreme, he should never haue good audience of hym, that wold rudely and boozously shogge hym & wake hym, and so shake hi out therof. Thereforo must you sayre & easely touch hym, and with some pleasant spech awake hym so, þ he warden not waywarde, as chylbren doe that are waked ere they lust to ryse.

But when a man hath first begon wþ his praise for if he be prouid yþ shal much better please hym wþ a commendacion, the with a drynge, the after fauour won ther withal a man may lytle & litle insinuate the dout of suche revelacions, not at the fyrs, as it were for any dout of hys, but of some other that men in som other places talke of. And peraduenture it shall not misse content himself, to shew great peryls that may fall thererin in a nother mans case then hys swyne, & shal begin to preach vpon it. Or if you were a man that had not so verye greate scrupulous conscience of an harmeles se, devised to do good wþch all (whiche kynde S. Au^{gusti. de mēs dacio.} Syne though he take alwaye for syn, yet he taketh but for vental, & S. Hierome ag^{s. Hierome.} by divers places in his booke apereþ, ca- keth

John.4.

2.Corin.ii.

Gerson de probatione spirituum

A beth not fully for so much, then may you sayne some secret friend of yours to be in such case, & that your self somwhat fear his peril, & haue made of charity this bage for his sake, to aske this god fathers coulslayl. And in þ communicaciō vpo these wordes of S. John: *nolite omni spiritui credere, sed probate spiritus si ex deo sint.* Geue not credence to every spirit, but proue þ spirits wherther they be of God. And these wordes of S. Paul: *angelus satane, transfigurata in angellum lucis.* The angel of Sathan traffigeth himselfe into the angel of light,

B you shall take occasion, the better if they happe to come in on hys syde. But yet not lacke occasion neyther, if those certes for lacke of hys offer, come in vpo your own. Occasion I say that you not lacke, to enquyre by what sure & vndeceivable tokens, a man maye dyscern the erne revelacions from the false illusiōs: whereof a man shal fyndc many, bothe here & ther in dyuers other authoꝝs, and whole together, dyuers goodly treatises of that god godly doctour master John

Gerson, incitiled *De probacione spirituum.* As wherther the party be natural wylle, or a ny thynge seme fantastical. Wherther the party be poore spirited or proud, wherche wyl somwhat appeare by hys delite in hys owne praye, or if of wylynes, or of a nother pryme for to be prayed of humilitie, he refuse to here therof, yet any lytle fault found in hymselfe, or diffidence declared & mystrust of hys own revelacions & doutful tokens told, wherfore himself shal feare least they be the dyuels illusion, such thynges, as master Gersō sayth, wyl make hym spet out somwhat of hys spiryt, if the dyuel lye in his brest.

D if the dyuel be yet so subtyl, that he kepe hymself close in hys warme denne, and blow out never an hole word, yet is it to be considered, what end hys revelacions dalo to, wherher to any spiritual profit to hymself or other folke, or onel to bawn maruailes and wonders.

Also wherther they wþthdaw him fro such other god vertuous busines, as by the comon rules of chistendome or any rules of hys profession, he was wonte to vse, or were bounden to bee occupied in.

D whyther he fal into anye singularity of opinions against the scripture of God, or agaynst the common saythe of Chistes catholyke church.

Many other tokens are ther in þ work of master Gerson spoken of, to consider by, wherther the person, neither hauinge revelacions of God, nor illusiōs fro the

dyuel, do either for wþnnyng of money, or worldly fauour, sayne his reuelacions hymself, and delude the people wythall.

But now for our purpose, if amonge anye of the markes by wherche the true reuelacyons maye bee knownen frome false illusions, that man hymself bring forth for one marke, the doing or teachig of anythyng agaynst þ scripture of god, or the comon saythe of the churche, than haue you an entremade you, by wherche when you list you mai enter into the special matter, wherin he ca never wel sic from you. **D** eis may you yet if you list sayne that your secret friend, for whose sake you come to hym for counsayle, is brought in that mynde by a certayne apparicion shewed vnto hym, as hymself saith by an angel, as you feare by the dyuel, that he ca be by you none other wylle perswaded as yet, but that the pleasure of God is, that he hal go byl hymselfe, & that if he so do, then shal he be thereby so specially participant of Christes passio that he shal forthwyth be caried vp with angels into heauen. For wher he is so toysut, that he syzmyly purposeth vpo it, no lesse glad to do it, then a nother man wold be glad to boyde it. And therefore may you desyre hys god counsayle to instruct you with some substanciall good aduise, wherwyth you maye turne hym from this errour, & he be not dndet hope of Gods true revelacion, in hodi & soule destroyed by the diuels false illusion.

If he wil in thyng studie & labour to instruct you, the thinges that himself shal fynde of hys own inventio, though they be lesse effectual, shal peraduēture moze wylle wyth hymself towarde hys owne amendment, syth he shal of lykelihood better lyke the, then shall double so substancial cold hym by a nother ma.

If he be loth to thynke vpon that syde, & therfore shwynke fro the matter, then is there none other way, but aduenture after the playne fashion to fal into the matter, and shewe what you heare, & to giae hym counsayl and exhortacion to the contrary: but if you list to saye, that thus & thus hath the matter bene reasoned alredy betwene your friend and you. And therin may you reherse such thinges, as shuld proue þ the visio which moueth hi is no trure relacio, but a veri false illusion. **V**incem. Merely vncle I wel allow this, & a man shuld as well in this thing as euery other wherin he longeth to doe another man good, seke such a pleasant way, as the party shuld be likely to lyke oꝝ at

For at the least wisse, wel to take in worth his communicacion, & not so to enter in ther vnto, as he whom he woulde helpe, shoulde abhorre him, and be loth to heare him, and therfore take no profit by him. But nowe vncle, if it come by the one way or the other, to the point that heare me he wil or shal; what be the reasons of fearefull, with which I shoulde by my coulasse conuert him. **A**nthony. Al those, by whiche you may make him perceiue that hymselfe is deceipted, and that hys visiones be no godly revelacions, but very diuelish illusion. And those reasons must

By you gather of the ma, of the matter, and of the law of god, or of some one of these. Of the man, if you can peraduerte shew him, that in such a pointe or such, he is warre worse synce such revelacions haue haunted him; then he was before: as in those that are deluded, who so be wel acquainted with them, shal wel mark and perceiue. For they ware moze proud, moze wayward, moze enuyous, suspicioous, mylē iugding, deprauing other men, with the delite of theyr owne praise, and such other spiritual vices of the soule.

DOf the matter maye you gather, if it chane happed hys revelacions before to prone false, or that they bee thinges rather straunge then profitable. For that is a good mark betwene gods miracles and the dyuels wōders. For Christ and hys saintes, haue their miracles alway tending to frute & profit. The dyuel and hys witches and necromancers, al theyr wonderful wōrkes, draw to no fruteful end, but to a fruitelesse ostentacion and shew, as it were a tugler & woulde for a shew before the people, plai masstries at a feast. **D**Of the lawe of God you muste drawe youre reasons, in shelyng by

Dthe scripture, that the thyng whyche he wene God by hys angel byddeth, god hath hys own mouthe for bydden. And y is you wot wel in the case y we speake of so easye to finde, y I nede not to reherse it to you. sith ther is plaine among the cōmaundementes forboden the vnlawful killing of any man, and therfore of hym self as saynt Austin saith, al the church teacheth, except himself be no ma. **Vincent.** This is very true good vncle, noz I wyl not dispute vpō any glosing of that prohibicion. But sythe we finde not the contrary, but that God may dispence w that cōmaundement himself, & bothe lycence & cōmaund also if himself list, any man to go kyf either a nother ma or him self either thys man that is now by such

a maruelous vision induced, to believe y **G**od so biddeþ hym, & therfore thinketh him selfe in that case of that prohibition dischar ged, & charged wþt the contrarie cōmaundement, wþt what reason mat we make him perceiue that his vision is but an illusion & not a true reuelacion.

Anthony. Nay Colyn Vincent, ye shall in thys case, not neede to requyre those reasons of me. But takyng y scripture of God for a grounde for thys matter, you know veri wel your self you shal go somwhat a shorter wai to wozke, if you aske thys question of him, that sith God hath forboden once the thyng himself, though he may dispence therwith if he wyl, yet **F**lyt the dyuel may sayne hymself God, & wþt a meruelous visiō delude one, and make as though God dyd it. & flyt the dyuel is also moze likely to speake against Gods cōmaundement, then god against hys owne, you shall haue good cause I say to demaund of the ma hymself, wher by he knoweth that hys vision is Gods true reuelacion, & not the diuels false delusion. **Vincent.** In dede vncle I thynk that would be an hard question to hym.

May a man vncle haue in such a thyng, even a very sure knowledge of hys own mynde. **A**nthony. Ne a colyn, God maye caste in to the mynde of a man I suppose such an inward light of understanding, that he can not sayle but be sure thereof. And yet he that is deluded by the dyuel, may chynke hym selfe as sure, & yet he deluded in dede. And such a difference is ther in a maner betwene them, as is betwene the sight of a thyng whyle we be waking & luke theron, & the sight w whiche we se a thing in our slepe, whyle we dreame therof. **Vincent.** This is a prety similitude vncle in this thyng, & the is it easy for y mōke y we speake of to declare how he knoweth hys vision for a true reuelacion & not a false delusion, if ther be so great difference betwene thē. **A**nthony. Not so easye Colyn yet as you wene if wer. For how can you nowe proue vnto me, y you be awake. **Vincent.** Nay so do be a wake. I not nowe wagge my hande, shake my head, & stampe with my fote here in the floore. **A**nthony. Haue yow never dreamed ere this, y you haue done the same. **Vincent.** Yes that haue I & moze to then that, For I haue ere this in my slepe, dreamed y I doubted whither I were a sleepe or a wake, & haue in good faith thought, that I dydde ther vpon even the same things that I do nowe in dede, and thereby determined that I was not a sleepe.

Ant

Gods mira-
cles.
The dyuels
wonders.

Denteros.
Aug. de ciuitate
dei, capi. 2.

Primingto
me. y you be awake.

Be a wake.

I not nowe wagge my hande,

Shake my head,

& stampe with my fote here in the

floore.

C

Dreaming.

And yet haue I dreamed in good faythe farther, that I haue bene afterwarde at dinner, and ther making mery with good company, haue told the same dreme at the table, and lauged wel thereat, that while I was a sleepe, I had by such meanes of mouyng the partes of my bodye, and considerynge therof so verely thoughte my selfe wakinge. **C**hristian. And wyll you not now sone(trowne you) when you wake and ryse, laugh as wel at your selfe when you see that you lye now in youre warme bedde a sleepe agayne, & dreme

Bal this tyme, while you wene so verelye that you be wakynge and talking of these matters with me? **Vincent.** Gods Lorde vncle, you go now inerly to work with me in dede, when you loke and speake so sadly, and would make me wene I wer a sleepe. **C**hristian. It maye be that you be so for any thing that you can say or do, wherby you may with any reason y you make, drieue me to confesse that your selfe

Cbe sure of the contrary, sith you can doe noz say nothyng nowe, whereby you be sure to be wakynge, but that you haue ere this, or hereafter may, thinke your selfe as surely to do the selfe same thinges in dede, while you be al the whyle a sleepe, & nothing do but lye dreming. **Vincent.** Wel wel vncle, though I haue cre thys thought my selfe awake while I was in dede a sleepe, yet for al this I know well enough that I am awake nowe, & so doe you so, though I can not fynde the wordes by whiche I maye with reason force you to confesse it, but that alwaye you maye drieue me of, by the sample of my dreame, **C**hristian. This is Colsin as me semeth verye true, and like wise semeth me the manner and difference betwene some kynde of true reuelacions, and som

Dynne of false illusions, as it standeþ betwene the thinges that are done wakin, & the thinges that in our dreames seeme to be done while we be sleeping, that is to wt, that he which hath that kynde of reuelacion fro God, is as sure of the truth, as we be of our owne dede whyle we be wakin. And he that is illuded by the dynell, is in suche wise deceiued and worlde to, then be they by their dreames and yet rekeneth for the tymme himself as sure as the other, sauynge that the one falsly weneth, & the other truely knoweth. But I say not Colsin, that this kynde of sure knowledge, cometh in euery kynde of reuelacio. For ther are many kindes, wherof wer to long to talk now. But I say that God doth or maye do to man in

some thing, certaynely send some sache. **G**

Vincent. Yet then maye this religious man of whom we speake, when I shewe him the scripture against his reuelacio, and therfore cal it an illusion, bid me w^r reason go care for my self. For he knoweth wel & surely himself, that his reuelation is very god & true, & not any fals illusion, sith for al the general commandement of God in the scripture, God may dispence where he will, & when he will, & mai commaund him do the contrary, as he commaunded Abraham to kil his own sonne. And as Sampson had by inspiration of God, commaundemēt to kil him self, with pulling downe the house vpon his owne head at h feast of h Philisties. Gen. 22. Jdg. 16. Aug. de cūrāt. dci. cap. 21.

Now if I would then doe, as you bode me right now, tel him that such appertions maye be illusions, and siche Gods word is in h scripture agaynst him plain for the prohibition, he must perceiue the erch of his reuelacion, whereby that I may know it is not a false illusion: then hal he byd me againe, tell him whereby that I can proue my selfe to bes a wake, and talke with him, and not to be a sleepe and dremme so, sith in my dreme I may as surely wene so, as I know that I doe so. And thus hal he drieue me to the same bay, to which I wolde bring him. **C**hristian. This is well said Colsin, but yet could he not scape you so. For the dispensation of Gods common precept, which dispensation he must say that he hath by his priuate reuelacion, is a thing of such sorte, as sheweth it self nougnt and false. For it never hath had any samble lyke, sinne the wold began unto now, that euer man hath redde or heard of, amonge faithful people commended. First in Abraham touching the death of his sonne God intended it not, but onely tempted the towardnesse of the fathers obediēce. Gen. 22.

In Sampson all menne make not the matter very sure, whither he be saved or not. But yet therein some matter and cause appeareth. For the Philisties, being enemies to God, and vlyng Sampson for their mocking stocke in scorne of God, it is wel lykely, & God gane him h minde to bellow his owne life vpon the revenging of the displeasure, that those blasphemous Philisties did vnto God. And that appeareth metely clere by this that thoughe his strengthe fayled hym when he wanted hys heare: yet hadde he not as it seemeth that strengthe euer more at hande, whyle hee hadde hys heare, but at suche times as it pleased God

Iudicium 15.

God to geue it him: which thing appeareth by these wordes, that the scripture in some place of that matter sayth: *Irruit virtus domini in Sampsonem.* The power or might of God, rusheth into Sampson. And so therfore while this thing that he dyd in the pulling downe of the house, was done by the speciall gyft of strength then at that poynt geuen hym by God: it wel declareth that the strength of God, and therewith the spirite of God, entred into him therfore.

August. de ciui. Iustitiae. 26. Saynt Austine also rehearseth, that certayn holy vertuous virgines, in time

of persecucion, being by Gods enemies infideles pursued bypon to be destourced by force, ranne into a water and drownded themselves, rather then they woulde be bereued of their virginitie. And albeit that he thinketh it is not lawefull for any other mayde to folowe their example, but rather suffer other to doe her any maner violence by force, and committ sinne of his owne vpon her against her will, than willingly, and thereby sinfully her self become an homicide of her self, yet he thinketh that in them it hap- ped by the speciall instinct of the spirite

C of God, that for causes seene vnto himselfe, waulde rather that they shoulde abyde it with their own tempozall deth, then abyde the defoyling & violacion of their chastitie.

But now this god man neither hath any of goddes enemies to be by his own deth reuenged on, nor any woman that violently pursue him by force, to bereue him of his virginitie, nor never find we that God proued any mannes obedient mynde, by the commaundemente of his owne slaughter of himselfe. Therfore is his case both playn against Goddes open precept, & the dispensacion straunge and withoute example, no cause appearing nor wel imaginable, but if he wold thinke, that coulde neither anye lenger live withoute him, nor take him to him, in such wise as he dwelth other men, but commaunde him to come by a forbeden waye, by whiche withoute other cause, we never haerde that euer he bode anye man elles before.

Noise where you thinke, if you shold after this bidde hym tell you, by what waye he knoweth that his intent ryseth bypon a true reuelacion, and not bypon a false illusion, he woulde bidde you then again, tell him by what mene you know that you be talking with him well waking, & not dremeing it sleeping: you maye

tell him agayn that menne thus to talke together as you doe and in suche maner to proue one wise, and to proue and perceue that thei awake, so doe, by the moving of themselfe, with putting the question thereof vnto themselfe for their pleasure, and the marking and considering therof, is in wakynge a dayly common thing that every manne dwelth or maye doe when he will, & when they doe it, they doe it but of pleasure. But in slepe it happeneth verye selde, that men dreame that they so doe, noz in the dreame never putte the question but for double. And therfore it is more reason, that lith this reuelacion is suche also as it happeneth so selde, and ofter happeneth that men dreame of suche, than haue suche in dede: therfore is it more reason you may tell hym, that he shewe you whereby he knoweth in such a rare thing, & a thyng more like a dreame that himselfe is not a slepe, than you in such a common thing among folk that are waking, and so selde happening in a dreame, shoulde nedes to shew him whereby you know that you be not a slepe.

Besides this, himselfe to whome you shoulde shew it, seeth and perceiue the thing that he wold bid you proue. But the thing that he wold make you beleue, the truch of his reuelacion whiche you bydde him proue, you see not he wottereth well himselfe. And therfore ere you belieue it agaist the scripture, it wer wel consonant vnto reason, þ he shold shew you whereby he knoweth it for a true waking reuelacion, & not a false dreming delaston. **Vincent.** Then shal he peradventure say to me agayne, that whether I beleue him or not, maketh him no mater: the thing toucheth himselfe and not me, & himselfe is in himselfe as sure þ it is a true reuelacion, as þ he can tel þ he dñe meth not but talketh with me waking.

Anthony. Withoute doute (cosin) if he abyde at that poynt, and canne be by no reason brought to doe so much as deut, nor can by no meane be shogged oute of his deadde slepe, but wil nedes take hys dreame for a verye trouth, and as somes by night ryse & walke about their chamber in theyr slepe, will so ryse and hang ^{walkers in} their slepe. I can then none other way see, but either binde him fasse in hys bedde, or elles assay whether that might happe to helpe him, with whiche the common tale gaeth, that a caruers wife in such a feantlike fantasie holpe her housbande. **The caruer.** To whome, when he woulde bypon a th at woud good frydaye, nedes haue killed hymself ^{be crucified}.

Asor Christ as Christ did for hym, it wer then conuentent for him to dye euē after the same fashon, & that myghte not be by his own handes, but the hand of some other. For Christ (pardie) killed not him self. And because her husband thold nedē to make no mo of couſayl (for that wold he not in no wile) he offred him that for Goddes sake he would secretly crucify him her self, vpon a great crosse that he had made to nayle a newe carued crucifire vpon. Wherof when he was verye glad, yet he bethought her that Chryſt was bounden to a pilier, & beaten furſte, and after crownd with thorne. Where vpoun when she had by his owne aſſent bound hym fast to a poſt, ſhe leſt not, beaſting with holy exhortacion to ſuffer, ſo much & ſo long, þere euer ſhe leſt wroke & unbounde him, praying neuertheleſſe that he might put on his head and drieue it well downe, a crowne of thorne þ he had wrethen for him, and brought him, he ſayd he thought this was ynough for that vere. He would pray God forbeare him of the remenant, till god frydaye come agayne. But when it came agayn the nexte vere, then was his luſt past, he longed to folow Chryſt no ferther.

Vyncent. In dede vncle, if this help hym not, then wil nothing help hym I crow.

C **A**nthony. And yet coſin, the deuill may peraduenture make him toward ſuche a purpose, firſt gladly ſuffer other paine, peſe & minilhe his ſeeling to therin, that he may thereby the leſſe feare his death. And yet are peraduenture ſome tyme ſuch thinges, & many moe to be aſſayed. For as the deuill may hap to make hym ſuffre, ſo may he haſſe to miſſe, namely if his frendes falle to prayer for hym againſt his temptacio. For that can himſelf neuer do while he taketh it for none. But for conclusion, if the man be ſurely proned ſo iſſertiblly ſet vpō the purpose

D to deſtroy himſelf, as commaunded thereto by God, that no god conſlayle that men can geue him, nor anye other thing that men may do to him, can reſtaue hym, but þ he would ſurely thoztly kylle himſelf, then except only god p̄ayer by his frendes made for him: I can find no farther ſhift, but either haue him euer in ſight, or bind hym fast in hys bedde. And ſo muſt he nedē of reaſon be content to be ordred. For though himſelf take hys fantasie for a true reuelacion, yet ſith he cannot make vs perceiue it for ſuch, like wiſe as he thinketh himſelf by hys ſecret commaundement bounden to folow it,

ſo muſt he nedē agree, that ſith it is againſt the playn ope p̄hibicion of god, we be by the playn open precep: boundē to kepe him from it. **Vyncent.** In thys poynce vncle, I can goe no ferther. But now if he wer upon the toþer ſyde, perciued to mind his deſtruccion, & to goe therabout with heauincs of hearte, and thought, & dulnes, what waye wer there to be bled to him then? **Anthony.** Then wer his temptation as I tol you before **A** ſore end proplerly perteyning to our matter. For perillous then wer he in a ſore tribulacion & a ve- ry perillous. Ifz then were it a token, þ the deuill had either by bringyng him into ſome great ſinne, brought hym in despayre, or peraduenture by hys reuelac- **P** ons founded false & reproved, or by ſome ſecrete ſinne of his dep: chendred & diuiled, caſt him both in despayre of heaven thowſon ſcare, & in a werines of this lyfe for tharie, ſith he ſeith hys estimacyon lost among other folke, of whose prayſe he was wont to be proude. And therfore coſin, in ſuch caſe as this is, the man is to be ſayre handeled and ſwctely, & with dowce and tender louing wrodes, to be put in godd courage, & comforzed in all that men godly may.

Here muſt they put him in mind, that if he despayre not, but pulll vppē his courage & truſt in goddes greate mercye, he **G** shall haue in conclusion greate caule to be glad of thiſ ſaile. For before he ſtode in greater perill then he was ware of, whyle he tolke hymſelf for better then he was. And God for ſauour that he beareth hym, hath ſuffered hym to fall dieps into the deuilles daunger, to make hym thereby knowe what he was, whyle he tolke hymſelf for ſo ſure. And therfore as he ſuffered hym then to fail for a remedye againſt ouer bold p̄yde, ſo wil god now (if the man meke hymſelf, not with fruitles despayre, but with fruitful penance) ſo ſet hym vp again vpon hys ſete, and ſo **H** ſtregh him with his grace, that for thiſ one fall that the deuill hath geuen hym, he ſhall geue the deuill an hundred.

And here muſt he be putte in remembrance of Mary Magdalene, of the p̄ophetis David, and ſpecially of S. Peter, whose hygh bolde courage tolke a ſowle fall. And yet because he despayred not of Goddes mercye, but wept & called vpon it, how hyghly God tolke hym into hys ſauour agayne, in his holy scripture is wel teſtifyed, and well thozow christen- dome knownen.

And now ſhall it be charitably done, if ſome

If some god veriuons folke such as himself somewhat esteineth, and hath alredy longed to stand in estimation with, doth resolt summe vnto him, not only to geue him counsayle, but also to aske advice & counsayle of him, in some cases of their owne conscience; to let hym thereby perceiue, that they no lesse esteeme hym now, but rather moze then ther did before, sith they thinke hym now by this fall, better expert of the devilles craft, & therby not only better instructed hymself, but also better able to geue god aduice & counsayle vnto other. This thing will in my mind well amend and lift vp hys courage fro

B the peryll of that desperat shame.

Vincent. He thinketh (uncle) that thys wer a perilous thing. For it may peradventure make hym set the lesse by his falle, & therby cast hym into his first pride, or in to his other sinne again, vpon falling wherinto, draue hym into this despayre.

Anthony. I doe not mene cosyn, if every sole shold at aduerture fall in hand with him, for so loe might it happe for to doe harine in dede. But (cosyn) if a cunnyng phisicion haue a man in hand, he can wel discerne when & how long some certayn

C medicine is necessary, which at another time ministred, or at that time ouer long continued, might put the pacient in perill. If he haue his pacient in an ague, to the cure wherof he nedeth his medicines in their working cold: yet if he haue ther feuer be full cured, to fall into some such other disease, as except it were holpen with hotte medicines, were likely to kill the boode before the feuer coulde be cured, he wold for the whyle haue hys most care to hys cure of that thyng, wher in we most present perill. And when y wer once out of iepardye, doe then the

D more eract diligence after about the further cure of the feuer.

And likewyse if the shipp wer in perill to falle into Scilla, the feare of falling into Charibdis on the other syde, shall neuer let any wise maister therof, to draw hym fro Scilla toward Charibdis fyrt, in all that euer he maye. Bot whe he hath hym once so farre away fro Scilla, that he seeth hym safe out of that daunger, then will he begin to take god hede, to kepe hym wel fro the cochet.

And in likewyse, whyle this man is falling downe to despayre, and to the finall destruccion of himselfe, a god wyse spiritual leche, wil fyrt looke vnto that, and by god comforst lift vp his courage, and whe he seeth that peril wel past, care

for hys cure of his other faultes after. Howbeit even in the geuing of his confort, he may find wayes enough, in such wise to temper his wordes, if the man may take occasion of god courage, & yet far from occation geuing of newe resoluacion in to his former sinne: sith the great parte of his counsayle shalbe to courage hym to amendment: and that is perdiile fare fro falling vnto sinne agayne.

Vincent. I thinke bnesse, that folke fall into this vngacious mind, thorow the devills temptation, by many moe meines then one. **Anthony.** That is (cosyn) very true. For hys devill taketh his occasions, as he seeth them fall mete for him. Some ha syrreth to it for wantnes of themselves after some greate losse, some for feare of horriblie bodilye harme. And some (as I sayd) for feare of worldly shame.

One wyl I my selfe, y ha had long reputacion for a righte honest man, whiche was falle in such a fantasie, that he was wclnere wch he away therw. But what he was tempted to do, y wold he not tel no man. But he wld vnes me, y he was soye curayzed, and that it alwaye rante in his mynd y folkes fantasies wer falle from him, and that they esteemed not his wit as they were wont to do, but euer his mynde gaue hym, that the people began to take hym for a sole. And folke of trouth nothing so did at all, but reputed hym both for wise and honest.

Two other knew I that wer meruelous feard, that they shold kil themselv, & could tell me no cause wherfore they so feared it, but onely that theyz own mind so gaue them. Neither losse had they any had, nor no such thing toward them, nor none occasio of any worldly shame, the tone in body verye well liking & lustye, but wonderous wryte were they bothe twayne of that mynde. And alway they thought that doet it they woulde not for no thing. And nevertheles euer thei feared they shold, & wherfore they so feared, neither of them both could tell. And the tone, less he shold do it, desired his frades to bind him. **Vincent.** This is bnesse, a merueylyous strange maner. **Anthony.**

Forsothe cosyn, I suppose manye of them are in thys case. The devyll, as I sayde before, seeketh hys occasions. For as Saynt Peter saith. Adversarius noster das bolus, quasi leo rugiens, circuit quovis quicunq; deuorum. Your adversary the devill as a roaring Lyon goeth about seeking whom he maye deuoure. He marketh well therfore the stats and the condicione that euerie

Sman fargesh in, not onely concerning these outward thinges, landes, possesſions, goddes, authoritie, fame, fauour, or haſtered of the warde; but also mennes complexionis within the heath, or sicknes, god humours or badde, by whiche they be light hearted or lumpish, strong hearted, or fayne & fible of spirite, bolde and hardy, or timorous and fearefull of courage. And after as these thinges miſter hym maner of temptacion, so beth he himſelfe in the maner of hys temptation.

Now likewise as in ſuch folke as are full of young warme lustye bloude, and other humours excepting the fleſhe to ſil thy voluptuous living, the deuill beth to make thone thynge hys instruments in tempting them & prouoking them therunto, & where he fyndeth ſome folke full of hote bloud and cholter, he maketh thone humours hys instruments to ſet their hearte on fyre in wrath & fierce furious anger; ſo where he fyndeth ſome folke, which thowte ſome diuell melancholious humours are naturally diſpoſed to feare, he caſteth ſometime ſuche a fearefull ymagination in thone mynde, that without helpe of God, they can neuer caſt it out of their hearte.

Some at the todayne falling of ſome horriblie thoughte into their minde, haue not onely hadde a greate abomination thereat (whiche abomination they wel and vertuously had therat) but the deuill uſing their melancholious humour, and therby their natural inclinaciō to feare, for his instrumente hath cauſed them to conceiue therewith ſuche a diepe dreade belyde, that they weene them ſelue with that abominable thought, to bee fallen into ſuch an outrageous ſinne, that they be ready to falle into despayre of grace, wening that god hath geuen them ouer for ever. Whereas that thought (were it **D**never ſo horriblie and never ſo abhomnable) is yet vnto them that never like it but ever ſtil abhorre it, & ſtrine ſtil theraygnſt, matter of conflict and merite, and not any ſinne at all.

Some haue with holdinge a knyfe in their hand, todaynly thought vpon the killing of themſelf, and furthwith in diuining what an horriblie thing it wer, if they ſhoule inlikehaſſe ſo to doe, haue fallen in a feare that they ſhoule ſo doe in dede: & haue with long and often thinking theron, imprinted that feare ſo ſore in theyz ymagination, that ſome of the haue not after caſt it of without greate

difficultie: & ſome conlde never in their eyle be ridde therof, but haue alſter in conclusion miserably done it in dede. But lyke wyſe as where the deuill beth the bloud of a mannes owne body towarde ~~open matte~~ his purpole in prouoking him to lecheſ, in temptacion, the man muſt and doeth with grace on, and wiſedom reſiſt it: ſo muſt that man doe, whose melancholious humours the deuill abuſeth, towarde the caſtyng of ſuch a desperate dred into his heart.

Vynceſt. I pray you vncle what aduice wer to be geuen him in ſuch caſe?

Anthony. Surely me thinketh his helpe ſandeth in two thinges, counſayle and prayer. Fyrſt as concerning counſayle, lyke wyſe as it may be that he hath twa thyngeſ that holde him in his temptacion, that is to wit, ſome euil humours of his own body, and the cursed deuill that abuſeth them to his pernicious purpole ſo muſt he neде agayn them twayne, the counſell of twa maner of folke, that is to witte, phyſicions for the body, & phyſicions for the ſoule. The bodily phyſicion ſhall conſider what abundance the gaſt ~~the gaſt~~ man hath of thone euil humoures, that tacion. the deuill maketh hys instruments, in mouyng the man toward that fearefull affection, and alſwell by dycte conuenient, and medicines mete therfore, to reſylf them, as by purgacions to dysburden the body of them.

þoꝝ let no man thynke ſtrange, that I would aduife a man to take counſayle of a phyſicion for the body, in ſuch a ſpirituall paſſyon. For ſyld the ſoule & the body be ſo knypte & loyned together, that they bothe make betwene them one perſone, the dyſtemperance of either other, engendreth ſome tyme the diſperance of both twayne.

And therfore, like as I would aduife **H**every man in curyng ſickenes of the body **S**pirituall be ſtrenthen, and ſeke of a god ſpirituall whiche to phyſicion, the ſure healthe of hys ſoule, **one ſiche in body.** which ſhall not onely ſerue agaynſt perill þ may peraduenture ferther growe by that ſickenes, then in the begynnning men wold wene wer likely, but the comforſt thereof, and goddes fauour encreaſyng therewith, ſhall alſo doe the bodye god, for which cauſe the blessed Apostle **S. James exhorteth men þ they shall in Jacobs.** their bodily ſickenes inducethe priuies & ſaith that it hal doe them god both in body and ſoule: ſo wold I ſometime aduife ſome menne in ſome ſickenes of the ſoule, belyde their ſpirituall leche, take alſo ſome counſel of the phyſicion for the body.

Q body. Some that are wretchedly disposed, and yet long to be more vicious then they be: go to physcions and poticaries, and enquieres what chinges maye serue to make them more lusty to therz sole fleshlye delyte. And were it then any foly vpon the other syde, if he that feeleth himselfe against his will muche moued vnto such vnclemesse, shoulde enquieres of the phisicion, what chinges withoute minishing of his healthe, were mete for the minishmente of suche sole fleshlye motion:

Script a-
gainste temp-
tation.

Of spirituall counsayle, the sp̄ſſe is
to be shreuen, that by reason of hys o-
ther sinnes, the devill haue not the more
power vpon him.

Vyncent. I haue heard some say(vnkle) that when such folke haue been at shrifte their temptacyon hathe been the moze b̄zimme vpon them then it was before.

Anthony. That thinke I very well, but that is a special token that shrifte is holesome for them, whyle the devill is with that most wroth. You fynd in some places of the ghospel, that the devill, the persone whom he possessed did most trouble when he saw that Christ wold cast him out. We must els let the devill doe what he will, if we feare his anger. For with

Every god dede will he ware angry.
Then is it in his shryfte to be shewed him, that he not onely feareth moze then he nedeth: but also feareth where he nedeth not. And ouer that, is sorye of that thing, wherof (but if he will willinglye tourne his god into his harme) he hathe moze cause to be glad.

If he haue cause to feare, yet feareth he moze then he nedeth. For there is no devill so diligent to destroye him, as God is to preserue him, nor no devill so

Drene hym to doe him harme, as god is to doe him god: nor all the deuilles in hell so strong to inuade and assawte him, as god is to defende him, if he distrust hym not, but saythfully put his trust in him.

He feareth also where he nedeth not. For where he dredeth that he wer out of Goddes fauour, because suche horriblie thoughtes fall in his minde, he must vnderſtād that whyle they fall in his mind against his wil, they be not imputed vnto him. He is finally sad of̄ he may be glad. For sith he taketh such thoughtes displeasantly, & stryuerth and fighteth agaynst them, he hath thereby a god toke that he is in goddes fauour, & that God alſſeth him & helpeſt hym, & may make himſelf ſure, that so wil god neuer ceaſe

to doe, but if hymſelf ſayle and fall from C him ſyrſt. And ouer þ, this conflict that he hath againſt his temptation, ſhall (if he will not fall where he nedeth not) be an occaſion of his merite, & of a ryght gret rewardē in heauen. And the payne that he taketh therin, ſhal ſo much (as maſter Geron well theweth) stand hym in ſede of his purgatory. **Geronus.**

The maner of the fighte againſt hys temptation, muſt ſtand in thre thinges, **Fight againſt temptation.** that is to wit, in reſiſting, and in conſemming, and in the iuocacion of help.

Reſiſt muſt a man for his own parte **Reſiſting tem-
tation.** with reason, conſidering what a foly it is to fall where he nedeth not, while he is not dreuen to it in auoyding of anye other payne, or in hope of winning any maner of pleasure, but contrarie wylle ſhoulde by that payne, leſe euerlastynge blyſſe, & fall into euerlaſting payn. And if it were in aduoyding of other grete payne, yet could he boyde none ſo great therby, as he ſhould therby fall into.

He muſt alſo conſider, that a greate part of this temptation, is in effecte but the feare of his own fantasy, the dredē of C he hath leſt he ſhall once be dreuen to it, which thing he may be ſure, that (but if himself will of his owne foly,) all the deuilles in hel can neuer drue him to, but his own foolish ymagination may. For

Likelwyſe as ſome manne going ouer an high bridge, wareth ſo ſcarde thowzow his b̄dge. **The similitude of the bridge.**

The deuill ſyndeth the man of his owne fond fantasy afred, & then cryeth he in the eare of his hert, thou fallesſt, thou fallesſt, & maketh the fonde man afred, that he ſhoulde at euerye ſote fall in dede. And the devill ſo weryeth hym with that continual feare (if he geue the eare of hys hearte vnto him) that at the laſt he withdraweth his mind from due remembraunce of god, and then dredeth him to that dedly miſchief in dede. Ther ſoze, like as againſt the byce of the fleſh, the victory standeth not all whole in the fight, but ſometime alſo in the flyght, ſauing that it is indede a part of a wiſe **Victory.**

The second booke of coumfort

Awarriours fight, to flee from his enemies traynes) so must a man in this temptatione too, not onely resist it alwaye with reasoning thereagaynste, but sometime set it cleare at right nought, and cast it of when it cometh: and not once regard it so muche, as to bouchesafe to thynke theron.

Some folke haue beene clearlye ridde of such pestilent fantasies, with very ful contempt therof, making a crosse vpon their heartes, and bydding the devill auant, and sometime laugh him to scorn

Btoo, & then turne their mind vnto some other matter. And when the devill hath seen that they haue let so little by him after certayn assayes, made in such tymes as he thought most mete, he bath geuen that tentacion quylle ouer, both for that the prouerde sprite cannot endure to be mocked: and also lest with muche tempsting hym to the sinne, wherto he could not in conclusion bring him, he shoulde much encrease his merite.

The finall fight is, by invocation of helpe vnto God, both praying for hymself, & desyng other also to pray for him both pore folke for his almes, and other god folke of their charitie, specially god priesles in that holy sacred seruice of the masse, and not onely theym, but also his owne god Angel, and other holy Sayntes, such as his deuotion specially stand vnto: or if he bee learned, vse then the letany with the holy suffrages that follow which is a prayer in the church of meruelous old antiquite, not made syrst (as some wene it were) by that holy man **S. Gregorij**, which opinio rose of that that in the tyme of a gret pestilence in Rome, he caused the whole citie goe in soleinne procession therwith, but it was in blc in h churche many yere before Saynt Gregorij dyes, as well apereth by the bookes of other holy doctours and sayntes, that wer dead hundredes of yeres before Saynt Gregorij was borune. And holye

S. Bernard.
Praying to sayntes and Engelle. S. Bernard geneth counsel, that euerye man shoulde make lutt vnto Angels and sayntes, to praye for him to God, in the chinges that he woulde haue sped at his holy hand. If any man wil sticke at that and saye it nede not, because God can heare vs himself and will also say that it is perillous so to doe, because they saye we be not so counsayled by no scripture. I will not dyspute the matter here. He that will not doe it, I lette hym not to leave it vndone. But yet for mine own part, I will alwel trust to the counsel of

of **S. Bernard**, & reken him for as god & and as well learned in scripture, as any man that I haue say the contrary. And better dare I leopard my soule with the soule of **S. Bernard**, then with his that finde that faulfe in his doctrine.

Unto god himself every god man coul sayleth to haue recourse aboue all. And in this temptatione, to haue speciall remembrance of Christes passion, & praye him for the honor of his neath the groud of mannes salvacion, kepe this persone thus tempted fro that damnable death.

Speciaill verles may there be drawen oute of the Psalter, against the deuilles wicked temptacions. As for eraumple. **E**xurgat deus & dissipetur inimici eius, & fugient qui oderunt euangelium facient. And many other, whiche are in suche horrible temptatione to God pleasaunt, and to the devill verye terrible. But none more terrible noz moze odious to the devill, then the wordes with which our saviour dreate hym away himself: **Vade satanas**. Nor no prayer more acceptable vnto God, nor more effectual for the matter, then those wordes whiche our saviour hath taughte vs himselfe. **Nec nos induces in temptationem, sed liberas nos a malo**. And I doubt not by Goddes grace, but he that in suche a temptatione will vse god counsayle a prayer, & kepe himself in god vertuous busynes & god vertuous compayne, and abyde in the against temptationfull hope of goddes help, shal haue racion the trouth of god (as the prophete sayeth in the verle afore rehersed) so compasse him aboue with a panyce, that he shall not nede to dreade this nyghtes feare of this wicked temptatione. And thus will I finishe this piece of the nightes feare. And glad am I that we be passed it, and comen once vnto the day, to those other wordes of the prophete. **A sagitta volent in die**. For me thinketh I haue made it a **Psalm. 90** long night.

Curient. Forsothe vncle so haue you, but we haue not slept in it, but been very wel occupied. But now I fere, & excepte you make here a paue vyll you haue dined, you shal kepe your self from your dinner ouerlong. **A**nthony. Nay nay cosin, for both brake I my fast even as you came in, & also you shal find this nyght and this day, like a winter day & a winter night. For as the winter hath shorte dayes & long nightes, so shall you fynde that I made you not this seareful night so long, but I shal make you this lighte courageous day as shorte. And so shall the matter require well of it self in dede. **F**or in

Proper aga-
inst tempta-
tion.

Dicitur.

S. Gregorij,

Bprocession therwith, but it was in blc in h churche many yere before Saynt Gregorij dyes, as well apereth by the bookes of other holy doctours and sayntes, that wer dead hundredes of yeres before Saynt Gregorij was borune. And holye

Psalm. 67.

Psalm. 4.

Psalm. 6.

Psal. 90. **F**or in these wordes of the prophete. scus
to circundas te veritas eius, a sagitta volante in die.

The crouth of god shal cupasse the roud
about with a panice, fro the arow fleyng

The arow of in þ day: I vnderstand þ arow of prude,
þyde.

Aduersitie. **I**n þ aduersitie, for that tyme is to dys-
comfor-table & to fearfull for prude, but

In the day, that is to wit, in prosperite,
For that time is full of lightsome lust &

Courage. But surely this worldly pros-
perite (wherin a man so reioyseth, and

Wherof the devill maketh him so proud)
is but even a very short winter day. For
we begin, many full þyde & cold, & vp we
fley like an arow that wer shot vp into þ
ayer. And yet when we be sodaynly shot
vp into the highest, ere we be wel warm
there, down we come vnto þ cold ground
agayn, & then even there sticke we still.
And yet for the shorte whyle þ we be up-
ward & aloft, lord howe lusty and howe
proude we be, buzzing aboue busily, like
as a bumble bee flieth about in summer,
neuer ware that she shall dye in winter.

C And so fare many of vs god help vs. For
in þ short winter day of worldly wealth
& prosperite, this fleyng arow of þ devil
this high spirite of prude, shott out of the
devils bowe, & perling thowzow our hert,
beareth vs vp in our affeccion aloft into
the cloudes, where we wene we sitte on
the rayne bowe, & overloke the worlde
vnder vs, accounting in the regard of our
owne glorie, such other þyde soules as
were peraduenture woynte to be our fel-
lowes, for sely þyde pismemeres & antes.

D But this arow of prude fley it neuer so
high in the clowdes, & be the man þ it ca-
rieth vp so high, neuer so ioyfull therof,
yet let him remember þ be this arow ne-
uer so lighte, it hath yet an heauye þron
head, and therfore fley it neuer so hygh,
downe must it nedes come, and on the
ground must it light, & falleth somtyme
not in a very cleynly place, but the prude
turneth into rebuke & shame, and there
is then all the glorie gone.

Sapiens. **O**f this arowe speaketh the wise man
in the b. Chapter of Sapience, where he
saith in the personae of the that in prude &
vanitie passed the tyme of thys presente
life, & after þ so spente, passed hence into
hel. Quid profuit nobis superbia, aut divitiarum iacta-
tis quid contulit nobis? Transfrunt omnia illa tanquam mi-
bra &c, aut tanquam sagitta emissi in locum destinatum. diuis-
sus aer, continuo in se reclusus est, ut ignoretur transitus
illius. Sic & nos natu, continua desinimus esse, & virtutis
quidem nullum signum valuumus ostendere, in malignitate

Sapiens. **a**utem nostra contemptumus. Talia dixerunt in inferno
ii qui peccauerunt. What hath pride profited
vs: or what god hath þ glorie of our ri-
ches doine vnto vs: Passed are all those
thinges like a shadowe &c. or lyke an a-

Sapiens. **row** shot out into þ place appoynted, the

ayer þ was diuided, is by þ by returned
into þ place, & in suche wise closed toge-
ther again, þ the way is not perceued in

which þ arow went. And in likewise we
as soone as we were borne, be by þ by ba-
nished away, & haue left no token of any

god vertue behind vs, but are consumed &
wasted & come to nought in our malig-
nitie. They lo þ haue liued here in sinne

FSuch wordes haue they spoken whē they
lay in hel. Here shal you (god cosin) co-
sider, þ wheras þ scripture here speketh

of þ arow shot into his place appoynted
or entedes, in the shooting of this arowe
of prude, ther be divers purplesinges & a-
poyntinges. For þ proude man himself

hath no certaine purpose or appointmet,
at anye mark, batte, or pricke vpō erth,

wherat he determineth to shote, & there
to sticke and tary, but ever he shotteth as

Gchildren do, þ loue to shote vp a coppe
high, to se how high their arow can fley
vp. But now doth þ devill entend and a-

poynte a certaine pricke surely sett in a
place, into which he purposeth (fley this
arrow neuer so high, & the proude heart
thero) to haue þe light both at last. And

þ place is in the very pitte of hell. There
is set the devills wel acquaynted pricke,

þ his very iust marke, downe vpō which
pricke with his pricking shaft of prude,
he hath by himself a playn þrofe & expe-

rience, that (but if it be stopped by some
grace of god in the waye) the soule þ fly-
eth vp therwith, can neuer fayle to fall.

For when himselfe was in heauen & be-
gan to fley vp a cop þygh, with þ lusty

þ light flight of pride, saying. Ascenda super as-
tra, & ponam solium meum ad latera Aquilonis, & cro-

Ezay. 14:
similis altissimo. I will fley vp aboue þ star-
res, & set my trone on the sides of þ north

Lucifers fall
for pride.

could fley vp halfe so high as he layde in
his heart he would, he was turned from

abright glorious angel, into a darke de-
formed devill, & from fleying any ferther

vupward, down was he thadowen into the
diepe dungeon of hell. Now may it per-
aduenture cosin, semme, that sith this kind

temptacion of prude is no tribulacion
or payn: all this that we speke, of this a-
row of prude, fleying furth in the daye of

prosperite, wer helpde our matter.

Vycent. Merely mine vncle, & so semed

GG. iiiij. it vys

The second booke of coumfort

Act vnto me, & sumwhat was I mynded
so to say to you tw, sauing þ were it pro-
perly perteyning to þ present matter, or
sumwhat disgressing therfore: ḡ mat-
ter me thought it was, & such as I hadde
no lust to let. *[Anthony.]* But nowe must
you cosin consider, that though þ prosperitie
be contrary to tribulacion, yet vnto ma-
ny a god man the deuils temptation vnto

Tempacyn pride in þ prosperitie, is a greter tribulacion,
Vntoppyde, & more neve hath of god comforde & god
couſel botch, then he þ never felt it, wold
wene. And þ is þ thing, cosin, þ maketh
me speake thereof, as of a thing proper

Bto this mater. *[For]*(cosin) as it is a thing
right hard, to touch pitch, & neuer fyle þ
fingers, to put flere vnto syze, & yet kepe
þe fro burning, to kepe a serpent in thy
bosome, & yet be safe fro stinging, to put
Worldly wel- young men w young weomen, without
this daunge: bāger of soule fleshly desire, so is it hard
teus, for any person either man or woman, in
grei worldly welth & much prosperitie,
so to withstand þ suggestions of þ deuill,
& occasions geuen by the wozlde, þ they

Ckepe theſelf from þ dedly desire of ambi-
cious glori. Wherupō ther foloweth (if
a man fall thereto) an whole floud of all
vnhappy mischieſ, arrogāt maner, high
solayn ſolemine porc, ouerloking þ pwe
in word & counſenane, diſpleſant & diſ-
daynous behaneour, rauine, extorcion,
opprefſion, haſred & erueltie. Now ma-
ny a god man, cosin, comen into great
autoritie, caſting in his mind þ peril of
ſuch occaſions of pride, as the deuill ta-
keth of þ prosperitie to make hys instrumē-
tes of, wherwith to moue menne to ſuch
high poyn̄ of preſuption as ingendzeth
ſo many greet inconueniēces, & ſeeling þ
deuill therw̄ offring to theſelle ſuggeſti-

Dons therunto, they be ſore troubled ther-
with, & ſome fall ſo fearde therof, þ even
in the day of þ prosperitie, they fall into þ
nightes feare of puſillanimite, & douting
ouermuch leſt they shold miſue them-
ſelf, leue þ things vndone wherin they
might uſe theſelf well, & miſtrusting the
ayde & heſpe of god, in holding them up-
right in their cēptacions, geue place to þ
deuill in the contrary temptation, wher-
by foſ faint hert they leue of god busi-
nes wherin thei wer wel occupied: & vnder
preterte (as it ſemeth to the ſelf) of hū-
hert & mikenes, & ſeruine god in cōtem-
placion and ſilence, they ſeke their own
eafe & earthly ref vntware, wherwith (if
it ſo be) god is not well content. Howbe-
it if it ſo be, þ a man fele himſelfe ſuch in
deds, as by theperxience þ he hath of him

ſelf, he perceſuethe that in welth & autho-
ritie he carrieth his own ſoule harme, & can
not dwe therin the god that to his parte
apperteineſt: but ſeþ þ things that he
ſhould ſet his handes to ſuſtayn, decaye
therow̄ his deſault & fall to ruine vnder
him, & that to thamendment thereof, he
leuenet his own dueſtie vndone, the wold
I in any wiſe aduife him to leue of that

thing, be it ſpiritual beneſice þ he haue,
þ ſlonage, or bishoptich, or ſēpozal roſwm
& authoſtie, & rather geue it ouer quite,

*But helpe me
þy doe ſo.*

& draw himſelfe alſide & ſerue god, the take
the wozlde wozlhip & coſmoditie for
himſelfe, w̄ incoſmoditie of them whō
his dueſtie wer to profit. But on þ other
ſide if he ſee not the contrary, but that he
may doe his dueſtie conueniently wel, &
ſearche nothing but that þ temptacions
of ambicion & pride, maye peraduenture
turne his god purpose, & make hym de-
cline vnto ſinne, I ſay not nayes but that
wel done it is to ſtād in moderate feare
alway, wherof þ scripture ſaith, Beatus bo-
mo qui ſemper eſt pauidus. Bleſſed is þ mā that
is alway ſearful, & S. Paule ſaith: Qui
ſtu, ride ne cāſte. He that ſtādeth, let hym
loke that he fall not, yet is ouer muſe
ſcare perillous, & draweth toward the
miſtrut of gods graciouſ helpe, which iouſ,
immoderate ſcare & faint hert hōly ſcrip-
ture ſoſbiddeth ſaying: Noli eſſe puſillanimis, *[Eccle, 7, 1, Cōſtinio,*
be not ſteble hearted or timorous. Lette
ſuch a mā therfore teper his ſere w god
hope, & think that ſith god hath ſet him in
that place (if he think þ god haue ſet him
therin) god will alſit him w his grace to
þ wel vſing therof. Howbeit, if he came
thereto by ſimony, or ſoe ſuch ocher euyll
men, then wer þ thing one god reason,
wherfore he ſhould þ rather leue it of, but
els let him continue in his god busines,
& againſt þ deviſ prouocacō vnto eulf, þ
bleſſe hiſelfe & call vnto god & pray, and
loke what thing the deuill tepteth him to
lene the more ſoward the contrarie.

Let him be pitteons & comfortable, to
those that are in diſtreſſe & affliccion. I
mene not, to let every malefactor pasſe
furth vnpunished, & freely ſuue out & rob
at rouers, but in his heart be ſoþ to ſee,
that of neceſſitie foſ ſcāre of decaying þ
cōmon wele mē are dxiē to put maleſa-
tors to pain. And yet where he fyndeth
god tokeng & likelihod of amendment,
therin all that he may, help that mercy
may be had. There ſhal never lacke de-
perately diſpoſed wzeches (nolw beside,
vpon whō foſ enſaūple justice may pro-
cede. Let him thiſke in his own heart, e-
very

*Every begi-
ng: our felow-*

A very pore begger his felowe. vincent.
That wil be very hard (uncle) for an hono-
rable man to do, when he beholdeth him
self richly appareled & y beggar rygged
in his ragges. Anthony. If here wer (co-
sin). y. mon y wer beggers both, & after-
ward a gret rich man wolde take y tone
vnto him, & tell him y soz a little tyme he
wold haue him in his house, & therupon
atayed him in silke, & geue him a greate
bagge by his syde, stiled ene full of gold,
but geuing hym this knot therwith that
win a litle while, out he shold in his old
ragges again, & here never a peny with
him, if this begger mette his felow now
while his gay golune were on, might he
not for al his gay geare, take him for his
felow stil: & wer he not a very sole, if soz
a welch of a fewe wekes, he wold wene
himself far his better: vincent. Pes vn-
cile, if the difference of theyz state were
none other. Anthony. Surely(colin) me
thinketh, that in this world betwene the
richest & the most pore, the difference is
scant so muche. For let the highest looke
on the most base, and consider how pore
they came both into this world, and tha
consider further therwith, how rych soe-
uer he be now he shal yet within a whille
peraduenture lesse then one weke, walk
out agayn as pore as that begger shal, &
then by my trouch me thinketh this rich
man much more then mad, if soz y welch
of a litle while, happilye lesse then one
weke, he recken himself in earnest anye
better then the beggers felow. And lesse
then thus can no man thinke, that hath
any natural wit and well bethit it.

But nowe a chritten man, colin, that
hath the lighte of sayth, he cannot sayle
to thynke in this thyng muche farther.
For he will thynke, not only vpon hys
bare coming hither, and his bare going
hence again, but also vpon the dzedefult
judgement of god, & vpon the fearesfull
paines of hell, & the inestimable ioyes of
heauen. And in the considering of these
thinges, he will call to remembraunce,
that peraduenture when thys begger &
he be both departed hece, the begger may
be sodainely set vp in such royaltie, that
wel wer himself that euer was he born,
if he might be made his felow. And he y
well bethinketh hym(colin) vpon these
thinges, I vsrely thinke that y arowe of
pride sying furth in tye day of worldly
Good to vse welch, shall never so woud his hert, that
confession of euer it shall beare him vp one forte. But
ten, now to thentent he may thynke on suche
thinges the better, let hym vse often to re-

sort to confessio and there open hys hert, &
and by the mouth of some vertuous go-
dly fater, haue suche thinges oft remem-
bered in his remembraunce.

Lette hym also chose hymselfe some
secrete solitary place in his owne house,
as farre fro noyls and compayne as he
conuenientlye can, and thither let hym
some tyme secretely resort alone, y magis-
ting hymselfe as one goyng oute of the
worlde even strayghte, vnto the geuing
by hys reckonyng vnto god of hys ly-
full stayng. Then lette hym there be-
fore an altare or some pitiful pimage f.

of Chrysches bytter passio (the beholding
wherof may putte hym in remembraunce
of the thyng, and moue hym to deuoute
compassion) knele downe or falle pro-
strate as at the fete of almyghty god, be-
relye believing hym to be there inuisi-
ble present as without anye doubte he
is. There let him open hys herte to god,
and confesse his faultes suche as he can
call to minde, and praye God of forgyue-
nes. Lette hym call to remembraunce G
the benefites that God hath genen hym,
either in generall among other menne,
or prouately to hymselfe, and gene hym
humble hearty thankes therfore. Thers
let hym declare vnto God, the temptaci-
ons of the devyll, the suggestiouns of the
flesh, thoccasions of the worlde, and of
his worldly frendes, much worse many
tymes in drakwyng a man from God,
tha are his most mortall enemies, which
thyng our sauour witnesseth hymselfe,
where he sayth. *Inimici hominis domestici curi.* Math.10.
The enemyes of a manne, are they that
are hys owne familiaries. There lette
hym lamente and bewayle vnto God,
hys owne frayletie, negligyence, and
louth in relysyng and withstandyng P.
of temptacyon, hys readinelle and pro-
nitie to fall thereunto. There lette hym
lamentablye beseeche God of hys gracie-
ous ayde and helpe, to strength hys in-
syrmiteis withal, both in keping hym fro
fallyng, and when he by hys owne faulfe
misfortuneth to falle, than with the
helpyng hande of his mercifull grace,
to lysse hym vp and sette hym on his fete
in the state of hys grace agayne. And
lette thys man not doubt, but that god
heareth hym and graunteth hym, glad-
lye hys bone. And so dwellyng in the
saythefull trusse of Goddes helpe, he
shall well vse hys prosperite, and per-
seuer in hys god profitabile busynesse,
and shall haue therein, the trouthe of
WODDE so compasse hym aboute
with

Goddes pa-
vice.

Awith a paunce of his heauenlye defence,
that of the deuilles arowe flying in the
day of worldly wealth, he shall not nede
to dzed. **Vyncent.**

For loth vncle I like
this god counsayle well, and I woulde
wene that such as are in prosperitie and
take such ordez therin, may dwe both to
themself & other folke about much god.

Anthony. I beseche our lord(e cosin) put
this a better, in the mind of euyre man
that nedeth it. And nowe will I touche
one w^od or twayn of the thid tempta-
cion, whereof the Prophete speakeith in
these wordes. *A negotio perambulante in tenebris,*

Psalm. 90.

Belles, and then will we call for our dy-
ner, leauing the last temptation, that is
to wiste, *ab incus^a & demonio meridiano*, from
the incursion and the deuill of the mid-
daye, till after noone, and then shall we
therwith(God willing)make an ende of
all thyss matter.

Vyncent. Our lord reward you god vnb-
le, for youre god labour with me. But
for our lordes sake take god hede vncle,
that you forbeare not youre dinet ouer-
long. **Anthony.** Feare not that cosin, I
warrant you: for thyss piece wil I make
you but shote.

COf the deuill named *Negotium peram-
bulans in tenebris*, that is to wite, busines
walking in the darkenesse.

The xvij. Chapter.

Psalm. 90.

He Prophete sayth in the said
Psalm. *Qui habitat in adiutorio al-
tissimi, in protectione dei celi commorabitur.* Scuto circundabit te veritas ius, no-
timebis etc. *a negotio perambulante in te-
nebris.* He y dwelleth in y faithful hope of
goddes helpe, he shall abyde in the pro-
tection o^r sauegard of God of heauen.
And thou y art such one, shall the trouth
of him so cumpasse aboue, with a paunce,
that thou shalt not be afraide of the busi-
nes walking aboue in the darkenesse.

Negotium.

Negotium is here(cosin) the name of a de-
uill, that is euer ful of busines, in temp-
ting folke to muche euill busines. Wys
tyme of tempting is in the darkenesse.
For you wotte well, that besyde the be-
ry full nyght, whiche is the diepe darke,
there are two times of darkenesse: the
fone ere the morning ware lyght, the to-
ther when the evening ware darke.

Two times of like maner darkenesse
are ther also in the soule of man, the fone
ere the lyght of grace be wel in the heart

spangen vp: the tother, when the lighte
of grace oute of the soule beginneth to
walke fast away.

In these two darkenesse, this deuill
that is called busines, busily walketh a-
bout, and such sond folke as will folow
him, he carrieth about with hym, and set-
teth them a w^ork with manye maner
bumbling busines.

He setteth(I say)some to seeke the ple-
asures of the fleshe, in eating, drynking, &
other filthye delite. And some he setteth
about incessant seekynge for these world-
ly goddes. And of such busyl folke whom
this deuill called busines, walkynge a-
bout in the darkenesse, setteth a w^ork
with such busines, our sauour sayth in
the ghespell *qui ambulat in tenebris, nescit quo re-
dit.* He that walketh in darkenesse, wo-
teth not whither he goeth. And surely in
suche case are they. They neither wotte
whiche waye they goe, nor whither. For
verly they walke roud about as it were
in a round mase, when they wene them-
selue at an ende of their busines, they be
but at the beginning agayn. For is not
the going about the lervynge of the flesch,
a busines that hath none ende, but euer-
moze from the end cometh to the begyn-
ning agayn: goe they nyuer so full fedde
to bedde, yet euermoze on the morrow, as
newe be they to be fedde agayne, as they
wer the day before.

Thus fareth it by the bellye: thus fa-
reth it by those partes that are beneath
the belly. And as for couetise fareth like
the fier: the more w^od that cometh ther,
the fier: the more feruent & the more gredy it is.

But now hath this mase a centre, o^r a
middle place, into whiche sometime they
be conveyed sodarnly, when they wene
they wer not yet farre fro the brinke.

The centre o^r myddle place of thyss
mase is hell, and into that place, be these
busyl folke, that with this deuill of busi-
nes walk about in this busyl mase in the
darkenesse, labainly sometime convey-
ed, nothing ware whither they be going
and euen while they wene that they wer
not far walked fro the begynnyng, and
that they had yet a great waye to walke
aboue, before they shoulde come to the
ende. But of these fleshy folke walking
in this busyl pleasaunte mase, the scrip-
ture declarereth the end. *Ducū in bonis dies suos
& in puncto ad inferna descendunt.* They leade
theyss life in pleasure, & at a poppe, down
they descende into hell.

Of the couerous menne sayth **Saynte**
Paule, *Qui volunt diuines fieri, incident in tenterio*

i. Timo. 6.

Nem, & in laqueū diabolū, & desideria mala inuidia & vocua, que mergunt homines in infernum & perditionē. They that long to be ryche, doe fall into temptation, and into the grinne of the devyll, and into manye desyres unprofitable and harmefull, whiche drawnd me into death and into destruction.

Loe, here is the middle place of this blyse mase, the grinne of the devill, the place of perdition and destruction, that they fall and be caughte and drowened in ere they be ware.

Luke. 12.

Saviour speaketh of in the ghospell, that hadde so great plentie of coyne that hys barnes would not receive it, but entended to make hys barnes larger, & sayde vnto hymselfe that he woulde make me ry many dayes, had went, you wot wel, that he had hadde a greate waye yet to walke. But God sayde vnto hym: stalle, ha nocte tollere a te animam tuam, que autem parasti, nunc erumus. Soole, this night shal they take thy soule from the, and then al this god that thou hast gathered, whose shal it be? Here you see that he fell soddynlye into the diepe centre of thys blyse mase, so that he was fallen full therin, long ere ever he had went he shoulde haue come nere thereto.

Folkes towre
perid.

Now this wot I very well, that those that are walking aboue in this blyse mase, take not theyz blystnes for anye tribulacion. And yet are there manye of them sozwyred, as soze & as soze panged, and payned therin, theyz plesures being so short, so little, and so fewe, and theyz displeasures & their grieses so gret, so continuall, and so manye, that it maketh me thinke upon a god worshipfull

The lady
that bought
you here bere

DW man, which whē he diuers times beheld his wife, what payn he toke in strayne binding by her heire, to make her a faine large sozhebed, & with strayne bracing in her body, to make her mide smalle, both swayne to her gret payne, for the pryde of a little foulish praye, he said vnto her: Forsooth madame, if God gene you not hell, he shall done you great wrong. For it must nedes bee youre alone ofverye right: for you bye it verye bere, and take very great payne therfore.

Applen. 5.

They that nowe lys in hell for theyz wretched living here, doe now perceiue their solye, in the moze Payne that they toke here for the lesse plesure. There confesseth they now theyz solye & crye out. *Layam sumus in iniurias. We haue been wryed in the way of wickednes. And yet whyle they wer walking therin, they wold not*

rest thesself, but ryme on stil in these wile. **G**rinnes, & put thesself still vnto moze payn & moze, for y little pleynly pleasure shorte & sone gone, that they toke al that laber & payn for, beside the euerlastynge Payne that folowed it, for their ferther abuantage after. So help me god & none other wise, but as I berelye thinke, y manye a man byschill here with so much payn, that he might haue bought heauen with leesse then y tone half. But yet, as I say, while these fleshlye & worldly blyse folke, are walking about in this rounde blyse mase of this devill y is called bisynes, y walketh about in these y times of darknes, their wittes are so by the secrete in- **T**he devill chaument of the devill bewitched, that bewitcheth they marke not y greate long miserable folkes, **G**werines & payne, that the devill maketh they take & endure about nought, & therfore they take it for no tribulacion, so y they nedē no comfort. And therfore is it not for their sakes y I speake all this, sauing that it may serue the for counsayl, toward y perceding of their own foulish misery, thowzow the god helpe of Goddes grace, beginning to shine vpon them agayn. But there are very good folke and vertuous, y are in the day light of grace, & yet because the devill tempteth them bisily to such fleshlye delite: & sith they see plenty of worldlye substance fall vnto them, & sele the devill in likewise bisilye tempte them to set their heart therupon, they be soze troubled therwith, & begin to feare therby, y they be not with god in the light, but with this devill that y prophete calleth Negonum, that is to say, blynes walking about in the two tymes of **D**darkenes.

Howbeit as I said before, of those god folke & gracious, that are in the worldly welth of great power & autoritie, and therby feare the devills arowe of pryde, so say I nowe here a gayne, of these that stand in dredes of fleshlye fowle sinne and couetise, sith they be but tempted therewith & follow it not, albeit y they do well to stand euer in moderate feare, less with waring ouer bold, & setting y thing ouer light, ther might peraduerture mishap to fall in thereto, yet soze to vere & trouble thesself with the feare of losse of gods fauour therfore, is without necessarie, and nat alway without peril. For as I said before, it wryth draweth y mind of a man farre fro spritual consolation, of y god **T**emptacions hope that he hold haue in goddes helpe, are manner of And as for those temptacions, whyle merste, he that is tempted foloweth them not, the

Athe fighete agaynste them serueth a man
for matter of merite and reward in hea-
uen, if he not onely ffe the dede, the con-
tra myght see, sent, and the delectacion, but also in that
he conueniently may, ffe from all occa-
sions therof. And this pointe is in those
fleschly temptacions, a thing eth to per-
ceiue and metely playn inough. But in
these worldly busines perteyning unto
couetise, therein is the thyng somewhat
more darke, and in the perceiuyng more
difficultie. And verye great troubelous
feare doeth there oftentimes arysse ther-
of, in the heartes of very god folke, whe-

Timo.6.

Bthe world falleth fast unto them, because
of the soze wordes and terrible threttes
that God in holye scripture speaketh a-
gayne those that are ryche. As where
Saynt Paule sayeth: *Qui volunt diuities fieri,
incident in tentacionem & in laqueum diaboli.* They
that will be ryche fall into temptation,
and into the grynnice of the devill. And
where our Sauour sayeth hymselfe, *Fas-
cilius est camelus per foramen acus transire, quam di-
uisitatem intrare in regnum dei.* It is more easy for
a Camell (or as some saye) for Camelus so
signifysyth in the Greke tonge) for a greet
cable rope, to goe thorowe a nedles eye,
then for a ryche manne to enter into the
Ckingdome of god.

No merueile now thoughte god folke
that seare God, take occasion of greate
drede at so dredefull wordes, when they
see the worldlye goddes fall to them. And
some stande in doubt, whether it be lye-
full for them to kepe any god or no. But
evermore in al those places of scripture,
the hauing of the worldlye goddes is not
the thinge that is rebuked and threates-
ned, but the affection that the hauer un-
lyefulllye beareth thereto. For where S.

L Timo.6.

DPaule sayeth: *Qui volunt diuities fieri.* &c. they
that will be made ryche, he speakeith not
of the hauing, but of the will and the de-
syre and affection to haue, and the lon-
ging for it. For that cannot bee lighthe-
we without sinne. For the thyng that
folke soze long for, they wil make many
shifftes to geatte, and leopard themselfe
therfore. And to declare that the hauing
of riches is no forboden, but the inordi-
nate affection of the mind soresette ther-
upon, the Prophete sayth: *Divitie si afflant,
nolite eorum opponere.* If riches flowe unto you,
set not your heart therupon. And albeit
that our Lord by the sayde ensaumple
of the Camell or cable rope to come thoro-
whe the nedles eye, sayde that it is not
only hard, but also impossible for a ryche
man to entre into the kingdome of hea-

uen, yet he declared, that though the rich **G**
man cannot geatte into heauen of hym-
selfe, yet God he sayde can geatte hym
in well ynough. For unto men he sayde
it was impossible, but not unto **ODD.**
For unto **ODD** (he sayde) all thynges
are possible. And yet ouer that, he tolde
of whiche maner ryche men he meante,
that could not geatte into the kyngdom
of heauen, saying. *Filioli, quam difficult est confis-
derentes in pecunias, regnum Dei introire.* By babes,
howe harde is it for them that put their
trust and confidence in their moneys, to
entre into the kyngdome of God.

Vyncent. This is I suppose (vncle) be-
ry trewe, and elles God forbydde. For
elles wer the worlde in a full hard case,
if every ryche man were in such daun-
ger and peryll.

Anthony. That were it colin in dede:
and so I wene is it yet. For I feare me
that to the multitude there be very few,
but that they long soze to be ryche, and
of those that so long to be: very fewe re-
serued also, but that they set theyz heart
very soze theron.

Vyncent. This is (vncle I feare me) be-
rye trewe, but yet not the thyng that I
was aboue to speake of. But the thyng
that I would haue sayde was this, that

Obiection as

I cannot well perceiue (the wold being gaynst ryche)

such as it is, and so manye pore people men.

therein) howe anye man maye be ryche
and kepe hym ryche withoute daunger
of damnacyon therfore. For all the
whyle that he leeth pore people so many
that lacke whyle hymselfe hath to geue
theym, and whose necessitie (whyle he
hath therewith) he is bounden in suche
case of duetie to relieue, so farre furthe
that holyc Saynt Ambrose sayeth, that

Ambrosius.

who so that dye for defaulte where we
myght helpe them, we kyll them, I can-
not see, but that euery ryche man hathe
greate cause to stande in greate feare of
damnacion. For I cannot perceiue, as
I saye, howe he can bee deliuered of that
feare, as long as he keþt hys richesse.
And therfore though he might keþe hys
richesse if there lacked pore menne, and
yet stande in Goddes fauour therwith,
as Abraham didde and manye an other
holyc ryche man synce, yet in such abun-
daunce of pore men as there be nowe in
every countrey, anye man that keþt
anye richesse, it must nedes bee that he
hath an inordinate affection therunto,
whyle he geueþ it not oute unto the
pore nedre persones, that the duetie of
charitiþ byndeth and strayneth hym too.

And

G And thus (vncle) in this worlde at thys daye, me semeth your confort vnto god menne that are riche, and troubled with feare of damnacion for the kepinge, can very scanty serue.

C Anthony. Hard is it (cosin) in many manner thinges, to bid or forbyd, affirme or denye, reprove or allow, a mater nakedlye propounded & put farr, or precisely to saye thys thinge is god, or thys thinge is naughte, withoute consideracion of the circumstauncies.

Augustinus. **In example of physician.** Holye Dayncte Aystyne tellet of a physicion, that gaue a man a medycyne in a certayne dryscase, that holpe hym.

B In the selfsame dyscase, toke the selfsame medycyne hymselfe, and hadde therof more harme then good, which thing whē he shewed vnto the physicion, and asked him wherof y harm shoulde happe: that medicine w̄ he did therē no god but harm because thou tokest ic whē I gaue it therē not. This aunswere S. Austin very wel alloweth. For that though the medicine wer one, yet myght ther be peraduēture in the sickenes, some such difference, as

C The patient perceiued not: yea or in the man himself, or in y place, or the syne of the vere, many thinges myght make the let, for which the physicion woulde not then haue gaue him the self same medycine that he gaue him before.

To peruse every circumstance y myght (cosin) in this matter be couched, & were to be considered & wayed, would in dede make this part of this deuill of busines a very busyl piece of wozke and a long. But I shall a little open the poynt y you speake of, & shal shew you what I thinke therē, with as few wordes as I conueniently canne, and then will we goe to dinner.

Firste (cosin) he that is a riche man & keþ all his god, he hath I thinke very god cause to be very fearde in dede. And yet I feare me y such folke feare it least. For they be very farre fro y state of god menne, sith if they keþ still all, then are they verye farre fro charitie, & doe (you wot well) almes either little or none at all.

But now is our question (cosin) not in what case that ryche man standeth y keþ all: but whether we shoulde suffer men to stand in a perilous d̄rede & feare, for y keping of any great parte. For if y be the keping still of so much as maketh a riche man still, they stande in the state of damnacion, then are the curates bou-

den plainly to tell them so, according to E the commaundement of god geuen vnto them all in the persone of Ezechiel. si di cente me ad impium morte morieris, non annunciaris ei ec. Ezechiel.30

If, when I say to the wicked man, Thou shal dye, thou doe not shew it vnto him, nor speake vnto him that he may be turped from his wicked wāye, & may liue, he shal scōuth dye in his wickednes and his bloude shal I require of thyne hand. But cosin, though god invited mē vnto the solowing of himselfe in wilfull pouertie, by the leauing of altogether at once for his sake, as the thynge whereby with being out of y solicitude of wozld. If yе busynes, and farre fro the besyre of earthly commodities) they may the moe spedely geat and ateyne the state of sp̄ituali perfeccyon, and the hungrye besyre and longing for celestiall things, wilfull po- yet dw̄eth he not commaund every man vertie. So to doe vpon y perill of dānation. For Luke.14.

Where he saith. Qui non renunciaverit omnibus que possidet, non potest meus esse discipulus. He that forsaketh not all that ever he hath, cannot be my disciple, he declareth well by other wordes of his own in the selfsame place a lyttle beforeze, what he meaneþ. For there saith he moþ: si quis renuit ad me, & non odit patrem suum, & matrem, & vxorem, & filios & fratres, & sorores, adhuc autem et animam suam no potest meus esse discipulus. He that cummeth to me, and hateth not his father, & his moþer, & his wyfe, & his children, & his breþthren, & his sisters, yea & his own life too, cannot be my disciple. Here meneth our Christes dylsaütor Christ, that none can be his discipule, but if he loue him so farre abone al his kinne, and abone his owne life too, y for the loue of him rather then to forsake him, he shall forsake the all. And so meaneþ he by those other wordes, that who y soever doe not so renounce & forsake all that ever he hath in his owne heart & affection, that he will rather lese it all and let it goe every whit, then dedly displease god with the retayning of any one parte thereof, he cannot be Christes disciple, sith Christe teacheth vs to loue God aboue all thyng. And he loueth not god who loueth above all thyng, that contrayte to god, not god aboue al thyng

ades pleasure, keþ anye thing that he hath. For that thing he sheweth hymselfe to sette more by then by God, whyle he is better contente to iſſe God then it. But as I sayd, to geue away all, or that no manne shoulde be ryche or haue substance, that synbe I no commaundement of. There are as our saviour saith, in the house of his father, many manspe- ons

The second booke of comfort

Sons. And happy shall he bee, that shall have the grace to dwelle euen in the latte welle.

To whome
heauen more
properly be:
longeth.

I semelh berelye by the gospel, that those whiche for Goddes sake patiently suffer penurye, shall not onely dwelle aboue those in heauen that lyue here in plentye in earth, but also that heauen in some maner of wylle more properte be longeth vnto them, and is more speciall lyue prepared for them, then it is for the ryche, by that that God in the ghespell counsayleth the ryche folke to be in a maner heauen of them, wherc he sayeth onto the ryche menne. *Facile vobis amicos deum moniti iniquitatis, ut quem deficeritis, recipiatis vos in eternam tabernacula.*

Bake you stendes of the wretched riches, that when you falle heret they may receyue you into euerlastynge tabernacles.

Buttynge although this be thus, in respect of the rychesse and the poverty compared together, yet they being god menne bothe, therre maye be some other vertue besyde, wherin the ryche manne maye so peraduerture excede, that he may in heauen be farre aboue that pore man, that was here in earth in other vertues farre vnder hym, as the profe appereach cleare in Lazarus and Abraham.

Por I saye not this, to the intente to comfort ryche menne in heapping uppe of richesse. For a little coumsof, is bent yngough thereto for them. They be not so yrowde hearted and obllinate, but that they woulde I wene to that counsayle, be with righte lyttle exhortacyon verye conformable. But I saye thys for those god men, to whos God geneth substance, & the mynd to dispose it wel, yet not the mynd to gene it al away at once, but for god causes to kepe some substance stil, shoulde not dispayre of Goddes fauour, for the not doing of the thing which god hath genen them no commaundemente of, nor drawen by anye speciaall calling therunto.

Of zacheus.

Zacheus loe that clymed vp into the tre, for desyre that he had to beholde our saviour at such time as Christ called aloud vnto him and sayd: Zacheus make hast and come downe, for this day must I dwel in thy house, was so gladdie therof, and so touched inwardly with speciall grace to the profite of hys soule, that wheras all the people murmured much that Christe woulde call hym, and be so familiarite with hym, as of hys owne offer to come vnto his house, consideryng

Luke.19

that they knewe him for the chisele of the **P**ydicates, that were customeis or publicanes tolle gatherers of the Imperiores dediles, all whiche whole company wer among the people soare infamed of rauin, extorsion, and bybertye, and ther Zacheus not only the chisele of h felowshop but als growen greatly riche, wherby the peple accoudynted hym in their own estimation for a rathery linsfull & naught, he farrer with bythincinge of h spirite of god, in reproche of all such lemerarius blood & bloud iudgemente, geue vpon suna whose knaward mind and solida charite they cannot see, shoxly provede thys aldeceited, & that our lord had at those fewe wordes ouerwardlye spoken to hym, so wrought in his heart vnto, that whatsoeuer he was before, he was then unware vnto the al, sobainly waren god. For he made hast & came downd, & gladdie receyued Christ, & sayd: Lo lord y rone halfe of my god here I geue vnto pore people. And yet ouer h, if I haue in anye shynge deceiuied amerman, here am I ready to recompence hym sondre fold as much.

Guent. This was (Vnkle) a gracious hearing: But yet I meruaple me somwhat, wherfore Zacheus vled his towydes in h maner of order. For methinketh he shold first haue spoken of making restitucion vnto those whos he had begyled & then speke of geue hisalmes after. For restitucion is (you wot wel) duetle, & a thing of such necessite, that in respect of restitucion, almes dede is but voluntary. Therfore it might semme, that to put men in mind of their duetle in making restitucion syg, and dowing their almes al-
Hter, Zacheus shoulde haue sayde more conueniently, if he hadde sayd syg, that he woulde make every man restitucion whom he hadde wronged, and then gene halfe in almes of that that remayned after. For only that myght he call clerely his owne.

Anthony. This is true (cosyn) where a man hath not enough to suffise for both, but he y hath, is not bounden to leane hys almes vngauen to the pore man, that is at his hand, & per aduenture called upon him, till he goe leke vpon all his creditors, & all those that he hath wronged so fette peraduerture a sunder, & leauing y cone god dede vndone the whyle, he may before they come together, chaunge that god mynde agayne, and doe neither the one nh y tother. It is god alway to be Doyng some doyng some god out of hande, while we god out of hande thinks theron, grace hal y better stande with

gimes before
restitucion

Doyng some
god out of
hande

Z with vs and encrease also, to goe the further in the tother after.

And this I sunswere, if the man had ther done the tone out of hande, the gowing I meane halfe in almes, and not so much as speake of restitucion, tylly after whereas nowe though he spake the tone in oder before the tother, and yet all at one time, the thing remained still in his libertie to put them bothe in execucion, after such oder as he sholde then thinke expedient. But now cosin, did the spirit of God temper the tongue of **Z**acheus

B in the bterance of these wordes in such wise as it maye well appere the saying of the wise man to be verisfyed in thesun: where he sayeth: *Dominus est gubernare linguam.* To god it belongeth to gouern yonge. For here when he saide, he woulde geue halfe of his whole god vnto pore people and yet beside that, not only recompence anye man whom he hadde wronged, but moze then recompence hym by thre tymes as muche agayne, he double repow-

Cued the false suspition of the people, that accoumpted him soz so euil, that they reckened in their mynde all his god gotten in effecte with wronge, because he was growen to substance in that office, that was commonly misseused extorsionaly. But his wordes declared that he was diepe pnough in hys rekenynge, that yf halfe his god wer geuen away, yet wer he well hable to yelde euerye manne his duetie with the tother halfe, and yet leue himself no beggar neither. For he sayde not he woulde geue away all.

Moulde God (cosin) that every ryche christien man that is reputed right wippfull, yea and (whiche yet in my mynde moze is) reckened for right honest too, woulde and wer hable to dene ything that little **Z**acheus that same greet publicane (wer he Jew, or wer he Papuim, sayde, that is to wit, with lesse then half his godes, recompence every man who he had wronged fowre times as muche, yea yea cosin, asmuch for asmuch hardlie. And then they that shall receive it, shalbe content (I dare promise for them) to lete the tother thise as muche goe, & forgene it, because it was one of yarde poyntes of the olde law, wheras christen men must bee full of forgeuing, and not vse to require and eracte their amedes to the vttermost.

But nowe for our purpose here, notwithstanding that he promised not, neither to geue away all, nor to become a begger neither, no nor yet to leauue of his

office neither, whiche albeit that he had **C** not vsed before peraduenture in euerye poynt so pure as Haynt John the Baptiste hadde taughte them the lesson. *Nihil amplius quam constitutum est vobis faciat.* Dñe no **Luke.2.** moze then is apoynted unto you, yet soz as much as he might both lawfully vse his substance, that he minded to reserue and lawfully might vse his office tw, in receyving y princes duetie, accordyng to chrisstes expresse comandement. *Redde que sunt Cesaris Cesari.* Geue the Emperoz those thinges that are his, refusynge al extorsion and biberie beside, our lord well allowing hys god purpose, & eractyng no further forth of him, concernynge hys worldly behaueour, answered and said. *Hoc de salus facta est huic domini, eo quod et ipse filius sit Abrahe.* This daye is health cummen to this house, for that he tw, is the sonne of Abraham.

But now forgeatte I not (cosin) that in effecte thus far you condescended unto a man map, me, that a man may be rich, and yet not be riche, out of the state of grace, nor out of gods fauour. Howbeit you think that though it may be so in sometime, or in some place yet at this time & in this place, or anye such other like, wherin be so many pore people, vpon whom they be, you thinke, bounden to bestowe their god, they can kepe no riches with conscience.

Verelye cosin, if that reason woulde holds, I wene the wold was never such any where, in whiche any man myghte haue kept any substance withoute the daunger of damnacyon. As for lyncs Christes dayes to the woldes ende, we haue the witness of his owne word, that there hathe never lacked pore men, nor never shall. For he sayd himselfe. *Paueres semper habebitis robiscum quibus: quum multis beneficiorum potestis.* Pore men shall you alwaye haue with you, whome when you will, you may doe god vnto. So y as I tell you, if your rule shold hold, then wer there I wene no place in no time sin Christes dayes hitherto, nor as I thinke in as long before y neither, nor never shal ther her after, in which ther coulde anye man abide riche without the danger of eternal damnacion, even for hys riches alone, though he demened it never so wel. But cosin, men of substance must ther be for els shal you haue mo beggers perdy than **G** *Open of chancie,* there be, and no man left able to relieue another. For this I thynke in my mind a verye sure conclusion, that yf all the moneye that is in thys countrey were to moxolwe nexte brought together out of every

A of every mannes hand, & layed al vpon
All the mo- one heape, and then diuided out vnto e-
ney diuided, very man a like, it wold be on the mo-
rōw after, wō;se then it was the day be-
foze. **F**or I suppose when it wer al egal-
ly thus diuided among all, the best shold
be leſt little better than, then almoſte a
beggar iſ now. And yet he y was a beg-
gar before, all that he shal be the rycher
for that he hold therby receiue, shal not
make him muche aboue a beggar yill,
but manye one of the ryche men, if they
richesse ſtode but in mouable ſubſtance
halbe ſafe ynough from riches, happily

Soꝝ all their lyfe after.

Open of sub-
ſtaunce,

Gen cannot, you wot well, liue here
in this wozld, but if y ſome one man pro-
uide a mene of liuing foꝝ ſomedher ma-
ny. Cuery man cannot haue a ſhip of his
own, noꝝ every mā be a marchant with-
out a ſtocke. And theſe thinges you wot
well nedes muſt be had, noꝝ cuery man
cannot haue a plough by himſelle. And
who might liue by the taylers craſte, if
noꝝ man wer able to put a gown to make?
Who by the masonry, or who could liue
a carpenter, if noꝝ man wer able to byld
neither churc̄h noꝝ house? **W**ho ſhoule
Chee the makers of anye maner cloþ, if
there lacked men of ſtaunce to ſet ſu-
bry ſortes a wō;ke? **H**ome mā that hath
not two ducates in his houſe, wer better
foꝝ beare the both & leue himſelf not a ſar
thing but bitterly leſe all his own, then y
ſome riche mā by whō he is wekely ſet a
wō;ke, ſhould of his money leſe the tone
halfe. **F**or then wer himſelf like to lacke
wō;ke. **F**or ſurely y riche mannes ſu-
ſtaunce, iſ y welpriŋg of the poore man-
nes liuing. And therſoze here woulde it
fare by thc poore man, as it fared by the
woman in one of Ḡlopes fables, which

Dhad an henne that layed her every day a
goldē egge, till on a day ſhe thought he
would haue a gret many eggges at once,
that layd gol- & therſoze ſhe killed her hēne and founde
den eggges, but one or twaine in her bely, ſo that foꝝ
a few, ſhe lost manye.

But now(cofin) to come to your doct
how it may be y a man may with conſci-
ence kepe riches with him when he ſeeh
ſo many poore men vpon whō he may be-
ſtowe it: berely y might he not with con-
ſcience doe, if he muſt beſtow it vpon as
many as he may. And ſo muſt of trouth
every rich man doe, ſi all the poore folke
that he ſeeh, be ſo ſpeciallē by Goddes
commaundement committed vnto hys
charge alone, that because our ſauour
faith: Omni potenti te da. Geue every manne

that asketh thā, therefore he h̄z bounden
to geue out ſtill to every beggar that wil
anke him, as long as any peny laſteth in
his purſe. But berely cofin, that ſaying
hath (as Saint Austin ſaith oþer places
in scripture hath) neede of interpretacio. **August.**
For as holy Saint Austin ſaith: though
Christ lay, Geue eþer man that asketh
thee, he ſaith not yet, geue them all that
they wil alake the. But ſurely all were
one, if he meant to bind me by comman-
dement to geue every man without ex-
cepcion ſomwhat, foꝝ ſo ſhoulde I leave
my ſelf nothing.

Our ſaviour in that place of the ſixth
Chapter of Saint Luke, ſpeaketh boþe **Luke.6.**
of the contempt that we ſhould in heartie
haue of theſe wozldy things, & also of
the maner that men ſhould vſe towarde
their enemies. **F**or there he biddeþ vs,
lone our enemies, geue god wō;des for **Luke.6.**,
euil, & not onely ſuffer iniuries paciētly
boþy taking away of our god, & harm
done vnto our body, but also be ready to **Luke.6.**
ſuffer the double, & ouer that to do them
god a gagn that doe vs the harme. And
among theſe thinges, he biddeþ vs geue
every man that asketh, meaning that in
the thing that we may conveniently do
a man god, we ſhould not refufe it, what
maner of man loener he bee, though he
wer our moztall enemy, namely where
we ſee that but if we helpe him out ſelue,
the persone of the man ſhoulde ſtande iꝝ
perill of periſhing. And therefore ſayth
S. Paule. ſic ſurierit inimicus tuus da illudum. **To Roma 12.**
If thine enemy be in hunger, geue hym
meate. But nowe though I be bounden
to geue every maner mā in ſome maner
of his neceſſtie, were he my frenð or my
foe, chiften man or heachē: yet am I not
vnto all men bounden a like, noꝝ vnto a
ny man in every caſe a like: but(as I be-
gan to tel you) the diſferences of the cir-
cumstances, make great chaunge in the
matter. **S**aynt Paule ſaith. **Qui non prouis-**
detsuis, eſt inſideſtū deterior. **E**he that prouideth. **Timo.5.**
not for thole that are his, is wō;ſe then we muſt pro-
an inſidele. **T**hose are ours that are be-
longing to our charge, either by nature
or by lawe, or anye commaundement of
God. By nature, as our childē, by law
as our ſeruauntes in our houſhold. So
that albeſt theſe two ſortes be not oures
all alike, yet wold I thinke that the leaſt
ours of the twayn, y is to witte, our ſer-
uauntes, if they nede & lacke, we be bou-
den to loke to them and prouide foꝝ their
nede, & ſee ſo farre furth as we may, that
they lacke not the thynges that ſhoulde
ſerue

A serue for thes necessite whyle they dwel in our seruice. He semeth also þ if they fall sicke in our seruice, so that they can not doe the seruice that we retayn them for, yet maye we not in any wyse turne them than out of dozes, and caſthem vp comforſtlesſe, whyle they bee not able to labour and helpe themſelſe. For thys were a thyng agaynst all humanitie.

And surely if he were but a wayfaryng manne that I receyued into my house as a geſte, if he fall ſick therin, & his mo-ney gone, I recken my ſelfe bounden to kepe him ſyll, and rather to beg aboue for his relief, than caſt him out in þ case to the peryl of his life, what loſſe ſoever I ſhould happe to ſuſtayn in the keping of hym. For when god hath by ſuche chaunce ſent hym to me, and there once matched me wiþ him, I recken my ſelf ſurely charged wiþ him, cyl I may wiþout peryll of his life, be wel and conueniently diſcharged of hym.

By goddes commaundement are in our charge our parentes, for by nature we bee in theiſſe, ſitþe (as ſainte Paule ſayth) it is not the chilđrens part to prouide for the parentes, but the parentes to prouide for the chilđren. Prouyde I meane conuenientlye, good leaſtynge

or good occupacions to get their liuing by, with trueli and the fauour of God, but not to make prouision for them, of ſuche maner liuing, as to godward thei ſhoule liue the wroſe for, but rather þ if they ſee by theyz maner that to muſche woule make them nouȝt, the father ſhoule than geue them a great deale þ leſſe. But althoughe that nature put not the parentes in charge of the chilđren yet not only god commaundeth, but the ordeſ of nature also compelleth, that the chilđren ſhoule bothe in reuerent beha- uour, honoř theyz father and mother, & also in all their necessitie mayntain thei.

And yet as muſche as God and nature bothe byndeth vs to the ſuſtenaunce of our owne father, his nede may be ſo li- ttle though it be ſomewhaſt, and a ſremd mannes ſo great, that both nature and God alſo, would I ſhould in ſuche-ven- qual nede, believe that brgent neceſſitie of a ſtraunger, ye my ſoo, and goddes enemys too, the very Turke or Saracen, before a little nede and unlikey to dooe great harme, in my father and my mo- ther too. For ſo ought they boþ twayn themſelſe to be well content I ſhould.

But now (Cofin) out of þ case of ſuch extreme nedes wel perceyed & knownen

unto my ſelf, I am not bounden to geue every begger that will alſe, nor to be- leue every faytoz that I merte in þ ſtrete that will ſaye hymſelſe that he is verye ſycke, nor to recken all the pooze folke committed by god only ſo to my charge alone, that none other man ſhould geue them nothing of hiſ, till I haue ſirſt ge-uen out all myne, nor am not bounden neither to haue ſo euill oppinion of al o- ther folke ſauie my ſelfe, as to thynke þ but yf I helpe, the pooze folke ſhall all ſayne at once. For God hath leſte in all this quarter no mo good folke now but me. I maye thiſke better by my neygh- hours, and worse by my ſelfe than ſo, & yet come to heauen by gods grace wel i- nouȝt. Vymenc. Marye (uncle) but ſome man will paraduenture bee ryght well content in ſuche caſes, to thiſk his neighbours verycharitable, to thentent that he may thynke hymſelſe at libertye to geue nothyng at all. Anthony.

That is (Colyn) verye true: ſo wyl theſe ſome be content, either to thiſk or make as though they thoughte: but thoſe are they that are content to geue nouȝt, be- cause they be nouȝt. But our queſtion is (Cofin) not of them, but of good folke that by the keping of worldy good, ſtād in gret feare to offend god. For the ac- quyetinge of their conſcience ſpeaks we now, to thentent that they may per- ceue what maner of haſing of worldy god, and keping thereof, may ſtād to the ſtate of grace. Nowe thiſke I (Co- fin) that if a manne keper iſchelle aboue him for a glori and ryaltie of the world in the conſideracion whereof, he taketh a great delyte, and lyketh hymſelſe ther- foſe, taking the poozer for the lack ther- of, as one farre wroſe than hymſelſe, ſuch a mynde is verye bayne ſooliſhēe prude, and ſuche a manne is verye nouȝte in deſte. But on the other ſyde, yf there bee A ryche man a man (ſuche as woule god therewere make be ver- manys) that hath vnto rychelle no loue, but haſing it fall aboundingly unto þ him, taketh to his owne part no greate pleasure therof, but as though he hadde it not, keperiſhēe in lyke abſtinenſe, and penaunce priuily, as he woule doe in caſe he had it not, & in ſuche thynges as he dothe openly, beſtowe ſomewhaſt more liberallye uppon hymſelſe, in his house after ſome maner of the wroſe, leſte he ſhould geue other folke occaſion to merchaſte and miſe, and talke of his maner, and miſe epoſte hym for an hi- pocryte, therewin betwene god and hym H.H.i. doþs

Heller.14.

A dorthe truely protest and testysye, as did the good quene Heller, that he dorthe it not for any desyre thereof in the satisfi- yng of his owne pleasure, but woulde with as good wyll or better, forbeare, & possession of riches, sauing for the com- modite of other menne haue by hys dispossyng thereof, as percase in keping a good household in good chyldren order and fashyon, and in fertyngh other folke a wooyke with suche thynges as they gayne therby liuyng the better by hys meanes, this mannes hanyngh of riches I myght me thynketh in merite, match in a maner with another mannes for sa- kyng of all, if there were nothe other cir-

Luke.10.

B cumstance moxe pleasaunce unto god added farther vnto the so lakyng belde as percase for the moxe feruent contem- placion by reason of the sollicitude of all worldly busynesse leste of, whiche was the thyng that mademary Magdeleins parte the better. So ells wood Christe haue carned her much midre thanke, to gos aboutis and be busyl in this helpeynge her sister Martha to dresse his dinner, tha to take her role and sit down at her eale and doe noughe.

C Powre if he that haue this good & ry- chesse by hym, haue not happily fally so perfyte a mynde, but somewhat louerly to kepe hymselfe from lacke, and not so fallye as a pure chyldren fashyon requi- reth, determinyd to abandon hys plea- sure, well, what will you more? The manne is so much glesse perfyte than I woulde he were, and happily than hym selfe woulde wilhe, if it were as easie to be it as to wylle it. But yet not by and by in tyme of damnacion for al that. No more that euery manne is furely with in state of damnacion, that so lakyng all, and entryng into religion, is not yet always so cleere depered from all worldweakelections, as hymself would

D letch that he is not. Of whom some man haeth in the worlde willingly forsaken the likelihode of right worshippfull rowntures, hath afterward hadde much a doore, to kepe him selfe from the desire of the office of Cellerer, or Serten, to beare yet at the least wise some rule and authoritie, though it were but amonge the bellies. But God is moxe mercyfull to mannes imperfection. If the manne knowe it and knowledge it, and mislike it, and hylle and lytle labour to mend it, than to reiecte and caste of to the devill him, that after as his frakle catne

beare and suffer, hath a general entent **E** and purpose to please him, and to prefer or sette by nothyng in al this worlde be- fore hym. And therefore (Cossin) to make an ende of this piece with al; A negotio per- ambulante in terris, of this devyll I meane

psal.90.

that the Prophete calleth busynesse wal- king in the darkenesse, if a man haue a mynde to serue god and please hym: & rather lese al the good he hath, than wit-

what entent
may save a
rich manne.

tinglye doe deadlye synne, and woulde without marmure or grudge, gone it e- verye wylle away in case that GOD shoule so commaunde hym, and ented to take it paciently, if god woulde take it from him, and gladdre woulde be to vse it unto goddes pleasure, and do his dy- ligence to knowe and to be taught what maner bsyng thereof God woulde bee pleased with, and therein frt time to tyme be gladdre to folowe the counsayle of good vertuous menke, thought he neither genus away all at once, nor geude every manne that asketh hym neþher. Let euerye manne seare and thynke in this worlde, that all the good y he dothe or can do, is a great deale to little. But yet for all that seare, let hym dwel ther-

with in the saychfull hope of gods help,

and than shall the truch of god so com- passe him aboure as the prophete sayth, **G** with a panice, that he shall not so nede to dread the traynes and the temptacions of this devill, that the Prophete calleth busynesse walking aboure in the darkenesse, but that he shall soz al hys hauyng of riches and worldwe substance, so a- uoyds his traynes and his temptacions, that he shal in conclusion by the greate grace and almighty mercie of god geate into heaven wel enough. And now was I (Cossin) about lo after this piece thus ended, to bidde them bsyng in our dinner but now shal I not nede loe soz here that come with it already. **Vyncent. Fox-**

soth(good uncle) god disposest & timeth

your mater and your dinner both I trust **H** for thende of your good tale (for whch sure lordewarde you) and the begin- nyng here, of your good dinner too (from whiche it wer moxe than pittie that you shold any lenger haue taryed) meete even at the close together. **Anthony.**

Well (Cossin) nowe will we saye grace, and than soz a whyle wyll we leaue tal- kyng, and assape hys dinner shall lykelys, and hois faire we can fall to fedyng. Which done, you know my cusso- mable guise (for maner I maye not call it, because the guyse is unmanerlye) to

bid

A byd you not fare well, but stelle awai fro
you to slepe. But you wote well I am
not wont at after none to slepe long, but
even a little to forȝeat the world: & whan
I wake, I wyl againe come to you, and
than is (god willing) all this long daye
ours, wherein we shall haue tym eynough
to take mucche moze than shall
suffis for the finishyng of this one part
of our matter, whiche onely now remai-
neth.

Vyncent. I praye you good un-
cle kepe your customeable maner. For
maner maye you call it well yngouhe.
For as it were against good maner to
looke that a man shoulde knele downe
for courtesey whan his knee is soze, so is
it very good maner, that a man of your
age aggrieved with suchelondye sick-
nesse beside, that suffer you not alway
to slepe whan you shoulde, lette his slepe
not slippe awaye, but take it whan he
maye. And I wyl vncle in the meane
whyle steale from you too, and speede a
little exande and returne to you again.

Anthony. Lary whyle you will, & whan

you haue dined goe at youre plea-

ture, but I praye you tarye not

long. **Vyncent.** You shal not

nede vncle to putte me in

mind of that, I wold so

sayne haue bype the

remenaunte of

our matter.

C

The. iii. Boke

and the last, of consolacion, and
coumfoyt in tribulacion.



D

Vyncent. Somwhat
haye I taryed the
lenger vncle, partly
for that I was
loth to come ouer
soone, lest my sone
comming, myghte
haye happed too
haye made you
wake to soone, but specially by the rea-
son that I was letted, with one that she
wed me a letter, dated at Constantyno-
ple by whiche letter it appeareth, that
the greate Turke prepareth a marue-
lous myghtis armys. And yet whyn
he wyl therewith, that canne there yet
no man tell. But I feare in good faythe
(Uncle) that his viage shall bee hyther.
Howbeit herthat wrote the letter, saith
that it is secretly sayd in Constantyno-

ple, that greate parte of his army, shall
be shippes and sent either into Naples,
or into Sicile. **Anthony.** It may for-
tune (Colyn) that the letter of the Vene-
cian dated at Constantinople, was de-
uyled at Venice from thence come ther-
some among, and sometime fro Rome
to, and some tyme also fro som other pla-
ces, letters, all farsed full of suche ty-
dinges, that the Turke is ready to dooe
somme greate explois, whiche tidynge
thei blowe aboue, for the furthereaunce
of somme suche affaires, as they than
haue themselves in hande.

The Turke hath also so many men The Turke
of armes in his retinie at his continual pollyce,
charge, that leste thei shoulde lye styl F
and doe nothing, but peradventure fal
in deuising of somme newelties among
themselfe, he is fain verely to make som
assemblies, and somechaunging of them
from one place vnto another, and parte
some soze a sunder, that they ware not
ouer well acquainted by dwelling ouer
long together.

By these wates also, he maketh those
that he mindest sodainelye to iuade in
vde, the leste to loke therefore, & therby
the leste preparacion to make before,
while they see him so many times make
a great vilage of warre, whan he myn-
deth it not. But than at one tyme or o-
ther, they sodainelye feele it, whan they
feare it not. Howbeit full likeli (Colyn)
it is of very trouth that into this realm
of Hungarie he will not sayle to come.
For neither is there any countrey thon-
rowe Christendom that lyeth for hym
so meete, noz never was there any tyme
cyll nowe, in whiche hee myghte so well
and surelye winne it. For now call
we him in oure selfe God save vs, as
Slope tellich, that the shepe tooke in the Slope.
wolfe vnto dem, to kepe them fro the
dogges. **Vyncent.** Than are there vs
rye lyke (good Uncle) all those tribula-
tions to fall vpon vs here, that I speake
of in the beginninge of oure littre com-
munication here the tocher day.

Anthony. Verys trouthe it is (Co-
lyn) that so there wyl of lykelyhoode in
a whyle, but not soorthwith all at the
firste. For whyle he commeth vnder the
coloure of ayde for the toun agaynst the
cocher, he wyl somewhat see the proesse,
before he fully shew himself. But in co-
clusion, if he be able to geat it for hym,
you shall see hym so handle it, that he
shall not sayle to geat it from hym, and
that soorthwith out of hand, ere ever he

V. ii. fuisse

Asuffer hym settle hym self ouer sure ther
in. **Vyncent.** Yet laye thei (uncle) that
he beth not to forze anye manie to forz-
ake his sayth. **Anthony.** Not anye man
Cosyn. They saye more than they can
make good, that tell you so. He maketh

The Turkes a soleynre othe among the ceremonyes,
othe agaynst that feare, in whiche he syisse taketh
christendome. vpon hym his autoritie, that he shall
In all that he possible may, minyshe the
sayth of Christ, and dilate the faith of
Mahomet. But yet hath he not vsed to
forze every whole countrey at once to forz
sake theyx faith. For of some countreyss
hath he bene content onely to take a tri-

Bute yearlye, and let them than live as
they list. Out of some he taketh þ whole
people awaie, disparsling them for slaues
among many sundry countreyss of hys,
verye farre fro their owne, without ani
sufferaunce of regresse. Some country
so gret and populouse that they can not
well be caried and conuaide thence, hee
destroyeth the gentlemen, and geueth þ
landes, part to such as he bringeth, and
parte to suche as willinglye will renny
their faith, and keperth the other in such
miserye, that they were in maner as
good be dead at once. In rest he suffreth

Celles no christen manne almosse, but
those that resorte as marchauntes, or
those that offer hemselfe to serue hym
in his warre.

But as for those Christen countreyss
that he beth, not for onely tributarries,
as he doth Chyo, Cipris, or Candy, but
reckeneth for clere conquest, and bter-
ly taketh for his owne, as Morea, grece,
and Macedonie, and suche other lyks, &
as I verely thinke he will Hungarie þ
he geat it, in all thole, beth he christen
people after sundry fashions. He letteth
them dwell there in deede, because they

Dwere to many to eary all awaye, and to
many to kill them all to, but if he sholde
either leaue the land dispeopled and de-
solate, or elles some other countreyss of
his owne, from whence he shold (which
woulde not well bee done) conuayne the
people thyther, to people that land with
all. There loe those that wyl not be tar-
ned fro theyx faith, of whiche God ke-
perch (lawded bee his holte name) verye
many, he suffreth to dwell stillyn peace,
but yet is their peace for all that not be-
rye feasible. For landes he suffreth the
to haue none of their owne: office or ho-
nest rounme ther haue none: with occasi-
ons of his warres, he pilleth them with
tares and tallages vnto the bare bones

They children he chooseth where he lyff **E**
in their youth, and taketh them fro their
parentes, conueyng them whyther hee
littre where their frendes never see them
after, and abuseth them as he listes; some
yonge maidens make h harlots, som
yonge menne he byngeth vp in warre
and some yonge children he causeth to
be gelded, not their stomes cutte oute as
the custome was of olde, but cutteth of
their whole members by the body, how
fewe scape and liue he little forzeth, for
he wll haue inouge. And all that he so
taketh young to any bse of his own, are
beraken vnto such **F** Turkes or false ren-
egates to kepe, that thei bee turned fro
the faith of Christ everychone, or els so
handeld, that as for this worlde they
commic to an euill cheving. For becide
manye other contumelies & dispightes,
that the Turkes and the false renegate
christiers matrye tymes doore, too good
christen people that still perseuer and a-
bide by the faith, thei finde the mane
sometyme to make some false shrewes
saye, that they heard such a christen man
speake obprobrious woordes agaynst
Mahomet. And vpon that poynt falsely
testified, wil they take occasion to com-
pell hym for sake the sayth of Christ, &
turne to the profession of their shameful
superstitious sett: or elles wil they put
him vnto death, with cruel intollerable
tormentes. **Vyncent.** Our lord (uncle)
for his myghtie myrcy, kepe those wret-
ches hence. For by my trouth if thei hap
to come hither, me think I see many mo
tokens than one, that we shall haue of
our owne folke here ready to fall in bin-
to them. For like as before a gret storm
the sea begynneth sometime to worke &
roze in it selfe, ere euer the windes ware
boistous, so mice thynke I here at myne
earre some of our owne here among vs,
whiche within these fewe yeres coulde
no moze haue born the name of a Turk **G**
than the name of the devyll, begyn now
to fynde little faulte therein, ye and some
to praise them to little and lytle as they
maye, moze gladdie to fynde faultes at e-
very state of christendom, priestes, prin-
ces, rytes, ceremonies, sacramentes,
lawes, and customes spirituall, tempo-
rall, and all,

Anthony. In good sayth (Cosin) so be-
gynne we to fare here in dede, and that
but euen now of late. For since the tyme
of the crowne hath comen in question,
the good rule of this realme hath verye
soze decayed as lytie whyle as it is.

Folkes glad
to find faultes

And

A And vndoubtedly Hungary shall never do wel, as long as it stādeth in this case, that mens myndes hearken after neweltie, and haue theyr heartes hangyng vpon a chaunge, and muche the worse I like it, whan their woordes walke so large towarde the fauoure of h̄ Turkes secte, whiche thei wer euer wōt to haue in so greate abomination, as euer ye true minded ch̄istien man and ch̄ystien woman to, must haue.

I am of suchē age as you se, and verily from as farre as I can remember, it hath bene marked and often proved true, that whan children haue in Bowdā fallen in a fantasye by themselfe, to dālwe together, and in theyr playinge make as it were coyses caried to church and syng after their childishe fashon h̄ tune of the Dirige, there hath gret deth there shōrtly folowed after. And twise or thryse I maye remember in my daies whan children in divers partes of thys realm haue gathered themself in sundry compaines, and made as it were parties and battayles. And after these battayles in spozte, wherein some children haue yet taken greate hurc, thers hath fallen verye battayle and deadly warre, in dede.

C These tokenes were somewhat lyke your ensaumple of the sea, sith they bee, of thynges that after folow tokenes for going, throughe some secrete motion or instincte, whereof the cause is vñknowen. But by saint mary (Cosyn) these tokenes like I muche woorse, these tokenes I saye, not of childrens playes, nor of childrens songes, but old shrewes large open woordes, so boldly spoken in h̄ fauour of Mahomets secte in this realme of Hungarie, that hath bene euer hitherto a very sure key of ch̄istendome. And out of doubt if Hungary be losse, and þ the Turke haue it once fast in his possesſion, he shal ere it be long after, haue an open ready way into almoske the remenant of all ch̄istendome, though hee wynne it not all in a wieke, the greate parte will bee wonne aſter I feare me, within very fewe yeres. **Vincent.** But yet euermore I trusste in Christe (good Uncle) that he shal not suffer that abominable secte of his mortal enemys, in liche wyſe to p̄euayle agaynſt his ch̄isten countreys.

C Anthony. That is very well said (Cosin.) Let vs haue our sure hope in him, & than shal we be verye ſure that we shall not be deceipted. For ether hal we haue

the thing that wee hope for, or a better thing in che ſtede. For as for h̄ thyng it ſelſe that we praye for and hope to haue, god will not alway ſende vs. And therfor (as I layd in our firſt communicaſion) in all thyng ſauie onely for heauen our p̄ayer, nor our hope maye never be to preceſe, although the thing bee liefull to require. Verely if we people of the ch̄isten nacions, were ſuch as would god we were, I would little feare all the preperacions that the gret Turk could make. No nor yet beyng as badde as we be, I nothing doubt at all, but that in conclusion howe base ſo euer ch̄ystien dome be broughte, it ſhall ſpringe vp a gayne, tylly the tyme be come verye neare to the daye of dome, whereof ſomme tokenes as me thinketh are not comen yet. But ſomewhat before that tyme ſhal ch̄iffdom be ſtraighted ſore, & brought into ſo narowe a compaſſe, that accordyng to Chriſtis woordes: filius hominis deo: ^{to the daye of dome.} **Luke.18.** mens putas inueniet fidem in terra: **Whan** ſon of Luke.18. ma ſhal come agayn, þ is to wit, to the daye of general iudgemente, whenſt thou that he ſhal fynde faith in the earth: as who ſay, but a little. For as appereith in th̄ apocalyps and other places of ſcripture, the faith ſhalbe at that tyme ſo far faded, that he ſhall ſor the loue of hys electes, leſt thei ſhould fall and periſh to abbredge thos daies, and accelerate his coming. But as I ſay, me thynketh I mille yet in my minde, ſome of thos tokenes that ſhall by the scripture, come a good while befoze that. And among other, the comyng in of the Jewes, and þ dilating of ch̄iſtendome againe, before the worlde come to that ſtraight. So þ I ſaye for myne owne mynde, I lyttle doubt, but thys vngraſons ſecte of Mahomette, ſhall haue a ſowle fall and ch̄iſtendome ſpringe and ſp̄eade, flourē **Ch̄iſtendome** and encrease againe. Hoſebeit þ pleaſeth god to ſpreade ſure and the conforme ſhall thei ſee, that and encrease, halbe boorne after that we be buryed, I feare me bothe swayne. For God geueth vs great likelihooде, that ſor our ſinnefull wretched liuyng, he goeth about to make thos infidels that are his open profeffed enemys, the ſorowefull ſcourage of correccyon, ouer euyll ch̄iſton people that ſhoulde bee ſaytheſfull, and are of contrarie his falselye profeffed frendes. And ſurelye (Cosyn) albeite that mee thynketh I ſee divers euyll tokenes of thys miſerye commyng to vs, yet canne there not in my mynde bee a woorse prognouſacion thereof, than **þ. iii.** this

Ghis vngreafous token that you note here youre selfe. For vndoubtedly (Cosyn) this newe maner here of mennes favourable fashyon, in their language towarde these vngracious Turkes, declareth plainelye, that not onelye theyr mindes geue them, that hitherto in halfe come, but also that thei can be contente, bothe to lyue vnder him, and ouer that fro the true fatch of Christe, to fall into Mahamottes false abominable secte.

Vincent. Merelye (mine uncle) as I go moze aboue than you, so muste I nedes moze here (whiche is an heauy heartyng in myne eare) the maner of men in thyss matter, whiche encracheth aboue vs here (I trusse in other places of thyss realm by goddes grace it is otherwise.) But in this quarter here about vs, manye of these felowes that are mete for y war, fyft wer wont as it were in spoile, and in a while after half betwene game and earnest, and by oure Ladye nows not farre from sayre flatte earnest in dede, talke as thoughe they looked for a daye, whan with a turne vnto y Turks sayth, they shoulde be made maystres here of true christen mennes bodies and owners of all theyr goodes.

Ambony. Though I goe litle abrode (Cosyn) yet here I sometyme whan I saye little, almoske as muche as that.

C But while there is no manne to complayn too for the redresse, what remedy but pacience, and faine to sitte still and holde my peace. For of these twoo that stryue whither of them both shal reigne vppon vs, and cche of them calleth hymselfe kinge, and bothe twayne putte the people to Payne, the tone is you wote well to farre from oure quarter here to helpe vs in this behalfe, and the other whyle he looketh for the Turkes ayde, eyther wyl not, or (I weene) well dare not, synde anye faulte wych them that faouure the Turke and his secte. For of Turkes naturall this countrey lacketh none nowe, whiche are here conuersaunte vnder diuers pretentes, and of euerye thynge aduertise the greate Turke full surelye. And therfore Cosyn, albeit that I woulde advise euerye manne, praye byll and call vnto God to holde his gracious hande ouer vs, and kepe awaye this wretchednes if his pleasure be, yet would I farther advise euerye good chistien bode, to remembere and consider, that it is verye likelyst to come, and therfore make hys reckynge and castis his penye worthes bee-

foze, and every manne and everywomā boche, appointe with goddes helpe in their owne minde before hande, what thing thei entende to doe if y very woyse fall.

Whither a manne shoulde caste in his minde and appointe in his heart, before that if he were taken with Turkes he would rather dye thā forsake y faith.

The i. chapter.



Vincent. Welfare your hert god Uncle, for this good counsell of yours. For surely me thinke that this is marueilous good. But yet heard I once a righte cunning and a very good manne saye, that it were great foly and very perilous too, that a manne shoulde thynke vpon any suche thynge or imagine anye suche case in his minde, for scafe of double perill that may folowe thercuppon. For eyther shal he be likely to aunswere himselfe to that case putte by him selfe, that he will rather suffer any painefull death than forsake his faith, and by that bolde appointment shoulde he fall in the fault of saint Peter, that of ouerlyghte made a pounde promise, and sone hadde John 13. a soule fall, or els were he likely to think Luke.22. that rather than abide the pain, he wold forsake god in dede. And by that minde shoulde he sinne deadly through his own foly where as he nedeth not, as he that shal paradynture never commere in the perill to bee put thereunto. And y therefore it were molte wisedome, never too think vppon any suche maner case.

Ambony. I belieue wel (Cosyn) that you haue heard some man that wold so say. For I can shew almost as much as that left of a very good man and a greate solemayne doctoz in writing. But yet (Cosyn) although I shoulde hap to synde one or two mo, as good menne and as well learned too, that woulde bothe twayne saye and write the same, yet wold I not feare for my part, to counsaile my frend to the contrary. For (Cosyn) if his mind aunswere him as saint Peter answered Christe, that he wyl rather dye thā forsake hym, though hee save therein more vnto hymselfe, than he shoulde bee paradynture able to make good if it came to the poynte, yet percyue I not that he dothe in that thoughte, anye deadlie dyspleasure vnto God. Nor sainte Peter thought he sayde moze thā he coulde personyn

A perfourme, yet in his so saying, offended not god greately neither. But his offence was, whan he dyd not after so wel as he sayde before. But nowe maye this manne be likely never to fall in the peril of breakeing that appontment, sythe some tenne thysande that so shal etamynre themselfe, never one shall fall in the peryll. And yet to haue that good purpose al thes life, semeth me no more harme the whyle, than a poore begger that hath never a peny, to thinke that ys he had great substance, he would geue great almosse for gods sake.

But nowe is all the peryll, if hym aunsware hymselfe, that he woulde in such case rather for sake the saythe of Christe with his mouch, and kepe it stil in his heart, than for the confessing of it to endure a paynful death. For by this mynde, he falleth in deadly sinne, which whille he never commeth in the case inde, if he never hadde put himselfe the case, he never hadde fallen in. But in good faith me thinketh that he which upon that case putte vnto himselfe by hym selfe, wyl make hymselfe that aunsware hath the habite of faith so saynte and so colde, that to the better knowledge of himselfe and of his necessarie to praye for more strength of grace, he had neede to haue the question putte hym, eyther by hymselfe or some other man.

C Besides thys, to counsayle a man never to thynde on that case, is in my mynde as muche reason, as the medecine that I haue heard taught one for hys to the ache, to goe chrysle about a church yarde, and never thynde on a for tayle. For yf the counsayle bee not geuen thē, it canne not serue them. And yf it be geuen thom, it muste putte the Payne of the matter in theyz mynde, whiche by and by to reieete, and thynde therin neither one thyng nor other, is a thyng that maye bee sooner hydden than obeyed.

D I wene also that verye fewe menne canne escape it, but that though they woulde never thynde thereon by themselves, yet in one place or other where they shal happe to come in compaipy, they shal haue the question by aduenture so proponed and putte foorth: that lyke as while he heareth one talkyng to hym, he maye well winke of he wil, but he canne not make hym self slepe, so shal he whiche he wil or no, think one thing or other therin.

Finallye, when Christe spake so

often, and so playne of the matter, that **E** euery manne shoulde vpon Payne of damnacion, openlye confesse his sayth, **G** eth. 10. yf menne cooke hym, and by dzeade of Lust, **L** death woulde drie him to the contrary, it semeth me in a maner implied therin, that we bee bounden condicionaly, to haue euer moze that minde actualyse somme lime, and euermoze habitually, that if the case so shoulde fal, than wyl goddes helpe so we woulde. And thus muche thyndeth me necessary for every manne and woman, to be alway of this mynde, and often to thinke therewpon. And where they synde in the thyndyng **F** thereon, their heartes agryse a thyndke in the remembraunce of the Payne, that their imaginacion representh too the **I** suffraynd minde, than malte they call to mynde & medicinae, remember, the great paine and torment that Christe suffred for them, and hear- tely praye for gracie, that if y case sholde to fall, god shoulde geue them strengthe to stand. And thus with exercise of such meditacion, though mentie shoulde never stande full out of feare of fallynge, yet muste they persever in good hope, & in full purpose of standing. And thys semeth me Colyn, so farrefor the mind that every christien manne and woman must nedes haue, that me thinketh eue. **T** ry Curate shoulde often counsayl al his what counsil parishes, and every man and woman every manne their seruautes and their childzen, evē shoulde geue, beginning in their elder youth, to know this poynt, and to thinke thereon, and lytle and litle fro theyz very childhoods to accustome them dulcely and pleasa- ly in the meditacion thereof, whereby y goodnes of god shal not sayle, so to al- pyre the grace of his holye sprite into theyz heartes, in rewarde of that vertuous diligence, that through such actual meditacion, he shal confirme them in suche a sure habite of spirituall faithful strength, that all the devylns in hel with **H** al the wretling that they canne make, shal nener be able to wrest it out of their hearte. **V**ynce. By my trouth vncle me thyndeth that you saye very wel. **A**nthony. I saye surelye Colyn, as I thyndke. And yet all thys haue I sayde, concerningge them that dwell in such places, as they bee never lyke in theyz lyues, to come in the daunger to be puttē too the strooke. Howe be it ma- nyē a manne maye weene hymself farre thereso, that yet maye fortune by some one chaunce or other: to fall in the case that eyther for the trouth of sayth, or for **V** V. llii. the

**True pronō:
Cication.**

A the trouthe of Iustice, (whiche goe al-
moste all alylke) he maye fall in the case.
But nowe bee you and I Cosyn, and al
our frendes here, far in another point.
For we be so likely to fall in therperieē
therof so soone, that it hadde bene moze
tyme soz bs, all other thynges set abyde,
to haue deuided vpon this matter, and
cynamely to haue settled our sclefe upon a
false point long agoe, than to begynne
to common and counsaile vpon it now.

Vynce. In good sayth Uncle, you
say therein very trouth, and would god
it hadde come sooner in my minde. But
Better is it yet late than never. And I
truste god shall yet gene vs respyre and
tyme, wherof Uncle ȳ we lese no part,
I praye you p̄ocede nowe with youre
good countayle therin.

Anthony. Very gladlye (Cosyn,) shall
I nowe gae sooth in the fourth tempta-
tion, whiche onely remayneth to be tre-
ated of, and properly pertayneth whole
vnto thys p̄esente purpose.

1. Peter. 5.

C Of the fourth temptation, which
is persecucion for the sayth, touched in
these woordes of the prop̄het, *Nō incursu &*
demonio meridiano.

The xi. chapter.

Psalm. 90.



He fourth temptation Cosyn
that the Prophete speakeþ of
in the fore remembred psalme
Qui habitat in adiutorio dñissimi, &c. is
playne open persecucion.
Whiche is touched in these woordes.
Ab incursu & demonio meridiano. And es all
Temptacion hys temptacions, thys is the moste pe-
moste perilous, the moste byter, sharpe, and the
moste rygorous. For where as in o-
ther temptacions, he vslēþ eyther plea-
saunte allecyues vnto synne, or oþer
secrete sleyghtes and traynes, and com-
meth in the nyghte, and stealeþ on in
the darke vñware, or in somme oþer
parte of the daye, strech and passtþ by,
lyke an arrowe, so shapynge hymselfe,
sommetyme in one fasshion, sommetyme
in another, and so dyssimulyng hym-
selfe, and hys hyghe mortall malycie,
that a manne is thereby so blynded
and begayled, that he maye not somme
tyme perceyue well what he is, in thys
temptacion, thys playne open persecu-
cion for the sayth, he commeth even
In the verre mydde daye, that is to wite
even vpon them, that haue an hyghe

lyghte of saythe shynynge in ther heart
and openlye suffereth hymselfe so playn-
lye bee perceyued, by his feare malicy-
ous persecucion agaynste the saythfull
Chr̄istianes, for hatred of Chr̄istes true
catholyke saythe, that no manne ha-
vinge saythe, canne doubt what he is.
For in this temptation he sheweth him
selfe suche as the Prophet nameth him;
Demonium meridianum, the midde daye deuyl:
he maye bee so lightsomelye sene with
the eye of a saythfull soule, by his fierce
furios assaute and incurſion. For
therefore sayth the Prophet, that the
trouth of God shall compasse that ma-
rounde aboue that dwelleth in y faich-
full hope of his helpe, with a paunce,
ab incursu & demonio meridiano, from the incurſion
and the deuyll of the midde daye,
because this kynde of persecucion, is
not a wylye temptation, but a furios
force, and a terrible incurſion. In oþer
of his temptacions, he stealeþ on lyke a
Fox, but in this Turkes persecucion
for the sayth, he runneth on rozing with
assaute like a ramping lion.

This temptation is of all temptac-
ions also the moste perilous. For wheras
in temptacions of þþosperitye, hee be-
seth onelye selectable allecyues to moue
a manne to synne, and in other kyntes
of trybulacion and aduersitie, he vslēþ
onelye gryce and payne, to pull a man
into murmur, impacieſe, and blasphemie,
in this kynd of persecucion for the
sayth of Christ, he vslēþ bothe twaine
that is to wite, bothe hys allecyues
of quyete and reste, by delueraunce
from deathe and payne, with other plea-
sures also of this p̄esent life, and beside
that, the terror and infiſcion of intolle-
rable payne and torment.

In other trybulacion, as losse, or
sycknes, or death of our frendes: though
the payne bee paradynture as greate
and sommetyme greater too, yet is not
the peryll nowhere nigh half so much.
For in other tribulacions (as I sayde
before) that necessiteþ that the manns
muse of syne force, abyde and endure
the payne, ware he never so wrothe and
impacieſe therewith, is a great rea-
son to moue hym to kepe hys pacience
therin, and bee contente therwyth,
and thanke God thereof, and of necel-
litye to make a vertue, that he maye bee
rewarded for. But in thys temptaci-
on thys persecucion for the sayth, I mene
not by syght in the fielde, by which the
saythful manne standeth at his defensē
and

*Of necessitye
make a vertus*

And putteth the falchelesse in halse the
feare and halse the harme too, but wher
he is taken and in holde, and may for
the forswarrynge or the deuyng of
hys faythe, bee deluyered and safced
to lyue i a reske, and somme in greate
woyldeyng wealth also: in this case I
saye thys thyng that he needeth not to
suffer thys trouble and Payne, but bee
wyll, is a marueilous greate occasyon
for hym, to fall into the synne that the
Deuyll woulde dryue hym too, that is
to wytte, the forsaykyng of the faythe.

And therfore (as I saye) of all the
Deuylls temptacions, is this tempta-
cion, this peysecucion for the faythe, the
mose perilous.

B *Vincent.* The more perilous vncle,
that this temptation is (as in dede of all
temptacions the mose perilous it is)
the moxe neede haue they that stande in
peryll thereof, to bee besoze with sub-
staunciall aduyse and good counsayle,
well armed agaynst it, that we maye
wyth the comforste and consolacion
thereof, the better beare that trybulacion
whan it commeth, and the better
withstande the temptation.

C *Anthony.* You say (Cosyn Wincent)
therin verye trouthe. And I am con-
sciente to fall therfore in hande there-
wyth. But for as muche (Cosyn) as me
thynketh, that of thys trybulacion,
sommewhate you bee more fearde than
I, and of trouthe sommewhate more ex-
cusable it is in you than it were in mee,
myre age consydered, and the sorowe
that I haue suffered all readye, wyth
sommre other consideracions bypon my
parte besyde) reharsel you therfore the
griefes and the paynes, that you think
in this trybulacion possible to fall vnto
you, and I shal againste eche of them,
geue you counsayle, and reharsel you
siche occasion of comforste and consola-
cion, as my poore witte and learning
D canne call vnto my minde.

D *Vyncent.* In good faythe (Uncle) I
am not all thinge afearde in this case
onelye for my selfe, but well you wote
I haue cause to care also for many mo,
and that folke of sundrye sortes, menne
and women bothe, and that not all of
one age.

E *Anthony.* All that you haue cause to
feare for (Cosyne) for all them haue I
cause to feare with you too, sith al your
kynsfolke and alies within a lyttle, bee
likewise vnto me. Howbeit to save the
trouthe, euerye manne hathe cause in

this case to feare, bothe for hymself and **G**
also for euerye other. For hithe as the
scripture saythe. *Vnicuique dedit deus curam de proximo suo.* God hath geuen eueri manne
cure and charge of his neighbour: there
is no manne that hath any spark of chyf
fene loue and charitie in his breste, but
that in a matter of such peryll as this
is, wherein the soule of man standeth in
so great daunger to bee losse, he muste
newes care and take thought, not sp; his
frendes only, but also for his very foes.
We shall therfore (Cosyn) not rehearse
your harmes or myne that maye befall
in this persecucion: but all the greate
harmes in general as nere as we canne
call to minde that mate happe vnto any
manne.

F The. iii. chapter.

S o the a manne is made of the
bodye and the soule, al þ harme
that anye manne maie take, it
musse nedes bee in one of these
two, either immediately, or by þ meane
of somme siche thing as serueth for the
pleasure, weale, or commoditie of the
tyme of these two. As for the soule first, *The harme of*
the soule,
we shall nede no rehersal of any harme
that by this kinde of tribulacion maie
attaine thereto: but if that by somme in
ordinate loue and affecciō that the soule
beare to the body, she consent to slide fro
the fayth, and thereby do her harme her
selfe. Nowe remain ther the body, and
these outward things of fortune, which
serue for the maintenaunce of the body,
and minister matter of pleasure to the
soule also, through the delyte þ he hath
in the body for the while that she is mat-
ched therewith.

Consider then first the losse of those *Losse of ouert*
outward thinges, as sommewhate *ward thynges*
lesse in weight than is the body it selfe.
In them what may a man lese; and ther-
by what Payne maye he suffer?

He maye lese (Uncle) of whiche I
shoulde somewhat lese my selfe mony,
plate, and other mouable substance: þā *The outward*
offices, authoritie, and finallye all the thynges,
landes of hys inheritance for euer, that
hymselfe and his heyses perpetuallye
myghte elles enioye. And of all these
thynges (Uncle) you wote well that my
selfe haue somme, lyttle in respecte of
that that somme other haue here, but
sommewhate more yet, than bee that
hathe mose here, woulde bee wel con-
tent to lese.

G Upon

A Upon the losse of these thynges, folowe nedynelle and pouertie, the Payne of lackyng: the shame of beggyng (of whiche twayne I wote not well which is the mooste wretched necessite) besyde the griesfe and heauynesse of heart, in beholding good menne and faithfull and his dere frendes be wrapped in lyke misery, and vngracious wretches and infidels and his mortall encinges, entoye the commoditie that himselfe and hys frendes haue losse. Powe soz the bode, very fewe wordes shall serue vs. For therein see none other harme, but losse of libertie, labour, empysyonment, painfull and shameful death. **[Anthony.]**

B There nedeth not muche more **[Cosyn]** as the woldis is nowe. For I feare me that leste than a fourth parte of this wil make many a manne sorestagger in his sayth, and some manne fall quite thereso, that yet at this daye before he come to the proofo, wryt hymselfe that he woulde stande very fasse. And I beseche our lord, that all they that so chynke, & woldes yet whan they wer brought vnto the pointe, fall ther fro soz feare or soz payn, may get of god the grace to wene still as thei doe, and not to bee broughte to chassay, where payne oþ feare shoulde

Harmesthe
body.

G true triped
prophete.

Luke.22.

C Shewe them **(as it sheweth sainte Peter)** howe farre they be deceiued now.

But now **(Cosyn)** agaynst these terrible thynges, what waye shall we take

**The feruent
faith in the old
tyme.** If the faith were in our daies as feruent
as it hath bene ere this, in tyme before
passed, litle counsayle and litle comforthe
would suffice. We shold not muche
nedeth with wordes and reasoning, to ex-
tenuate and mynyly the bygout and a-
sperte of the paynes, but the greater &
the more bitter that the passion wer, the
more ready was of olde tyme the feruoz
of faith to suffer it. And surely Cosyn, I
doubte it little in my mynde, but that yf a

D manne hadde in his heart, so depe a de-
stre and loue, longyng to bee with God
in heuen, to haue the traccion of his glo-
rious face, as hadde those holye menne
that were martirs in olde tyme, he wold
no more nowe sticke at the payn that he
musste passe betwene, than at that tyme
those olde holy martirs dyd. But alas
our faint and feble faith, with our loue
to god leste than luke warme, by hys firye
affection that we beare to our owne fil-
thy fleshe, maketh vs so dol in the desire
of heauen, that the sodayn dzedee of eu-
ry bodily paine, woundeth vs to þe heart

and stryketh our denocson dead. And C
therfore hath there euery manne Cosyn
(as I sayde betore) muche the mooste
nedeth to think bypon this thyng, many
a time and oft aferre hande, ere any such
perill fall, and by muche deuyling ther-
upon before thei see cause, to scarfe it.
While the thyng shal not appere so ter-
rible vnto them, reson shal better enter,
and through grace working with their
diligence, engender and set sure, not a
sodayn sleight affection of sufferaunce
soz goddes sake, but by a long continu-
aunce, a stronge depe roded habitt, not
lyke a reede ready to wawe wyth everye
winde, nor like a rootelestree scante by
an end in a lose heape of light sand, that
wil with a blast oþ two be blowen down.

The. iiiii. chapiter.

D If we now consider Cosyn, these causes of terrorre
and dread that you haue re-
cited, whiche in his persecu-
cion for the faith, this mynd-
day devyll maye by these Turkes rear
against vs to make his incurson with,
we shall well perceiue waryng the well
with reason, that albeit somewhat they
be in dede, yet every parte of the matter
pondered, they shall well appere in con-
clusion, thinges nothing so muche to be
dred and fled fro, as to folke at the syght
thri do sodainly semme.

Of the losse of the goodes of fortune
E. v. chapiter.

F First to begin at þe outwards
goodes, þe neither are the proper
goodes of the soule, noz of þe body,
but are called þe goodes of for-
tune þe serue for þe sustenance & commo-
dities of man, for þe ha-
lant life, as worldly substance, offices
honor, & authoritie, what great good is
ther in these things of theselif, for which
they wer worthy so much as to beare the
name, by which þe world of a worldly fa-
vor custonably calleth them. For if þe ha-
ving of strenght make a man streng, & þe ha-
ving of heat make a man hote, & the ha-
ving of dexture make a man vertuous, how
can these thinges be verely & truly good
which he þe hath them, may by þe having of
them, as wel be the worse as þe better, & (as
experience pouereth more ofte is þe worse
than þe better.) What shold a good man
greely reioyce in þe, þe daily seeth most
abound in the handes of many that bee
nought. Do not now this gret Turke &
his wallawes in al these auauncements of
fortune,

**The feble
faire faith
now.**

Howdan of
Sury.

A fortune surmount verrye farre abone any christen estate, and any Lozdes lyuyng vnder hym? And was there not yet hence bypon twentye yeares, the grete Howdane of Sury, whiche manye a yere together bare as gree a porze as the greate Turke, and after in one Sommer, vnto the greate Turke, that whole Empire was loste. And so maye all his Empire nowe, and shall hereafter by Goddes gracie, be loste into chyfsten mennes handes lykewyse, whan christen people shall bee mended, and growe in goddes fauour agayne. But whan that whole kyngdomes & myghty great Empires are of so lyttle surety to stande, but bee so soone translated from one manne vnto another, what greate thing can you or I, yea or anye Lozde the greatest in this lande, recken hymselfe to have, by the possession of an hepe of siluer or golde whyte and yelow metall, not so profitabile of theyz owne nature saue for a little glistering, as the tude russet metal of yzon.

¶ Of the vnsuretye of landes and possessions.

¶ The. vi. chapster.

Landes and
possessions.

Dandes and possessions many menne yet much more esteeme than money, because the landes semeth not so casuall as money is or plate, for that though theyz other substancialle may bee stole and taken awaye, yet evermore they thynke that theyz lande wyll lye still where it laye. But what are we the better that oure lande cannot be staled, but will lye still where it lay, while our selfe may be remoued, and not luffred to eche nere it? What gret difference is there to vs, whyther our substancialle be mouable or unmouable, sythe we bee so mouable our selfe, that we maye bee remoued from them bothe, and lese the bothe twayne: saynge that sometyme in the money is the suretie somewhat more. For whan we be fayne out self to flee, we maye make shyste to cary some of oure money with vs, whereof our lad we cannot carye one ynce.

If oure lande bee a thyng of moze suretie than oure money, howe happeth it than, that in this persecucion we be moze ferde to lese it? For yf it be a thyng of moze suretie, than can it not so lone be loste. In the translacacion of these

two great Empyres, Greece first, sith ¶ my selfe was borne, and after Sury Grece, synce you were borne too, the lande was Sury. loste before the money was founde. ¶ Oh Cosin Vincent, if y whole worlde were An oppinton animated with a reasonable soule (as of plato,

Plato hadde wente it were) and that it hadde wit and understandyng to mark and perceiue all thyng, lord God howe the grounde on whiche a Prince bryldeth his palice, would lowde laugh his Lord to scorne, whan he saw hym proud of his possession, and heard hym boaste himselfe, that he and his bloude are for ever the verrye Lozdes and owners of y lande. For than woulde the grounde F think the while in hymselfe. Ah thou selve poore soule, that wenest thou were halfe a God, and arte amidde thy gloze but a manne in a gay gowne, I that am the ground here ouer whom thou art so proude, haue hadde an hundred suche owners of me as thou calleste thy selfe, moe than ever thou hast heard h names of. And some of them that proudly went duer mine head: lye now low in my bellye, and my syde lyeth ouer them. And manye one shall as thou doest now, cal hymselfe mine owner after thee, y neyther shall bee sybbe to thy bloude, nor any word heare of thy name. Who ought your castel (Cosyn) thre thousande yere G agoe? ¶ Vyncent. Three thousande buncle: naye naye in any kyng Christen or heathen, you maye strike of a thyrd part of that well ynowghe, and as farre as I wene halfe of the remenaunt to. In far fewer yeres than thre thousand, it may well fortune that a poore plowmannes bloude maye come vp too a kyngdomme: and a kinges right royall kyngme on the other syde fall downe to the plowghe and cartre, add neither that king knowe that euer he came fro the cart, nor that carter knowe, that euer he came fro the crowne. ¶ Anthony. We finde (cosyn) y Vincent in full antique stroies manye straunge chaunges, as marueilous as that, come about in the compasse of very fewe yeares in effecte. And bee suche thynges than in reason so greatly to bee sette by, that we shoulde esteeme the losse at so greate, whan wee see that in kepyng our suretie is so litle? ¶ Vyncent.

Mary(buncle) but the lesse suretie that we haue to kepe it, sith it is a great commodite to haue it, the farther by so muche and the moze lothe we be to forgoe it.

¶ Anthony. That reason shall I (Cosyn) certifie agaynste youre selfe.

Itrue filo
gisme.

BFor if it be so(as you say)that sythe the thinges be commodious, the leſſe ſuretie that you ſee you haue of the kepyng, the moze cauſe you haue to be aferde of the losyng. Than on the cother ſide, the moze that a thing is of his nature ſuche that the commoditye thereof bringeth a manne little turetye and mucbe feare, that thyng of reaſon the leſſe haue we cauſe to loue. And than the leſſe cauſe þ we haue to loue a thyng, the leſſe cauſe haue we to care therefore, oþ ſcarfe the loſſe thereof, oþ be loth to go there from.

BThese outwardē goodes oþ giftes of Fortune, are by two maner wylc to be conſidered.

Che. vii. chapiter.

Chal yet(Cosyne) conſider in these outwardē goodes of Fortune, as riches, good name, honest eſtimacion, ho[n]orable fame, and authoſity in all these thynges we ſhall(I ſay) conſider, that eyther we loue them and ſette by them, as thinges commodious unto vs for the ſtate and condicō of this preſent lyfe, oþ els as thynges that we purpoſe by the good vſe thercof, to make the matter of our merite, with goddes help in the lyfe after to come. Let vs than fyſt conſider them, as thinges ſette by and beloved, for the pleasure and commoditye of them, for this preſent life.

Che. viii. chapiter.
The lyttle commoditye of riches, being ſet by but for this preſent life.

Che. viii. chapiter.

Nwe rycheſſe loued, and ſet by for ſuche, yf wee conſider it well, the commoditye that we take therof, is not ſo greet as our owne fonde affection and fantasie maketh vs ymagine it. It maketh vs(I ſaye not haue) gooe much more gay and glorioſe in ſight, garnyſhed in ſylke: but clothe is within a lytle as warme. It maketh vs haue great plentye of manye kynde of delicate and delicious bittayle, and thereby to make moze excelle, but leſſe exquifite and leſſe ſuperfluouſ fare, withfewer ſurfytes and fewer ſeuers growling theron too, were within a little as wholesom. Than the labour in the gettyng, the feare in þ kepyng, and the payne in the partyng ſco, doe moze than counterpayſe a great part of all the pleasure and commoditye

The commoditye of riches.

The incommodities of riches.

that they bryng. Besides this that ryches is the thiſg that taketh many tynies from his mayster, all his pleasure and his lyfe too. For many a man is for hys riches clayne. And ſome that kepe theyz riches as a thing pleasaunt and commodious for their life, take none other pleaſure in a maner therof in all theyz lyfe, than as though they bare the key of another mannes coſter, and rather are contente to liue in nedinelle miserably all their dapes, than thei could find in their heart to minishe their hooſde: thei haue ſuchefantaſye to loke thereon. Pea and ſome menne for ſcarfe leſſe theues ſhould ſteals it fro them, be their own theues & Steale it fro themſelue, whyle they dare not ſo muſche as leſſe it lyfe where themſelue maye loke theron: but putte it in a pot and hide it in the grounde, & there let it lyfe ſafe till they dye and ſometime ſeuynere after. From whiche place yf the poſte hadde bene ſtollen awaie ſiue yere before his death, all theſame ſpouſe yeaſt that he liued after, wenyng alwaſ that his poſte lay ſafe ſtill, what hadde he bene the pozer, whyle hee neuer occupied it after? **Vymene.** By my trouþ vñcl not one peny for ought that I perceyue.

Che. ix. chapiter.
The little commoditye of Fame, being defyzed but for worldy pleaſure.

Che. ix. chapiter.

Anþony. Let vs now conſider good name, honest eſtimacion, and ho[n]orable fame, For theſe thre thynges are of their owne nature one: and take theyz diſſerences in effect, but of the maner of the conuenſpeache in diuersitie of degrēes. For a good name maye a manne haue, be hee eſtweene neuer ſo poore. Honest eſtimacion in þ good name do common taking of the people, belong, nest eſtimacion eth not unto any manne but him that is taken for one of ſome countenance and hauour, and amōg his neighbours had in ſome reputacion. In the wordc of ho[n]orable fame, folke conceiue þ renome of great estates, muſche & far ſpoken of, by reaſon of their laadable actes. Now althis gerefled as a thing pleasaunt & commodious for this preſent life, pleſaunt it may ſeme to him that fasteneth his fantasie theron, but of the nature of the thiſg it ſelf. I perceiue no'gret commoditye þ it hath, I ſay of þ nature of the thiſg it ſelf, because it may be by chace ſome occaſion of commoditye.

As

There are mo
ny of theſe

Wonders of me
nay.

G

G

The diſſerent
and hanorab
ble fame.

A As if it happe that for the good name
the poore manne hath, or kez the honeste
estimacion that a manne of some haue,
and substance standeth in among his
neighbours, or for the honourable fame
wherewith the great estate is renomed,
if it happe I say that any man bearyng
them the better wyll therfore, doe them
therfore any good. And yet as for that,
lyke as it maye sometyme so happe, and
sometime so happeneth in dede so maye it
happe sometyme on the other syde, and
on the other side so it sometime happeneth
in dede, that such folke are of somme o-
ther enued and hated, and as readyly
by them that enuye them and hate them
take harme, as they take by them, that
love them good.

B But nowe to speake of the chynge it
selfe in his own proper nature, what is
it but a blase of another mans mouthe,
as soone passed as spoken: whereupon
he that setteth his delyte, fedeth hymself
but toth wynde, whereof he never so
full, he hath little substance therin. And many tymes shal he muche deceiue him
self. For he shal wene that many prattle
hym, that never speake worde of hym, &
thai that doe, say yet muche lesse than he
weneth, and farre moze seldom to. For
they spende not al the day (hee maye bee
sure) in talkyng of hym alone. And whd
so commende hym molke, wyll yet(I
wene) in every fowre & twenty hours,
winke and forȝeat hym once. Besydes
this, that whyle one talketh wel of hym
in one place, another setteth and sayeth
as shewdely of hym in another. And fi-
nallye some hat most prattle him in his
presence dehynde hys back mocke hym
as salt, & loude laugh hym to scorn, & soe
tyme sily to his owne face too. And yet
are ther sooleas so fedde to this sonde
fantasie of fame, h they reþorce & glorie
to thynk, how they be continually prai-
sed al about, as though al the world dyd
nothing els day nor nyght, but ever syt
and sing, sanctus, sanctus, sanctus, vpon them.

Of flattery. The r. chapter.


And into this pleasant fran-
sye of muche foolishhe bayne,
glorye, be therre some menne
brought sometime, by such
as themselves doe in a maner
hire to flatter them, and
woulde not be content if a man shoulde
doe otherwyse, but woulde bee right an-

gry, not only if a man told them trouþe
whan they doe nouȝt in dede, but also
if they praysle it but slenderly. ¶ Vynce[n]t.

Forsooth Uncle this is verye trouþe. I
haue bene ere this and not very longe a
goe, where I sawe so proper experiance
of this pointe, that I must stoppe youre
tale for so long, whyle I tell you myne.
¶ Anthony. I praye you (Cosyn) tell on.

¶ Vynce[n]t. Whan I was syfie in Al-
maine Uncle, it happed me to bee some-
what fauoured w[th] a great manne of the
churche, and a great state, one of y grea-
test in all that countrey there. And in
dede whosoeuer migh spende as muche
as hee migh in one thinge and other, F
were a ryght great estate in anye coun-
try of christendom. But glorioius was
hee verye farre aboue all measure, and
that was great pitie, for it dyd harme,
and made hym abuse many great gyltes
that god hadde geuen hym. Never was
he satiate of hearinge his owne praysle.

So happed it one daye, that he had
in a great audience made an oracion in
a certayne maner, wherein he loked hym
self so well, that at his dinner he sat hym
thought on thoznes, till he myghte here
how thai that sat with him at his boord,
woulde commende it. And whan he had
sittie musing a while, deuysing(as I
thought after) vpon some pretþ proper
waye to bryng it in with all, at the latte
for lacke of a better(lest he shoulde haue
treted the matter to long) he broughte it
even blontly forth, and asked vs al that
satte at his boordes ende for al his owne
messe in the middes ther sat but himself
alone(howe well we lyked his oracyon
that he hadde made that daye). But in
sayth Uncle whan that probleme was
once proposed, till it was full aunswere-
red, no manne(I wene)eate one messe
of meate moze. Every manne was falle[n]
in so depe a studye, for the syndyng[e] of
some exq[ui]site praysle. For he shoulde
haue broughte oute but a vulgare and a
common commendacion, woulde haue
thought himself shamed for euer, Than
sayde we our sentences by rowe as wee
sat, from the lowest vnto the hyghest in
good order, as it had bene a great mater
of the comon weale, in a ryght solempne
counsayle. Whan it came to my parte
I wyll not saye it(Uncle for no booke)
mee thoughte by oure Ladys for my
parte, I quytte my selfe metelye wel.

And I lyked my selfe the better,
beccause mee thoughte my woordes
beeyng but a straunger, wente
yet

A yet with some grace in the Almain tong wherein leetynge my latin alone me listed to shewe my cunnyng. And I hoped to be lyked the better, because I sawe that he y late next me, and shold saue his sentence after mee, was an vnlearned Prelatte, for he coulde speake no latin at all. But whan he came furth for hys part with my Lordes commendacion, the wylly For, hadde he so well accusomed in courte with the craste of flattery, that he wente beyonde me to to farre.

B Studyeth and busieth his witte about no mo but that one. But I made after a solemayne vowe unto my selfe, that if ever he and I were matched together at that tyme agayne: whan we shold fall to our flattery, I woulde flatter in latin, þ he shold not contend with me nomore. For though I could be content to be out runne of an horse, yet would I no more abyde it to be out runne of an asse. But buncle here beganne nowe the game. He that late hyghesse, and was to speake, was a greate beneficed man, and not a doctour onely, but also somemhat learned in dede in the lawes of the churche.

C A wroldelit was to see howe he marked every mannes wozde that spake before him. And it seemed that every wozde the more proper it was, the wozde he liked it for, the cumberaunce that he had to study out a better to passe it. The manne euuen swette with the laboure, so that he was fain in the while now and than to wipe his face. Howbeit in conclusion whan it came to his course, we that had spoke before him, hadde so taken vp al among us before, that we hadde not leste hym one wyse wozde to speake after.

D Anthony. Alas good manne, amonge so manye of you, some good felow shold haue lente hym one. Vincent. It needed not as happy was Uncle. For he found out such a shifte, that in hys flatteryng he passed vs all the mayny.

E Anthony. Whyp, what sayde he Cosyn? Vincent. By our Ladye Uncle not one wozde. But lyke as I rowntinus telleteth, that whan Appelles the Paynter in the table that he paynted of the sacryfyce and the death of Iphigenia, hadde in the makyng of the sozowefull countenaunces of the other noble menne of Grecce that behelde it, spente oure so much his crast and hys cunnynge, that whan he came

to make the countenance of king Agamē non her father, whiche hee reserued for Agamemnon, the laste, leste yf hadde made his bysage before, he muste in some of the other after, either haue made the bysage leste dolorous than he coulde, and therby haue forþorne some parte of his p̄aise, or doing the bittermoste of his craste, myght haue happed to make some other looke moxe heanily for the pitie of her Payne, than her owne father, which hadde ben yet a farre greater faut in his painting, whan he came I saye to the makyng of his face therefoze laste of al, he could devise no maner of newe heauy there and countenaunce for her father, but that he hadde made there al ready in som of the other, a much moxe heauy b̄fore. And therfoze to thentent that no man shold see what maner countenaunce it was, that her father hadde, the paynter was Payne to paynte hym, holdyng hys face in his handkercher.

The like pageant in a maner plaide vs there thys good aunciente honourable flatterer. For whan he sawe that he coulde synde no woordes of prayle, that woulde passe al that hadde bene spoken before all readye, the wylly For woulde speake never a word, but as he that wer rauished unto heauenwarde w̄ the wonder of the wisedome and eloquence that my Lordes grace hadde vterred in that Draction, he sette a longe syghe with an oh from the bottome of hys brest, and helde uppe bothe hys handes, and lyfte uppe his head, and caste vp his eyen in to the welkin and wepte.

F Anthony. Forsooth Cosyn, he plaide his parte verye proprelye. But was that greate Prelates Draction Cosyn, any thyng prayle worthye? For you can tell I see well. For you woulde not I wene playe as Juuenall merely disiry, Inuenial beth the blynd Senatour, one of the flaterers of Tyberius the Emperour, that amonge the remenaunte so magnyficed the greaee fyfhe that the Emperoure hadde sente for them to shewe them: whyche thys blynde Senatour (Montanus I trowe they called hym) merueyled of as muche as anye that merueyled moste, and manye thynges bee speake thereof, with somme of hys woordes directed therunto, lookyng hym selfe towarde hys lyfte syde, whyle the fishe laye on hys ryghte syde. You woulde not I trowe (Cosyne) haue take bypon you to prayle it so, but yf you hadde hearde it.

Plintus.
Appelles.

Iphigenia.

Inuenial
The blundis-
natour.

Tyberius;

Vyncent.

A **C**vynten. I heard it (uncle) in dede, and to laye the trouth, it was not to dispraye. Howe be it surelye, sommewhat lesse praise myghte haue serued it, by more a great deale than þ half. But this am I sure, hadde it bene the worlde that euer was made, the prayse had not bene the lesse of one heere. For they that vsed to prayse hym to his face, nevere considered howe muche the thing deserued, but howe greate a laude and prayse themselfe coulde geue his good grace.

Terentius in eu-
nuchio.

C **A**nthony. Surely Colyn (as Terence sayth) such folke make menne of fooles even stark mad, and muche cause haue their lordes to be right angrye in them.

B **C**ynten. God hath in dede & is Iwene. But as for their Lordes (Uncle)ys they would after ware angry with the therefoze, they shoulde in my mynde do them very great wrong. Whan it is one of þ thinges that they speciallye keepe them soz. For those that are of such vaine glo-
rious mynde (be thei Lordes or bee they meaner menne) can be much better contented to haue their deuises commended than amended. And require they theyz seruaunt and thei frende never so spe-
ciallye to tell them the verye trouth, yet shall he better please them, ys he speake

Note.

Martialis.

them sayze, than if he tellet he trouth. For they bee in the case that Martialis speaketh of in an epigrame, vnto a frēd of his that required his iudgement how he liked his verses. But he prayed hym in anpe wyse to tell hym even the verye trouth. To whom Marciall made answier in this wyse.

The very trouth of me thou doest require;

The very trouth is this my frende dñe;

The very trouth thou wouldest not gladly here.

And in good sayth vnicle the selfesame prelate that I tolde you my tale of, (I dare be holde to sware it, I knowe it so surelye) had on a timē made of his own dawyng, a certayne treatise þ shoulde serue for a leage betwene that countrey and a greate prynce. In which treatise hymselfe thought that he hadde devised his artycles so wylsely, and endicted the so well, that all the worlde woulde allowe them. Whereupon longing soze to bee praysed, he called vnto him a frēd of his, a manne wel learned, & of good worshyppe, and very wel expert in those matters, as he that hadde bene diuers times Embassiator for that countrey, & had made many such treatises himself whan he toke him the treatise, and that he hadde redde it, he asked hym howe he

lyked it, and sayde: But I praye you **C** heartelye tell me the verye trouth. And that he spake so heartelye, that the other hadde wente he woulde saync haue heard the trouth. And in trute thereof, he tolde hym a faulte therein, at the hearyng whereof, he sware in great anger, by the masse thou art a verye foole. The other afterwarde tolde me, that he would never tell hym trouth agayn.

C **A**nthony. Without question (Colyn) I canne not greatly blame him. And thus them selfe make every man mocke them, flatter them and deceyue them, those I say that are of such vaynglozy. Fous mynde. For ys they bee contente to here the trouthe, lette them than make muche of those that tel them the trouth, and withdrawe their eare fro them that falselye flatter them, and they shall bee moze truely serued, than with twentye requestes, prayinge menne to tell them true. Kyng Ladislaus oure Loze as soyle his soule, vled muche this maner among his seruauntes. Whan one of them prayded any dede of his, or any cōdicion in hym, if he perceyued that they sayde but the trouthe, he woulde lette it passe by, uncontrolled. But whan he sawe that thei set a glose vpon it for hys **G** praise of their own making besyde, þā would he shoztelye say vnto them, I pray the good felowe whan thou sayest grace at my boþde, never bryng in gloria patri, without a sicuerast. Anye acte that euer ^{Gloria patri,} I dyd, ys thou reporte it agayne to myne ^{with sicuerast.} honoure with agloria patri, never reporte it but with a sicuerast, that is to wyte, even as it was and none otherwyse, & list me not vp with no lyes. For I loue it not. If menne woulde vse thys way w them, that thys noble kyng vled, it wold minish much of their false flattery. I cā wel allowe that men shoulde commende (keping them within þ bondes of truth) **P**ray syug. such thinges as they see prayse worthye in other men, to geue them the greater þ courage to thencruse thereof. For menne kepe sil in that point one condicōn of children, that prayse must prick them soþ. But better it wer to do well and looke for none. Howebeit they that canne not fynde in theyz heart to commende another mannes good dede, shewe themselves either envious, or elles of nature verye colde and dull.

But oute of quessyon, he that putteþ hys pleasure in the prayse of the people, hath but a fonde fantasie.

For ys his synger doþ but ake of an hoate

A boate blaine, a greate manpe mennes mouthes blowyng out his prayse, wyl scantly doe hym among them all, half so muche eale, as to haue one bole blow vpon his finger.

C The little commoditie that menne haue of rowmes, offices, and autho:ry, if thei desyre them but for their worldy commoditie.

C The xi. chapiter.

Et vs nowe consider in lyke wyse, what greate wo:ldye wralthe aryseth unto menne, by gret offices, rowmes, and autho:ritie: to those wo:ldye disposed people I saye, that desyre them for no better purpose. For of them that desyre them so: better, we hal speake after anon. The great thing that they chiese like all therein, is that they mape beare a rule, commaunde and contolle other menne, and liue vncoumunda and vncontrollled them selfe. And yet this commoditie toke I so little heede of, that I never was ware it was so great, cyll a good frende of ours merely tolde me once, that his wise once in a gret anger caught it him. For whan her housebande had no list to growe greatlye warde in the wo:ld, nor neither would labour for office of autho:ritie, and ouer that forsoke a right wo:shipful roume whan it was offred hym, she fel in hand with hym (he tolde me) and all to rated hym, and asked hym: what wyl you doe that you list not to put furth youre selfe as other folke doe: wyl you sitt styl by the firc, and make goselinges in the ashies with a sticke as children do: would God I were a manne and loke what I woulde doe. Why wife quod her housebande what woulde you doe: What: by God goe forwarde with the beste. For as my mother was wonte to saye, God haue mercy on her soule, it is euer more better to rule than to bee ruled. And therfore by God I woulde not I warraunte you bee so foolish to bee ruled, where I mighte rule. By my trouthe wife quod her housebande in this Idare saye you saye trouthe. For I never foud you willing to be ruled yet.

Vynce. Well (Uncle) I wote where you bee now wel ynough, she is in dede a stoute master woman. And in good faith for ought that I can see, even that same womannis the minde of hers, is the greatest commoditie that men recken

upon, in rowmes and offices of autho:ritie **A**rbony. By my trouthe and me thinketh very fewe there are of the that attaine any great commoditie therein. For first there is in euery kingdom but one, that can haue an office of suche autho:ritie, that no manne may commaund hym, or contolle hym. None officer ca there stande in that case, but the kyng himselfe, whiche onely vncoumunda or vncoumunda, mape contolle and commaunde all. Powe of all the remenaunte eche is vnder hym. And yet besyde hym almost every one is vnder mo: commanders and controllers to, than one, And some manne that is in a gret office, commaundeth swer thynges, and leste laboure to manye menne that are vnder him, thā soin one that is ouer him, coumunda hym alone.

Vynce. Yet it dothe them good (uncle) that menne maste make courtesie to them, and salute them with reverence, and stande barehead before them, or unto sonie of them knele paradynture to.

Arbony. Well (Coste) in some parte they doe but playe at gleke, receiveue reuence, and to their coste pay honoure a: gayne therefore. For excepte (as I sayd) onely a kyng, the greatest in autho:ritie vnder hym, receyveth not so muche reuence of no man, as according to reason himselfe dothe honour to him. Now twentye mennes courtesies do hym not so much pleasure, as his own once knelyng dothe hym Payne, if his kne happe to be soze.

And I wiste once a great officer of kynges saye (and in good saych I weene he saide but as he thought) that twentye menne standing barehead before hym, kepe not his head halfe so warme as to kepe on his owne cappe. Nor he never toke so muche eale with their being bare hed before hym, as he caught once gries with a cough that came vpon hym, by standyng barehed long before the king. But lette it be that these commodities be somewhat suche as they be, yet than consider whyther that anye incommodities be so soyned therewith, that a man with oþres were almost as good lack both, as haue and rowmes bothe. Corth al thyng enemizo: as certeyne one of them woulde haue it: That were as harde as to please al the people at once with one weaþer whyle in one house the housebande woulde haue faire weaþer for his corne, & his wife woulde haue rain for her lekes. So while they are in autho:ritie, be not al euermo:re of one

A one mynde, bat sometyme vrasance amonge theim, either for the respect of profit, or for contencion of rule, or for main tenuance of matters. sundrye parthes for theyz sundrye friendes, it can not be, that both the parties canne haue their owne mynde, nor often are they content whiche see theyz conclusion quayle, but ten tymes they take the myssyng of theyz mynde moze displeasurantlye, then other poore men do. And this goth not onely to men of meane authority, but vnto the veray greatest. The princes theim selfe, can not haue (you wot wel) al theyz wil. **F**or how were it possible whyle ech of them almost wold if he migh, be lord ouer all the remanent. Then manye men vnder theyz princes in authority, are in y case, that pyp malice and enuy many beare them in hart, falsely speake the ful fair, and prayse the with their mouth, which whiche happeneth any great fal vnto the ball & bark and bite vpon the like dogs.

Finally, the cost and charge, the daunger & peril of warre, wherin their part is moze then a poore mans is, syth y mattec moze dependeth vpon them: and many a poore ploughman may lyf stil by the syre while they must arysse and walke.

C And sometyme theyz authority falleth by chaunge of their maysters mynde. And of that see we dayly in one place or other euamples such & so many, that the parable of the philosopher can lacke no testimony, which lykened the seruaunts of great princes vnto the captours, with

**Note this pa
table.** **I**n excellent semblance which mendocast acompt. For lyke as that countour that standeth sometyme for a farthing, is sodainly set by and standeth for a thousand pound, and after as sone set downe este sone beneth to stand for a farthing again, so fareth it (lo) somtyme with thosse that seeke the waye to rise and grow vp in authority, by the fauour of greate princes, that as they ryse vp high, so fal thei downe again as low.

D Howbeit though a man escape al such aduentures, and abyde in greate authorite tyl he dye, yet then at the least wyle every man must leaue it at the last. And that whiche we cal at last, hath no verye longe tyme to it. Lette a man reken hys yeres that are passed of his age, ere ever he can get vp aloft, and let him whan he hath it first in his fist, reken how longe he shalbe like to liue after, & I wene that then the most part shal haue lyttle cause to rejoyce: they shal see the tyme lykelye to be so shorte, that theyz honour and authorite by nature shall endure, by syde

the manyfolde chaunces whereby they **G** may leese it moze soone. And then when they see that thei must neves leaue it, the thing whiche thei did much moze set their hart vpon then euer thei had reasonable caule, what syowewe they take theresoze, **R**ecapitula^ction of. v. spea^cit semelh vnto me Colyn in good sayth, **G**at all things, that lich in the haupng, the profit is not great, and the displesures neither smal, no; fewe, and of the leesing so many sun², dy³ chaunces, and that by no meane a man can keepe it long, and that to parte ther from, is suche a paynefull griefe, **F**or can see no very great cause, for whyche as an high wozldy commodity, menne shoud greatly desyre it.

C That these ouerarde goodes desyre^d but for wozldy welth, be not onely litte good for y body, but are also much harme for the soule.

The xii. chapiter.

So thus farre haue we considered hitherto, in these ouerarde goodes that are called the gifte^s of fortune, no farther but the lie^r better commodicie that wozldy mynded men haue by them. But nowe if we consider farther, what harme to the soule they take by them, that desyre theim but onely for y wzeched welch of this wozld, then shal we wel perceiue, how far more happy is he that wel leesleth them, then he that euyl sindeth them.

These thinges though they be such as are of their own nature indifferent, that is to wit of themselvies neither god nor badde, but are mater that may serue to the one or the other, after as me wyl vse them, yet neve we little to dout it, but that they that desire theym but for theyz wozldy pleasure, & for no farther godly purpose, the diuel shal sone turne the fro³ **H** thinges indifferent vnto the, & make the thinges very nought. For though that they be indifferent of theyz nature: yet can not the vse of them lightly stand in different, but determinately must either be good or bad. And thersoze he that desyret^e them but for wozldy pleasure, desyret^e theym not for anye good. And for better purpose the he desyret^e the, to better vse is he not lykelye to put them, and thersoze not vnto good, but consequent^{ly} to naught.

As for ensample, fyf^t consider it in reschesse. He that longeth for theym as for thynges of temporall commodicie, & not

J.I. for a

1. Timo.6.

A soz any godlye purpose, what good they shal do hym, **S.** Paule declareth, where he wrytereth vnto Timothe, Qui volunt divites fieri, incidunt in tentacionem & in laquentia diaboli, & desideria mules inutilia et nociva, que mergunt homines in infernum & perditionem. They that longe to be ryche, fal into temptacion, and into the grynnne of the dyuel, and into manye despyses vnprouytable and noyous, whiche drawne men into death and into perdition. And the holy scripture sayth also in the xxxi. chapter of the proverbs:

B Qui congregat tesueros, impingetur ad laqueos mortis. He that gathereth treasures, shall be shoued into the grynnnes of deathe. So that where as by the mouthe of Saynte Paule, God saythe that they shal fal into the dyuels grynnne, he sayth in the other place, that they shal bee pushed and shoued in by vvolence. And of trouthe whyle a man despresheth ryches, not soz a nyne godlye purpose, but soz onelye worldlye wealth, it must nedes bee, that he shal haue lytle conscience in the gettyng, but by all euyll wayss that he can inuenient, shal labour to getys theym, and then shal he either nygerdly heape them vp together (whiche is you wel dappnable) or wastefullly myselfe spend theym about worldly pompe, pypde, and glorioye, wryth occasion of many synnes mo. And that is yet much more dampnable.

As soz same and glorioye, despreshed but for worldly pleasure, doch vnto the soule inestimable harm. For that setteth mes hertes vpon hyghe deuyces, and despyses of such thynges as are immoderate and outragious, and by helpe of false flatters, pusse vp a man in pypde, and make a bostle man lately made of earthe, and that shal agayne shoxelye be layed full lowe in earth, and there lye and rot, and turne agayne into earth: take hymselfe in the meane tyme soz a god here vpon earthe, and were to wynne hymselfe to be Lorde of al the earth.

This maketh battailes betwene these great prynces, and wryth muche trouble to muche people, and greate effusyon of bloude, one kyng to looke to raygne in syue realmes, that can not wel rule one. For howe many hath nowe thys greate Turk, and yet aspireth to mo. And those that he hath, he ordreth euyll, and yet hym selfe worse.

Then offices and rounmes of anthoytys, if men desprie them onlye for theyr worldly fantesyes, who can looke therer then they shal occupye them wel, but abuse theyr anthoytys, and doe thereby

great hurt? For then shal they fall from **G** indifferencye, and mayntayne false masters of theyr friendes: beare vpp theys seruaentes and suche as depende vpon them, with bearing downe of other innocent folke, and not so able to do hurt, as easye to take harme. Then the lawes that are made agaynste malefactoures, shall they make as an olde Philosopher saide to be muche lyke vnto cobwebbes, **A** businge of the lawes. **An excellent similitude,** in whiche the litle knattes, and flies stycke vpp and hange fast, but the great humble Bees breake them and fly quite thorow. And then the lawes that are made as a buler in the defens of innocentes, those shall they make serue soz a swoarde to cutte and soze wounde theym **F** wryth and therewryth wounde they theyr owne soules sozer. And thus pou le Cosyn, that of all these outwarde goodes whyche men call the goodes of fortune, ther is never one that vnto them whiche long therewryth, not soz any godlye purpose, but onely soz their worldy Welch, hath any great commodity to the body, and yet are they al in suche case besydes that, verye deadly destruction vnto the soule.

C Whither men desprie these outwarde goodes soz their onely worldy Welch, or soz any good vertuous purpose, **G** thys persecucion of the Turk against the faith wyl declare, and the comforde that bothe swayne may take, in the lessing them thus.

D The xxxii. Chapster.
A Incyte. Verely (good vncle) thys thyngis is so plawnlye true, that no man may with any good reason denye it, but I wene vncle also, that there wyl no man say nay. For I see no man that wyl so verye shame confesse, that he despresheth riches, honoure, and renoume, offices, and rounmes of authorite, soz his onely worldy pleasure. For euerye man woulde faine seme as holye as an hoise. And therfore wil everye man saye, and woulde it were so believed to, that he desireth these thinges, (thoughe soz his worldy Welch a litle so) yet principally to merit therby, thoroewe doyng some god therwith. **A** nthony. Thys is Cosyn verye sure so, that so dothe the enyere man say. But firste he that in the desprie thereof, hath his respect therin vnto his worldy Welch, as you say but a litle so, so much as himselfe weneth were but a little, maye soone preue a great deale to much.

Fame.

Offices and
bounches.

A muche,

And many men wyll say so to, that haue pryncipall respecte vnto theyz wozldye commoditie, and vnto godwarde therein lytle or nothing at all, and yet thei pretend the contrary, and that vnto theyz owne harme *Quia dominus non iridetur: God can not be mocked.*

And some peraduenture know not wel their owne affection theym selfe, but there lyeth moze imperfection secrete in theyz affection, than themself are well ware of, whiche onelye God beholdeth. And therfore sayth the prophet vnto God: *Imperfictum meum vide runt occultum: Myne imperfection haue thine yien beholden, for whiche the prophet preache: Ab occultis meis munda me domine.*

Fro myne hydde synnes clelse thou mee good Lorde.

But nowe Cosyn this tribulacion of the Turke, if he so persecute vs for the faith, that thole that wyll for sake theyz faische shal keepe theyz goodes, & thole shall leele their goodes that wyl not leaue their faische, this manner of persecucion lo, shal like a couch stons try them, and shew the fained fro the true mynded, and teache also theym that wene they meane better then thei do in dede, better to discerne themself.

For some there are that wene they meane well, whyle they frame theym selfe a conscience, and ever keepe stylly

Persecution
arraylike a
soule, none.)

In evill fra
med cōscience

a great heape of superfluous substāce by theym, thinking euer styl that they wyl bethinke theimselfe vpon some good deede, whereon they will well bestowe it once, or that els their executors shal. But nowe if they lye not vnto theim selfe, but keepe theyz goodes for anye good purpose to the pleasure of God in deede, thā shal thei

Din thyss persecucion for the pleasure of God in keping of his faisch, be glad for to depart fro them.

And therfore as for al these things, the losse I meane of al these outwardes thinges, that men call the gystes of fortune, this is me thincketh in thyss Turkes persecucion for the faisch, consolation great and sufficient, that sith everye man that hathe theym, eyther setteth by theym for the wozlde or for God, he that setteth by theym for the wozlde, hathe as I haue shewed you, lytle profyt by them to the bodye, and great harme vnto the soule, and therfore may wel(if he be wise) reken that

he winneth by the losse, althoughe he lost them but bi some comon chaunce. *wynngnge in*
And muche more happye then, whyle the losse of he leefeth them by such a meritorious outwarde meane. And on the other syde, he that goodes, keepeth them for some good purpose, entendinge to bestowe theym for the pleasure of God, the losse of theym in this Turkes persecution for keeping of the faische, can be no manner grieve vnto him, sith that by his so partyng from them he bestoweth them in such wylle vnto Goddes pleasure, that at the tyme when he leefeth theym, by no wape coulde he bestowe theym vnto hys hygh pleasure better. For though it had be peraduenture better to haue bestowed them well before, yet sythe he kept them for some good purpose, he woulde not haue left them vnbestowed, if he had soezknowē the chaunce. But being now prevented so by persecucion, that he can not bestow them in that other good waie that he wold, yet while he parteth fro them, because he wil not parte fro the faisch, though the diuels Escheatour violently take them from him, yet willinglye geneth he them to God.

CA nother cause for whiche anye man shoulde be content to forgo hys goodes in the Turkes said persecucion.

The xiij. chapter.

Ancient. I can not in god faische good Uncle, save nay to noue of this. And in dede vnto them that by the Turkes ouer running of the countrey, were happed to be spoyled and robbed, and al their substance mouable and unmovable byzeste and lost alredye, theyz personnes onely fled and sause, I thinke that these considerations(considered therewith that as you lately sayd, theyz sozow could not amende theyz chaunce) myghte vnto them be good occasion of comforte, and cause theim(as you saide) make a vertue of necessite. But in the case Uncle that we nowe speake of, that is to wytte, where they haue yet theyz substance untouched in their own handes, and that the keepyng of the lossing shal hange bothe in their owne handes, by the Turkes offer, vpon the retaynyng or the renouncinge of the *make a vertue of necessity,*
I.II. Ch.

The thirde booke of comfort

A Christen faische, here Uncle I finde it
(as you sayde) that this temptacion is
most soore and moste perylous. For I
feare me that wee shall synde fewe of
suche as haue muche to leele, that shal
synde in theyr hertes so sodainelye to
forfiske theyr goodes, with all those o-
ther things also, e rehersed, wherupon
theyr woldlye wealthie devendereth.

B Anthony. That feare I muche Colyn
to, but thereby shall it well (as I said)
appere, that lemed they never so god
and vertuous before, and flattered they

B themselfe with never so gay a glose of
good and gracious purpose that they
keppte theyr goodes so, yet were theyr
hartes inwardly in the deepe sightes of
God, not sound and sure such as they
should be, and as peradventure some
had them selfe went they had bee, but
like a puse ryng of Paris, holowe,
light and counterfaid in deede.

And yet they being even such, thys
would I sayne aske one of them. And
C I pray you Colyn take you hys per-
son upon you, and in this case answer
soz him. What letterch you woulde I
asker soz we will take no smal manne
soz a sample in thyss partie, nor hym
that had little to leese, soz such one wer-
me thyacke so farre from all frame,
that woulde cast a waye God soz a li-
cie, that he were not worthye to talke
with) what letterch I say therfore your
Lordshyppe that you bee not gladye
content without anye deliberacion at
all, in this kynde of persecucion, ra-
ther then to leave your faische, to let go
all that euer you haue at once.

D Vincent. Siche you put it Uncle, vnto
me, to make the mater the moze plain
that I shoulde playe that great mans
parte that is so wealthye and hath so
muche to leele, albeit I can not be ve-
ry sure of a nother mans mynde, nor
what a nother man woulde saye, yet
as farre as mync owne mynde carne
conecture, I shal aunswere in hys
parson what I wene woulde be hys
lettere.

And therfore to your question I an-
swer, that ther letterch me h' thing that
yourselfe may lightlye gesse, the lessing
of the maynfold commodities which I
nowe haue, rychesse, and substancie,
landes and great possessions of enhe-
ritauice, with great rule and autho-
ritie here in my countrey. Al whyche
thinges the greate Turke graunteth

me to keepe stil in peace, and haue the **E**
enhauised to, so that I wil forfiske the
faische of Christe. Yea I maye saye to
you, I haue a mocion secreteslye made
me farther, to keepe al thys yet better
cheape, that is to witte, not bee com-
pelled biterly to forfiske Christe, noz
al the whole Christen faische, but onely
some suche partes thereof as may not
staide wryth Mahomettes lawe, and
onelye grauntyng Mahomete soz a
true Prophet, and seruing the Turke
truelye in hys warres agaynst all
Christen kinges, I shal not be letted
to praysle Christ also, and to cal hym a
god man, e worshyp him & serue hym
so. **F** Anthony. Nay nay my lord, Christ
hath not so great neede of your Lord-
shyppe, as rather then to leise your ser-
vice, he woulde fal at such couenaunes-
tes with you, to take your service at **G** Service by
halles to serue hym and hys enemye halles.
bothe. He hath geuen you playn war-
ning all ready by Salnte Paule, that
he wyll haue in your seruyce no pac-
tinge felowe : **H** Quae societas luci ad tenebras?
I Quae autem conuentio Christi ad Belial? **J** What se i. Corin. 6.
lowshyppe is there betwene light and
dackenelle: betwene Christ & Belial?
And he hath also plainlye shewed you **K**
himselfe by his owne mouth: **L** Nece ro. Labe. 6.
est duobus dominis seruire: No manne may
serue twoo Lordes at once. He wyll
haue you beleue al that he telleth you,
and do al that he biddeth you, and soz
beare al that he sozbiddeth you wryth-
out ani maner excepcion. **M** Breake one
of his commaundementes, and break
al. Forsake one pouynte of hys saythe,
and forsake al, as soz any thanks you
get of hym soz the remnant. And ther-
fore ys you deuyse as it were inden-
tures betwene God and you, what
thing you will doe soz him, and what
thing you wyll not doe, as though he
shoulde holde him content with suche
seruice of yours, as your selfe lylle ap-
pointe him, if you make I say such in-
dentures, you shal seale both the par-
tes your selfe, and you get thereto none
agrement of hym.

And this I saye though the Turke
woulde make suche an appointemente
with you as you speake of, and would
when he had made it, kepe it, wher as
he woulde not I warrant you leave
you so when he had once brought you
so farre forzthe, but woulde litle and
lytle after ere he leste you, make you
deny

Adeny Christ altogether, and take Damonet in his steede, and so dothe he in the beginning, whan he wil not haue you beleue him to be God. For surely if he were not God, he were no good man neither, while he playnely sayd, he was God.

But though hee woulde never go so farre soorth wyth you, yet Christe wyl, as I sayde, not take your seruice to halfes, but will that you shall loue him with al your whole hart, And because that while he was lyuinge here xv. C. yere ago, he foresaw this minde of yours that you haue nowe, wyth which you woulde faine serue him in

Bosome such fashion, as you might kepe your woldly substance still, but rather for sake hys seruice, then put all your substance from you, he tellich you plaine. xv. C. yere ago his owne mouth, that he will no such seruyce of you, saing; *non potestis deo servire et mammona*, you can not serue both God & your richesse together. And therefore thys thing stablyshed for a playne conclusion which you must nedes graunt if you haue faith, and if you be gone fro that grounde of faith al redye, then is al our disputacion you wotte well at

Can end. For whereto shold you than rather leese your goodes then forsake your faith, if you haue lost your faith and let it go alredy? thys point I saye therfore putte first for a grounde, betwene vs bothe twayne agreed, that you haue yet the faith stil, and entend to keepe it alwaye syll in your harte, and are but in doute whither you wil leele al your woldlye substance rather then forsake your faische in your

what moveith onely worde, now shal I replye to the one to forsake point of your answer, wherin you tel me the lothnes of the losse, and the cost of the keeping, lettech you to forgo the, and moueth you rather to forsake your faith.

I let passe althat I haue spoken of the small commoditye of theym vnto your body, and of the great harm that the hauing of theym do to your soule. And sythe the promise of the Turke made vnto you for the keeping of the, is the thing that moueth you, and maketh you thus to dout: I aske you first whereby you wotte, that when you haue done al that he will haue you do against Christe to the harme of youre soule, whereby wotte you I say, that

he wil keepe you his promise in these things, that he promiseth you concering the retayning of your welbeloved woldlye wealth, for the pleasure of your body.

Vincent. What suretye can a man haue of such a greacie prince, but hys promise, which for his owne honoure it can not become him to breake. **Anthony.** I haue knowen him and his father afore him to breake mo promises than syue, as greacie as this is that he shoulde here in: he with you. Who shal come and cast it in his teche, & tel him it is a shame for him to be so fiskle & so false of his promise: And then what careth he for those words, that he woteth wel he shal never haue: not very muche, althoughe they were told him to. If you might come after and complayne your griefe vnto his own person your selfe, you shoulde fynde him as shamefaste, as a friende of myne a merchaunte found once the Sowdane of Sury. To whom beyng certayne

veres about his merchaundise in that **The Sowdane** countrey, he gaue a greacie summe of money for a certayne office messe for hym there for the whyle, whiche he leant hadde him graunted and put in hys hande, but that ere euer it was aught worth vnto him, the Sowdane sodainly sold it to a nother of his own secte, and putte our Hungarien oute. Then came he to hym, and humblye put him in remembraunce of his graunt passed hys owne mouthes, and sygned with his owne hande, whereunto the Sowdane answered him with a grim countenaunce: I will thou wyt se Losen, that neither my mouthe nor mine hande shalbe maister ouer me, to bind al my body at their pleasure: but I will so be lord and maister ouer them both that what so euer the tyme saye, or the other wytte, I wyl be at mine owne libertie to do what me lyketh my selfe, and aske them both no leave. And therfoze go get the hence out of my countries knave.

Wente you now my lord, that Sowdane and this Turke, beinge bothe of one false secte, you may not finde the bothe like falle of their promise:

Vincent. What moff I needes inbard,

Anthony. An vnwise inbarding to put an vnwise your soule in peril of dampnacion, for barding,

the keping of your bodily pleasures,

The thirde booke of comfort

G and yet without suretye thereof must
tubarde them to.

But yet go a little farther so. Suppose me that you might be verye sure, that the Turke would breake no p[er]il wylth you : are you then sure you noughe to retayne al your substancie byll? **Vincent.** Peathan. **Anthony.** What if a man shoulde aske you how longe? **Vincent.** How longe? As longe as I lyue. **Anthony.** Well let it bee so then. But yet as farre as I canne see, though the great Turke fauour you

H never so muche, and lette you keepe youre goodes as longe as euer you liue, yet ys it happy that you bee thys daye fiftie yeare olde, all the fauoure he can shewe you, can not make you one daye younger to morrowe, but euer ye daye shall you ware elder then other, and then within a whyle misse you for all his fauoure leese all.

Vincent. Well a man woulde be glad for all that, to be sure not to lak while he lyueth. **Anthony.** Well then if the great Turke geue you your goodes: can

C there than in all your life none other take them from you againe.

Vincent. Verelye I suppose no. **Anthony.** Maye he not lese this countrey againe vnto Chyldren men, and you with the taking of this waye, fall in the same perill then, that ye woulde nowe eschew? **Vincent.** Forsooth I thincke that if he gette it once, he wyl never lese it after again in our daies. **Anthony.** Yes bi Gods grace. But yet ys he lese it after youre dayes, there goeth your chyldeens inherstaunce a waye againe.

D But bee it nowe that he coulde never lese it, could none take your substancie from you than? **Vincent.** No in good faithe none. **Anthony.** No: none at all: not God. **Vincent.** God: what yes perdy, who douteith of that? **Anthony.** Who: Marye he that doubteth whither there be any God or no. And that there lacketh not some such, the prophet testifieth where he saythe: *Diri insipiens in corde suo non est Deus*: The foole hath the saide in his harte, there is no God. Wylth the mouche the moste foolyshe wylf forbeare to saye it vnto other folke, but in the harte they lette not to saye it softelye to theym selfe. And I feare me ther be mani mo such fooles than euerye man woulde wene ther were, and woulde not let to saye

it opely to, if they forbare it not more for dredde oz of ignie of men, then for any feare of God.

But nowe those that are so frantike foolyshe, as to weene there were no God, and yet in their wordes confess him, though he that, as Sainct Paul saithe, in their dedees they denye him, we shall lette them passe till it please God shewe him selfe vnto them, either inwardelie by tyme by hys mercifull grace, oz elles outwardelye, but ouer late for theym by hys terrible judgement.

But bnto you my Lorde, sith you beleue and confess lyke as a wise man shoulde, that though the Turke kepe you promise in letting you keepe your substancie, because you do hym pleasure in the forsaking of your faith, yet God whose saythe you for sake, and therein do hym displeasure, maye so take the fro you, that the great Turke with all the power he hathe, is not able to keepe you theym, why will you bee so unlyle wylth the losse of your soule, too please the greate Turke for youre goodes, whyle you wotte well that God whom you displease therewithal take them from you to?

Besides this sith you belieue there is a God, you can not but belieue ther with, that the great Turke canne noe take youre good from you, withouts his will oz sufferance, no more then the diuell coulde fro Job. And thinke you then, that yf he wyl suffer the Turke take awaie your good, all bee it that by the keepinge and confessing of his faithe you please him, hee wyl when you displease him by forsakynge his faithe, suffer you of those goodes that you gette oz keepe thereby, to restoyce oz enyoie anyc benefytle.

Vincent. God is gracious, & thought that incenne offend him, yet he saftey reth them manetunes to liue in prosperite longe after. **Anthony.** Long after: naye by my trouthe my Lorde, that dothe he no manne. For howe canne that bee that he shoulde suffer you lyue in prosperite longe after, when your whols life is but shorte in all together, and either almoske halfe therfore or more then halfe, you think yor selfe I dare saye, spent out alredie before? Canne you burne out half a shozre candell, and then haue a long one leste of the remnaunt.

The wortle
mynde.

A There canne not in thys worlde he a
wurtle mynde then that a man to de-
lite and take comfort in anie commo-
ditye , that hee taketh by synnesfull
meane.

For it is the ver ye strayght waye to-
warde the taking of boldnesse and co-
rage in synne, and synallye to fall in-
to infidel tye, and thyncke that God
careth not, nor regardeth not, what
thynges menne doe here , nor what
mynde we be of.

Eccle.,5 **V** But unto suche minded folke spea-
keth holye scripture in thys wylle; *Noli
deire peccavi , & nihil mihi accidit tristis ; patiens
enim redditor est dominus .* Saye not, I haue
synned, and yet there hath happed me
none harine, for God suffereth before
he stryke . But as Saynte Austyn
saythe , the lenger that he taryeth oz
he stryke, the sozer is the stroke when
he stryket.

**Aug. post valeri
num.** And therfore if ye wyll well do, re-
ken your selfe verye sure , that when
you deadlye displease God for the get-
ting oz hys keping of your goodes, God
shall not suffer those goodes to do you
good , but eyther shall he take theym
C hortelye from you , oz suffer you to
keepe theym for a lyttle while to your
moze harme , and after shall he when
you least looke therfore, take you awaie
from them.

D And then what a heape of hea-
ynesse wyll there enter into youre
hearte , when you shall see that you
shall so sodaynelye goo from youre
goodes , and leaue theym here in the
earthe in one place, and that your bo-
dye shall be putte in the earthe in ano-
ther place, and (whiche then shall bee
mosse heauynesse of al) when you shal
feare (and not wythoute great cause)
that your soule shall firsste foorthwith
and after that at the synnal iudgement
your bodye to be dyneden downe deepe
towarde the centrye of the earthe, in-
to the fyffe pytte and dounegon of the
dyuell of hell , there to tarye in to-
ment worlde without ende.

What goodes of this worlde canne
anye man imagine, whereof the plea-
sure and commoditye coulde be luche
in a thousande yeare, as were able to
recompence that intollerable Payne,
that ther is to be suffered in one yere
pea oz one daye : oz one houre either:
And then what a madnesse is it for the

poore pleasure of your worldly gods **G**
of so fewe yeares , to caste youre selfe
both bodye and soule, into the euerla-
styng syre of hell , whereof there is
not mynyshed the mountenaunce of
a momente , by the lyenge there the
space of an hundred thousand yeares.
And therfore oure Sauioure in few
woordes, concluded and confuted all
these folyes of them, that for the shor-
te of this worldly, substanciall, forslakes
hym, and hys saythe , and sell theyz
soules unto the dyuell for ever, where
he saythe; *Quid prodest homini si vixierit nisi misericordia eius? Matth.16.
dum lucretur, anime vero sue detrimentum patitur, Mark.8.
what availeth it a man if he wanne Luke.9.*
all the whole worlde , and losse hys
soule : **T**hys were me thyncketh
cause and occasyon inough, to hym
that hadde never so muche parte of
thys wold in hys hand , to bee contēt
rather to leese it al, than for the retay-
ninge oz increasyng of hys worldly
goodes , too leese and destroye hys
soule.

Vincent. Thys is good Uncle , in
good saythe verye true. And what o-
ther thyng any of them that wold not
for thys be contēt, haue for to alledge
in reason for the defence of theyz folys, **G**
that canne I not imagine, noz list not
in this matter to playe theyz parte no-
lenger. But I praye God gyue me the
grace to playe the contrarye part

in deede, and that I never
for anye goodes oz sub-

staunce of this wor-
ched worlde,
forlaken
my
fath to-
ward God,
neither in harz nor
tonge, as I trusse in his
greate goodnes I
never hal.

(. .)

v

Thys kynde of tribulacion cou-
erth what mynde menne haue to
theyz goodes , whyche they that
are wylle wyll at the same there-
of, see well and wysely layed by
safe before.

The xv. Chapiter.

J. liiss **Ambony,**

The thirde booke of comfort

ANTONY. Me thyncketh Cosyn, that this persecucion, before I shall not onelye (as I sayde before) trye mennes hartes when it commeth, and make them know theyz owne affections, whyther they haue a corrupt greedie couertous mynde oz not, but also the verye same and expectation thereof, mayte teache them this lesson ere euer the thinge fall vpon theym it selfe, to theyz no little fruite, if they haue the wytte and the grace to take it in tyme whyle they maye. For nowe may they

Wher one hat
lape his trea-
sure.

Cvincent. Marke Uncle that waye they wyl I warrant you not forgette, as neare as theyz wyttes wyl serue them. But yet haue I knownen some, that haue ere thys thought, that they had hyd theyz monney safe and sure inough, digging it full deepe in the grounde: and haue myssed it yet when they came againe and haue founde it digged out and carreyed awaie to theyz handes.

Anthony. Haue fro theyz handes I wene ye woulde sayc. And it was no maruaile. For some such haue I knownen too. But then haue hydde theyz goddes foolishly in such place as they were well warned before that they shoulde not. And that were they warned by hym, that they well knewe for suche one, as wyl well inough the what woulde come thereon. **Vincent.** Then were they moze then madde. But dyd he tell theym too, where they shoulde haue hyd it to haue it sure?

Dea by saint Mary did he, for els had he tolde them but halse a tale. But he tolde them an whole tale, hyddinge them that they shoulde in no wyse hide their treasour in the ground, and he shewed them a god cause. For ther theues vse to digge it out, and steale it awaie. **Vincent.** Why where shoulde they hyde it then sayde he? For theues may hap to fynde it out in any place. **A**nthony. Forsooth he counsaileth to hide theyz treasour in heauen, and there laye it vppe. For there it shall lye safe. For thichter he saide there can no thesse come, till he haue leste hys chyst, and be warden a true man syrl. And he that gane this counsaile, wyl what he said well enough. For it was

Oure Sauoure hym selfe, whyche in the sixte chapter of Saincte Mattheu **Matth.6** saythe: Nolite thesaurizare vobis thesauros in terra, ubi erugo & tinea demolitum, & rufures effundunt et furantur. Thesaurizate autem vobis thesauros in celo, ubi nec erugo, neque tinea demolitum, & rufures non effundunt nec furantur. Vbi enim est thesaurus tuus, ibi est cor tuum. **W**orde not vppre your treasures in earthe, where the rust and the mothe create it oute, and where theues dygge it oute and steals it awaie. Bus hoszde vppre your treasures in heauen, where neyther the rust nor the mothe create them oute, and where theues dygge them not oute, noz steale them awaie. For whet as is thy treasure, there is thyne harte too.

If wee woulde well consyder these woordes of oure Sauour Chrest, we shoulde as me thyncke neede no more counsayle at all, noz no more comfort neither, concerninge the losse of ours temporall substance in this Turkes persecucion for the saythe. For heres oure Lord in these woordes teacheth vs, where wee maye laye vp oure substance saufe, before the persecucion come.

If we putte it into the pooze mens bosomis, there shall it lye saufe. For who woulde go serche a beggers bag for money? If we deluyer it to the pooze for Christes sake, we deluyer it vnto Christe him selfe. And then what persecutour canne there be so strong, as to take it out of his hande.

Vincent. These thinges are Uncle vndoubtedly so true, that no man maye with woordes wresle therewith, but yet euer therre hangeth in a mannes harte, a lothenesse to lacke a lynyng.

Anthony. There dothe in deede, in theirs that either never or but seldom haire anye good counsayle there againstise, and when they haire it, harben it but as they woulde an idle tale, rather for a pastyme, oz for ths maner sake, then for anye substantial entenc and purpose to folowe good aduertisement, and take anye fruite thereby. But verelye if we woulde not onelye laye oure eare, but also oure hearte thereto, and consider that the saynges of oure Sauouore Chrest, is not a Poetes fable, nor an Harpers songe, but the verye holye woorde of almyghty God hymselfe, we would (and wel) **Evil beaters
of good coules**

Awe might by full soore ashamed in our selfe, and full sorpre to, when wee felte in oure affection thole woordes, too haue in oure hartes no more strength and wayghte, but that wee remayne still of the same dull mynde as we did before we hearde them.

Thys manner of ours, in whose beatles the greate good coansayle of God no better setteth nor taketh no better roote, maye well declare vs, that the thornes, and the bryers, and the brambles of oure worldlys substance, growe so thicke and spryng vpp so hyghe in the grounde of oure hartes, that they strangle (as the gospel saythe) the woord of God that was sownen therein. And therefore is God verye good Lorde vnto vs, when he causeth lyke a good husband man, his folke to come on fielde (for the persecutours be his folke to this purpose) and with their hookes and theyr stoecking yrons, grubbe vpp these wycched weedes and busshes of oure earthly substance, and carrie them quylle awaye from vs, that the woord of God sownen in oure hartes maye haue

Croume therein, and a glade rounde ahoure, for the warme sunne of grace, to come to it, and make it growe. For surely those woordes of our Sauour, Hall wee finde full true: *whereis *treasure *is*, wher as thi treasure *is*, there is also thine harte. If we lay vp oure treasure in earthe, in earthe shall be oure hartes. If we sende oure treasure into heauen, in heaven shall we haue oure hartes.******

The greatest comfort. And surelye the greatest confort that anye man maye haue in his tribulacion, is to haue hys harte in heauen,

Our hartes in heauen. If thyn harte were in dede oute of thys wold and in heauen, all the kyndes of torment that all this wold coulde deuyls, coulde putte thee to no payne here. Lette vs then sende ours hartes hence thither in suche maner as we maye, by sending thyther oure worldlye substance hence, and lette vs never doubt it, but we shall (that once done) fynde our harts so conuerfaunt in heauen, with the glad consideration of oure following the gracious counsayle of Christ, that the confort of his holy spirit inspired vs therfore, shall mitigate, minishe, alswage,

and in a manner quenche, the greate furyous seruoute of the payne, that we shal happen to haue by his louing sufferaunce for our farther myerte in dure tribulacion.

And therefore lyke as if wee saws that wee shoulde bee wythin a wyis dynuen ouce of this lande, and sayns to lyfe into a nother, we woulde wene that man were madde, which woulde not be content to forbeare his goodes here for the while, and sende them into that lande before hym, where he sa we he shoulde lyue al the remnaunte of his lyfe, so maye wee verylly thinck yet oure selfe muche moare madde (seeinge that wee be sure it canne not bee longe ere we shall bee sent syghe of oure teeth ouce of this wold) yf the feare of a little lacke, or the loue to see oure goodes here aboue vs, and the lothenesse too parte from theym for this little while whiche we may keepe theym here, shall bee able too lette vs fro the fure sendyng theym before vs in to the other wold, in whiche wee maye be sure to lyue wealthlye with them yf we sende them thyther, or elles shoultelye leauue theym here behynde vs, and than stande in greate leopardye there to lyue wretches for ever.

Vincent. In good sayth good Uncle, me thincketh that concerningyng the losse of these outwarde thinges, these consideracions are so sufficient confortes, that for myne owne part saue onely grace wel to rember them, I woulde me think desyre no moare.

Another confort and couraunce against the losse of worldlye substance.

The xviij chapter.

Nitory. Much lesse then thys maye serue Colyn, with callinge and trusying vpon Goddes help, without whiche, muche moare than thys can not serue.

But the seruoutes of the Chyldren saythe so soze sayntech nowe adayes and

Grand decayeth, commynge from hotte
The fernente vnto luke warme, and from luke
of f[i]re decat: warme almooste too haye colde, that
erh.

merne muste nowe be sayne as at a
fyre that is almost oute, to laye many
drye stycches thereto, and bise muche
blowing thererat. But elles woulde I
weene (by my trouthe) that vnto a
warne faufull manne, one chynge
alone wherof we spake yet no wozde,
were comforze inough in this kynde
of persecution, against the losse of all
hys goodes.

B **V**incent. What chynge maye
that be Uncle? **A**mbonye. In good
Christes wyl braunce of the pouerty that our Sa-
ful pouertye.

upoure wyllingly suffered for vs. For
I veryly suppose, that if there were a
greate kynge, that hadde so tender
loue to a seruaunte of his, that he had
to helpe hym oute of daunger, forsa-
ken and leaste of all hys worldelye
wealthe and roialtye, and become
psoze and needie for his sake, that ser-
uaunt coulde skante be founden that
Cwere of suche an vnynde vnyllayre
courage, that yf hymselfe came after
to some substauence, woulde not wylle
better wylle leese it all agayne, than
shamefullye to forslake suche a may-
ster.

D And therfore as I sayc, I doe sure-
ly suppose, that if we woulde wel re-
member and inwardlye consider the
greate goodnes of oure Sauioure to-
wardes vs, not yet beyng hys poore
synnesfull seruauntes, but rather hys
aduersaries and hys enemys, and
what wealthē of thys wozde that he
wyllinglye forlooke for oure sake be-
inge in deede vniuersall kyng therof,
and so hauyng the power in hys
owne handes to haue vsed it if he hadde
woulde, in steede whereof (too make
vs ryche in heauen) hee lyued here in
needynesse and pouertye all hys lyfe,
and neyther woulde haue authoritye,
nor keepe neither landes nor goodes:
the deepe conserderacion and earnest
aduertisement of this one poynte alone,
were able to make anye kynde Chri-
sten manne or woman, well content
rather for hys sake agayne to giue vp
all that euer God hath lent them (and
lent them hathe he all that euer they
haue) than vnyndelye, and vnsafthy-
lilye to forslake hym. And hym they

forlake, if that for feare they forlake **C**
the confessyng of hys Chrysten
saythe.

And therefore to synyshe thys pece
wyth al, concerning the d[e]ad of le-
synge oure ouerwarbe worldelye goo-
des, let us consider the slender com- **L**esing of our
moditie that they bringe, with what **w**ard goodes.
laboure they be boughte, howe lytle
whyle they abyde with whom so euer **1.**
they abyde longest, what payue theyz **2.**
pleaure is myngled wyth all, what **3.**
harme the loue of them dothe vnto the **4.**
soule, what losse is in the keepynge, **5.**
Christes saythe refuled for them,
what wynnyng in the losse, if we leese **6.**
theyn for Goddes sake, howe muche **7.**
more profitable they bee well gyuen **8.**
then cuyl kepte, and synallye what **9.**
vnyndessit were if we would not
rather forlake them for Christes sake, **F**
than vnsafthefullye forlake Christe
for them, whyche whyle he lyued for
oure sake forlooke all the woldye, by-
syde the sufferynge of shamefull and
paynesfull deathe, wherof we shall
speake after.

If wee these chynges I saye wyl
consyder wel, and wyl pray God
wyth hys holpe hande to prync them
in oure hartes, and wyl abyde and
dwell wyll in the hope of hys healpe,
hys trouthe Ihal (as the prophet say-
eth) so compasse vs aboue wyth a pa-
uyce, that wee Ihal not neede to be a-
searde ab incusur et denonio meridiano, **p[ro]m[ptu]r**
of this incusion of thys myddedaye dyuell,
thys open playne persecucion of the
Turke, for anye losse that wee canne
take by the byryng from vs of our
wretched worldelye goodes, for whose
horte and small pleasure in thys lyfe
forborne, we shall be wyth hea-
venlye substauence euerla-

synglye recompenced
of God, in ioyfull
blysse and
glory.

C Of bodily paine, and that a man
hath no cause to take discomforze
in persecution, though he feele
hym selfe in an horroure at the
chynkyng vpon bodelye payne.

C The.xviij. Chapiter.

C Vycent.

A



Incent. Forsoothe Uncle as
for these outwarde goodes,
you haue so farfoore he said,
that albeit no man canne be
sure what strength he shall
haue, or howe saynte and howe feable
he maye haphe to finde himself when
he shal come to the pointe, and there-
fore I canne make no warraunte of
my selfe, sayng that Sainct Peter so
sodaynelye faynted at a wonannes
woorde, and so cowardlye forsooke
his maister, for whom he had so bold-
ly foughht within so fewe hours be-
fore, and by that fall in so sakyng.
M wel perceived that he hadde be to rash
in his promise, and was wel woxthye
to take a fall, for puttinge so ful trusste
in him selfe, yet in good faith me thin-
keth now (and God shall I trust helpe
me to keepe this thought stille) that ys
the Turke shal take all that I haue
vnto my verye shyre, except I would
forlake my salte, and offer it me all
agayne wryth syue tymes as muche
thereto to fall into his secte, I woulde
not once sycke thereto, rather to for-
lakē it euerē whit, than of Chritles
C holly faſtē to forlakē any poyn̄t.

But surelye good Uncle, whan I
bethyncke me farther on the grieſe,
and the paine that maye tourne vnto
my fleshe, here finde I the feare that
forceth mine harte to tremble.

Ambony. Neither have I cause ther
of to mernayle, nor you Colyn cause
to be dismayde therfore. The greate
The fear that horrore and feare that oure Sauour
Christ had in hadde in his owne fleshe againſte hys
fleshe, hadde in his owne fleshe againſte hys
painefull passion, maketh me lytle to
mervalle. And I maye wel make you
take that comforſte to, that for no ſuch
maner of grudging felte in your ſen-
ſuall partes, the fleshe ſhynchynge at
the meditacion of paine and deathe,
your reaſon ſhal giue ouer, but relite
it, and manlie maister it. And though
you woulde faint fyfe from the paine-
full deathe, and be loth to comee ther-
to, yet may the meditacioſ of his great

The meditaci-
on of Chritſ
agonie.

greuous agonye moue you, and hym-
ſelfe ſhall (if you ſo deſire hym) not
faile to woorkē with you therein, and
geite and giue you the grace that you
thal ſubmyte and conforſme your wil
therin vnto his, as he dydde his vnto
his father, and ſhall therenpon be ſo
comforſted wryth the ſecte inwardē

ſpirite, as ¶
hee was wryth the personall preſence Luke.22.
of that Angell that after his agonye
came and comforſted hym, that you
hail as his true diſciplie folowe hym,
and with god wil without grudge do
as he dydde, and take youre croſſe of
payne and paſſion vpon your backe,
and dye for the truche with him, and
thereby reigne with him crowned in
eternall glorie.

And thys I ſaye to gyue you war-
ning of the thing that is truche, to the
enteſte when a man ſerleſt ſuche an
horrore of death in his harte, he ſhuld F i
not therby ſtand in outragious feare
that hee were fallyng. For manye a
ſuche man ſtandeth for all that feare
full falle, and finallie better abydeþ
the brunt (when God is ſo good vnto
him as to bring him thereto, and enco-
rage him therin) than doþe ſome o-
ther that in the beginninge ſeeleth no
feare at all. And yet maye it bee, and
moſt often ſo it is, for God hauyng
manye mancions, and al wonderfull John.14.
wealthfull in his fathers house, eral-
teth not every god man vp to the glo-
rye of a Party, but forſeſinge theyz
infirmitie, that though they be of god G
wil before, and peraduenture of right
good cozagē to, woulde yet play ſaint
Peter, if they were broughte to the
point, and thereby bring their ſoules **M**ark.26.
into the peril of eternal dampnacion, Howe God
he prouideþ otherwife for them be-
fore they come thereto, and either fin-
deth a way that menne ſhall not haue
the minde to lay any handes vpon the
as he founde for his diſciplie whē him
ſelf was willinglye take, or that if thei **M**ark.16.
ſet hand on them, thei ſhal haue no po- **M**ark.14.
wer to hold the as he ſoud for S. John
the euangelist whiche let his heete fall **M**ark.14.
ſeo him, whereupon they caughte hold **H**
and ſo fledde hymſelue naked awaye,
and escaped from theym, or thoughe
they holde him, and bring hym to pry-
ſon too, yet God ſometime deliuereþ
theim thence, as he dyd ſaint Peter. **T**oco.12.
And ſometime he taketh them to him
out of the pryſon into heaven, and ſuf-
fereth theim not to come to theyz to-
ment at all, as he hath done by many Romanes that
a good hollye manne. And ſome he ſuf-
fereth to be broughte into the tormentes, ben beheaded
and yet ſuffereth the not to dye therin, as Calebius
but lyue many yeares after and dye,
their naturalle deathe, as he dydde by

Saym

The thirde booke of comfort

A Salnte John the Euangelyste, and
by manye a nother moe, as wee maye
wel see both by sundrye bookes, and
in the pistles of Saint Cipriane also.
Bom. lxx. & 1. p. 1. S. Cipr. quidam relatus pro mortuo.

And therfore which way God wyll
take with vs, we can not tel. But sure
ly if we be true Christen menne, thys
can we wel tel, that without any bold
warrauantise of our selfe, or foolyshe
trusfe in oure owne strengthe, we be
bounden vpon paine of dampnacion,
that we be not of the contrary minde,

B but that we wyl with his helpe (howe
whit we bee loþ so euer we feele our fleshe thereto)
bound to doe, rather yet than for sake hym or hys
rather gen for sake the
faulth. *Luke. 12.*

faulth afore the woord (whiche yf we
doe, he hathe promised to for sake vs a-
soze his fathur and at his holy compa-
nye of heauen) rather I saye then wee
woulde so doe, wee woulde wyth hys
helpe endure and sustaine for his sake
all the tormentrye that the dyuel with
al his faulthesse tormentours in thys
woorde woulde deuyse. And then whē

C we be of this mynde, and submyt our
wil vnto his, and cal and pray for hys
grace, we can tel wel inough that he
will never suffer them to put moze vp
on vs, then his grace will make vs a-
ble to beare, but wyll also with theyz
temptaciō, prouide for vs a sure way.
Foz fideliis est deus (sache Haynte Pavle)

*qui non patiatur vos tentari super ad quod potestis,
sed dat etiam cum tentacione prouentum:* God is
(saith the apostle) saythfull, whyche
suffereth you not to be tempted aboue
that you maye beare, but giueth also
with the temptation awaie out. Foz
either as I sayde he wil keepe vs oute

D of theyz handes (thoughe he beforee suf-
fered vs to bee feared wyth theym to
proue oure saythe wythall, that wee
maye haue by theraminacion of oure
owne mynde some confort, in hope
of hys grace, and some feare of oure
owne scraptyle to dynge vs to call for
grace) or elles if we fall in theyz han-
des (so that we fall not fro the trusfe of
hym, nor cease to call for hys helpe)
hys truthe shall (as the prophet saith)
so compasse vs aboute with a paunce,
that wee shall not neede to feare thys
nurcion of thys midday deuyll. Foz
either shall these Turkes hys tor-
mentours that shall enter this lande, and
persecute vs, either they shal I say not
haue the power to touche oure bodies
at all, or elles the shorte payne that
they shall put vnto oure bodies, shall

turne vs to eternall profytte, bothe in **E**
our soules and in our boodes so. And
therefore Colin to begynne with, let
vs be of good confort. Foz sith we be
by oure faiþe verye sure, that hys
scripture is the verye woord of God,
and that the woord of God can not
be but true, and that we see that by the
mouche of his hys blessed Prophet, and by
the mouche of hys blessed Apostell al-
so, God hathe made vs so saythfull
promys, bothe that he wyll not suffer
vs to be tempted aboue oure power,
but wyll bothe prouide a waye oute
for vs, and that he wyll also rounde
aboue so compasse vs wyth hys pa-
uyc, and defende vs that we shall **F**
haue no cause to feare thys mydday
duell wyth all his persecucion, wes
can not nowe but be very sure except
we be verye shamefullye cowardous
of harte, and cowarde God in saythe
oute of measure saynte, and in loue
lesse then luke warme, or waxen eu-
kaye colde) we maye be verye sure I
saye, that eyther God shall not suffer
the Turkes to enuade this lande, or
if they doe, God shall prouide such re-
fistence, that they shall not preuyle, or
if they preuyle, yet, if wee take the
waye that I haue tolde you, we shall **G**
by their persecucion take little harme,
or rather none harme at all, but that
that shall seeme harme, shal in dede be
too vs none harme at all, but good.
Foz if God make vs and kepe vs god
menne, as he hathe promised to doe,
yf wee praye wel therfore, then saith **H**
holye scripture: *Bonis omnia cooperantur in
bonum, vnts good folke al things turne
them to good.* *Rom. 8. 28.*

And therfore Cosyn, sith that God
knoweth what shall happen and not
wee, lete vs in the meane while wyth
a good hope in the helpe of Goddes
grace, haue a good purpose wyth vs
of sure standinge by his holye saythe **I**
against all persecutions, from whys stande by the
che yf we shoulde, whiche our Lorde
forbedde, hereafter either for feare or
payne, for lacke of his grace least in
oure owne defaute, myshappe to be-
clynne, yet hadde wee bothe wonne the
well spent tyme in thys good purpose
before, to the mynishmente of oure
payne, and were also muche the moze
lykelye, that God shoulde lift vs vpp
after oure fall, and giue vs hys grace
agayne.

Howe

G Howe be it if thys persecucion come, we be by thys meditacion and wel continued entent and purpose besyze, the better strengthed and confirmed, and muche the more lykely for to stande indeerde. And if it so fortune (as wyth Goddes grace at mens good prayers and amendment of oure euyll lyues it maye fortune full well) that the Turkes shall eyther be well withstaden and vanquished, or paradiu[n]ture not inuade vs at al, than shal we perdy by this good purpose, get oure selfe of God a very god cheape thank.

E And on the other syde, whyle wee nowe thincke thereon (as not to think thereon in so great lykelyhood thereof, I wene no wylle man canne) ys we shoulde for the feare of wo[rdly] losse, or bodyly Payne, framed in our owne myndes, thyncke that we wolde gyue ouer, and to laue our goodes and our lyues, sozlake our saviour by denyall of hys saythe, then whyther the Turkes come or come not, we be gone fr[om] God the while. And than if they come not in dede, or come and be dyuen to syght, what a shame shoulde thys be to vs before h[is] face of God, in so shame full cowardous wyse to forslake hym,

C for feare of that Payne, that we never felte nor never was fallyng towarde vs. **Vincent.** By my trouth Uncle I thanke you. He thinketh that though you never sayde mo[re] in the matter, yet haue you even with thys that you haue of h[is] fear of bodyly paine in thys persecucion spoken here alredye, invernelously comforted myne hart.

A **Anthony.** I am gladde Colyn ys your hart haue taken comfort therby. But and if you so haue, giue God the thake and not me, for that wo[rd]ke is his and not myne. For neyther am I able ani good thing to say, but by him, nor al y god words in h[is] world, no not the holy woordes of God hymselfe, and ipoken also wyth his owne holy mouthe, can be able to profyete the man wyth the sounde entryng at hys eare, but if the spirite of God therewith inwardlye wo[rd]ke in hys soule. But that is hys goodnes ever redy to do, except the let be through the vntowardnes of oure owne stoward wyl.

C Of comfort against bodily paine, & first against captiuitye.

C The. xviii. Chapiter,

N And therefore nowe beyng somewhat in comfoote and courage before, wherby we may the more quicly consider every thyng (whyche is somewhat moze harde and difficile to doe, when the hearte is before taken vp and oppressed wyth the troublous affection of heauy sorowful feare) let vs eramyne the weyghte and the substance of those bodylye paynes, as the solest parte of thys persecucion, whyche you rehearsed before, whyche were (if I remember you ryght) thizal Bodily paine dome, imp[ri]sonment, paynfull and shameful death. And first lette vs (as reason is) begin with the chaldome, for that was as I remember the first. **Vincent.** I pray you good Uncle say then somewhat thereof. For me thincketh Uncle that captiuitye is a most vilenous heauy thinge, namelye whan they shal (as they most comonlye do) cary vs farre fro home into a straunge vncouth lande.

A **Anthony.** I can not say nat, but that some griefe it is Cosyn in dede. But yet as vnto me not halfe so muche, as it woulde bee if they coulde carpe me out into anpe suche vnkownen countrey, that God coulde not wyt where, nor synde the meane to come at me. But in good faithe Cosyn, nowe ys my transmigracion into a straunge countrey, shoulde be any great griefe vnto me; the faute shoulde be much in my selfe. For sythe (I am vctrye sur) that whether so euer men conuey me, God is no more verlye here, then he shal be there: ys I get (as I maye ys I wyl) the grace to sette myne whole harte vpon him, and long for nothing but hym, it can then make no greate matter to my minde, whither they carpe me hence or leaue me here. And then if I synde my minde much offend therewith, that I am not sil here in myne owne countrey, I muste consyder that the cause of my griefe, is myne owne wronge imaginacion, whereby I begyle my self with an vnitrue perswasion, weeninge that thys were myne owne country, where as of trouthe it is not so. For as Haynte **Hebze.13.** Paule sayth: non habemus hic manantem ciuitatem, sed futuram inquirimus. We haue here no cytye nor dwellynge countrey at all, but we seeke for one that we shall come to.

And

The thirde booke of comfort

- A** And in what countrey so ever we walk
Pilgrimes. in this world, we be but as pilgrymes
and wayfaryng men.
- W**hich is min. And if I shoulde take anye countrey
on countrey, for myne owne, it must be the countrey
to which I come, and not the country
for which I came. That country that
shalbe to me the for a while so straunge
shal yet perdyne be no more straunge to
me, nor leger straunge to me neither,
then was myne owne natvie country
when I came firste into it. And there-
Bforo if that poynte of my beinge farre
from hence, be verye greuous to me,
and that I fynde it a great payne that
I am not wher I wold be, that grief
shall create parte growe for lacke of
sure setting and settling my mynde in
God where it shoulde be. Which fault
of mync when I mende, I shall soone
ease my griele.
- N**ow as so al the other grieses and
paines that are in captiuitie, thral-
dome, and bondage. I can not denye
Cbut manye there are and great. How
be it, they seeme yet somewhat (what
saye I somewhat? I may say a greate
deale) the moxe, because we tooke our
former libertie, for more a great deale
then in deede it was. Let vs therfore
consider the matter thus.
- W**hat is cap-
tivity. Captiuitie, bondage, or thralldom,
what is it but the vvolente restrainte
of a man, being so subdued vnder the
dominiō, rule, and power of an other,
that he must do what the tother lyft to
commaunde hym, and maye not do at
hys libertye suche thynges as he lyfte
hymselfe.
- D**Now when we shal be cartied away
with a Turke, and bee fayne to be oc-
cupied aboue suche thinges as he list
to set vs here shal we lament the losse
of our libertye, and thincke we beare
an heauy burden of our servile condi-
cion, & so to do we shal have (I graunt
wel many times great occasion. But
yet shoulde we (I suppose) set thereby
somewhat the lesse, if we would reme-
ber well what libertye that was that
we lost, and take it for no larger then
it was in deede. For wee reken as
though we myght before do what wee
woulde. But therein we deceiuе oure
selue. For what free man is there so
free, that can bee suffered to doe what
him lyft? In many thinges God hath
restrained vs by his highe commaun-
dement: so many, that of thole things
which els we wold doe, I wene it be **C**
more then the halfe. Nowbeit because
(God forgyue vs) we let so little ther-
fore, but do what we list, as though he
we heard him not, we reken our liber-
ty never the lesse for that.
- But then is our libertye muche re-
strained by the lawes made by men,
for the quiet and politike gouernance
of the people. And these wold (I wene)
let oure libertye, but a little neither,
wer it not for feare of the paynes that
fall thereupon.
- Looke then whither other men that
haue authoritie ouer vs, commaunde
vs neuer no busines whiche we dare
not but do, and therfore do it ful ofte, **F**
ful soze against our wils. Of whiche
thinges soone seruice is sometyme so
patnfull and so perilous to , that no
Lord can lightly commaund his bond-
man wursle, nor seldomie dothe com-
maunde him halfe so soze.
- Let euery free man that rekeneth
hys libertye to stande in doinge what
he list, consider wel these pointes, and
I wene he shal then finde his libertye
much lesse then he tolke it for before.
- And yet haue I left vtouched, the
bondage that almost every man is in The bondage
of synne.
that bosteth himselfe for ses, the bon-
dage I meane of synne, which to be a
very bondage, I shal haue oure saup-
our himselfe to beare me good record.
For he saith: *Omnis qui facit peccatum, seruus est peccati:* Every man that committeth John 3.
sinne, is the thall or the bondman of
synne. And then if thys be thus (as it
must nedes be so, sith god saith it is so)
who is there than that maye make so
much boſt of his liberty, that he shuld
take it for so soze a thing & so straunge
to become thowre chaunce of warts
bonde vnto a man, while he is alredy
thonghe synne, become willinglye
thral and bond vnto the diuel.
- Let vs looke well howe many thin-
ges, and of what vyle wretched ſorte,
the dyuell dryueth vs to do dayly, tho-
rowe the rathe baydes of our blynde
affections, whiche we be for our faint-
fal lacke of grace fayne to folow, and
are to feable to refrayne. And then
shal we finde in our natural fredom,
our bond seruice ſuch, that never was
there any man Lord of anye ſo vyle a
byllayne, that euer woulde for verye
shame commaunde hym ſo shamefull
ſervyce.

And

A And lette vs in the doyng of oure ser-
vice to the manne that we be slaued vnto,
remember what we were wont to do a-
boute the same tyme of the daye, whyle
we were at oure free liberty before, and
were well likelyf if we were at liberty
to do the lyke againe, and wee shall per-
aduenture perceiue, that it were better
for vs to do this busines then that.

B Nowe shall we haue greate occasson
of comfort, if we consider that oure ser-
uitude (though in the compt of the wold)
it semeth to come by chaunce of warre) co-
meth yet in ver ye deede vnto vs, by the

**Comfoite in
captivity.** **C** pnydentyt sounde of God, and that for
oure great good if we wyll take it well,
both in remyssiō of sinnes, and also mat-
ter of our myrtle.

The greatest grieſe that is in bon-
dage or captivitye, is thys (as I croiue)
that wee be forced to doe ſuche laboure,
as with oure good wyll we woulde not.
But then agaynſte that grieſe, Senek
teacheth vs a good remedye: Semper da ope-
ram, ne quid iniurias facias. Endeavour thy ſelue
euermore, that thou do nothing againſt
thy wyl, but þ thyngē that we ſe we ſhal
needes do, let vs b̄e alwaye to putte oure
good wyll thereto.

C vincent. That is vncle ſoone ſayd, but
it is harde to doe. **A** nthony. Dure fro-
warde mynde maketh every good thyng
harde, and that to our owne moze herte
and harme. But in this caſe if wee wyll
be good Chyſten menne, wee ſhall haue
great cauſe gladyng to be content, for the
great comfort that we may take therby,
while we remember that in the patient
and glad doing of our ſeruice vnto that
man for Gods sake, accozdynge to hys
highe commaundement by the mouth of
Haynt Paule, servi obediē domini carnalitū.
Ephes.6. We ſhal haue our thank and our whole
rewarde of God.

D Finallyf if wee remember the greate
Chyſt mē humble meekenesse of oure Sauour
Chyſt himſelfe, that he being verye al-
mighty God, humiliavit ſemē ipſum formam ſer-
ui accipiens: humbled hymſelf and tooke the
forme of a bondeman or ſlauē, rather then
his father ſhoulde forſake vs, wee maye
thynke our ſelue verie vnkinde caytyſes,
and verye ſcartycke ſooles to, if rather
then to endure thys wroldlye bondage
for a while, we would forſake him, that
hathe by his owne deathe, delyuered vs
out of euerlastinge bondage of the dy-
uell, and wyll for oure ſhorte bondage,
gave vs euerlastinge libertye.

V incent. Well fare you good vncle, this
is verye well ſayde. Albeit that bondage
is a condicōn that euery manne of any
courage woulde be gladde to elchewe,
and verye lothe to fall in, yet haue you
well made it open, that it is a thing neſ-
ther ſo ſtraunge nor ſo ſore, as it before
ſemed vnto me: and ſpecially farre from
ſuche as any man that any wyrte hathe,
ſhoulde for feare thereof, ſhyncke from
the confeſſion of his ſinnes. And now theſe
ſore I pray you ſet ſpeake of im-
prisonment.

¶ Of imprizonment, and comfoite there agaynst.

¶ The xix. Chapster.

Nathy. That ſhall I Colpin,
wyth good wyl. And fyſte,
if wee coulde conſider what
thing imprizonment is of hys
owne nature, wee ſhoulde not
me thinketh haue ſo great horrount ther-
of. For of it ſelue it is perdyng, but a re-
straint of libertye, whiche letteth a man
from going whither he woulde.

V incent. Yes by ſainte Marye Uncle,
me tinketh it is muche more ſorow then
ſo. For by ſide the lettē and restrainte of
libertye, it hath many mo displeasures,
and verye ſore grieſes knytte and adioyned thereto. **A** nthony. That is Colpin ver-
y true in dede, and thoſe paines amog
manye ſore then thoſe, thoughte I not
after to forget. Howbeit I purpose now
to conſider firſt imprizonment, but as
imprizonment onelye withoute anye o-
ther incommoditie by ſide, for a manne
maye be perdyng imprizoned, and yet not
ſette in the ſtockes, nor colred falle by
the necke, And a man maye be let walke
at large where he wyll, and yet a paire
of fetters ſall riueted on his legges. For
in this countreie ye wotte well, and in
Cyuil and Poſtyngall to, ſo go there al
the ſlaues.

Howe be it, because that for ſuche
thinges mennes hartes bathe ſuche hor-
rour therof, albeit that I am not ſo mad
as to go aboute to proue that bodylye
paine were no paine, yet ſythe that be-
cause of theſe maner of paines, we ſo ſpe-
ciallye abhorre the ſtate and condicōn
of prisoners, we ſhould me thinketh wel
perceiue, that a great parte of oure hor-
rour, groweth of our own fantazi, if we
wold cal to mynde, and conſider the ſtate
and con-

And condicōn of many other folke, in whose state and condicōn we woude wylshe our selfe to stande, takyng theym for no prysoner at all, that stande yet for all that in muche parte of the selfe same poyntes that we abhorre imprisounment for. Let vs therefore consider these thinges in order.

Imprisounement cause those other kindes of grieses that come wylth imprisounment, are but accidentes thereto, and yet neyther suchē

Bkyndes of accidentes, as eyther bee proper therunto, but that they may almost al fal vnto a man without it, nor are not such accidentes therunto, as are vyspe- rable thersto, but that imprisounement fal to a man & none of al the therwylth, we wil I say therfore begin wylth the considerig what maner payne or incommoditē we shoule reken imprisounment to be of him selfe, and of hys owne nature alone. And then in the course of our communicaciōn, you shal as you lyste, euercease and aggreue the cause of your horrore, wylth the terror of those paynful accidentis.

Clāvincent. I am soye that I dydde inter- rupt your tale. For you were aboue (I see well) to take an orderly way therein. And as your selfe haue deuyled, so I beseeche you proceede. For though I reken imprisounment muche the sozer thyng, by soze and harde handlyng therin, yet reken I not the prisounment of it selfe, a nyne lesse then a thyng verye tedious, all were it vled in the most fauourable ma- nner that it possible myght. For vncle, ys it were a greate prynce that were taken prisouner vpon the field, and in the hand

Dof a Christen kyng, whyche vse in suche case (for the consideracion of theym for- mer estate and mutabla chaunce of the warre) to shewe much humanitie to the, and in verye fauourable wylle entreatē them. (For these infydell Emperours handle often times the princes that they take more vylanously, then they do the poorest men, as the great Lamberlane kept the great Turke, when he had take him, to tread on his backe alway whyle he lept on horse backe, but as I began to saye by the samble of a prince taken prisouner, were the imprisounment never so fauourable, yet were it in my mynde no lytle griesē in it selfe, for a man to be pin- ned by, though he not in a narowe cham- ber, but al though hys walke wer right large and right faire gardines to there- in, it could not but grieue his harte to be restrayned by a nother man within cert-

taine lunites and boundes, & leese the ly- berty to bee whare he myste. **A**nthony.

This is Cosyn, well considered of you.

For in this you perccive well, that imprisounment is of himselfe and hys owne very nature alone, nothinge els but the retaining of a mans person, wylth in the circuite of a certaine space, narower or larger as shal be limited to him, restrayninge hys libertē fro the further go- ing into any other place. **V**incent. Verye wel sayd as me thynketh. **A**nthony. Yet sorghat I Cosyn to aske you one questiō.

Vincent. What is that vncle? **A**nthony.

Thys lo. If there be twoo men kepte in twoo severall chambers of one greate ca- stel, of which twoo chambers the one is

of prisouners,

muchē moze large then the other, whys- ther bee they prisouners bothe, or but the one hath the leste roome to walke in?

Vincent. What question is it. Uncle,

but sh they be prisouners both (as I sayd myself before) although the one lay fast locked in the stokes, and the other had al the whole castell to walke in. **A**mbro- ny.

Verye knycketh verypye Cosyn, that

you saye the trouthe. And tha yf prisoun- ment be suchē a thyng, as your selfe here agree it is, that is to wyte but a lacke of libertē to go whither we list: now wold

I sayne wyt of you, what any one man you know that is at this day out of pris- on. **V**incent. What one man vncle: ma-

ry I know almost none other. For sure- ly prisouner am I none acquainted with that I rememb're. **A**nthony. Then I see wel you visit poore prisouners selde. **V**in-

cent. No by trouthe vncle, I cry God merc- y. I sende them somtyme mine almes,

but by my trouthe I loue not to come my selfe where I shoulde see suche myserye.

Anthony. In good faithe Cosyn Vyn- cent, though I saye it before you, you haue many good condicions, but surely though I saye it before you to, that con- dicion is none of theym. Which condi-

tion if you woulde amende, then shoulde

you haue yet the mo good condicions by

one, and peraduenture the mo by threes

or fourre. For I assure you, it is harde to

tell, howe muche good to a mans sorte,

the personall vlystyng of poore prisouners dothe.

But nowe sythe ye canne name me

none of theym that are in prisoun, I pray

you name me some one of all them that

you bee (as you saye) better acquainted

wylth, men I meane that are out of pris- on. For I knowe me thynketh, as fewe

of them, as youk nowe of the other.

Vincent.

Appynce in
vnu. on,

visitacion of

prisouners,

None out of

prisoun,

A **C**Vyncent. That were (uncle) a straunge case. For every man is, buncle, out of pris-
son, that may goe where he will, though
he be the pōzest begger in the town. And
in god sayth buncle (because you reckon
imprisement so small a mater of it
self) the pōze begger that is at hys liber-
tie, and may walke where he will, is (as
me semeth) in better case then is a kyng
kept in prisyon, & cannot goe but where
men geue hym leauue.

CAntony. Well cosyn, whether euerie
way walking begger, be by thys reason

B ous of prisyon or no, we shall consider
ferther when you will, but in the meane
while, I can by this reason see no prince
that semeth to be ous of prisyon. For if
the lacke of libertie to goe where a man
will, be imprisement as your self say
it is, then is the great Turke, by whom
we so feare to be put in prisyon, in pris-
yon already him self. For he may not go
where he will. For & he might, he wold
into Portingale, Italy, Spain, France
Almayn and England, and as farre on
an other quarter so, both Preter Johns
land, and the graunde Canes so.

Powe the begger that you speke of, if
he be, as you saye he is, by reason of hys
libertie to goe where he will, in muche
better case then a kyng kepte in prisyon,
C because he cannot goe but where menne
geue him leauue, then is & begger in bet-
ter case, not onely then a prynce in pris-
yon, but also then manye a prince ous of
prisyon so. For I am sure there is many
a begger that may without lette walke
ferther vpon other mennes ground, tha
many a prince at his best libertie, maye
walke vpon his owne. And as for wal-
king ous abrode vpon other mennes,
that prince might haphe to be layd nape
and holden fast, where that begger with
his bagge and his staffe, shoule be suffe-
red to goe furth and hold on his way.

D But sozasmuch, cosyn, as neither the
begger nor the Prince is at fre libertie
to walke where they wil, but that if they
woulde walke in some place, neither of
them bothe shoule be suffered, but men
woulde withstande them and saye them
naye, therefore if imprisement be (as
you graunt it is) a lacke of libertie to go
where we list, I cannot see but as I say,
the begger & the prince whom you reken
both at libertie, be by your owne reason
refrayned in prisyon both.

CVyncent. Pea but buncle both the one &
the other haue way pnoough to walke,
the one in hys own ground, the other

in other mennes: or in the common high
way, where they may walke till they be
both wary of walking ere any man saye
them nay. **C**Antony. So may cosyn, that
king that had, as your selfe put the case,
all the whole castell to walke in, and yet
you say not nay but that he is priesoner
soz all that, though not so straitly kept,
yet as verelye priesoner as he that lyeth
in the stockes. **C**Vyncent. But they may
goe at the laste wile to every place that
they nede, or that is comodious for the,
and therfore they doe not wil to goe but
where they may go. And therfore be they **F**

CAntony. We nedeth not cosyn to spend
the tyme aboute the impugnyng euerie
part of this aunswere. For letting passe
by, that though a priesoner wer with his
keper broughte into euerie place where
nede required, yet sith he might not whe
he would goe where he woulde for hys
only pleasure, he wer ye wot wel a prie-
soner syll. And letting passe ouer also
this, that it wer to this begger nede, & to **G**
this kyng comodious, to goe into dy-
uers places where neither of them both
may come, & letting passe also, that ney-
ther of them both is lightly so temperat-
ly determined, but that they both sayne
so woulde doe in dede, if this reason of
yours put them out of prisyon, and sette
them at libertie and make them free (as
I wil wel graunt it doeth if they so doe)

**The will of
the prisoner.**

that is to witte, if they haue no
will to goe but where they maye goe in
dede, then let vs looke on our other prie-
soners enclosed within a castell, and we
shall synd that the straightest kept of the
both, if he geat the wisdome & the grace **H**
to guyete his own mynd, and hold hym-
self content with that place, & longe not
like a woman with child for her lustes, **I** The pynesone
to be gadding out any where elles, is by **out of prisyon.**
thesame reason of yours, whyle his wil
is not longyng to be anye where elles,
he is, I saye, at hys fre libertie to bee
where he will, and so is ous of prisyon
so. And on the other syde, if thoughe
his will be not longing to be anywhere
elles: yet because that if hys wil so wert
he shoule not so be suffered, he is therfore
not at hys fre libertye, but a priesoner
syll: so sith youre fre begger that you
speake of, and the prynce that you calle
out of prisyon so, though they be (which
I wene very few be) by some special wis-
dom so temperately disposed, that they
haue not the will to bee, but where they
see they maye bee suffered to be, yet syth

B.B.S. that

**The great
Turke in
prison.**

**A beggar in
better case
then a prince.**

Athat if they woulde have that will, they could not than be wheres they wold: they lacke the effect of free libertie, & be both twayn in prisyon to. **Vincent.**

Wel buncle, if euery man vniuersally, be by thys

reason in prisyon already, after the very

propriety of imprisonment, yet to be im-

prisoned in this speciall maner, whiche

maner is only commonly called impriso-

ment, is a shing of great horrore & feare

both for h straigtnes of h keping, & the

hard hadling that many men haue ther-

in. Of all which grieses, & paines, & dys-

pleasures, in this other generall impriso-

ment y you speke of, we sele nothing

at al. And therfore euer man abhorreth

the one, and would be loth to come into

it, and no man abhorreth the other, for

they sele none harme nor fynd no faulte

therin. **Wherfore** (uncle) in god saythe

though I cannot fynd answers conve-

nient wherwith to auoid your argumē-

tes: yet to be playne with you & tell you

the very trouth, my minde findeth not it

self satisfiyyed in this poynt, but that euer

me thinketh y these thinges wherewith

you rather conuynce and conclude me,

Cthen induce a credence and perswade me

that every man is in prison already, be

but sophysticall fantasies, and that, er-

cept those that are commonly called pri-

soners, other men are not in any prison

at all. **Anthony.** Wel fare thine hearte

god cosyn **Vincent.** There was in god

sayth no word that you speake lyncie we

syrl talked of these matters, that half so

well lyked me as these that you speake

now. For if you had assented in tw̄des

and in your mynde departed unperswa-

ded, than if the thing be true that I say,

yet had you lost y fruite. And if it be per-

aduenture false, & my self deceiuued ther-

in, than while I shoulde wene that it ly-

ked you tw̄, you shoulde haue confyrmēd

me in my solv. For in god sayth cosyn,

such an olde sole am I, y this thyng, in

the perswading wherof unto you, I had

wet I had quit me well, & when I haue

al done appereth to your mind bar a tri-

alle & a sophysticall fantasie, my self haue

so many yeres taken for so veru substanti-

all truthor, that as yet my mind cannot

geue me to thinke it any other. **Wher-**

foxe, lest I play as the frech prieſt plaid,

that had so long uſed to ſay dominus, with

the ſeconde ſyllable long, that at laſt he

thought it muſt needs be ſo, & was a ſha-

med to ſaye it ſhort, to thentent that you

may the better perceiue me, or I the bet-

ter my ſelfe, we ſhall here betwee vs a

little moze conider the thing. And hard,

ly ſpet well on yours handes & take god

holde, and geue it not ouer againſt your

own minde. For than wer we never the

ner. **Vincent.** Nay by my trouth uncle,

that entende I not, nor nothing dyd yet

ſince we began. And y may you wel per-

ceiue by ſome thinges, which withoute

any gret caufe, ſauē for the ferther ſati-

faccion of mine owne mynd, I repeated &

debated agayne. **Anthony.** That guyſe

(coſyn) hold on hardly ſtill. For in thys

matter I purpose to geue euer my part,

except I make your ſelf perceiue, both y

every man vniuersally is a verye priſo-

ner in veru priſon playnly without any

Sophiſtication at all, & that there is also

no priſon living vpon earth, but he is in a priſon in

worſe caſe priſoner by this general im-

prisonment y I ſpeke of, then is many a priſoner,

lewed ſimple wretch by y ſpeciall impri-

ſonmet that you ſpeke of. And ouer this

that in this generall imprisonment that

I ſpeak of, men are for y time that they

be therin, ſo ſore hanedled & ſo hardly, &

in ſuch painful wiſe, that mens heartes

haue with reaſon great caufe, as ſore to

abhorre this harde handelyng that is in

this imprisonment, as the to her that is

in that. **Vyncent.** By my trouth uncle,

theſe thinges would I ſayn ſe well pro-

ned. **Anthony.** Tell me then (coſyn) firſt

by your trouth, if ther wer a ma attai-

ned of treason or of felony, & after iudg-

ement geuen of hys deth, & that it wer de-

termined that he shold dye, only y tyme

of his execucion delayed till the kinges

ferther pleaſure knownen, and he theru-

pon deliuered to certayne kepers, & put

up in a ſure place out of which he coulde

not ſcape, wer this ma a priſoner or no? y

Vyncent. This man q he ſea mary that

he wer in veru dede, it ener any ma wer.

Anthony. But now, what if for the time

y wer mene betwee his atteynder & his

execucion, he wer ſo fauorably handled,

that he wer ſuffered to doe what he wold

as he was whilc he was abrode, to haue

the uſe of hys landes & hys goodes, & hys

wife & his childre licence to be with him

& his frendes leauē at liberarie to reſorte

unto him, & his ſeruauntes not foxboden

to abide about him, and adde yet thereto,

that the place wer a gret caſtel royal

with parkes and other pleaſures therin,

a veru greate circuite aboute. Pea adde

yet(and ye will) that he wer ſuffered to

goe and ryde alſo, both when he would

and whither he woulde, onely this one

poynte alwaye prouyded and fozelene, that

Every man
in paydon.

The grieses
in impaſon-
ment.

A that he shold ever be surely scene to, & fadly kept fro scaping, so y take he never so much of his owne mynd in the meane whyle all other waycs saue scaping, yet he well knew that skape he coulde not, & that when he were called for, to execucion and to death he shoulde: nowe cosyn Vincent, what wold you call this man? A prisoner, because he is kept for execucion: or no prisoner because he is in the mene while so fauorably handled, and suffered to doe all that he woulde saue skape. And I bidde you not here be hasty in youre awnswe, but aduyse it well, that you graunte no such thing in hast, as you would after mislyke by leysure,

One kept for
execucion is
a prisoner.

V and thinke your self deceived.

Vyncent. Nay by my trouth vncle this thing nedeth no stody at al in my mind, but that for all this fauour shewed him & al this libertie lent him, yet being condemned to death, and being kepte therefor, add kept with such sure watch layd vpon him that he cannot eschape, he is al that while a very playn priesoner Wyll.

Anthony. In god sayth cosyn, me thinkest you saye very crewe. But then one thing must I yet delyze you (cosyn) to tel me a little ferther. If ther were another

Clayde in prison for a fraye, and thowte the gaolers displeasure were bolted and fettered, and layde in a lowe dungeon in the stockes, where he myght happe to lye peraduenture for a while, and abyde in the meane season some payne, but no daunger of death at all, but that oute a gapne he shoulde come well yaough: whiche of these two prisoners stode in worse case: he that hath all this fauour or he that is thus hardly handled?

Vyncent. By our lady vncle I wene þ most part of menne if they shold nedes chose, had leuer be suche prisoners in every payne, as he that so soorely lyeth in the stockes, then in every paynt such, as he that at suche libertie walketh aboute the parkes.

Anthony. Consider then (cosyn) whether this thing semeth any sophistry to you þ I shal shew you now. For it shalbe soch as semeth in god sayth substancial true to me. And if it so happen that you think otherwise, I wilbe very glad to perceue which of vs both is begylde.

For it semeth to me (cosyn) first, that every man comyng into this world hers vpon earth, as he is created by God, so cummeth he hercher by the prouidence of God. Is this any sophistry first or not?

Vyncent. Nay verely, this is very sub-

Of two sorts
of prisoners
which is in
worse case.

stancial trueþ. **Anthony.** Now take I **E** this also for very truth in my mind, that there cummeth no man nor woman hi- ther into the earth, but that ere euer they come quicke into the wozlde oute of the mothers wombe, god condemneth them vnto death by his own sentence & iudge- mente, for thozigpnall synns that they bing with them, contracted in the cor- rupted stocke of ure sozfather Adam. Every man condemned to death by god.

Vyncent. This is vncle very true in dede. **Anthony.** Then semeth this crewe ferther unto me, that god hath put every man here vpon therth, vnder so sure and vnder so safe keping, that of al the whole people living in this wide wozlde, there is neither man, woman, nor child, wold they never so farre wander about & seke se, that possibly can find any way wherby they may scape fro death. Is this (cosyn) a sond ymaginefantasy, or is it verely truely in dede? **Vyncent.** Nay, this is nons ymagination vncle, but a thing so clearely proued true, that no man is so madde to say nay.

Anthony. Then nedeth I no more cosyn. For then is all the matter platine and o- pen euident truthor, which I said I toke **G** for truthor, which is yet more a little now then I tolde you before, when you toke my prose yet but for a sophystical fan- tasy, and said that for all my reasonyng that euer ry man is a prisoner, yet you thought that except these whom the com- mon people call priesoners, there is ells no ma a very priesoner in dede. And now you graunt your self againe for very sub- stancial open truthor, that every man is here (though he be the gretest king vpon earth) set here by the ordinaunce of god in a place (be it never so large) a place I **H** say yet (if you say the same) out of whiche no man can escape, but that therin is e- very man put vnder sure & safe keping, to be readysly set furth when god calleth for him, and that then he shal lursly dye.

And is not then (cosyn) by youre owne **E** Every man grauntinge before, euerye man a verpe priesoner, when he is put in a place to be kept to be brought furth when he would not, and himself wot not whither.

Vyncent. Yes in god faith vncle, I can not but well perceue this to be so.

Anthony. This wer (you wot wel) true, although a man shold be but taken by the arme, and in fayre maner leade out of this world vnto his iudgement. But now whyle we well knowe, that there is no king so great, but that all the whyle

B.B.G. He wal-

A he walketh here, walke he never so loose,
ride he with never so strong an armys for
his defens, yet himself is very sure thoro-
ugh he liue in hymene season some other
passime to put it out of his minde: yet is
he very sure I say, that escape ca he not,
every well he knoweth, that he hath al-
ready sentence geuen vpon him to dye, &
that verely dye he shal, and that himself
though he hope vpon long respite of hys
execution, yet can he not tell how sone
& therfore (but if he be a scole) he ca never
be without feare, that either on the mo-
rrow or on the self same day, the gryselye

B cruel hangman death whiche from hys
first coming in, hath euer houed a loose &
looked toward him, & euer lyen in a wait
on hym, shall amid mong all his royal-
tie, & al his main strength, neither kneele
before hym nor make him any reverencie,
nor with any god maner desyre him to
comeforth, but rigorously and fiercely
grype him by the verye herte, and make
all his bones rattle, & so by long and dy-
uers soze tormentes gryke hym starkē
dead in this prison, & then cause his body

C to be cast into the ground in a fowle pit,
withyn some corner of the same, there to
rot and be easē with the wretched wor-
ties of the earthe, sendyng yet his soule
out ferther vnto a moze fearefull judg-
ment, wherof at his tempo; all death his
successe is uncertaine, and therfore tho-
ugh by gods grace not out of god hope,
yet for all that in the meane whyle in be-
ry soze breade and feare, & peraduenture
in perill ineuytable of eternall fyre too:
me thyngeth therfore (colin) that (as I
tolde you) this kepyng of euery man in
this wretched wold for execucyon of deth

D is a very playne imprisonment in dede.
And y (as I say) such, y the greatest king
is in this prison in muche worse case in
all his welch, then many a man is by the
tother imprisonment that is therin soze
and hardly handled. For where some of
thole lye not there attainted noz conde-
ned to death, the greatest manne of thys
wold, and the most welehy in this univer-
sall prison, is lande in to be kepte un-
doubtedly for deah. **Vynce.** But yet
uncle, in that case is h tother prisone for
soz he is as sure y he shall dye perdy.

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

sone in the greate prison of thys whole E-
arth, in which prison al y prynes ther-
of be prisoners aswel as he. If a man co-
demned to death were put vp in a large
prison, & while his execucion wer respyp-
ted, he were for sligthyng w his felowes
put vp in a straight place part of y same,
he is in daunger of death in that strayle
prison, but now by the being in that, for-
therin is he but for y fray. But his ded-
ly imprisonment was the tother, the lar-
ger I say, into which he was put for deth
is the prisoner y you speke of, is beside y
narowe prison, a prisoner of the broade
wold, & al the prynes therof, therin pris-
oners with him: And by y imprisonment
both they & he in like danger of deth, noe
by that itcayne imprisonment that is com-
monly called imprisonment: but by that
imprisonment, which because of y large
walke men call it libertie, & which pris-
on you therfore thought but a fantasye
sophistical to proue it any prison at ali.
But nowe may you me thinketh, verye
plainly perceiue, that this whole earth,
is not only for all the whole kind of mā
a very plain prison in dede, but also that
every man without exceptiō, even those
that are most at their libertie therein, &
rekon thēself greet lordes & possessioners
of very great pieces therof, and thereby
ware with wantonnes so for greatfull of
their own state, y they wene they stande
in great welch, doe stande for all that in
dede, by the reason of their imprisonment
in this large prison of the whole earth,
in the self same condicione that other do
stand, whiche in y narowe prisons (which
only be called prissons, & whiche only be
reputed prissons in the opinion of the
common people) stande in the most fearefull
& in the most odious case, that is to wit,
Every man
condemned
already to death.
And nowe
to death.

The xx. Chapiter.

Vynce. In god faith uncle, as for
thus farre forth, I not only can
make with anye reason no ref-
fēce theragainst, but also see very cle-
ly proued that it can be none otherwise,
but that every man is in this wold a
very prisone, siche we be all put here in

To a sure hold to be kept til we be put unto execution, as folke alreadye condemned all to death. But yet vncle, y strayne
The grates of imprisonment. keping, coliering, boleyng, & stoking, with lying in straw or on y cold grounde (which maner of hard handeling is used in these speciall prisonmentes, y only be called comonlye by y name) must nedes make y imprisonmet which only bereth among y peple y name, much moze odious & dredfull, then y generall imprisoning, wherw we be every man vniuersally prisoned at large, walking where we will roud about y wide worlde, in which y bode prison out of those narow prisons ther is with the prisoners no such harde handling used.

Antony. I sayd (I crowne) that I purposed to proue you fether yet, y in this general prison, y large prison I mene of this whole worlde, folk be soz the tyme they be therein, as soze handled & as hardly, & wrenched & wroged & braked in such paynfull wise, that our hertes (sane that we consider it not) haue with reason god and gret cause to grudge against, & (as farfarr as perteineth only to the respect of pain) as much horour to conceue against the hard han-
Ddling y is in this prison, as y cother that is in that.

Vynce. In dede vncle trouth it is, that this you layd you wold proue.

Antony. Nay so much said I not cosin, but I sayd I wold if I coulde, and if I could not, then wold I therin gene ouer my part.

But that (trust I cosin) I shall not nedes to doe, the thing semeth me so plawn.

For (cosin) not onely the prince & king, but also, though he haue bothe angelles & deuilles y are gaylors bnder him: yet the chiese gaylour ouer thys whole bode prison the worlde, is (as I take it) god, & that I suppose ye will graunt me to.

Vynce. That will I not vncle de-

nye.

Antony. If a man be (cosin) comitt-

ed unto prison, soz no canse but to bee kept, though ther be uener so gret charge vpon him, yet his keper if he be god and honest, is neither so cruell y wold Payne

the man of malice, nor so covetous that

would put him to pain to make him leke

y frendes & to pay soz a peny worth of

ease, elles if the place be such y he be sure

to kepe him safe otherwysse, or that he can

not gette safe to the recompence of moze

or prouers harme, then he soeth he shoulde have if he

scaped, he will never handle him in any

such harde fashion as we most abhorre

imprisonment for. But marye if y place

be such as the keper cannot otherwysse

be sure, then is he compelled to kepe him

after the rate the straster. And also if the **C** prisioner be vnruely, and fall to fighting with his felowes, or doe some other manner of shewde turnes, then bserb the keeper to punishe hym sundry wise, in some of such fashions as your selfe haue spake of. So is it now cosin, y god the chiese gaylor (as I say) of this bode prison the worlde, is neither cruell nor covetous. And this prison is also so sure and so subtillye bupiled, that albeit that it lyeth open on euery syde withoute any wall **H** one can es in the worlde: yet wander we never so far cape, about therin, the way to geat out at shal we never find, so that he neither nedeth to coller vs nor to stocke vs for any feare of scaping away. And therfore except he **F** see soike other cause the our only keping for death: he letteh vs in y mene whyle, soz as long as he list to respite vs, walk aboute in the prison, & doe therin what we will, bsing our selfe in such wyse, as he hath by reason & revelacion fro tyne to time tolde vs bys pleasure.

And herof it cometh lo, that by reason **W** e forges of this fauour soz a time, we ware, as I **T** hat we be sayd, so wanton, that we forsgreat where we be, weening that we were lordes at large, wheras we be in dede (if we wold consider it) even selye pore wretches in **C** prison. **F**or of very trouth, our very pris- son this earth is. And yet therof we cant vs out, part by couenates that we make amohg vs, & part by fraude, and part by vyoLENCE too, dyuers partes dyuerslye to our self, and change the name therof fro the odious name of prison, & call it oure own land & our lanelode. Upon our pris- son we bld: our prison we garnish with golde & make it glorioius: in this pris- son they by & sell: in this pris- son they brawle & chide: in this they runne together and fight: in this they dyce: in this they card **P** in this they pipe and reuell: in this they sing and daunce: & in this prison manye a man reputed ryght honest, letteh not for his pleasure in the darke, priuely to play the knaue.

And thus while god our king and our chiese gaylour to, suffereth vs and let-
teth vs alone, we weene our selfe at li-
bertie, and we abhorre the state of those
whom we call pris-
oners, taking our self
for no pris-
oners at all.

In which false perswasion of Welch, &
forgetfulnes of our own wretched state
whiche is but a wandering aboute for a
whyle in this prison of this worlde, tyll
we be brought unto the execucion of deit,

whyle we forget with our foly, both our

self

Amyselue and our gayle, and our vnder gapers aungelles and deuilles both, & our chief gayler god tw, god that forz getteth not vs, but saith vs all the whyle well y-nough, and being soze dyscontent to see so shewde rule kept in the gayle (beside that he sendeth the hangeman deathe to putte to execucion here and there sometime by the thousandes at once) he han-deth many of the remenaunt whose execucion he forzbeareth yet vnto a farther time, even as hardlye, & punishment them as soze in this comon prison of h wrold, as ther are any handled in those speciall

Bprisons, whiche for the hard handling v-sed (you say) therein, your hearte hath in such horzor and so soze abhorreth.

Vynce. The remenaunte will I not gaynesay; for (me thinketh) I see it so in dede. But that god our chief gaylour in this wrold, vslch any suche prison only fashon of punishment, that poynct must I nedes denye. For I neither see hym ley any man in the stockes, or strike fettters on his legges, or so much as het him vp in a chaumber either.

C **A**nthony. Is he no minstrele (cosin) that playeth not on an harpe: maketh no manly melody but he that playeth on a lute: he may be a minstrele & make melodye you wotte wel with some other instrument, some straunge fashioned peraduenture, that never was sene before.

D Now god the gaylour pani-
gath vs pzi-
toners.

God our chiefe gayler, as himselfe is inuisible, so vslch he in his punishments inuisible instrumetes, and therforz not of like fashon as the tocher gaylers do, but yet of like effect, & as paynfull in felling as thole. For he leyeth one of hys prisoners with an hote feuer, as euill at

D his ease in a warnie bedde, as the tocher gayler layeth his on the cold ground: he wringeth the by the hlowes with a mey-grempe: he colereth the by the neck with a quinsye: he boltereth them by the armes with a paulsy, that they cannot lise their handes to their heade: he manacleth their handes with the gewte in their fingers: he wringeth them by the legges with the crainpe in their shinnes: he byndeth the to the bedde borde with the crake in the backe, and layeth one there alonge, and as vnhable to ryse, as though he laye by fast the fete in the stockes.

Some prisoner of another gayle, sin-
geth, daunceth in hys two fettters, and
feareth not his fete for stumbling at a
stone, while Goddes prisoner that hath
his one fete fettered with the gowte, ly-
eth groning on a cowche, and quaketh,

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

And therefore cosin (as I sayde) if we consider it well, we shall find this gene-rall prison of this whole earthe, a place in which the prisoners be as soze han-deled, as they be in the tocher. And euen in h tocher some make as mery tw, as there doe some in this that are verye mery at large out of that.

And surely, like as we wene our self out of prison now, so if there were some folke borne and brought vp in a prison, that nuer came on the wall, nor lokked out at the dore, nor neuer heard of other wrold abrode, but sawe some for shewde turns done among themself, locked vp in straunger rowme, and heard them on-ly called prisoners that wer so serued, & themself ever called free folke at large, the like opinion woulde they haue there of thenselven, that we haue here of oure self now. And when we take our self for other than prisoners now, as verely be wee nowe deceyued, as those prisoners should there be then.

Vynce. I cannot (uncle) in god sayth say nay, but that you haue perfourmed all that you haue promised. But yet sith that forz all this, there appereþ no moze but that as they be prisoners so be we too and that as some of them be soze hadled, so be some of vs tw, sith we wot well for all this, that when we come to thos prisoners, we shal not sayle to be in a straier prison then we be now, & to haue a dore shet vpon vs where we haue none shette on vs now: this shal we be sure of at the least wise if there come no worse, & then may ther come worse ye wot well, it co-meth there so commonly: wherefore for all this, it is yet little mercile, though mennes heartes grudge muche therea-

Agayne. Surely cosin in thys you say very well. Howbeit, somewhat had your wodes touched me the nerer,

if I had sayd that impsonment wer no displeasure at all. But the thinge that I say (cosin) for our coumfort therein, is y Our fantasie de ceiveth our selfe,
by which we deceiue oure selfe and take it for sozer then it is. And that do we, by the reason that we take our selfe before, for more free then we be, and prisonment for a straunger thing to vs, then it is in dede. And thus farre furth (as I sayde) haue I proued trouth in very dede. But now the incommodities that you repeate Two facom-
agayne, thole I saye, that are proper to mobilitie of thin prisonment of their owne nature, unpausonner,
that

Q that is to wste, to hane lessे roume to walke in, and to haue the doze shet vpon vs, these are me thynketh so very slender and sleight, that in so great a cause as to suffer for goddes sake, we myght be so ze ashamed so much as once to hinke vpon them.

Many a god man ther is ye wot wel, which without any force at all, or anye necessarie wherfor he shold so doze, suffreth these two thinges willingly of hys owne choyce, with much other hardnes moze. Holy munkes I mene of the charterhouse orde, such as never passe their

Closing vp.

Ecelles but only to the churche set fast by their celles, and thence to their celles a-gayne. And saynt Brigittes orde, and saynt Claris much like, & in a maner al close religious houses. And yet Ancre & Ancrelles most especiallye, all whose whole roume is lessē then a metely large chanmber. And yet are they there awel content manye long yeres together, as are other men, and better tw̄, that walke about the w̄ld. And therefore you may see that the lorches of lessē roume, & the doze shet vpon vs, while so manye folks are so well content therewith, and wll

A picyt tale.

For Goddes loue lue so to chose, is but an horroure enhauanced of our owne fantasy. And in dede I wile a woman once that came into a prieson to visite of her charicie a pore priesoner there, whome she found in a chamber (to say þ trouth) metely sayze, and at the leastwise it was strōg inough, but with mattes of straw the priesoner had made it so warme, both vnder the soote and round about þ walles that in these thinges for the keppinge of his health, he was on his behalfe gladde and very well comforted, but amonge

Dmany other displesures that for his sake she was sozy for: one he lamented much in her mind, that he shold haue the chamber doze vpon him by nighte, made fast by the gayler that shold sherte him in. For by my trouth þ she, if the doze shold be shet vpon me, I would wene it wolde stoppe vppre my breth. At that wordē of hers the priesoner laughed in his mynde, but he durske not laugh alowde nor saye noþing to her, for somewhat in dede he stode in awe of her, and had his fydning there muche parte of her charicie for almes, but he could not but laugh inward lyse, why he wile well ynough, that shē bled on the inside to shet every night ful surely her owne chaumber to her, bothe doze and windowes tw̄, & bled not to open them of al the long night. And what

difference then as to the stoppyng of the breth wherher they wer shet vpon within or without?

And so surely cosin, these two thinges that you speake of, are neither neither of so great weight, that in Chylyes cause ought to moue a christen man, and the tyme of the twayne is so very a childlike fantasy, that in a matter almost of thare chippes (but if it wer in chaunce of syze) never shoud moue any man.

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

And then wile I witt what determinacion we take, whether for our sauiours sake, to suffer some Payne in our bodies, stich he suffered in his blessed body so great Payne for vs, or elles to geue him warning & be at a poynte rather verterly to forſake him, then suffer any paynt at all. He that cometh in his mynde vnto this latter poynt from whiche kinde of vnkindnes god kepe every man, comi-

what determinacion we take,

foz he none nedeth, for he will flee the nede. And counsayle (I feare) acayleth him telle, if grace be so far gone fro him. But on þ other side, if rather thā to forſake our sautor, we determinye our selfe to suffer any Payne at all, I cannot then sée, that the feare of hard handling shold any thing sticke with vs, & make vs coto hynke, as we rather wold forſake his sayth, then to suffer for his sake so much as imprisonment, stich the handeling is neither such in prieson, but that manye men many yeres & many wome tw̄, lie ther wylth & lastein it, and afterward yet þ face full well. And yet that it may well fortune, that beside the very bare imprisomment, there shall hap vs none harde handling at all, noz that same haply, but for a shorȝ while neither. And yet before all this peraduerture not at all. And specially stich whiche of all these wayes shall be taken with vs, lyeth all in his wylle, for whiche for that mynd of ours fauoureth vs, & wyl suffer no man to put moze pain vnto vs, then he wile woteth we shalbe well hablie to deare. For he wile geue vs the strength thereto himself, as you haue heard his promise already by the mouth of S. Paul. Fidelis autem deus est, qui non patiet, ut vos tentari, supra id quod potestis ferre, sed date ei, an cum tentatione prouentum. God is saythfull,

þ true per-

(wylsh)

B.B. iiiij. which

1 Cor. 10.

x. which suffereth you not to be tempted above that you may beare, but geueth al-
so with the temptation a way out. But
now if we haue not lost our fayth alrea-
dy before we come to forslake it for scace
we know very wel by our fayth, that by
the forslaking of our fayth, we fall into þ
state to be caste into the prison of hell, &
that can we not tell how soone, but as it
may be that God will suffer vs to lyue a
whyle here vpon earth; so may it be that
he will thowre vs into that dungeon be-
neath, before the time that þ Turke shall
B once aske vs the question. And therfore
if we feare imprisonment so soore, we be
muche more then madde, þ we feare not
mose, farre the moze soore. For ouer of
that prison shall no man neuer geate,
and in this other shal no man abyde but
a whyle.

In prison was Joseph whyle his bre-
thren were at large, and yet after were
his brethren sayne to scake vpon him for
hēadde.

In prison was Daniel, and the wylde
lypons about him: and yet euen there god
kepte him harmelesse, and brought hym
safe out agayne.

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

C Saint John the baptist was (you wot
well) in prison, while Herode and Herodias
sate full myre at the feast, and the
daughter of Herodias deliyed the with
her daunsynge, till with her daunsynge
she daunseed of Haynt Johns head. And
nowe sitteth he with great feast in hea-
uen at Goddes boarde, whyle Herode &
Herodias full heauislye sitteth in hell bur-
ning both twayn, and to make the spoyl
withall, the devill with the damsel daunceth
in the fyre afore them.

D Finallye colyn, to fynyshe this peice
With, our saviour was himself take pris-
oner for our sake, and prisoner was he
carried, and prisoner was he kepte, and
prisoner was he broughte furth before
Annas, and prisoner from Annas car-
red unto Caphas, than prisoner was he
carried from Caphas unto Pilate, and
prisoner was he sent fro Pilate to kyng
Herode, prisoner from Herode unto Pil-
late agayne, and so kepte as prisoner to
the ende of his passion.

The tyme of hys imprisonmente, I
graunte well, was not longe, but as for
hardc handelyng, whiche oure heartes

mose abhoore, he hadde as much in that **¶**
short whyle, as many men among them
all in much lenger tyme. And surely þā **A** short re-
ceas if wee consider of what estate he was, & pittulacion of
therewith that he was prisoner in sucht vper & thyn-
wile for our sake: we shall I trowe (but ges.
if we bee worse then wretched beastes)
never so shamefullye playe the vnyknd
cowardes, as for feare of imprisonment
sinnesfullye to forslakynge hym, nor so for-
lishe neither, as by forslakynge of hym to
geue him thoccaction agayne to forslake
vs, and with the auoyding of an easer
prison, fall into a worse, and in dede of
prison that cannot kepe vs long: fall in-
to that prison out of whiche we can ne-
uer come, where the shorte prisonmente **P**
would winne vs euerylasting libertie.

¶ The feare of shamefull and pain- full death.

¶ The xxx. Chapter.

V yncent. Forsothe vncle, oure
lorde rewarde you therfore, if we sered not ferther to des
impresyon, the terrible darte
of shamefull and paynfull
death: as for imprisonment I would be-
relye trust, that remembryng thys thin-
ges whiche I haue here hearde of you,
rather then I shold forslake the fayth of
our saiuour, I wold with helpe of grace
neuer shynke therat.

But now are we coinen vncle, with
muche wo:ke at the last vnto the last &
bittermost poynct of the dreade, þ maketh
incursion & demonium meridianum, thys incu-
sion of this midde day dcuill. This open
inuasion of the Turke and his persecu-
cion againste the fayth, semis so terrible
vnto mennes mindes, that although the
respect of God, vanquishe all the reme-
nant of the trouble, þ we haue hitherto
perused, as losse of goddes, landes, & li-
bertie: yet when we remembre the terror
of shameful & painful death, that poynct
so sodainly putteth vs in obliuion of all
that shold be our coumfort, that we feare **The feare of**
(al men I feare me for the most part) the death maketh
feruent of our fayth ware so cold, & our our fayth
heartes so faynt, that we finde our selfe colde,
at the point to fall euen therfro for fere.

A nthony. To this I say net nay colitt,
but that in dede in this poynct is the soore
pinch. And yet you see for all this, that **The feare**
suen this poynct too, taketh encrease or **pinch is in**
minishement of drede, after the differēce **death**
of the affections, that are before syred &
colled

Gene.39.
Gene.41.

Daniel.6.

Matth.14.

A dolorous
dauncing.

Christ was
prisoner.
Matth.16.
John.19.
John.46.

Luke.13.
Mark.15.

Adwelde in the mind, so far furth that you see some man set so much by his worldy substaunce: that he lesse feareth the losse of his life, then the losse of landes. Pea, some man shall you see that abideth deedly torment, and such as some other had leuer dye then endure, rather then he wou'd bring out the money that he hath hydde. And I doubt not but you haue hearde of manye by right autentike storiess, that some for one cause, some for other, haue not letted willinglye to suffer deth: dyuers in divers kindes: and some both with despightful rebuke & painful torment too. And therefore as I saye, we may see þ thaſſection of þ mind towarde thencrēace or decreace of dzedē, maketh much of the matter.

Bowe are thaſſections of mens min- des imprinted by divers meanes. One way by þ meane of the bodily ſenes, moued by ſuch thinges pleauant or displeauant, as are outwardly thozowe ſenſible worldy thinges offred & obiected vnto the. And this maner of receiuing thim preſſion of affeſſions, is comō vnto men & beaſtes. Another maner of recciuinge

Caffeſſions, is by þ mene of reſon: which both ordinarilie tempereth thoſe affeſſions þ the bodily. v. wittes empint, & alſo diſpoſeth a man many times, to ſome ſpirituall vertues, very contrarye to thoſe affeſſions that are fliſhly & ſenſual. And thoſe reasonable dyspoſitions, beān affeſſions ſpirituall, & proper to þ nature of man, & aboue þ nature of beaſtes. Now as our goſtly enemy the devill, enforceth himſelf to make vs leane vnto the ſenſuall affeſſions & beaſtly: ſo doth almighty God inſpireth þ god of his godneſſe by his holy ſpirite, thafeſſions enſpire vs god mozioni with ayde and helpe of his grace, toward þ other affeſſions ſpirituall.

Dactions ſpirituall. And by ſundry menes inſtructeth our reſon to leane vnto the: and not only to receive them as engendred and planted in oure ſoule: but also in ſuche wyſe iwater them with the wiſe aduertiſement of godly counſayle and continuall prayer, that they may be habitually radicate and ſurelye take diepe roote therin. And after, as the conē kynd of affeſſion or þ tothec, bereth þ ſtrength in our heart: ſo be we stronger or ſiebler agaynst the terror of deth in thiſ cauſe.

And therfore will we coſin, abyde to conider, what thinges there are, for whiche we haue cauſe in reaſon to maſter þ affeſſion fereful & ſenſuall. And though we cannot cleane auoyde it, & putte it away: yet in ſuche wiſe to bydyle it at the

leaſt, that it runne not oure ſo farre lyke **G**an head ſtrong hozle, that ſypte of oure teeth, it cary vs out vnto the devill,

Lette vs therfore nowe conider and well weigh, thiſ thiſg that we dzedē ſo fore, that is to wit, shamefull and painfull death.

DOf death conidered by himſelfe alone, as a bare leauing of thiſ lyfe onelye.

The xiij. Chapſter.



Ad firſt I percerue well by theſe two thynges that you ioyne vnto deathe, that is to witte, shamefull and paynefull: you woldc eſteeme deathe ſo much the leſſe, if he ſhould come alone without eyther shame or payne. **Vyncent.** Without dout vncle, a great deale the leſſe. But yet though he ſhoulde come without them bothe by **G**himſelf: whatſoever I wold, I wot wel many a man would be for all that verye lothe to dye. **Anthony.** That I believe well coſin: and the moze pittie it is. For that affeſſion happeneth in verye fewe, but that either the cauſe is lacke of faythe, **Three lacke that cauſe one loche to dye.** or finallye lacke of witte. They that believe not the lyfe to come after thys, and weene themiſſe here in wealthē: are loch to leaue thys: for than they thinkē they leele all. And therof coſtē the maniſtolde ſoilthe vnfaythfull wordes which are ſo ryſe in our manye mouthes. This wouldē we knowe, and the tothec we knowe not: and that ſome **V**ſaye in ſpoze, and thinkē in earnest: The devill is not ſo blacke as he is payned: and let hym bee as blacke as he will, he is no blacker then a crowe; with manye ſuche other ſoilthe fantasies of theſame ſoſte

Some that beliue well ynough: yet thozolue the lewdenesſe of liuyng, falle out of god hope of ſaluation. And than though they be loch to dye, I verye little meruayle. Howbeit, ſome that purpose to mende, and woule fayne haue ſome tyme leſte them lenger to beſtowe ſome-what better, may peraduenture be lothe to die alſo by þ by. And that maner loth- nesse, albeſt a very god will gladdely to dye and to be with Godde, were in my mynd ſo thankefull, that it wer well ha- **Remiſſion** ble to purchace as full remiſſion both of ſayne and payne, as peraduenture ha- **wee**

Awere lyke if he liued to purchase in many yeres penaunce: yet will I not saye, but that such kynd of lochenesse to dye, maye be before god allowabie.

Some loth to dye and yet glad to dye. Some are there also that are loth to dye, that are yet verye gladde to die, and long for to be deadde.

Clyment. That wer vncle a verye strange case.

Anthony. The case I feare me (cosyn,) falleth not very often, but yet sometime it dweth. As wher there is any man of that god mynd that Hayne Paule was whiche for the longing that he hadde to bee with God, woulde sayne haue been deadde. But for the profit of other folke, was content to liue here in Payne, and

Biffer and forbeare for the whyle, his inestimable blisse in heauen: *desiderium habens disolu& cum Christo, multo magis melius permanere autem in carne necessarium propter nos.*

But of all these kyndes cosin, of folkes that are loth to dye(excepte the fyf kynde onelye that lacketh sayth) there is I suppose none, but that except the feare of shame or sharpe Payne ioyned unto death, shoulde be the lette, woulde elles for the bare respect of death alone, lette to departe hence with god will in thys

Case of hys faith, well witting by his faith that his death taken for the faith, shoulde cleanse him cleane of all his sinnes, and sende him strayght to heauen. And some of these(namely the last kynde) are such,

Death taken for the sayth, cleanse him cleane of all his sinnes, and sende him strayght to heauen. And some of these(namely the last kynde) are such, that shame and Payne both ioyned unto death, wer unlikely to make them lothe death or feare death so sore, but that they would suffer deth in this case with god will, sith they knowe well that the refusinge of the sayth for anye cause in this world(e were the cause never so god in syght) shoulde yet seuer them from god: with whom(sauing for other folkes profit) they so sayne woulde be. And charitie can it not be, for the profit of hys whole world,

Deaddely to displease him that made it.

Some are there I saye also, that are loth to die for lacke of witte, which albeit that they belieue the worlde that is to come, and hope also to come thither, yet they loue so muche the wealthie of thys world, and such thynges as delyte them therein, that they would sayne kepe the as long as ever they myghte, even with tooth and nayle. And when they maye be suffered in no wyse to kepe it no lenger, but that death taketh them therfore: then if it maye bee no better, they will agree to be (as swone as they be hence) hauntes bype in heauen, and be with god by and

by. These folke are as verye nydeote knyfles, as he that had kept fro his chyld hoodds a bagge full of chery stones, and cast such a fantasie thereto, that he wolde not go from it for a bygger bagge filled full of golde.

These folke fare cosin, as Esope tel^{eth} in a fable that the snayle didde. For when Jupiter (whom the Poetes sayne for the great God) inuyted all the poore wormes of the earthe vnto a greate solemnne feaste, that it pleased hym(I haue forgotte vpon what occasion) vpon a tyme to prepare for them: the snayle kept her at home, and woulde not come thereto. And when Jupiter asked her after, wherfore she came not at hys feaste, where he sayde she shoulde haue beene welcome and haue faren wel, and shold haue seen a godlye palice, and been delighted with manye godlye pleasures: She aunswere hym, that she loued no place so well as her owne house. With whiche aunswere, Jupiter waxed so angry, that he said, sith she loued her house so well, she shold never after goe from home, but shold alway after beare her house vpon her backe wheresoever she went. And so hath she done euer synce as they say, and at the least wise I wot well she dweth so nowe, and hath done as long tyme as I can remember.

Clyment. Forsooth vncle I woulde wene the tale wer not al sayned. For I thinke verely that so much of your tale is true.

Anthony. Esope meant by that sayned fable, to touche the folye of such folke as The folye of so sette they fantasie vpon some small come. symple pleasure, that they cannot synd in their heart to forbeare it, neither for the pleasure of a better man, nor for the gayninge of a better thing. By whiche they sond froward fashion, they sometime fall in gret indignacion, and take therby no little harme.

And surely such christen folke, as by their folish affection, whiche they haue set like the snayle vpon their own house here this earth, cannot for the lochenesse of leauyng that house, synde in their heart with their god willie to goe to the gret feaste that god prepareth in heauen, & of his goodnes so gentlye calleth them *Matth. 22; 10: belike I feare me (but if they mende Luke, 14: that mynde in tyme) to be serued as the snayle was, and yet muche worse too.* For they be like to haue their house here the earth, bounde fast vpon their backes for ever, and not walke therwith where they will as the snayle crepeth aboue with

G with horse, but lye faste bounde in the myddes with the foule syre of hell about them.

For into this folyc they bryngynge hemself by their own faulte, as the drunken manne bryngeth himself into drunkennesse, whereby the euill that he doeth in his drunkennes is not so greuen him for hys folyc, but to hys Payne imputed to hys faulte. **Vyncent.** Surely vncle this semeth not vnlikelike: and by theyz faulte they fall in such folyc in dede. And yet if this be folyc in dede, there are then some folke foles that weene themselfe ryghte wylle. **Anthony.** That weene themselfe wylle: Mary I never sawe sole yet, that thought hymselfe other then wylle. **F**or as it is one sparke of sobernes leste in a drucken heade, whcn he perceyveth hymself drunke and geatteth hym faire to bedde: so if a sole perceyue hymselfe a sole, that poynte is no folyc, but a litle sparke of wylle. But nowe cosyn, as soz these kynde of folies, sytth they be loth to dye, for the loue that they beare to theyz worldly fantasyes, whiche they shoulde by theyz death leauue behynde them and forsake: they that would soz that cause, rather soz take the sayth than dye, wold rather soz take it then lese their worldly godes, though there were offered them no peryll of death at all. And than as touchyng those that are of that mynde: we haue you wotte well, sayde as much as your selfe thought sufficient thys after none here before.

Vyncent. Werye vncle that is verye trewe. And nowe haue you rehearsed as farre as I can remember, all the other kyndes of them that woulde be lothe to dye, for anye other respect then the grieuous qualities of shame and Payne ioy-

Dned vnto death. And of all these kyndes, excepte the kynde of infidelicie, when no coumfoorte can helpe, but counsayle onelye to the atreyning of sayth, which sayth must be to the receyving of coumfoorte presupposed and hadde readye before, as you shewed in the begynnyng of our communicaciō the first dare that we talked of the matter: but elles I say, except that one kynde, there is none of the remenaunte of those that wer before vntouched, whiche were lykelye to for-sake their sayth in thys persecucion, for the feare and dreade of deathe, saue for those grieuous qualities (payn I mene and shame) that they see well woulde come therewith. And therfore vncle I praye you geue vs some coumfoorte a-

gaynst those swayne. **F**or in god sayth. **E** if death shoulde come withoute them, in suche a case as this is, wherin by the leueling of thys sayth, wee shoulde fynde a farre better: myne owne reson geueth me, that sauue for the other grieses going before the chaunge, ther woulde no man that wylle hath, anye thyngie sickne at all.

Anthony. Yes, peraduenture sodaynly before they gather these wites vnto them, and therewith well wey the mater. But they cosyn, that will consider the matter well: reson grounded vpon the foundacion of sayth, shal shew them very great substancial causes, for which the dreade of those grieuous qualities that they se shal come with deach, shame I meane, and payn also, shall not so soze abashe theym, as synnefullye to dyue them therfro. **F**or the p̄rofe wherof, let vs syrst beginne at the consideration of the shame.

COf the shame that is soyned with the death, in the persecucion for the sayth.

The xxiiij. Chapter.



Dwe can any saythfull wise man dreade the deathe so soze, for anye respect of shame: whe his reason and his sayth together, may shozlye make him perceiue, that there is therein no piece deth for the of very shame at all: soz howe can that sayth, is not death be shamefull that is gloriouſ: or shamefull, but howe can it be but gloriouſ, to dye for the faith of Ch̄rist, if we dye both for the faith and in the sayth, soyned with hope and chariti, whyle þ scripture so p̄ainly sayth: *Precios in conspectu domini mors sanctoꝝ* *psalmus, rūm cur.* Precious is in the sight of God, **V** the death of hys Sayntes. Howe if the death of hys Sayntes be gloriouſ in the sight of God: it can never be shamefull in verye dede, howe shameful soever it seeme here in the syghte of menne. **F**or here we may see and be sure, that not at the death of saynt Steuen only, to whom it lyked him to shewe himselfe with the heaven open ouer his heade, but at the death also of every man that so dieþ for the sayth: God wth his beauerilie companye, beholdeþ his whole passion, and *I Cor. 4. 14.* verely loketh on. **P**ow if it wer so cosin, that ye should be brought thowȝ þ brode high strete of a great long citie, & that al along þ way that

The thyrd booke of comfōrt

A that ye wer going, ther wer on the tōne
side of h̄ way a rāole of ragged beggers
and madde men, that wold deſpyſe & diſ-
praye you, with al the shameſul names
that they could call you, & all the vilani-
ous wordes that they could ſay to you:
& that ther wer ther all along the tother
ſide of the ſame ſtrete where you ſhould
come by, a godly company ſtanding in
a fayre range, a rowe of wyſe and woꝝ-
hipfull folke, allowing and commen-
ding you: mo then. xv. times as many as
that rāole of ragged beggers & rayling
mad men are: wold you let your waye

B by your will, wening that ye went vnto
your shame, for the shamefull ieffyng &
rayling of thone madde foliſh wreſches:
or hold on your way with a god cheare &
a glad heart, thinking your ſelſe muſche
honored by the lawde & approbacion of
that other honoorable ſort: **C** *Vincent.* Nay
by my trouth vncle ther is no dout but
I would much regard the commendac-
tion of thone commendable folke, & not re-
gard a rythe the rayling of all thone ri-
baudles. **D** *Anthony.* Then colyn can ther

C no man that hath ſayth, accounte hym-
ſelſe ſhamed here, by any maner death þ
he ſuffereth for the ſayth of Chrift: while
how vile & how shamefull ſoever it ſeme
in the ſight here of a few wozllype wreſ-
ches, it is alowed and approued for very
preicious, and honourable in the ſight of
god & al the glorioius company of heauē:
whiche as perfylly ſtande & beholde it, as
thone pieuiſh people dwe, & are in num-
ber moe then an hundred to one. And of
thone hūdzed, euer y onic a hundred times
moze to be regarded and eſtemed, then of
the tother an hundred ſuſhe whole ra-
bles. And now if a man wold be ſo mad,

as for feare of h̄ rebuke þ he ſhould haue
of ſuch rebukful beaſtes, he woulde be
aſhamed to conſcſe the ſayth of Chryſt:
then with ſleing frō a shadow of shame,
he ſhould fall into a very shame, & a ded-
ly painful shame in dede. For then hath
out ſauionſte made a ſure promyſe, þ he
will ſhew himſelf alſhamed of that man,
before h̄ father of heauen & all his holly
Angels ſaying: in the. **E** *Ca. of S. Luk.*
Qui me erubuerit & meos sermones: hunc filius homis,
nis erubescet, quum venerit in maiestate sua & patris &
sanctorum angelorum: He þ is alſhamed of me
& my woꝝdes, of him ſhall the ſonne of
man be alſhamed, when he ſhall come in
the maiestate of himſelf & of his father, &
of his holly angelles. And what maner a
shamefull shame ſhall that be then? If a
mans chekes glowe ſummeſtne for shame

in this worlde: they will fall on ſyze for
ſhame, when Chrift ſhall ſhew himſelf
aſhamed of them there.

F To ſuffer the thing for Chrifte ſayth **G** *gloze to*
þ we wozlly wreſched ſoſles wene wet **H** *ſuffer shame*
viliany & shame: the bledid apolſtes reke: for Chrifte ſa-
ued for great glory. For they when they ſayth.
wet with despighte & shame ſcourgēd, & **I** *ſtegs.*
therupon comauaunded to ſpeak no more
of the name of Chrift, went their ways
frō the couſel toyſul & glad, that god had
bouchſaled to doe them the woꝝhip, to
ſuffer shamefull despight for the name of
Jefu. And ſo pround were they of þ shame
and vilanous payn put vnto them, that **K**
for all the for bidding of that great cou-
ſell assembled, they ceaſed not every day
to preache out the name of Jefu ſtil: not
in the teple only out of which they were **L** *ſtegs.*
ſette & whipped for the ſame before, but
also to double it with, went preaching þ
name about from house to house too.

I would ſith we regard ſo gretly theſe
timacion of wozlly folke: we would a-
mong many naughti thinges that they **M**
use, regarde also ſome ſuſhe as are god.
For it is a maner among them in many
places, that ſome by handi craſte, ſome
by marchandise, ſome by other kynde of
liuing, arife & come forward in þ worlde.
And comonly folk are in pouche ſet furth
to conuenient maifters, vnder whō they
be brought vp & grow. But now when-
ſoever they finde a ſeruāt ſuſhe, as he diſ-
deineth to doe ſuſhing as he that is
his maifter did while he was ſeruaunt
himſelf. That ſeruant euery man accou-
teh for a prowde vnichrist, neuer like to

come to god p;ſe. Let vs lo marke &
conſider this, & weigh well therwithall,
that our maifter Chrift (not þ maifter on-
lye, but the maker too, of all thys whole
world) was not ſo prounde to diſdeine for
our ſakes, the moſt vilanous and moſte
shamefull death, after þ wozlly count,
that then was vſed in þ worlde. And the
moſt deſpitful mocking therwith: top-
ped to moſte grievous payne, as crow-
ning him w̄ ſharp thorne, þ the blud ran
down about his face, the they gaue hym
a rede in his hand for a ſcepter, & kneled
downe to hym & ſaluted him lyke a king
in ſkorn, & bet then the rede vpon þ ſharp
thornes about his holly head. Now ſaith
our ſauio; þ the diſciplie or ſcruaſt is not
aboue his maifter. And therfore ſith our **N** *an excelleſt*
maifter endurēd ſo mani kindes of pain-
ful shame: very prounde beaſtes mar we **O** *ga:nt shame,*
well thiſke our ſelf, if we diſdeyn to doe **P** *John.13.*
as our maifter did. And whereas he tho-
rowe

Grosw shame ascended into glory, we wold
be so madde, that we rather will fall in-
to everlasting shame, both before heauen
and hell, then for feare of a shorту world-
ly shame, to follow him into everlasting
glory.

COf paynfull death, to be suffered
in the Turkes persecucion, for the
sathy.

CChapter. xxiiiij. Chapter.

Vncent. In god sayth vncle, as
for the shame ye shall nede to
take no more payn. For I sup-
pose surely, that any man that
hath reason in his head: shall
hold himself satisfied with this. But of
trueth vncle, at the pinch is in the pain.
For as for shame, I perceue well now,
a man may with wisedom so maister it,
that it shall nothing moue hym at all: so
farre furth that it is almosse in euerye
countryt becomen a common prouerbe,
that shame is as it is taken. But by god
vncle, all the wisdom in this wold can
nener so maister Payne, but that Payne
wilbe paynfull, spite of all the witte in
thy wold.

Anthony. Trouthe it is cosin, that no
man can with all the reason he hath, in
suh wyle chaunge the nature of Payne,
that in the haning of pain, he sele it not.
For but if it be felt, it is perdy no payn.
And that is the naturall cause cosin, for
which a man may haue hys legge stric-
ken of by the knæ and grieue him not, if
his head be of but haife an howze afoze.
But reson maye make a resonable man
though he wold not be so folish as cause-
les to fall therin, yet vpon god causes,

De either of gayning some kind of gret pro-
fit, or auoyding some kind of gret losse,
or eschewing therby the suffering of far
greater Payne: not to shynke thereso &
refuse it to his moze hurt and harm: but
for his farre greater aduaantage and
commoditee, content and gladde to sus-
taine it. And thys dweth reason alone in
manye cases, where it hathe muche leste
help to take holde of, then it hath in this
matter of sayth. For well you wotte, to
take a sowze and a bitter pocion, is gret
grieve and displeasure. And to be launced
and haue the flesh cut, is no little payn.
Nowe when such thinges shal be my-
stred vnto a chylde, or to some chyldis the
man eyther: they wyll by theyz owne
willes, rather lette theyz lyckenesse or

theyz soze growe vnto theyz moze griesē. ¶
till it be come incurable, then abyde the
payne of the curing in time; and that for
saynt heart ioyned with lacke of discre-
cion. But a man that hath moze wisdō,
though he wolde withoute cause no moze
abide the payne willingly, then woulde
the other: yet sith reason sheweth hym
what god he shall haue by the suffering,
and what harme by the refusinge: thys
maketh him well content and glad also
for to take it.

Pow then if reason alone, be suffici-
ent to moue a man to take Payne, for the
gayning of woldly rest or pleasure, and
for chauoyding of another payn (though
peraduenture moze, yet endurable but ¶
for a shorū season) why shold not reason
grounded vppon the lare soundacion of
sayth, and holpen also forwarde wyth
ayde of Goddes grace (as it euer is un-
doubtedly, when folke for a god mynde
in goddes name commen together ther-
on; our savior saying hymself. Vbi sum duo ¶
vel tres congregati in nomine meo, ibi et ego sum in me,
dico corum. Wherere ther are two or threē ga-
thered together in my name, there am I
also euē in the verye middes of them.) ¶

Whereshould not then reason I say thus
forthered with sayth and grace, be much
moze habile, sicst to engender in vs such
an affection, and after by long and depe
meditacion thereof, so to continue that
affection, that it shal turne into an hys
bituall falle & depe rooted purpose, of pacient
suffring the painful deth of this bo-
dy here in earth, for the gaiting of euer-
lasting welchy life in heuen, & auoyding
of euerlastyng paynfull death in hell.

Vncent. By my trouthe vncle, wordes
can I none find, that shoulde haue anye
reason with them (sayth alwaye presup- ¶
posed, as you protested in the beginning
for a grounde) wordes I say can I nons
find, wherwith I might resonably cou-
terpleide hys that you haue sayde here
already. But yet I remember the fable
that Slope telleth, of a greate olde hart ¶
that had fled from a little biech, whiche slope
had made suete after hym, & chased hym
so long, that she had lost hym, and as he
hoped, moze then halfe geuen hym ouer.
By occasion wherof, having then some
time to talke, & metting with another of
his felawes: he fell in delibergacion with
him what wer best for hym to doe, whe-
ther to runne on syll and sylie farther
from her, or tuerne agayne and syghte
with her. Wherunto the other hart
aduyced hym to sye no farther, leste
the

Athe bitche might happen to finde him again, at such time as he shold with the labour of ferther sleing, be fallen out of hyeth, & therby al out of strength sw: and so shold he be kild lying, where he could not syre him. Wheras if he wold turn & fight, he wer in no peril at all. For the man with whō she hunteth, is more then a myle behind her, and she is but a little body scant hal so much as thou, and thi hornes may thuzz her thorow before she can touche thy fleshe, by more then ten tymes her toth length. By my trouth & to other hart, I like your counsell well.

Band me thinketh that the thinge is even soothly such as you say. But I feare me whē I heare once that vachin bitch back I shall fall to my fate and forgaeste all together.

But yet and you wil go backe with me, then me think we shal be strong ynough against that one bitch betwene vs both. Wherunto h tother heart agreed, & so they both appointed the heron. But euē as they were aboute to buske them soeward to it, the bitch had founde the stote

Cagyn: & on he came gettynge toward þ place: whom as soone as the hertes herd; they to go both twayn apace.

And in god faith vnkle, euē so I feare it wold fare by my self & many other too: whiche though we thinke it reason that you say, & in our mindes agree that we shold dwe as ye say, yea & dwe peraduēture: thinke also þ we would in dede dwe as ye say: yet as soone as we shold once heare those hell houndes chese Turkes come yalping & ballyng vpō vs: our hertes shold soone fall as clene from vs, as those other hertes fle sco the houndes.

Anthony. Cosin in those dayes that E. lope speketh of, though those hertes and other brute beltes mo. had (if he say sooth) the power to specke & talke; & in their talking power to talke reason too: yet to follow reson & rule themselves therby, thereto had they never gneþ them þ power. And in god fayth cosin, as soz liche thynges as pertain toward þ conducting of resnable men to saluacion: I thinke without helpe of grace, mens resoning shal dwe little more. But then are we sure as I said afore, þ as for grace if we desyre it god is at such resoning alway present, & very ready to geue it: and but if that me will afterward willingly cast it away, he is euer full as readye to kepe it, & fro time to time glad to encrase it. And therfore biddeth vs our lord by the mouth of the Prophete, that we shold not be like

such bruite and unreasonale beastes, **G**as wer those hertes, and as are horses & mules. Nolite fiericunt equus et mulus quibus non **Psalm. xi.** ostendebut. Be not you like an horse and a mule that hath none vnderstanding. And therfore colyn lete vs never dzeade, but that if we will applye our mindes to the gathering of comforste and courage agaynst such persecutions, and heare reson, and let it synke into our heart, and cast it not out agayne, vomite it not vp nor euē there choke it vp and stifle it, with pampering in and stuffing vp our somakes with a surfe of worldly vanities: god shall so well worke therewith, **P**that we shall fele strength therin: and a strong per, not in such wise haue all such shamefull Walton to cowardous hertes, as to forsake oure rede paynfull saviour, and thereby lose our owne saluacion and runne into eternall fyre for feare of death ioyned therewith though bytter and harpe, yet shal for all that, and in a maner a momentary Payne,

Vyncest. Every man vnkle, naturally grudgeth at Payne, and is verye loth to come to it.

Anthony. That is verye trouth: nor no man byddeth any manne to goe runne into it, but that if he be taken and maye not flee: then we say that reson playnlye telleth vs, that we shoulde rather suffer and endure the lesse and the shozter here then in hel the sozer, and so farre the longer tw.

Vyncest. I hearde vnkle of late, where such a reson was made as you make me nowe: whiche reson semeth vndoubted and vneuitable vnto me. Yet herd I late as I saye, a man auns were it thus. He layde, that if a man in this persecucion shold stand still in the confession of his fayth, and therby fall into paynfull tut. **H**mentrye: he might peraduenture happe for the Sharpenes and bytternesse of the payn, to forsake our saviour euē in the myddes, and dyce there with his synne, and so be damned for euer. Wheras by the forsakynge of the fayth in the begynnyng betime, and for the tyme, and yet not but in wōrd neither, kepyng it still neuerthelesse in his heart: a man maye sauе hymselfe from that paynfull deth, and after aske mercye and haue it, and liue long, and dwe many good dedes, and be saued as Daynt Peter was.

Anthony. That mannes reson colyn is a totterynge like a three storied stolle, so totterynge on e. thrie footed every side, þ whoso sit theron, maye soone **Boole.** take a foule fall. For these are þ che fete of this totterynge stolle, fantasticall seare, false

G a false sayth, false flattering hope. **F**yrst it
The first sorte is a fantastical feare y the man concei-
a fantasticall ueth, that he shold be perelous to stande
in the confessio of the faith at the begin-
ning, lest he myght afterward chozow h
bitternes of pain, fall to the forzaking: &
so dye there in the payn, therwith out of
hand, and therby be biterly damned. As
though y if a man by pain wer ouercome,
and so forzake his sayth: god coulde not
or woulde not aswell geue him grace to
repent agayn, & therupon geue him for-
geuenes: as him y forzake his sayth in h
beginning, & did set so little by him, y he
wold rather forzake hym then suffer soz

W his sake any maner Payne at all. As tho-
ugh y more Payne that a man taketh for
gods sake, y woulde god be to him.
If this reson wer not unresonable, then
should our saviour not haue sayde as he
did. *Nec terramini ab his qui occidit corpus, et postea
non habent amplius quid faciant.* Feare not them
that may kill the body, & after that haue
nothing y they can doe further. For he
should by thys reson haue sayd: Drede &
feare the that may slay the body: for they
may by h torment of painful deth, but if
thou forzake me betymes in the begyn-
ning, & so sauie thy life, & gearte of me thy
pardon & forgeuenes after, make the per-

C aduenture forzake me to late, & so to be
damned for ever. The secod sorte of this
tottering stole, is a false sayth. For it is
but a feined faith for a man to say to god
secretly, y he belieueth him, trusseth him,
& loueth him: and then openly where he
would to gods honour tell the same tale,
& therby proue that he dweth so: there to
gods dishonor alsmuch as in him is, flat-
ter gods enemies, & doe them pleasure &
worldly worship, with the forzaking of
gods sayth before the worlde: & is either

D lafthles in his her tyme, or els woteth wel
y he dweth god this despight euuen before
his own face. For except he lacke sayth,
he cannot but know y our lord is every
where present: & while he so shamefully
forzaketh him, full angerly looketh on.

The third sorte of this tottering stole, is
false flattering hope: soz lth y thing that
he dweth when he forzaketh his faith for-
seare, is by y mouth of god vpon h payn
of eternal deth forboden: though y god-
nes of god forgeneth many folke h fault,
yet to be bolder in offending for the hope
of forgeuing, is a verye false pestilente
hope, wherwith a man flattreth himself
toward his own destruccion. He that in
a sodayn brayde forzake, or other affec-
cion vnadvisedlye, falleth, & after in la-

boaring to rise again, cologeth himselfe
with hope of gods gracous forgeuenes,
walketh in y ready way toward his sal-
uation. But he y with the hope of gods
mercy to folowe, dweth encourage him-
self to sinne therwith offendeth god first:
I have no power to shet the hand of god
fro geuing out hys pardon where he list
noz would I could, but rather helpe to
pray therfore. But yet I very soze feare,
that such a man may misse the grace to
require it, in suche effectuall wise as to
haue it granted. Noz I can not sodainly
now remeber any sample of promise ex-
preßed in holyc scripture, y the offender
in such a kind shall haue h grace offered
after, in such wise to seeke for pardon, y
god (by his other promises of remission
promised to penitentes) bouden hymself
to graunt it. But this kind of p[ro]p[ri]etion
under pretence of hope, semeth rather to
dwawe nere on the lone side (as dispayze
doth on h other side) toward the abomi-
nable sinne of blasphemy agaynst h ho-
ly ghost. Against which sinne, concerning h[im] against
either h impossibilitie, or at the least the h[oly] god,
gret difficultie of forgeuenes: Our sau-
our hath shewed himself in h ry. Chapit-
ter of S. Math. & in the iii. Chapter of Math. 12.
S. Marke where he saith, that blasphem-
y against the h[oly] ghost shal never be
forgauen, neither in this world, noz in h
world to come. And where h man y you
speke of, toke in his reason a sample of Math. 26.
S. Peter, whiche forzake our saviour, &
gate forgeuenes after: let him consider
again on h other side, y he forzake him
not vpon h boldnes of any such sinnefull
trust, but was ouercomen & banquished
vpon a sodayn feare. And yet by h forzak-
ing, S. Peter wane but little, for he did
but delaye hys trouble for a little while Math. 16.
you wot well. For beside y, he repented furth with verye soze, y he so had done: &
wept therfore by and by full biterly: he
came furth at y whitelancide ensuing, &
confessed his maister again: & sone after Actes. 2.
that, he was imp[ri]soned therfore: & not
ceasing so, was therupon soze scourged
for the confession of his sayth: & yet after
that, imp[ri]soned again a freshe: & being Actes. 5.
fro thence deliuored, stinte[n]t not to prech
on still, until that after manifold labours
trauyales, & troubles, he was at Rome
crucified, and with cruel torment slain.

And in lykewyle, I weene I myghte
in a maner well warraunte, that there
shall no man whiche denieth our sau-
oure once, and after attayneth remis-
sion: escape thozowe that denying one
peny

Apenye the better chepe: but that he shall ere he come in heauen, full surelye paye therfoze.

Vyncent. He shall peraduenture buncle, afterward wōke it out, in the fruitfull wōkes of penance, praler, & almes dede done in true faith & due charitie, and arayne in suche wyse forȝuenesse well y-nough.

Anthony. All his forȝuenes goeth (co-sin you see well) but by perhappes. But as it may be perhappes pea: so may it be **B**perhappes nay, & where is he than? And yet you wol well by no manc happe, he shall never happe finally to scape from death, for feare of which he so swoke hys sayth. **Vyncent.** No but he may dye hys naturall death, and escape that byolent death: & then he saueth himself fro much Payne, and so winneth therewith much easse. For euermoze a byolente death is paynfull. **Anthony.** Peradueneure he shall not auoyde a violent death therby. For god is without double displeased, & **C**can bring him shozly to a death as byolent by some other way.

Howbeit I se well that you reckon, that whoso dyeth a natural death, dyeth like a wanton euē at his ease. You make me remember a man that was once in a galeys subtill with vs on the sea: whiche while the sea was soze wōught, and the waues rose ver ye hgh, and he came neuer on the sea afore, and lay tossed hether and thether: the pōre soule groned soze, and for payn he thought he would verye sayn be dead, and euer he wished: would god I wer on lande, that I might dye in rest. The waues so troubled hym there,

Dwith tolling him uppe and down too and fro, that he thoughtis that trouble letted him to dye, because the waues wold not let him rest. But if he might geat once to land, he thoughte he shoulde then dye there euē at his ease. **Vyncent.** Pay buncle, this is no doute, but that death is to every man paynfull. But yet is not the naturall death so paynfull as is the byolent. **Anthony.** By my trouth cosin, me

Eoe naturall thinketh that the death which men calle death as payn: commonly naturall, is a byolent death full as the v̄: to every man whome it fetcheth hence vident.

by force agarnis his will. And that is every man, which when he dyeth is loth to dye, and sayn would yet live longer if he might.

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

parte of their naturall death, haue euer **G**one disease and sickenes or other: wherof if the payn of y whole weke or twayn in which they lye pyning in their bedde, were gathered together in to so shozte a tyme, as a man hath hys payne that dyeth a byolent deeth: it wold I wene make double the payn that it is, so that he that naturallye dyeth, after suffereth more payne then lesse, though he suffer it in a lenger time. And then woulde manye a man be moze lothe to suffer so long lyceryng in Payne, then with a sharper to be sooner ridde. And yet lyeth manye a man moe dayes then one, in welnere as great payn continually, as is the Payne that with the byolent deathe riddeth the man in lesse then half an houre. Except a man would wene, that wheras the Payne is great to haue a knyfe to cut his slethe on the outsyde fro the skyn inward: the Payne woulde be much lesse, if the knyfe myght beginne on the insyde, and cutte fro the middes onward.

Some we heare in their death bed cōplayne, that they thinke they sele Sharp knyfes cutte a two their hert. Srynges. Some crye out & thinke they sele within the brayne pan, thei head p̄tched even full of pinnes. And they y lye in a plewrosy, thinke that every tyme they cough, they sele a sharpe swoarde swap them to the heart.

FThe consideracion of the paynes of hel, in which we fall if we forȝake our saviour, may make vs sette all **H**the paynfull death of this wōrld, ac right nought.

The xxv. Chapiter.

Inwise what shoulde we nedē to make any sach comparsyon betwene the naturall death & the violent, for the matter that we be in hande with here. We may put it out of doube, that he whiche for feare of the byolent death, forȝaketh the sayth of Chrysste, putteth himselfe in the peril to fynd his natural death more paynfull a thousandde tymes. For hys **G**natural death hath his euerlastynge pain **H**death more paynfull then so sodaynely knypte vnto it, that ther is the byolent, not one moment of an houre betwene, but the end of the tyme, is the beginning of the tother that after neuer shall haue ende. And therfore was it not withoute great cause that Chrysste gaue vs so god warning before, when he sayd as saynt Luke

Luke.ii.

Luke in the xiij. Chapter rehearseth, dico autem vobis amicis meis, ne terreamini ab his qui occidit corpus, & post haec non habent amplius quid faciat. Ostendam autem vobis quem timeatis. Timete eum qui postquam occiderit, habet potestatem mittre in gehennam. Ita dico vobis hunc timete. I say to you that are my frenedes, be not afearde of them that kill the bodye, and whiche when that is done, are hable to doe no more. But I shall shewe you whome you shold feare. Feare hym whiche when he hath killed, bath in his power farther to caste hym whome he killeth into euclastic syer.

So I say to you be afeard of him.

God meanech not here, that we shold nothing dreade at ali, any man that can but kyll the bodye: but he meaneth, that we shoulde not in such wyse dreade anys such, that we shoulde soz dreade of them, displesse hym, that can everlastingly kill both bodye and soule, with a deatly ever dying, and that shall yet never dye. And therfore he addeth & repecheth in the ende agayne, the feare that we shoulde haue of him, & saith. Ita dico vobis, hunc timete. So I say to you, feare him.

Oh god God cosin, if a man woulde well weygh those woordes, and let them sinke as they shoulde dooe, dwone diepe into hys heart, and often bethinke hymself theron: it woulde I doubt not be hable ynough to make vs set at naught, all the great Turkes threttes, & esseme him not at a strawe: but well contente to endure al the payn that al the woord could put vpon vs, soz so short while as al they wer hable to make vs dwell therein: rather then by the thinking fro those paynes (though never so sharp, yet but short) to cast our self into the Payne of hell, an hundred thousand tymes more intollerable, & wherof there shall never come an ende.

A wofull death is that death, in which folke shal never moze be dying, and never can once be dead. Wherof the scripture faith, Desiderabit mori, & fugiet mors ab eis. They shall call and crye soz death, and dearthe shall flye fro them.

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

Luke.iii.

I wofull
death is the
payn of hell,
Apoca.9.

Innotable
conclusio[n]s.

ble, and of whiche terrible torment, they be sure they shall never haue ende.

This matter cosin lacketh, as I belieue, but either full sayth or sufficiente mynding. For I thinke on my sayth, if we haue the grace verely to believe it, & often to thinke well thereon: the feare of all the Turkes persecucion (with al this mid day deuell wer hable to make them do in the forcynge vs to forfiske our faith) shoud never be hable to turne vs.

Vyncent. By my trouth bycle I thynke it is as you say. For surely if we would as oftē thinke on these paynes of hell, as we be verye loth to doc: & seeke vs piently pastimes of purpose, to put such heauyngh thynges out of oure thoughte: this one pouint alone wer hable ynough to make (I thinke) many a marty.

CThe consideracion of the joyes of heauen, shold make vs for chrysches sake, abyde and endure any paynes full death.

CThe xvij. Chapter.

Anthonie. Forsooth cosin, if we wer such as we shoulde be: I woulde scant soz very shame, in exhortacion to the keping of Chrysches sayth, speake of h paynes of hell. I wold rather put vs in mind of the joyes of heauen: the pleasure wherof we shoulde be more glad to geat, then we shoulde be to flee and escape all the paynes in hell.

But surely god, in y thing wherin he may seeme most rigorouſ, is meruelous mercifull to vs. And y ts (whitch manye men wold little wene) in that he prouyded hel. For I suppose very surely cosin, that many a man & woman tw, of whom there now sit some, and moze shall here after sit, full gloriouſly crowned in hea, meruelous uen: hadde they not sy[nt] been aſcayde of hell, woulde toward heauen never haue set ſtepe foaward.

But yet vndoubtedly, were it so that we could aswel conceiue in our heartes the meruelous joyes of heauen, as we conceiue the ferelie paynes of hell (howbeit sufficiell we can conceiue neither nother) but if we could in our ymagination draw as much toward h perceiving of the one, as we may toward h consideracion of y other: we wold not sayle to be farre moze moued and fltered, to the ſuffering for Chrysches sake in this world, for the winning of these heauenly joyes.

LL.i. than

Euen more a-
feare of hell,
then desirous
of heauen,

BThen for the schewinge of all those infer-
nall paynes. But so; as much as þ flesh-

ly pleasures be farre lesse pleasant, then
the fleshly paynes are paynfull: therfore
we fleshlye folke that are so dwonnde in
these fleshly pleasures, and in the desyre
therof, that we can almost haue no ma-
ner sauour or tast in any pleasure spiri-
tuall: haue no cause to meruayle þ oure
fleshlye affections, be moze abated and
restrayned by the dreade and terroure of
hell, then affections spirituall impre-
sed in vs & picked forward, with the de-
þyse and paynfull hope of heauen.

Prayer and
the grace of
god.

The toyes
of heauen.

Psalme 16.

Cap. 64.
i. Cor. 4.

What we
should set at
naught.

The descrip-
tion of the
toyes of hea-
uen.

Shall haue in heauen: as wher fulgebunt **C**
iustificis sol, & qui crudum ad iustitiam, tuncquam scis **D**api. 3.
telle in arundinetu discurrent. Righteous menne
shal shine as þ sunne, þ hatcane aboute
like sparkles of fyze among redes.

Now tell some carnall mynded man
of this maner pleasure: þ he shal take lit-
tle pleasure therin, & say he careth not to
haue his flesh shyne he, noz like a sparke
of fyze to skippe about in the skye. Telle
him that hys bodye shalbe impassible, &
never seele harme yet if he thinke than
therewith, that he shal never be an hun-
gred noz a thysyll, & shal therby soz bear
all his pleasure of eatynge & drynkyng: &
that he shal never haue lust to slepe, and
therby leesse the pleasure þ he was woot
to take in slugging: & that men & womē
shal here liue togther as Angels with-
out any maner minde or mocion vnto þ
carnall act of generacion, & that he shall
therby not vse there his old filthye volup-
tuos fashion: he wil saye he is better at
ease alredy, & wold not geue this wozlde
soz that. **F**or as **S. Paule** sayth: **A**nimalis **i. Cor. 2.**
homo non percipit ea quae sunt spiritus dei, statim enim
enfili. A carnal man feleth not the things
that be of the spirite of God, soz it is fo-
lishnes to him. But when the time shal

Come, that these fowle filthye pleasures
shalbe so taken from hym, þ it shall ab-
horre hys hearte once to thinke on thē:
wherof every man hath amog, a certayn
shadow of expection in a feruent gries
of a sore painful sickenes, while the sto-
make can scant abide to luke vpon anye
meate: & as soz the actes of þ other soule
filthy lust, is ready to vomite if it happe
him to thinke theron: When men shal **I**
say after this life, seele that horriblie ab-
hominacion in their hert at the remem-
braunce of these voluptuous pleasures,
of which abhominacion sickenes hath the **H**
here a shadowe: for whiche voluptuous
pleasures he wold here be loth to change
with the toyes of heauen: when he shal
say after this life, haue his fleshly ple. **fleschly plea-**
sures in abhominacion, & shall of those cures,
heauenly toyes which be set here so little
by, haue there a glimeryng, though he far
from a perfyt sight: Oh god God, howe
sayn will he than be, with how god will
and how gladde, will he than gene thys
whole wozld if it wer his, to haue the se-
linge of some little parte of those toyes.
And therfore let vs all, that cannot now
conclue such delite in the consideraciō
of them as we shoulde haue often in our
eyen by readinge, often in our eares by
hearing, often in our mouthes by rcher-
syng,

Asing, often in our hertes by meditacion
and thynking those toyesfull wōrdes of
holy scripture, by whiche we leare howe
wonderfull houge and gret those spiri-
tua! heauenly toyes are, of whiche our
carnal heartes hath so sieble & so fayne
a feling, & our dull worldy wittes so li-
tle able to conceue, so much as a shadow
of the right ymaginacion. A shadowe I
saye: for as for the thyng as it is, that ca
not only no fleschly carnall fantasie con-
ceue: but ouer that no spirituall godly
personne peraduenture neither, that here
is living still in this wold. For sith the
Exod. 25.

Bvery substance essentiall of all the cele-
stiall toy, standeth in blessed beholding
of the gloriouſ godhed face to face: there
may no man presume or loke to attayn
it in this lyfe. For God hath so sayd him
ſelf. Non ridebit me homo et viuet. Ther shal no
man here living beholde me. And there-
fore we may wel knowe, that for ſtate
of thyſ life, we be not only ſhet from the
fruicion of the bliſſe of heauen: but also
that the very best man living here vpon
earth (the best manne I meane being no
more but a man) cannot I were atteyn
þ ryght ymaginacion therof: but thoſe þ
are very vertuous, are yet in a maner as

Cfarre thereso, as the boorne blynd man,
fro the right ymaginacion of colours.

The wōrdes that saynt Paule reher-
ſeth of the Prophete Elay, prophecyng
of Chrities incarnation, may properly
be verityed of the toyes of heauen. Oculis
non vidit, nec auris audiuit, nec in cor hominis ascendit,
que preparauit deus diligenter. For surely for
this ſtate of this wold, the toyes of hea-
uen are by mannes mouthe vnspeakable,
to mans eares not audible, to mens
heartes uncogitable: ſo farre furth exel-

DThey all that euer men haue heard of, all
that euer men can ſpeakē of, & all that e-
uer any man can by naturall poſſibili-
tie thinke on. And yet where the toyes of
heauen be ſuch prepared for every ſaued
ſoule: our lord layth yet by the mouth of
S. John, that he wil geue his holy mar-
tyrs that ſuffer for his ſake, many a ſpe-
ciall kind of toy. For he layth: *Vincenti dabo
edere de ligno vite.* To him that overcometh,
I haue geue him to eate of the tree of life.
And alſo he that overcometh, haſhē clo-
thed in whyte clothes. And I haue con-
fesse his name before my father & before
his angels. And alſo he ſaith, ſeare none
of thoſe thinges that thou ſhalte ſuffer.
Ec. but be ſaythful vnto the death, and I
haue the crown of lyfe. He that
overcometh, ſhall not be hurte of the ſe-

cond death. He ſayth alſo. *Vincenti dabo mihi
na abſconditum, et dabo illi calculum candidum, et in Apocalypſe
calculo nomen nouum scriptum, quod nemo ſciat miſeri-
cipit.* To hym that overcometh, will I
geue manna ſecret and hid, & I wil geue
hym a whyte ſuffrage, & in his ſuffrage
a new name writte, which no man kno-
weth but he that receiueth it.

They vſed of olde in Grece (where S.
John did writte) to elect & chouſe men vnto
honorable towmes, and every mans
aſſent was called his ſuffrages: whiche
in ſome place was by the voices, in ſome A suffrage.
place by handes. And one kinde of thoſe A
ſuffrages, was by certayn thynges that
are in latine called *calculi*, because that in
ſome places, they vſed thereto round ſtones. Now layth our lord, that vnto him
which overcometh, he will geue a white
ſuffrage: for thoſe that were whyte, ſig-
niſyed approuyng, as the blacke ſigni-
ſyed reprouyng. And in thoſe ſuffrages,
dydde they vſe to wryte the name of him
to whom they gaue theyr boyce. And now layth our lord, that to hym that o-
vercometh, he will in the ſuffrage geue
him a newe name whyche no man kno-
weth but he that receiueth it.

He ſayeth alſo, he that overcometh, I Apocalypſe.
will make him a piffour in the temple of
my God, & he ſhall go no moare out ther-
of, & I will wryte upon him the name of
my god, and the name of the citie of my
god, the new Hierusalem whiche deſce-
deth from heauen fro my God, & I will
wryte on him alſo my new name.

If we would dilate, and wer habble to
declare, theſe ſpeciall gyltes, with yet o-
ther moe ſpecifyed in the ſeconde and the
thyrde Chapiter of thapocalips, there
would it appear, howe farre thoſe hea-
uenly toyes, ſhall ſurmount aboue all þ
coumforſt that euer came in the mynd of þ
any man living here vpon earth.

The bleſſed Apolle Saynte Paule þ
ſuffered ſo many perilles, and ſo manye
paſſions, he that ſayth of hymſelf that he The tribula-
dantius, in plagiis supra modum. Ec. in manye la-
boris, in prifones oſter then other, in ſtrips. 2. Cor. 11.
cions of S. Paule.
hath ben, in laboribus pluribus, in carceribus abu-
ſionis, in plagiis ſupra modum. Ec. in manye la-
boris, in prifones oſter then other, in ſtrips. 2. Cor. 11,
per aboue meaſure, at poynſt of death often
times, of the Jewes hadde I. b. times
xl. ſtripes ſauē one, thysle haue I ben be-
ten w roddes, once was I ſtoned, thysle
haue I ben in ſhipwrack, a day & a night
was I in the depth of the ſea, in my tour-
neys oft haue I been in peril of clouduſes,
in peril of theenes, in peril by the Jewes,
in perilles by the Paynims, in perilles
in þ citie, in perilles in deſert, in perilles
in the

we perceue
not a shadowe
of the toyes
of heauen,

Exod. 25.

Elay. 6.

1. Cor. 2.

Apoca. 2.

Apoca. 3.

A theyr lyues: & how many haue willingly lost their liues in dcde, without either gret kindnes shewed the before (& afterward you wot well they could nothing win) but even þ it contented & satisfysyd their mind, þ by their death their louer shold clereley see, how faychfully they loved: þ delite whereof imprinted in theyr fantasie, not asswaged only, but couterpayfled also they thought al their payn. Of these affections w the wonderful dolorous affectes folowing theron: not onely old written stories, but ouer þ I think in every coutry chrisien & hethen both, experience geueneth vs pwofe inough. And

B is it not than a wonderfull shame for vs, for þ dzedē of tēpozal deth to forſake our sauioꝝ that willingly suffered so painful deth, rather then he wold forſake vs: considering that beside þ, he shal forſe our ſufſring, to highly reward vs with euerlaſting wealth. Oh if he þ is content to dye for his loue, of who he loketh after for no reward, & yet by his deth goth fro her, might by his deth be ſure to come to her, & euer after in delyte and pleasure to dwel with her: ſuch a louer wold not let here to dye for her twise. And how colde

C louers be we then unto god, if rather thā dye for him once, we wil refufe him and forſake him for euer, that both dyed for vs before, & hath alſo puided, þ if we dye here for him, we shal in heauen euerlaſſingly both liue & alſo reign to him. For as S. Paule faith. si cōpatimur, & conregnabimur: If we ſuffer w him, we ſhal reygn w him. How many Romains, how many noble courages of other ſudꝝ coutries, haue willingly geuen their own liues, & ſuffered gret dedly paines & very painful deaþes, for their coutries, & the respect of winning by their deaþes, þ onely re-

D ward of worldly renoms & fame. And Shold we thā ſhrink to ſuffer alſmuch for eternall honor in heauen & euerlaſting glory: The devill hath alſo ſome ſo obſtinate heretikes, þ endure wittingly painful death for vain glorie, & is it not then more then shame, þ Chriſt ſhal ſe his caſtholikes forſake his fayth, rather then ſuffer the ſame for heauen & very glorie?

Heretikes
dye for vanie-
glory.
Dold god as I mani times haue ſaid, þ the remembraunce of Chriſtis kindnes in ſuffering his paſſion for vs, þ conſideracioꝝ of hell þ we ſhould fall in by forſaking of him, þ loyful meditation of eternal lyfe in heuen, þ we ſhal wiſt w this ſhort tem- pozal deth paciently taken for him: had ſo depe a place in our breſt, as reſe wold they ſhould; & as if we wold do our deuoz

toward it, & laþoz for it & p; ay therefore, C

I verely thinkē they ſhoulde. For then ſhould they ſo take vp our mind & cauile it al an other way: þ as a mā hurt in a frap ſeleth not ſomtime hiſ wound, noꝝ per is not ware therof till hys mind fall moꝝ theron; ſo farrefurth þ ſomtime another man ſhewceth him þ he hath lost an hand before he perceue it hymſelfe: ſo þ mynde rauished in þ thinking depely of thole o-

ther thinges, Chriſtis deth, hel & heauen, The remem-
ber likely to minifh & put away, of our braunce of
paynful death. iiiij. partes of þ ſeling ey, chauſes deth,
þ ſeare of þ payn. For of thiſ am heu-
nen.

I verely ſure, if we had þ. xv. part of þ loue F

to Chriſt, þ he both had & hath vnto vs; al þ pain of thiſ Turkes pſecuciō, could not kepe vs fro him, but that ther woule be at thiſ day as many martyrs here in Hungary, as haue be afoze in other con- treys of old. And of thiſ poyn特 put I no-

thing dout, but þ if the Turke ſtode euē here w all his whole army about him, & every of the al wer ready at our hand, w al þ terrible turmentes þ they could ima- gine: & (but if we wold forſake the fayth)

were ſetting their turmentes to vs: & to thincreace of our terror, fel al at once in G

a ſhouſe, w trāpets, fabrets, & tumbzels al blowen vp at once, & al their gunes let

go ther w to make vs a ſearfull noyſe: if ther ſhould ſodeinly thā on þ other ſide, þ

groūd quake & riuie atwain, & the deuils

The horcone
of hell.

rise out of hel, & ſhewthefſelf in ſuch bgly

shape as dāned wretches ſhal ſee them, & w that hideous howling þ thole helhou- des ſhould ſhrype, lay hel open on every

ſide round about our ſete, þ as we ſtode we ſhould loke down into þ peſilent pit,

& ſe þ swarme of ſely ſoules in þ terrible

turmentes there: we wold ware ſo feard

of þ ſight, þ as for the Turkes hoſſe, we P

ſhould ſcarantly remembre we ſaw the. And

The ioyes of

in god faith for al þ yet thinkē I farther heauen.

this, that if ther might than appeare the

gret glorie of god, þ Trinitie in hiſ high

merueilous maiſtry, our ſaviour in hiſ

gloriosus inābed ſitting on hiſ crone, w

hiſ immaculate mother & all that glori-

ous cōpany, calling vs there vnto the: &

þ yet our way ſhould lye thow̄ merueilous

paynful deth, before we could come

at the: upon þ ſight I ſay of that glorie,

ther wold I wene be no man that once

wold ſhunke therat: but every mā wold

run on toward the in al þ euer he might

though ther lay for malice to kil vs by þ

way, both al the Turkes tormentors & what we

al the deuils. And therforoꝝ coſin, let vs make conſider

wel conſider these thinges, & let vs haue and hope,

L. liij. ſure

A sure hope in the helpe of God. And than
I dout not but that we shalbe sure, that
as the prophete sayth, the trouthe of hys
promise shal so culpase vs with a pauice,
that of this incursion of this midsedaye
devil, this Turkes persecucion, we shal
neuer nede to fere. For either if we trust
in God well, & prepare vs therfore, the
Turke shal never meddle with vs: or els
if he doe, harme shal he none doe vs, but
in fede of harme, inestimable god. Of
whose gracious help wherfoze shold we
so soze nowe dispayze(except we were so
madde men, as to wene yelster his powe)

Ber or hys mercy were wozne out alredy)
when we see so manye a thousand holye
martyrs by hys holy helpe, suffered as
much before, as any man shalbe put to
now. By what excuse can we haue by
tendernesse of our flesh, when we can be
no more tender then wer many of them:
among whom were not onely meyne of
strength, but also weake woenen & chil-
dren. And spek the strength of them all
toode in the help of god: and that the be-
ry strongest of them all, was neuer ha-
ble of hemselfe: and with goddes helpe

Cthe sieblest of thē all was strong enough
to stand agaist al the world: let vs pre-
pare our self with prayer, with our hole
trust in his helpe, without any trust in
our own strength. Let vs thinke theron,
and prepare vs in our mind therto long
before. Lette vs therein confourme our

DPrepare us
before,
Confourme
our will to
goddes,
Fasting, pray-
er, and almes
Agaynst the
fawing of
landes and
goodes,
Agaynst feare
of exyle,

wil unto his, not desyzyng to be brought
unto hys perill of persecucion (for it semeth
a proude high mind to desyze martyrdō)
but despzyng helpe and strength of god,
if he suffer vs to come to the stresse, ey-
ther being sought, founden, & broughte
out against our wills, or elles bring by
his commaundement(for the comfort of
our cure)bounden to abyde.

ELet vs fall to fasting, to prayer, to al-
mes dede in time: & geue that unto god hys
may be taken from vs. If the devill putte
in our mind the fawing of our land and
our goddes: let vs remember that we can
not saue them long. If he feare vs with
wrinde, & not lyke a tree to sticke still in
one place: & that whithersoever we goe,
god shall goe with vs. If he threaten vs
with captiuitie: let vs tell him agayne,
better is it to be thrall unto man a while
for the pleasure of God, then by displeas-
ing God, be perpetuall thrall unto the
devill. If he thrette vs with imprison-
ment: let vs tell hym we will rather be

mannes prisoners a whyle here in earth ¶
then by forslaking the fayth, be his pris-
oners cuer in hel. If he putte in our min-
des the terrorre of the Turkes: let vs con-
sider his false sleight therin, for this tale terrorre of the
he telleth vs to make vs forgeatte hym. **Turkes,**
But lette vs remeber well, that in re-
spect of hymself, the Turke is but a sha-
dowe: nor all that they all can doe, can
be but a sic byting, in comparision of the
myschief that he goeth about. **The Tur-
kes are but his tormentors:** For hym-
self dwelth the dede. **Our lord sayeth in**
the Apocalyppe. *Ecce, misurus diabolus aliquos ex vobis in carcere recesserunt.* **Apoca. 7,**
The devil shal sende some of you to prison, to tempte **doth tempte**
you. He layeth not that menne shal, but vs,
that the devil shal hymselfe. For with-
out question the deuylls owne dede it
is, to byng vs by hys temptacion with
feare and force therof, into eternal dain-
nacpon. **And therefore sayeth Haynte**
Paulc. *Non est nobis collectatio aduersus carnem & Longinem sed &c.* **Ephe. 6,**
Dure wrestling is not a-
gaynt fleshe and bloude ec.

GThus may we se, that in such perse-
cutions it is the myd day devill hymself
that maketh suchē incursion vpon vs,
by the menne that are hys ministres, to
make vs falle for feare. For byll we fall
he canne neuer hurtte vs. And therefore
sayeth Haynte James. *Resist the diabolo, & for Jacob. 4,*
get a vobis: Stande agaynst the deuyll,
and he shall flee from you. For he never
runneth vpon a manne to sealon hym
with hys clawes, till he see hym downe
on the grounde willynglye fallen hym-
selfe. For hys fashyon is to sette hys ser-
uantes against vs, and hy them to make
vs for feare, or for impatience to falle. ¶
And hymselfe in the meane whyle com-
passeth vs, runnyng and roaryng lyke
a rampyng lyon aboue vs, looking who
will falle, that he than maye deuowre
hym. **Aduersarius rester diabolus** sayeth Haynte, **Peter. 5,**
Peter, tanquam leo rugiens, circuit querens quem de-
suet: **P**oure aduerarie the devill lyke a
roarynge lyon, runneth aboue in cy-
uite, sekyng whom we may deuowre.

The devill it is therefore, that if we
for feare of menne will falle, is readye
to runne vpon vs and deuowre vs. And
is it wisedome than to muche to thynke
vpon the Turkes, that we forgeat the
deuyll? What madde manne is he, that
when a lyon were aboue to deuowre
hym, woulde bouchesafe to regarde the
byting of a lytle frysting carre? **Thec.** **Agaynst the**
fofe when he roareth oure vpon vs, by threatnes of
the threates of moztall menne: lette vs men-
tell

Sell hym that with our inward eye wee
see hym wel yrough, and entend to stand
and fighte with hym euen hand to hand.

If he threalten vs that we be too weake:
lette vs tell hym that our captayn chyf
is with vs, and that we shall fighth with
his strength, that hath vanquished him
already. And let vs fence vs with sayth,
and coumforthe vs with hope, and smyte
the deuil in the face with a syze bryond of
charite. Foz surely if we be of the ten-
der louing minde that our maister was
and not hate them that kill vs, but pittie
then and pray for them, with sorow for

Charity, hope,
and charite.
Charitie blu-
deth the deuil
Against bold-
nes and fau-
ness.
Agaynst feare.

When we feele vs to holde: remem-
ber our owne sieblenesse. When we sele
vs to saynte: remember Chrysstes stren-
the. In oure feare, lette vs remember
Chrysstes paynfull agonye, that hym-
selfe woulde for oure coumforthe suffer
before hys passion, to the entent that no
feare shoulde make vs despayre. And e-
uer calle for hys helpe suche as hymself
lyst to sende vs. And then nede we ne-
uer to doubt, but that eyther he shall
kepe vs from the paynfull deathe: or

Chal not fayne so to strength vs in it, that
he shall toþously bryng vs to heauen
by it. And than doeth he much more for
vs, than if he kepe vs fro it. Foz as God
dydde more for pore Lazarus in helping
hym paciently to dye for bounger at the
ryche mannes dore, than if he hadde
broughte hym to the dore all the ryche
gloton dyner: so though he be gracy-
ous to a man whome he deliuereþ out
of painful trouble: yet doeth he much
more for a man, if thozow ryghte pain-
full deathe, he deliuere hym from thys
wretched wozlde into eternalle blysse.
From whiche, who so euer shrynk
away with forsakynge hys saythe, and
fallerth in the peryl of euerlastynge sy-
er: he shall bee verye sure to repente it
ere it be long after.

Foz I wene that when soever he fal-
leth sickneſſe, he wyll wylshe that he
hadde be kyld for Chrysstes sake before
What follivs is it then for feare, to flee
from that death, whiche thou seest thou
shalte shortelye after wish thou haddest
dyed. Pea, I wene almoste euerye god
chyrſten man, woulde verye sayne thys
daye, that he hadde been for Chrysstes
saythe, cruellye kyld yesterdaze, euen

for the desyre of heauen, though there were none hell. But to feare whyle the
payne is cumming, there is all our let. But then if we woulde remembre hell,
payne, on the other syde, into whiche
we fall whyle we flee fro this: then shold
this horste Payne be no lette at all. And
yet shoulde we bee more prycked for-
ward, if we were saythefull, by diepe
considerynge of the joyes of heauen, of
whiche the Apostle sayeth: Non sunt condi-
gna passiones huius temporis, ad futuram glorian que
reuelabitur in nobis. The passions of thys
tyme be not worþy to the gloþe that
is to come, whiche shal be shewed in vs. ¶
We shoulde not I wene, (cosyn) nedē
muche more in all this whole matter,
then that one certe of Saynte Paule,
if we wolde consider it well. Foz surely
myne owne god Cosyn, remember that
if it were possible for me and you alone,
to suffer as muche trouble as the whole
wozldethe together: all that were
not worþy of it selfe to bryng vs to
the ioye whiche we hope to haue euer-
laſſinglye. And therefore I praye you
lette the consideracion of that ioye, put
oute all wozldelye trouble oute of your
hearte: and also praye that it maye doe
thesame in me.

And euen thus will I (god Cosyn,)
with these wordes, make a sodayn end
of myne wholetale, and bydde you fare
well. Foz nowe begynne I to ſeale my
ſelue ſomewhat werye.

Vyncent. Forsyth god vncle thys is
a god ende. And it is no meruayle tho-
ugh you bee warden werye: for I haue
this daye putte you to ſo muche labort
that ſauinge for the coumforthe that your
ſelue maye take of your tyme ſo well be-
ſtowed, and for the coumforthe that I
haue my ſelue taken, (and moe shall I
traſfe) of your god counſayle geuen:
elles woulde I bee verye ſorþe to haue
putte you to ſo muche payne. But now
shall oure Lorde rewarde and recom-
pence you therefore: and manye shall I
trouſe praye for you. Foz to the intent
that the moe maye take proſtie by you:
I purpose vncle, as my pore wife and
learninge will ſerue me, to putte yours
god counſayle in remembraunce: not
in our owne language onlye, but in the
Almayne tonge too. And thus pray-
ing God to geue me and all other that
shall reade it, the grace to folowe your
god counſayle therin, I ſhall committte
you to God.

Anthony. Sich you be mynded (cosyn)
¶L. llii. to be,

To bestowe so muche laboure theron: I woulde it had happed you to fetche the counsaile at some wyser man that could haue gyuen you better. But better me may set mo chynges & better also thereto. And in the meane tyme, I beseeche oure Lorde brethe of his holy spyrte in to the readers breste, whiche inwardely may teache hym in harte without whom, lit-

tle auayleth all that all the mouthes of **C** the worlde, were abie to teache in mennes eares. And thus good colyn fare well, tyll God bryng vs together agayn, eythe there or in heuen. A. men. Finis.

A treatise to receave the blessed body of our lorde, sacramentally and virtually bothe, made in the yeare of our Lorde. 1534. by syr Thomas More knyghte, whyle he was prysoner in the towne of London, whiche he entituled thus as foloweth. **To receave the blessed body of our lorde.** sacramentally and virtually bothe.

C  Hey receyne h bles-
sed bodi of our lorde
both sacramental-
ly and virtuallyc,
whiche in dew ma-
ner and worshilly,
rcceyue the blessed
sacrament. When
I saye, worshilly, I
meane not, that any man is so good, or
can be so good, that his goodnesse could
make him of very ryght and reaso, wor-
thy to receyue into his vile earthly body,
that holye blessed glorious fleashe and
bloude of almighty god hym selfe, with
his celestiall soule therin, and with the
maiestie of his eternall godhed: but that
D he maye prepare him self, working with
the grace of god, to stande in such a stafe
as the incomparable goodnesse of god,
will of his lyberall bounte, vouchesafte
to take and accept for worshy, to receive
his own inestimable preuous bodie, in
to the bodye of so symple a seruaunt.

Suche is the wonderfull bounte of al-
mighty god, that he not only doth vouch-
esafte, but also doeth delyte, to be with
men, if they prepare to receave him with
honest and clene soules, wherof he saith:
Delicia mea esse cum filiis hominum. My delyte and
pleasures are to bee with the sonnes of
menne.

And howe can we doubt, that god de-
litheth to be with the sons of men, when
the sonne of god, & verye almighty god,
hym selfe, lyked not onely to become the

son of man, that is to wyt, the son of A-
dam the first man, but over that, in hys **G**
innocent manhood to suffer his paynfull
passion, for the redemptyon and restitu-
cion of man.

In remembraunce and memo:ral wher-
of, he disdaineth not to take for worshy
suche men, as wilfully make not them
selue vnworshy, to receave the selue same
blessed body into their bodies, to the ine-
stimable weylthe of their soules. And yet
of his high soueraigne pacience, he refu-
seth not to entre bodili into h vile bodies
of those, whose silvry mindes refuse to
receue him graciefully into their soules.
But than do such folke receive him one-
ly sacrametally, and not virtuallly: that
is to wite, they receue his very blessed
body into theirs, vnder the sacramental
sygne, but they receive not the thinge of
the sacrament, that is to wite, the vertue
and cheffecte thereof, that is to saye, the
grace, by whiche they shalbe vely
membris incorpo:rate in Christes holye
mysticall body: but in stede of that liue-
grace, they receive their iudgment, and
their dampnacion.

And some suche, by the outragious e-
nozymite of their deadly sinfull purpose,
in whiche they presume to receyue that
blessed body, delitue to haue the devill,
(throughte the sufferaunce of god) perso-
nally so to enter into their brestes, that
they never haue the grace after to caste
hym out: but like as a man with bridell
and spurre rydeth and ruleth an horse,
and