A dialogue of comforste and
Gauynste tribulacion, made in the yer of our loue,
1534 by ly Thomas More kynge, whike he wasynplonc
in the towre of London, whiche he entitell
thus as foloweth.

A dialogue of comforste against tribu-
bulacion, made by an Hungarian in Lathen,
and translated out of Lathen into
French, and out of French
into English.

Ambrose, and Vincent.

Ambrose, Who wolde haue went, Ohy my
good uncle, afores & leve peres passed,
that such as in this country would vis-
it their friends ly-
ing in disease (as
sick-ness, shold come as
I doe nowe) to seeke and fetche comforste of
them, or in getting comforste to them,
be the way that I may well bee to you;
For albe it that the pitteus and tripes
be wonte to calpe upon sicknes to remembe
death; yet woulde libe frien-
des for scare of dyscomforste them,
hauestre hadde a gynde in Hungely to
like byppse their hearts, and put them in
god hope of life. But nowe my god uncle,
the worse is here wende, suche as
so greate perilles appeare here to fall at
hende, that me thinketh the greateste
comforste that a manne can haue is,
whiche may se that he shall done be gone,
and be that are bylpe lengthe to live here in
wretchednesse, have noo of some com-
fortable comforste against religioun,
to be genen by suche as you be (good
uncle, that haue so long lived vertou-
lly) and are so learned in the laue of god,
as very fewe be better in this countre
here, and haue hadde of siche thynge
as were noo feare, god experence
and alaye in youre selve, as he that haue
bentraken pilsoner in Turkye to yees,
in youre yees, and now likly to dys-
comfe and be long. But that may be
your great comforste good uncle, (thou
depart to god) but be here that you leave
of your hyned, a foste of clymper comforste
lesse Orphans, to all whom, your god
help, comforste, and counsell, hath long
been a great stape, not as an uncle unto
some, to some as one father of hynne,
but as though that unto vs all, you had
been a naturall father. Ambrose. Upon
youre good colin, I cannot much say
more, but that there is in deede, not here in
Hungary onely, but almosst in all pla
ces of christendome, suche a customale
manner of unchristen comforste, which
albeit that in any sicken manne doth
more harne then god, with beuynge
him in time of sickenes, with lobynge
and longynge for life fro the meditacion
of death, judgemenet, heaven and hel
whereof he shold belette much parte of
his time, even al his whole life in bys
dest helth:per it is that manner in myn
mind, more then madde, where suche kynde of
comforste is vied to a man of myn age.
For as we well looth, that a young man
may be done; to be we very sure that an
olde man cannot live long. And ye fith
there is (as Lizly saith) no man for all
to olde, but that he hopeth that he
may live one yere more; and of a frayl
folke delieth to thinke thorow and com-
forste him self with other, vords of like maner comforste; adding
more sticles to that fro, still in a maner
brynne of the pleasure he is, that moost
ought to retche him; the whole
something I meane of goddes grace, by
which he shold be with Goddes hol
be to hynne, and long to be with hym in
heaven. Nowe where you take my
departyng from you so heuynep, as of
hym of whom you recepste of youre
goodnesse to hunte hadde here before help
and comforste, wolle God shold you
to and to other me done halfe so much,
as my selfe rekonneth hadde hynne bese
tie to doe. But whensoever God take
me hence, to reckoon yourselves than
coun
The first boke of countesfort

Acountesfortelle, as though ye were chiefe countesforte stowe in me, then your make you (me thinke) a reckoning very much like, as though you would cast away a strong staffe, and lean upon a rotten cane. For GOD is and must be your countesforte, and not I. And he is a sure countesforte, that (as he lade unto his Disciples) never leaveth his servauntes in case of countesforte. Orphanges: not even when he departed from his Disciples by death, but both as he promised, sent them a countesforte, the holy spirit of his father and his selfe, and made them also sure, that to the worldes ende, he would ever dwell with them himselfe. And therefore, if you be part of his flocke, and believe his promis, howe can you be countesforte in any tribulation, when Christ and his holy spirit, and with them the inseparable father, (if you purse full truche and confidence in them,) be never nevir one finger breadth of space, nor one minute of time from you.

Vincent. Oh my good uncle, even these same false wolves where with you shall prove that because of God's owne gracious presence, we cannot be lesse countesforte, make me not seel and perceive what a mytle of muche countesforte wee shall haue when you be gone: for all be (good uncle,) that whilome you doe call me thyss, I cannot but grante it for trewe: Yet if I nowe had not hearde it of you, I hadde not remembred it, nor it hadde not fallen in my mynde. And after that, lye as our tribulacions, hall in weighthe and number increas: so shall wee née, nor onely one suche good warde or twayne: but a gret keptherelof, to stable and strengthe the waless of our heartes against the gret sworges of this tempestuous sea.

Anthony. God Topin, trinche well in God and he shall provide you teachers alreadie convenient in euerytyme, or elles shall hymselfe suffiently teache you within.

Vincent. Very well good uncle: but yet if we wold leave the seking of outwarde learninge, where we may have it, and looke to bee inwardely taughte, onely by GOD, then shoulde we thereby tempte GOD, and displease him: and sith that I knewe the lykes hahdode, that when you be gone we shal be losse desitute of any suche other like: therefore thinke me that GOD of duete bypebbe me to seue to you nowe (good uncle:) in this lyric tym euene that we have you, that it may lyke you, against these great tempes of tribulation, with which, both I and all myne are losse beaten already, and nowe upon the cumminge of this eruel Turkese steepe in farre more, I maye learn of you suche plentie of god counsel and countesforte, that I maye, with the same lade bype in remembrance, gonne and laufe the kyppes of our hymmede, and keep it a note from perille of my ritual hewing. You bee not ignoraunt (good uncle,) what heapes of heuyne, bathe of late fallen amonge vs farre already, with whiche some of our poye famylie bee fallen into suche bumpyes, that scante can any suche countesfort as my poote witte can geue them, any chenge alwage they so lyeowe. And now with the bumpyes have comen hither to bzymme of the great. Turkese entere ppe into these partes here: we can almoсте nevir talk to, thinke of anpy other thynge elles, then of hys mypphe and our mischiefs. There falleth his continually before the eyn of our heartes, a fearfull imagination of this terribble thynge, his myghte strength and powe, er, his highe malice and hatred, and his incomparable cruelte, with robbynge, spoiling, burning, and laaping wade all the waye that hys armpe cummeth: then hilling or carrying awaue the people farre thence from home, and there leuer the couples and the hypered a hunder, euerie one farre from other: some kepte in that abode, and some kepte in prison, and some to: a tymophbe to mented and killed in his presence. Then sende hys people hither, and hys selle fapte therewith, so that suche as are here and remanip still, shall eather both lese all and be losse to, or forcede to fapte the fapte of our Saviour Christ, falle to the selle fect of phabome. And yet, whiche we more sere then all the remenunt, no small parte of our owne folke that dwelle even here aboute vs, are (as we sere) fallinge to hym, or alreadie conforded with hym: which plese to be, shall happenly kepe his quarte from the Turkeses incureny: but then shall they that tourn to hys lawe, leare all the other neighbours nothing, but shall have owre owne geyen them, and owre bodyes bothe: but if we tourn as they doe, and to fapte our Saviour to, and
Agaynst tribulacion.

2 And then(for there is no boone Eucr to
cruell to chisell folk, as is falle
chisell that falleth from the sky) we ha
stand in peril(If we perishe in cruelly) to be
more barbely handeled, and also
cruell death by our owne country
men at home, then if we were taken here
and caried into Turke: These fearchful
hares of peril ly to heayen at our hear
tes, while we were not into whiche we
shall soure to fall, and in fear of the
war, that we are sauerours prospered
of the people of Jerusalem, many wiste
amongst us already before the peril come,
that they the mountaines wole oure vertue
them, all the valeys open, and dualowe
them vp and cover them. Therefore god
bene, agaunt these horribil fears of these
terrible tribulacions, of whiche
some pe wot wel, our house alreadie hath,
and the remnant stand in drede of, gene
verie god lendeth you, such
plenty of your countable counagale, as I
may write and kepe with you, to faile in
when God shall call you hence. A. Antony.

And my god collin, this is an heape hear
ing, and likewise as we that dwell here
in these, feare that thing. For nowe
which felle were past, feare it not at
all. I doubt it that ere it long be, they
shall heare it as much I thinke them
it nowe verre true, because they dwell
fether of. Orey feared not the Turk
when I was boone, and with my
knight, that whyle Euppe was
his. The great Solomon of Stryly thog
ought himselfe more then his mathe, and
long since you were boone, hath he that
Empire to. Then hath he taken Bel
garde the forstes of this realme, since
hath he destroyed our noble young godly
king. And nowe Anne there was none
for us, our Lope sent the grace, that the
third dog car not the bone from
them both. What should I speke of the
noble strong cite of the Rhodes, I win
ning where he counted as a victorie ag
ainst the whole corre of chisellom,
that al chisellom or was not able to de
fend here strong town agaiste hym:
howbeit, the princes of chisellom ene
er where aboute, woulde where as
neede was, was late to their hands in
time: the Turk had not taken any
place of all those places, but partly
dissensions fallen among our self, partly
in that no man careth what harme o
ther solle felt: but the part sufferaeth o
ther to slippe for it selfe. The Turk is in
few yeres wonderfully encresed, and
chisellom on the other side very los
decayed: and all this was done be our wis
hommali, with whiche God is not con
tent. But nowe wiste yow if ye despise of
me, some plente of counagable things,
which ye may put in remembrance, and
counagale there where your company
be in the beleeting and upapin
of your manifolde feares, my selfe began
to feele that there should much nee a
gaunt to many troubles, many counagable
companell. For surely a little
before your coming, as I desirous of
my selfe upon the Turkes comming, it
happed my mynde to fall todayn from
that, into the deceving upon my owne
departing: wherein, albeit that I suffer
put my truste and hope, to be a saved
soul by the great mercy of God, yet sh
no man is here to sure, that without re
velacion may cleane stand out of doede.
I thought me also uppon the payne of
hell. And after I thought me then upon
the Turke agaime. And stiffe me
thoughte hys teare not anything, when I
compared it with the topfull hope of he
uen. Then compared I it on the other
side with the fearfull doede of hell, and
thine calling in my mynde those terrif
blye gloomye comemories with the diep
confideracion of that furies endlesss
payne: I thoughtt that it the Turke with
hys whote houre, and all trumpeettes
and his trommelles to, wer to kill me in
my bede cunn to my chamber doze,
in respecte of the other reckening, I
regarde him not a truphe. And yet when I
nowe heard your lamentable soundes,
laying such as it were present before my
face, that heape of heavy soouestfull tri
bulacions, that benfe those that are al
rady fallen, are in shortest space like to
followe: I wanted the with my selfe fode
lum what a hagiate. And therefore I
well allow your request in this behal,
that would have some of counagale a
foole hande ready by you to refuse to:
and I laye up in your heartes as a ractale a
against the popolon of all desperat die
be, that mighte prectation of too much
tribulacion. And herein shall I be gladde, as
my most wolle will serve me, and to
mindes with your such things, as I be
fore have readde, hearde, or thought up
pon, that my conveniently forvs to
this purpose.

C. That the countess deceafe by the
the payment phylosophers were insuf
sufficient, and the cause wherefore.
The first Chapter.

I. That it is a great comfort to all men of this world, the old moral philosophers, laboured much in this matter, and many natural reasons have they written, whereby they may the more easily come to set little by little such good things as such benefits either, the going or the coming therof, are the matter and cause of tribulation, as are the goods of fortune, riches, favour, freedome, fame, worldly wealth, and such other things, as of the body, as beauty, strength, agility, quicknesse, and health. These things (as well well cunning to be, are matter of worldly wealth: and taken from by fortune, or by force, or by the losing, being matter of abaterfice and tribulation. For tribulation seems generally, to signify nothing, but some kind of grief, either part of the body, or beauty of the mind. Now the body not to see that it is lost, the whole in the world cannot bring about, but that the whole should not be grieved neither with the paine that the body suffereth, nor with occasions of heaviness offered and seen in, to the soul it selfe. This thing laboured the philosophers very much about, and many goodly sayings have they toward the strength and comfort against tribulation, excepting men to the full contentme of all worldly life, and despairing of such enesse, and all desolation, pains, full peace, and all. However, in vertue, for any thing that ever I read in them, I never could yet finde, that ever their natural reasons were able to give sufficient comfort of them selfe: so they never checarke so farre, but that they leave untouched for lacke of necessarie knowledge, that specially ponente, where it is not onely the chief comfort of all: but whereby where also, all other comfortes are nothing, that is to saye, the referring the endall of them comfort unto God, and to repute and take for the special cause of comfort, that by the present connivance of their tribulation, they shall attempe his favour, and for that paper, receive rewards at his hands in heaven. And for lacke of knowledge of these ends, they did (as they needes must) leave untouched also the berpe specialle meane, without which, we can never atteyme to this comfort, that is to saye, the grace of God and profession of our God, and the wave of foresight, and maybe by these pearstorwards, meanes of all in the referring all our godly comfort, fort, pea and our woorly comfort too, all unto that heavens pure end. Therefore as I saye, for the lachce of these things, all they comfortable counteries are berpe farre insufficient; howbe it, though they be farre unable to cure our diseale of themselfe, and therefore are not sufficient to be taken for our physitian: some god druggs have they yet in their stoupes for, which they may be suffered to dwell among, our nostraries, if their medicines be made not of these stones drugges, but after the bibles made by the great physitian God, prefying or the medicines himselfe, and correcting the faults of them erroneous remedies: for with the bibles they taken with bides, they shall not ample to be, as many bold blinde nostraries doe: whiche rather for lucus, or of a sollic pyre, genere lyke folk medicines of their owne devising; and they with hill bine corners many such simple folke, as they find zon folli to putte their lykes in such lebend and uncaneble blinde barse bands. 

We shall therefor as we illustrate: therefor fully receive the physicians reasones in this matter, no. yet betterly refuse them: but tune them in such order as shall became them, the principal and effectual medicines against these pears of tribulation, shall we fetch from that highe, greete, and excellent physitian, by whom we could never bee healed of our verbe deaddy pears of damnacion, for our necessite therin, the spirit of God spirritually speaketh of himselfe to vs, and bydeth vs of all our healthe gene blisse, the honoure: and therefore thus applied unto vs. Honore mediocri propter necessitatem, estem ordinisuit cum difficulis. Honour thou the physitian, for he hath the high God depended for thy necessite. Therefore let vs require that high physitian, once blessed fature Chyldre, whose holme sault God depended for our necessite, to cure our deadly wounds, with the medicine made of themselfe, holsome blood of his own blessed body that likewise as he bured by incomparable medicine our moste maladye, it may like him to sende vs and putte in our mondes such medicines at this time, as againte the fichenesse and for ease of tribulation, may so comfort & strenghte vs in his grace, as our deadly enemy.
Agaynst tribulacion.

...that so for a foundacion men must nebes beginowe with fayth.

...that thys be all to heauen, to endowe us with fayth, to sooth all our soules to heauen, to endowe us with fayth.

...that for a foundacion men must nebes beginowe with fayth.

...that for a foundacion men must nebes beginowe with fayth.
So therefore if we custome our selues to put our trust in a belie of these preuyde worldly things, Godde shall saue that soule saue tinnen our tribulation to growe to great, that all the pleasures of this world shall never bearre us, but all our pitie pleasure shall in dept of tribulation dong with us.

The other soule is I say, of those that long and desire to be comforted of God. And as I tolde you before, they have an undoubted great cause of comfort, euine in that pointe alone, that they consider themselves to depe and long to be by almighty god comforted. This mynd of theirs may well be cause of great comfort unto them, for, great considerations. Therein is it they see themselves seke for their comforte where they cannot saue to fynd it. For God both can give them comfort, and will. He can do: for he is almightie, will do: for he is all good, and hath himself promised felice et accipiat. And so shall haue. Ye that haue faith (as he must none haue that shall take comforst) cannot doubt, but that God will surely kepe his promise. And therefore hath he a great cause to be of good comfort, as I say, in that he considereth that he doth hate to be comforted by him, which his faith maketh him sure, will not saue to comfort him.

But here consider this, that I speake here of him that in tribulation longeth to be comforted by god; and it is he that refereth the matter of his comforting to God, holding himself content, whether it be by the taking away of the misfortune of the tribulation it selfe, or by the giving him patience and spirituall consolation therein. For of him that onely longeth to have god take his trouble from him: we cannot so well warrant that mystery for a cause of so great comforte. For both may he desyre that that never minded to be the better, and may make also the effect of his desire, because his request is happy not god for himself. And of this mynde of longing & requiring, we shall have occasion farther to speake hereafter. But he which referring the manner of his comfort unto god, desyring of god to be comforted, asketh a thing so lawful and so pleasant unto god, that he cannot saue to speke, and therefore hath he (as I say) great cause to take comforte in the verbe before it selfe.

Another cause hath he to take of that desire a very great occasion of comfort.
against Tribulation.

A For the hys desire is good, and declared unto hym self, that he hath in God a good face, it is a good token unto hym, that he is not an abiter, cast out of gods gracious favour, while he perceptibly God hath put such a vertuous well ordered appetite in hym minde, for as euer exult in the world, our self, and the byrde, so is euer such good minde, either immediately or by the meanes of our good angel or other gracious occasion inspired into mans hart by the goodness of God himselfe. And what we compose, then may this be unto us, where we by that desire receave a sure undoubted token, that toward our final saluacion, our fainty is himselfe so graciously buie about us.

That tribulacion is a meane to draw men to that good minde, to desie and long for the comfort of God.

The fifth chapter.

Vincent.

O looth the good uncle this good minde of longing for Gods comfort, is a good cause of great comfort in his goodnesse: for in tribulation sent us. But by thys I see well, that we may there be, which in tribulation lacke that minde, and that desie, not to be comforted of God, but are either of sloth or impatiecie discomfitte, or of folly seeketh the chiefest ease and comfort any where els.

Anthony. That is good counsel, very true, as long as they stand in that state. But then must you consider, that tribulation is yet a meane to prove him from that state. And y is one of the causes for why God sendeth it unto man. For al be that paine was ordained of God for the punishment of sines (for whyches they never can new but pyne, can never be but euer punished in hel, yet in this world, where this byghe mercy gave them space to be better, the punishment by tribulation that he sendeth, senteth ordinarily for a meane of amendement.

Saint Paul was himselfe lose against Christ, y Christ gave hym a great hall and the byrn to the ground, and brake hym starkly bynde: and with that tribulation he turned to him at the first worse, and God was his physicke, and healed hym sooner after both in body and soul by hym minister Anianas, and made him his blessed Apostle. Some are in the beginning of tribulation very hubbines and irkis against God, and yet are length tribulacion bygnethe the home. The poure byng Pharaoh did abide and God, and endure two or thrice of the sij plagues, I would not ones boue in them. But the God layed on a fater lathe, that made hym cry to hym so for helpes, and then sent he the Pypies and Aroan, and confest hymselfe a sinner, and God for good and ryghteous, and prayed them to pray for hym, and to withdraw that plauge, and he would let them goe. But when his tribulacion was with drawn, he was he sought agayne. So was his tribulacion an occasion of his prayer, and his help againe cause of his harms. For his tribulacion made hym call to God, and his help made hard bys harte agayne. Many a man that in an easy tribulacion faileth to seeke his peace in the paradise of worldly fantasies, fuynteth in a greater paine, al those comfortes is easie, that he is fayne to faile to the seeking of Gods help. And therefore as I say, the best tribulation is false, many tymes a meane, to byng the man to the taking of the face remembered comfort therein; that is to lust to the desie of comfort gotten by God, whiche of Gods comfort is as I have proved you, great cause of ches; so it selfe.

The special meanes to get thys peace comfoit in tribulation.

The sixth chapter.

Ow be it, though the tribulation is false, be a meane oftymes to get man thys first comfort in it; yet it selfe some tymes alone bygnethe not a man to it, and therefore by the without this comfort self he hadde, there can in tribulation none other good comfort; com sooth, we must labour the meane that this first comfort may come, and the unto mesure me, that if the man of God or impatiecie, or hope of worldly comfort have no minde to desie a seeketh for comfort of God, those that are his friends that come to hym and comfort hym, must also in thing put that popint in his minde, and not spen the tymes (as they commonly do) in thynge that turneth hym to the fantasies of the world. They must also move hym to pray God to put this desie in hym minde, when he geteth once, he then hath the first comfort. And without doubt if it be well considered considereth a comfort meruites great. His friends also that thus couensay hym must unto that appyning thereof help to pray for hym then selfe, and cause hym...
The first booke of comfort

To despise good folk to help hym to pray therefor. And then these ways be taken for the getting, I nothing but the goodness of God shall give it.

If a butcheth not that a man have a desire to be comforted by God once by the taking away of the tribulation.

The vi. chapter.

Vincent.

Crephe me thinketh good bene that thy countray is very good. For excepte the persone have sith a desire to be comforted by God, els can I not see what it can soone to give him any further comfort of any spiritual comfort; how be it what if the man have this desire of gods comfort, that is to say, that it may please God to comfort him in his tribulation, of taking that tribulation from hym, is not this a good desire of Gods comfort and a desire sufficient for hym that is in tribulation?

Anthony. No Coyn that is it not. I touched before a word of this point and passed it over, because I thought it would fall in our way againe, and so not I well it will better than once. And now am I glad that you me it me here yours fell. A man may many times well and without time, desye of God the tribulation to be taken from him, but neither maye we desye that in every case, nor yet be we desye well in no case; except we very fewe) but hinder a certaine condicion, either express or implied. For tribulation are ye wort well in many sondy knes, some by the skeenes of our selfes, and some by the loisse of friends and by other payne put into our bodies; some by the deed of y losing these things that we faire wold save, under which seare fall all the same things that we have spoked before. For we may fear lose of goods or possessions; the lose of our friends, the griefe and torments by our owynes, imprisonment or other bodye payne: we may be troubled with the deed of death, and many a good man is troubled most of all with the seare of that thing whiche he that most bpythe his distresse and smart of him, that is to say, the fear of losing through deadly for the life of his felySoule. And this last kind of tribulation as y sore it tribulation of all, though we touch here there som pieces therfore before, yet the chief part & the principal point will I refere to beate apart effectually y mater in the last end. But now as I sayd where the kindes of tribulation are to dyuerse, some of these tribulation a man maye pray God take him from, and take some comfort in the trust that God will so be, and therefor against hunger, slakmes, bodily hurt and against the lost of es other bodye or soule, we may lawfully many times pray to the goodness of God either for themselfe or for their friend. And toward this purpose, are expressly named many benefactions in the common service of our mother holy church. And toward our helps in so many of these things sever some of the petitions in the passo

for, when we pray dayly for our dailye needes, and to be preserved from the fall in temptation, and to be delivered fro evil. But yet may we not at any pray for the taking away from us of ev ry hinde of temptation. For if a man shoul in every sinnes pray for his helth against, whiche shoul he say himselfe content to epe, and to departe unto God: that mynde must a man have ye worte wel, or elles it wyl not be wel. The tribulation is to good men to feele in thei selfe the eftect of the hell against the soule, the rebellious of sensualitye, against the rule of governance of reason, the reliques of remayne in mankinde, of olde originall syne, of which saint Paulse soe complayneth in his epistle to the Romaines. And yet Ron. 7. may we not pray, while we stand in this lyfe, to have this kindes of tribulation bitter taken from us. For it is lefte by Gods ordinaunce to strive against the fight withall, and by readys grace to make the fighte, and to bese the matter of our merte. For the salvation of our soule, maye we boldly pray. For grace maye we bold, and may we say for faithe, for hope, for charity, for every such better, as that shoul be to heauenward. But as for al other things before remembred, in which is containd the matter of every kind of tribulation, we may neither well make prays so presses, but we must express & imploie a dictioun therein, that it is wyt, if God be the cester better for us: we refer it hole to his will: in stead of our grief taking away, pray God may sende us of his goodnes euer so meate comfort to take it gladly, or strengthe at the last inste beare it paciencly. For if we determine in our selfe we will take no comfort in nothing, but in the takings of our tribulation for vs, the other praysse we to God; we will he shal no better turne doe vs though he wold, then we will ourself appo

point
against Tribulation.

A point hym, pr els do we declare, pr what thing is belt for vs, our self is better tell chn he. And therfore we say let us in trypulation defiere his helpes comfort, pr let us renue the maner of that comfo, unto his own high pleasure; pr when too do, let us nothing doue, ye like as his high wordly better feeth what is best for vs, the we can do is tell so that his high soueraine godnes give us sum thing that that in dowe be best. For els if we wil pr same to stand to our own choype except it to be that God offer us the chorie him self, as he did to David in pr choyle of his own punishment, after his hyghe pride conceivd in the nymbe of his people we may falsely chooe the warf and by the preferring into God our self to pr fisly what we wip that he shall do for vs (except that of his gracious favour, do reject our fol) he shall for indignacion grant vs our own request, after that we wel funde it that turne vs to harm. How many men attayne belth of body pr wer better for these soules belth their do ples wer like stil, how many gett out of prison that hap on such harme aby, as the pepis thulde have kept them so. How many have ben loth to lesse their word by godes, have in keping of their godes done after lost thy life: So blind is our moisture to benware what wip fail, to benare all what maner mynde we wip our self have to mosow, pr god could not lighty do man a more veguerace, the in this world to grant hym his own soules thythes. What tope we have wes soules to wip what wip lecre us, the the blisst apotle hymself in hyghe trypulation prapeng thypse into god, to take it awap fed hym, was answered agayne by god, in a manere he was put a sole in asking that request, but that the helpe of Gods grace to hyghe trypulation to kegh hym, was far better for him the to take it hyghe trypulation fed him. And therfore by expeire percyng well the truth of yf les ton, he gened by god warning not to be to holbe of our myndes, when we recgonye oughte of God no; to be prises in our affigne, but refer the chope to God at hyghe own pleasure. For hyghe own holy spirt to sowe before our weale, as ye might fall, he generon for vs, in such wise as no tong can tel. Nos armes (faith move Paul) aus oros or operet, myggis fed fcs pvis posuit pro nobis geminos inanam elakus. MCE what we may prap for, pr wer behouable for vs, can not our self tel, but the sopyn himself destreth for vs with unspeable groynge, therfore I say for conclu- sion of thiss pointe, let vs never akke of God preselle our own case by belgyn- cye from our trypulation, but pray for his ap and comfort, by whyche waye hym selfe that bel lyke, then may we take ceso, one of our such request. For both be we ferre that thiss mynde county of God, so also be we very ferre that as he beginneth to woake whych vs, so but of our self ryt ferd hym, he wip not resble to tarp with vs, the he dwelling with vs, what touble can do vs harmes? douse nos bifog, quis contrnore. If God be wyth vs fai Feth saint Paul, who calsad against vs? Rom. 8.

A great caufe it may be in trypulac, that euer trypulac is (if we ourself wyth) any thing either medicinable, or els more then medicinable.

C. The vii. Chapter.

C. Vincent.

Du have god uncle wele open ned, d declared the quest er that I demased you, that is to wip what maner comfete a man might prap for in trypulac. And now pecde forth god uncle fy, thew we yet farther some other spiritual com- fort in trypulac. Ambony. Thiss may be, thyncketh me god comsp great comfort in trypulac, that euer trypulac which any tymes sethly unto vs, is spyth sent to be medicinable if men wyth to take it, oz may become medicinable if men wyth to make it, oz is better then me dicinable, but if we wil to take it.

C. Vincent. Surely thiss is very comfor- table if we may well perceive it. Ambony. These three things that I tell you, we shall consider thus. Euer trypulac that we fell in, cometh either by our own knowl, desuring bode, bringing vs therto, as the sphynes that felleth with our intem- perate surci, oz the sissoner oz other punishment put upon man for hyghe yours crime; oz els is it sente by vs by God wythout any certainty desuring cano open kinwo knen unto our self, spyer for punishment of some tennon pasted. Cer- tynly we know not for what, oz for presuryng vs from sinyne in wherebe we were els lyke to fall; oz tymally for no respect of the mans sinyne at all, but for the psoke of hyghe paciere and encreace of hyghe merite. In al the former cases trypulac is (if we will) medicinable. In thiss last case of all it is better the medicinable.

C. The declaration larger concerning D. 4, then
The first booke of comfort

A them that fall in tribulation by these, how well knowne fault, and that yet such tribulation is medicinal.

C The ditth chapter.

Vincent.

His femeth me very good, good picture sauing that it leuened som what brief and short, and why the we thinketh somewhat obscure and barren. Anthony, We shall therefore to give it light with that touch every web somewhat more at large. De me be ther is no wote wel of the that fall in tribulation thowin their owne certayne wert deferring bede open they kn undone to them self, as where we fall in a phanes following upon our owne glotsonous steling, a man that is punisht for his owne open theft. These tribulations to and such other like, alacrit that the maie discomfitable in that a man may be for to thy thine selfe the cause of his owne harme, yet hath he good cause of cost in them, the consider that he may make them medicinal for himself (if he helpe well). For when as ther was dew to that sun (except it wer purged here) a fare greater punishment after this world in another place. This world of tribulation of payne and punishment, by God good promise for, him put the him here in this world before, that by descant of Suthet passion, if the maie in true faith a good hope, by meekie and patient sufferance of this tribulation to make it, perform this for a soule medicine to cure him, and cleerely descharge hym of all the sickenesse, disease of those pains that els he should suffer after. For suche is the great goodnes of almighty God, that he punisht not one thing twice. And albeit so that this punishment is put unto the man, not of his owne election and free choice, but to by force as he would payne without, yet suffeth it against his will, therefore femeath worthy no thank, yet so far paffeth his great goodnes of almighty God so pafs unperisit gratis, of man, that though we make them reckoning on one hand with another suche, God yet of his high bountie in mans accet toward us. But alloweth it far otherwise. For though otherwisse a man fall in his pain by his owne fault, so also first against his wolt, yet as none as he considereth his fault, a applyth his wolt to be content to suffer that panye punishment for the same, and warret tory, not for that one ly that he shall suffer suche punishment, but for that also, that he hath off-


ded God, therby deferred much moze, & our Love fro that panye counterthit not for payne taken against his wolt, but it shall be a maruicules good medicine, & worketh as a willingly taken panye the puration and cleasing of his boul with graces rempion of his boulme, and of the far greater payne, that els had ben prepared therefor preadventure for; reuer in hel. For yant ther are unbounded ly that would els bycure forth and dpe in them deadly flinc, which yet in such tribulation seeming there: owne straitly to effectually, a the fale fatteringe howe falling them, so fully turne goodlye to God, and cal for mercye, be grace make of vertue of neceasitie, and make a medicine of they, maladye taking there trouble mickle, and make a right good end. God soler wel the story of Adam that compit in Lu 7, 15 foreliecje at the great ept of Hierio, wherupon God tooke a great vengeance upon the children of Israel, after tole them the cause and had them go take the fault and reprove it by force, when the loc fel upon the very man that dyd it, be- ing tryed by the wanting steele upon his tyle, and then upon his fantasie, and synally upon his person, he might wel see that he was reprehended and taken against his wolt, but yet at the good erershitie of Jesu giving upon him, E. P. de gloriem deo Israel, & conpierc iew indicia mibi què iter sit ne asura. None owne same grace gios to the God of Israel, & cesse and shew me what thou shalt done, and hyde it not. He confesseth him selfe the thief, mathetake his death therefore, and had I doubt not, both strength and comfort in his pain, and died a very good man, which if he had never come in tribulation, had bene in perpetuel happy to have hadde suff remore thereof in all his whole life, but might have done wretchedly and gone to the cruellye sternall, and thus made this these a good medicine of his well deserv ed paine and tribulation. Consider the well converted these that long on Christes right hand, and dve not the by his meke suffereance & humble knowledge of his fault asking forgiuenesse of God, and yet content to suffer for his son make of his full punishment and well deserv ed tribulation, a very good special medicine to cure him of all paine in that, and wynhom eternal sentement: thus I saie, that thys kinde of tribulation thought it seeme the most base and the lef comfoatable, to get if the maie wolt to make.
against Tribulation.

A makest it a very merueplous holesome medicine, and may thercfor be to the ma that wille to consider it, a great cause of comfort and spirituall consolation.

The second point, that is to wit, that tribulation is that sent vs by God with our ait and certaine to beruere cause knowne to our sels, that this bynde of tribulation is medicinable of men to po take it, and therefore great occasion of comfort.

C The: Chapter. Intent. Hereke myne bnde, this first kinde of tribulation have you to my mindes opened sufficiently, therefore I pray you to resole now to the second.

A The second bynde was you were told of such tribulation as is to see vs by God, that we knowe no certaine cause dothering that prefet trouble as we certainly know that upon such a sort we fell in such a lichease, as as the thesee knoweth that such a certaine that is fallen into such a certaine punishment; but yet lest we fell some lacke fautes agaist God, mostly and well dothering great punishment: in dede we may well think, and wisdome it is to do so, that with finte we have dothered it, and that God so some spynne fendet it though we certainly know not our selfe for which, and therefore as such as such is this kind of tribulation somewhat in effect in comfort to be taken like unto others, so: this as you see if we thus will take it, wel reckening it to be sent to lune and sufferinge it well therfor is mediecable against the paine in other world to come, for our limes in this world pass, which is as I hope you a cause of right great comfort. But yet maye that this kinde of tribulation be to some men of moreober liting, of which of more clearke confedence forwhat a little more comforteble: for though they may none otherwise reccom themself then limes.

C as Saint Paul saith: mens consilia sunt sed non est luciferatem saepe confedence grudegethe not of anye thinges, but yet am I not therfor inflated. And as Saint John saith: si diuinum quis spectetrum m. because his movetudine, et veritas in nobis non est. If wes say that we have no limes in vs, but howe our selfe truth is ther not in vs yet so much as the cause is to the not so certaine is to the other aforesaid in the first kind, that it is also certain that God sometyme lendeth tribulation for keeping such a man fo such a time also for exercise of the patience and increase of merits: great cause of increase in comfort have those folk of the clearer confedence in the farrour of their tribulation, in that they may take the joyes of a double medicine, of that thing also that is of the kind which we that finally speake of that I cal better that medicinable, but as I have before spooke of this kinde of tribulation, how it is medicinable in that it curseth the spynne passeth a purchase remissioun of the paine done thereby, so let vs somewhat consider how this tribulation sent vs by God is most medicinable, in that it prefeteth us from the sinnes in which we were els to fail, if that thing be a good medicine that restoreth vs our health when we selvs: as good a medicine must this nedes be that prefeth us our holye wbpe we have it, and lustreth us not to fall into that papall sicke ease that must after lbye vs to a painefull plaiter. How feeth God sometyme that worldly wealth is with one (is yet good) coming up him so fast that if feeth now how much weight is worldly wealth the man may bear, how much will over charge him, and enhance hys hart up to high, that grace should fall from hys love, of God of hys goodnes I sapes presented his fall, lendeth hys tribulation betime, where he is yet good to gar him hys maker, a by lende liking the false fatteringe world, yet ere the lbye of his hart, he beare a lowe lisse theron, that the boisterous blake of pride blome he not under the water. Some younge lousy lady, to that is yet good enough, God feeth a sorne come towards her; that wole it her helth shee farre feeding should a little longer last, strike her into some lcherous love, in dede of with old acquaintance knight, sake her a bed to a new acquaintance knowe. But God loving her more tender then to take her fast into such Hamamelis bealely lime, lendeth her in season a goodlie faire forme fenera, that make her bones to raise, I waske away her wanton lisse, be very lyst her face fell with the colour of a kites claim; s make her looke to loose, that her lorer would have little tow to looks upon her, s make her also to lisy, that if her lorer lay in her lap, she could so long to bekepte him the very borne of her done, she would not be able to refrain him, howly, but sodainly laid it all in hys necks. Do not as I ver.
The first booke of comfort

As for the blessed apostle hymn, self confesseth that the high Revelations of God had given hym, myght have enlarged him into so high pride, that he might have caught a sole of false, had not the provident goodness of God provident for his remedy. And what was his remedy, but a paynful tribulation so sore, that he was faine to cry to God to take the tribulation from him; yet would not God grant his request, but let him lie so long therein, till hym self saw more in Laynt Paulus then Laynt Paulus saw himselfe, when the pyrme was come, in which he might well without his harsme take it from him; thus you see god Colline. tribulation is double medicine, both a cure of the pyrme passed, and a preferment for the pyrme that is to come. And therefore in this kynde of tribulation is ther gods occasion of a double crosse, but that is (I say) directly to sundry dyuers folkes, as they owne confidence is with hym combined or cleare. How best I will advise no man to be bold as to think that they tribulation is sent the to hope them for the pyrme of the pyrme, holmes. Let me leave that kynde of comfoyt hardely to Sapine Paulus, till they living be ike, but of the remaining may men well take great comfort and good helpe.

Of the third kynde of tribulation which is not for a man to do, his sin, but for exercise of his patience, is recompence of his meriton, which is better than medicine.

The third kynde of tribulation which is sent by the brotherly remanent now before this, is to wyt, which is sent by God, not for his sin, neither committeth no; which would els come, therefore it is not medicinal, but sent for exercise of our patience, for recompence of our meriton; therefore better the tribulation, though he be as you say, as in deed it is better for the man than ane of the other two kyndes in another world, where the reward that he receive: yet can I not see by what reason a man may in this world when the tribulation is suffered, take any more comfort therein; in an of the other two kyndes that are sent a man for; his spaneth he can not here know, whether it be sent hym for span before committed, or span that elys should fail, or span exercise of meriton; reward after to come, namely the thought that the span already passed the deceived it, that it is not without peril and to think otherwise.

Anthony. This that you fall until, halfe place of truth, in far most part of men, therefore must they not enupe not; dyshayne (spire they may take in); tribulation, confusion for they; part sufficient, that som or ther they more be wortyr, take yet a greater trouble more. For if I told you Colyn, though the best might confess hymselfe a kynder, yet be ther many men (though by multitudine few) for hy dyr of their living, ther the clerens of their conscience may well without sinne have a good hope that God bendeth them some greater griece for exercise of their patience, and for; increase of their meriten, as it appeareth not only bi S. Paul, in the place before remedie; but also by Job. 6. 21. Not have I, which in sundry places of his daptic was to his burrenous cojesters lettered not to say, that the clerens of his owone confidence declared and shewed to himselfe that he derereth not that soe ter tribulation that he than had; yow he be as I told you before, I will not advise every man as aadventure to be bold and payn this manner of comfoyt. But yet some men know I such, as I durst (for they more ease a comfoyt in they great grous paynes) put the in the right good hope, that God bendeth it unto him: not so muche for they punishment, as for exercise of their patience. And some tribulations are the also that grow bypon such causes, that in those cases I would never let but alwayd wyd without any bounty, give that comfoyt and comfoyt to any man.

Vincent. What causes good uncle, be the: Anthony, Mar Collin, whereby a man safely in tribulation for the maintenance of justice, or for the defence of Gods cause. For if I should have to supply a man that he long lived a happy vertuous life, and had at last happe to fall into the Turkes handes, there byd he by the truth of his faith, and with the sufferings of all kynde of tormentes taken upon hym body, ypl did receach and recite the truth, if I shoule in his passion gave hym spiritual comfoyt, might I be bold to tell hym no farther, but that he should take patience in hym payne, and that God bendeth him for his span, and he is well wortyr to have it although you yet much more: he might then well answer me, suche other cojesters, as

Job answere his. One of cojesters of his tos, Burrenous heame cojesters be you. May I not faile to byd him boldely while I shule see him in his passion, cast prins
against Tribulation.

A sin bel and purgatory, al supo the devils pate, and donot no but lyke as it be done over by the bole, at his merite were lost, and he turned to mylery, so if he stand and peruer sy in the contain of bys faith, at his whole paine that turn at into glory, dea more shall I set sate then thys that is ther were a childen myd that had among those infidelis commot a very deadlye crime, suche as were worthy death, not by they lawes onell, but by Chistles to, as manslaughter, or adultery, or suche other thinge lyke, ye when he were taken, he were offered pass on of bys lyfe, bypyon condition that he should forsake the faith of Chist; if thys man would now rather suffer death the to do, should I comfort hym in bys pain but as I wold a malefactor; Npe thys man though he shold have dyde for his syp, dyde now for Chistles sake, while he myght lyve sy if he shold be to take hym. The bare patient taking of bys death, should have servd for the satisfaction of bys sinne through the merite of Chistles passion, I meane without help of which no payne of our owne could be material. But now that Chist for bys lyfe, bys owne lyfe, in the honour of bys faith, forgue the payne of all bys sinnes, of his mere libertie, and accept at the payne of bys death, for merite of rewards in heaven, and all signe no part therof to the payment of his debt in purgatory, but that take it al as an offeris, s require it al with glory. And thys man among Chistlen men, a had he bene a diuile, nothing after would I shoube to take hym for a martir. Chistles. Wercly good boike me thinketh this is sapd marvellous wel, and it spee all delighte, and coute me to heare it, because of our principalle scare that I first speake of, the Turkes cruel incer to into bys country of sons. Chistles, as for the matter of that scare, I pur pose to touche lakk of all, how I went not here to speake therof, had it not ben that the behenyment of your obesiess, bought it in my book. But rather would I els have put some example for this place, of such as suffer tribulation for mainteneance of right andjustice, and that rather chose to take barne, then do wrong in any maner of matter. So surely of a man may, as in bebe he may, have great comfort in the celeness of bys conscience, that had a falle crime put wyde hym, and by falle wynges poued bypon hym, and he fallype punished, and put to woldpyle, thame a payntherefore: an huded times more confort may he have in his barne, that wher white is called blacke, a right is called wronge, abryeth by the truth, is perfected for justice. Chistles, the, if a man felle me myfcallus for my owen lande in which I shal have good right, it is a comfort yet to defend it well, lythe God shal give me thanke therefore. Chistles. Nay no, Colyn nape, there makes you some what wids: ther you defend your owne rightes for your temporal: al aub: and lythe saint Paul consallesch, non sponet defensantes charismata. Dedic. Rom. 13, not your selfly nor anye fenne. And if our laviour counsefalleth: quis vale tecum in dicta contendere or tuncam tum solvere, demite sicer fallum. If a man wyl spype with the at law and take away the coate, leave him thy goone to the defence therefore of our owne right affek the no reward. Spepe you spede well if you get leane, looke ha dely for no thanke. But on the other side: Tert. 10, if you do as saint Pauls bidding, Orator: Philipo. tovs nonque seausend ful deitatem. Sebe not for your owne profite but for other folkese: but defend therefore of pity a poore wyne dowe of a poore fatherles child, and rather suffer sojow by some strong extre- ceter then suffer them take wyng. If you be a judg and will have such sueale to justice that you wyll rather abode tribulation by the malice of some mightes man then jade wronge for: hips sauor: luche tribulationes to bee those that are better then only medicable, and every man upon whom the fal, may be bold to releff them, and in his case trouble may well lep to himselfe the wordes that Chist hath taught him for his comfort. Hau miicricordes quomum miicricordiam confugeur. Phls. Blesed be the merciful me, for they have mercy given them. Biseris perfectione pelorum properiustium, ejusionis formae et regni colorum. Blesed be thy that suffer perfection for justice, for theirs is the kingdom of heaven. Peace is an high comfort for them that are in the case. And in thys case they: owne conscience can theve it them, to may fullis their hearts with spiritual top that the plesure may farre sarmount the heauen, and the gries of all the temporal troubl. But Gods nearer cause of faith against the Turkes hath yet a farre passing comfort that by many degrees, far excelleth thys whyche as I have sayde. I purpose to create laffe: and for thys syne thys D.D. lxxf.
The first booke of comfort

An other bynde of comfort yet in the base bynde of tribulation sent for our spine.

The r. Chapler.

In Rest. Ofstrouch good uncle, albe it those byndes of tribulacions have cause of comfort in them, as you have wel declared, if men wolpe consider them, yet hath this third bynde above all, a special precious therein. Ambrose. That is undoubtedely true, but yet is there not good Es-Spin the mooste mooste bynde of them all, but that it hath no causes of comfort then I have spoken of yet. So I have you wore well in that byndes that is fente for our spine, spoken of else other comfort yet endure, that is to saye, one that it espenceth vs from spine that els we would fall in, and in that seruerth vs through the mercies of Christes pastis as a meane by which God keepeth vs from hell, and seruerth for the satisfaccion of such pynes as els we should endure in purgatory. Now better is ther in another great cause of hope besides this, to rare, those pynes here sent vs for our spine in what ever while they happen unto vs, be our spine never so sore, never so open and evident unto our selves, all the world to, yet if we pray for grace to take it meekly a paciet, if, and confessing to God that it is farre over to pitye for our fault, before the hym yet endurethlesse, that yet we shall cont-hence so boide of al good works, whereof we should have any reward in heavie, too be not onely so mercifull to vs as to take that our present tribulacion in relief of our pynes in purgatory, but also so gracious unto vs, as to take our paciere therein for a matter of merite, rewards in heaven. I veryly trust, and nothing doute it, but God hal of his high bounty grants us our house. For likwise as in hell, paine onely serueth for punishment without any manner of purging, because at possibility of purging is passed; in purgatory paine serueth for onely purging, because of place of deturtering, is passed. So while we be yet in this world in which is our place & our time of merite's sol deturtering, the tribulacion that is sent for our spine here, hal (of we saluteth) to behove byspede the cleansing and purging of our panye, ferue be also for encrease of rewardes. And so shall I suppose and truste in Gods goodnes all such penitence and good workes as a most willingly performede and inspired by his godly father in confession, or which he willingly farther doth of his own natiuo beheve. For though mens penitence, note, with all the good workes that he can do, be not able to satisfy of them selfe, for the leaste spine that we doe, yet the libera- goodnes of God through the mercies of Christes bitter passion, without which all our workes could neither satisfy, nor defende, nor yet did not in deed neither merite nor satisfy so much as a sparsely to a great rich full, in comparsio of the merite and satisfaccion that Christ hath merited and satisfacd for vs himself, this libera-goodnesse of God I say shall yet at our faithfull inurance and requerd, cause our penance and tribulacion pasciently taken in this world to be ferued in the other world both for release and reward, temporery after such rate as his high goodnes and wise sentence for vs: where of our bynde mortally can not here imagine no people the soule. And thus hath pefete the first kindes of tribulacion and the mooste base, though not fully to greater as the second, and very farre telle then the third, farre greater cause of comfort yet, then I spake of before.

A certene obieccion against the thinges before saide.

The r. Chapler.

In Rest. Weely good uncle, this is whetwe very well, yet is ther pe wrote wel some of these things now brought in question, for so for any panye dewe for our time to be minishe in purgatory by the patient sufferedence of our tribulacion here, there are not yet so well in any that utterly deny that, and afirma for a true trust that ther is no pur- gatory at al. And then is it they laye cau of comfort gon, if the comfort notope, that we should take be but in bayne and neede note. They saye ye wrote well also, that men merite nothing at al, but God genetly al so: fastly alone, and that it wer linne and Feritig to looke so: reward in heaven, either for our patience and glad
against Tribulation.

A glad suffering for God's sake; or for any other good deed; and then is there gone, it is by the other cause of our further comfort. 

As for the mercy of man in his good works, neither are they that despise it full agreed among themselves, nor do the same man is there a foolish of them all; that is, as they thought to be, had not somewhat changed and varied in themselves, and fared the more part is thus far agreed with us, that both as we grant them that no good work isought the to be then all men, without Saphe, and that no good work of man is rewarding in heaven of his own nature, but thought the mere goodness of God, that last to set to high a price upon to poise a thing; and that they pise god worth through Christ's palse, and so that all that they by his own wise with us (for good works to Godward, whoeth no man, without good work with him) and as we grant them also that man may be bound of his works, so his own imperfect happiness, and so that in all that man may doe, he can do God no good, but is a seruant unprofitable, and doth all but his bare duke. As we lay grante unto them these things, so this one thing: twaine doe they grant be againe that menne are bound to worke good works if they have time and power, and that who do worke in true faith and nature; shall be made rewarded. But then sette they there to, that all his rewards shall be given by him for his faith alone, and not by his works at all, because his faith is the pyenge (they say) that forced him to work; we will strewe up; I not work them so; this matter now, but yet this I trust to the great goodness of God, if the question be as thus: the life of Christ is in the Scripture in so many places, that men shall in heaven be rewarded for their worke; he shall never suffer our foules that are but meane wrytten menne, and can understand his words, but as himself hath set them, and as whole. 

Paragone. 

For first, as for purgatory though they think there be none, yet yet they deny not that at the cross of Christ there be made man, having the contrary; and amongst them all, the old interpreters of scripture from the Apostles days bowe the true time, of whom they desire not to take for holie saints, that at bar be not name believe these men against all these. These men must of they; currely hold my poore heart excised, and I believe our Lorde hartely for them, that when they depart out of this wretched word, they find no purgatery at all, so God keep them for ever.

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The first booke of comfort

Rewards all whole to faieth alone: gene the rewards to faieth rather then to charite. For this grante thou them self, that faieth securest of nothing, but if the be companied with his lyter charite. And then(faieth the scripture to. m. Cap. i. 

Ekes, 6.1. 

A constit. 6. 

Of their true vertues, faieth, hope, and charite, of all the three, the greatest is charite, and therefore as worthy to have the thanke as faieth. How be it as I sayde, I wol not stryue therefore, not in dece as our matter faieth, I shall not greatly neve. For if they say that he which lusteth with tribulation be marred some for the faith, that have high reward, not so; for his warkes, but so; his wel working faieth: yet both that they grant that have it, he that, the cause of high context in his kynge of tribulation in faieth, that is you not well the effect of all my purpose. Vincent. 

Chereely good uncle this is truly done and tryed by the determofis of the image. And therefore I pray you procede at your pleasure.

That a man oughte to be comfortabe to himself and have good hope and be tofuff all in tribulation, appeared well by this, that a man hath great care of fear and beartnes that continue alwaie full in welth, discontinue with no tribulation.

The stith. Chappiter.

Methy. Cesy, it were a long wors to perute every cose: that a man maye well take of tribulation. For as many cotes you wol not well many a man take thereof, as ther be good commodites therein; and that be there surely so many, that it would be very long to rebeare to treat the of them. But me semeth we cannot lightly better percepe what paper or commodite, and thereby what comme: therby may take of it, that have it, then ye we well consider what barren the lacke is, and thereby what benefite the lacke thereof should be to them that never have it. So is it now that all holy men agree, and at the faieth is ful, and our own experience poueth at our eye, that we be not com into this wretched world to dwell here, no, have not as f. Paul faith, our dwelling ciet here; but we be looking for the citie that is to come, and therfore f. Paul theweth that we doe seke for: it because he would put vs in minde that we should feke for, as they fare good folk, 

fain would cothesther to. For surely who C. 

to faieth to lyter thereby that he lyth: not to seeke thereof; ceste will I seare me. Cose g. be loge er he come the eat, a mereployons great grace if er he cothyther. sciurit faith I. Paul we compled no, his. Kain to s you may get it. It must then be gotte with running, when hall ye com at it yl be not once step towards it: Sow because that this world is as I tell you not oure eternal dwelling, but oure lytle lytle wandrynge. God would that we woulde in lytle lytle de, as folk se that were weary of it, and that we shoulde in this vale of labours, tople, teares and mype-

rve, not looke for; rete and eache, game, pleasure, vehale and felicite. For they that do, faire lyke a stone falled, that going towardez has owne home, whereas he should be wealthy, woulde for a tapp-

lers pleasure become an hofter by the waye, and dye in a fable, a never come at home. And would God that those that beare theyr fall in the age of this wurldes wretched wealth, were not yet more foolish than so. But alas they: holde before the foot of those of that other stone falled, as there is distance betwene the heighth of heauen and the eyre depthes of hell. For our Sautour sa-

ceth: ye rete surne name, qui legat in et depli. To maye you be that laughe nowe: for you that insolte and wepe estrempe fendi, Exte 2 (faieth the scripture) or of tempes ridens. There is tyne of wescyping and there is tyne of laugheing. But as ye se, he fes-
teth the wepyng time before; so that he ym time of this wretched world the laughe

yng tyne shall come after in heauen. There is also a tyne of lowyg, a tyne of reaping to. Howe muste be in this wylde sovye, that we maye in the other wylde reape: and in these short lowyg tyne of this wescyping wolde, must we water our seed with the showers of our teares, and then that we have in heauen, a merue laughing haruest: cue, Kun. 

ter shar or fiebeart (faieth the Prophet) mmntum inimpts.

The lynn. semina sat. They went southe and tawed theyr seedes wescyping, but what fayth 

be hall followe therof. Venenct autem reviend cum exclasio portantes manipulos sus. They 

that come agape more; then laugheing, wylth grace sope and erution wylth 

theyr handful of cornem in theyr handes: lo, they that in theyr goynge home 

towards heauen, soe they seedes wylth wescyping, hall at the daye of 

judgement come to theyr bodies again. 

Worcausting sepyt fulth laugheing.
against Tribulation.

Nor say thou, that thy life is no laughing

But rather the time of weeping: we

Wept upon the tavern that our landlord

Hast upon Lazarus,

John 11.24

His passion.

Gal. 1.10

To prove that thy life is no laughig

Not that the time of weeping: we

Wept upon the tavern that our landlord

Perjury, if

Yet, yet not, that

He laughed so much as once. For I

Not that she never dyed, but that

Till the tavern he left us an example of it.

For on the other side, he left us an

Example of weeping. Of weeping have we

Prove this, and for our own offenses

This is the case should we do this

Wept wept, and not to be

Him to detest the nor envy the other.

Wilt say, what cause is there to

Envy them that are ever weeping in this

World, ever out of tribulation: where

As Job saith: Duceus in bendis suis, er in puerca

Ad infima descendant. Lead all they days in

Well, in a moment of an hour descent

Into their graves, and be paynibly buried

In their bones; that God (that he loveth) he

Chastified, as flagellatum omnem solum quem recipit.

And he scourgeth every one of his that

He receiveth; and Paul saith also, for

Mouths, tribulationes oportet nos intrinseque in regni, de.

By many tribulations must we go into

The kingdom of God; and none will

For our landlord Christ fapsed himself

Into his two disciples that were going

Into the castle of Emmaus: Canst thou not

Be actus in actis the same? I have

Known not that Christ must suffer

To go into his kingdom; would be

That are fervent, looke for more patience

In our master house, the our master's

Himself: Woe we get into his king

Dome with ease, when he himself got

Not into his own but by paine: he long

Dome than he pleased for his disciples,

Therefore, saith to do at what time he

Wilt we rebus diphora

This, and when they faile them

Whether, while they make merry here in

Earth, they know, they may not yet say

That they have been after to do: to do

Them yes yes well inough. For I have

Heard them tell them to us falsely.

And yet, if a good man, thy

Seemeth to be in be: how be it yet

Me thinketh that you faye very soze

In some thynge concerning suche persons

As are in continuall prosperity, and

They be you were not a sowe, a those

Are they also that have the rule and

Authtoritie of this world in theys had. And

I were well, that when they tolk thereby

Such great cunning men, as can I know

Tell the truthe, and when they say they

Of this, while they make merry here in

Earth, they know, they may not yet say

That they have been after to do: to do

Them yes yes well inough. For I have

Heard them tell them to us falsely.

And so, if I supposed good Tophat that no

Wytseman, and specialy none that

Very good is thereforfull wil tel any man

Fully of that falshion; but surely such be as

So say to it em, I scarce me that they

Cast them other for lucere or sloke. Some

Of them think peradventure thus. This

Man maketh much of me now; geneth

Me mony alse to faaste and watche and

Pray for him, but so scarce me would

Do no more: if I should tolk hym nowe

That al that I do for hym wyll not terce

Hym, but if the goe faaste and watche and

Pray for hymselfe to. For if I shoulde

Sette forth, and say farther that my

Bilingual interpretation for him, should I trust

Be the more, God shoulde take the sooner
The first booke of comfort.

Agene his grace to amend, and pray, and take action in his own body, for the bettering of his sensual soul, he would be wondrous worth with that. For he would be loth to have any such grace at all as should make him go away of any of his miseries, so as not to move him for his pain. Such minds as these have, have thers of those that are not unlearned, since goodly and with joy, which tell great men in their tales as perilously begire them, rather than thematter that to tell them would with a true tale to let the wise be sure. Some are there also that such tales tell them of the congregations of all other fear. For seeing the man to use such on his pleasure, that he dispaire any amendment of him whatsoever they should his hym, and then seeing also before that the man doth no greater harme, but of a gentle nature both some good men some good, they pray God them self to send him grace and so let them be lame epl in his shebys lustes. Adprobation of such expectauntur in his sum. At the pool y the gospell speaketh of Cceped the temple wherein they walked there for the sacrifice they early to let the water strike. When this good Augeng to coming in God that once began to stir the water of his hart, more hym to the lowly menches of a simple thepe than if he call them to hym that will tell him an other tale, a helpe to bear hym to plongue hym into the poolles of pannence over the hart eases: but in the mean while for fear least when he would ware never better, he would ware much the worser: and from gentle, smooth, sweeted, and curtise, ware agr, tough, toward, dower and therupon be troubles and tedious to the world to make safe weather wytal, they gave him safe woodes for the wible, 2 put hym in good comfort, and let hym for the renumant stonde at his own adventure. And in such case deale they with him as he were worth some tympe with her chylde: when the little boy wyl not rype in tympe for her, but lye aved her, and sugge, when he is tyb wreceth because he him lieth so long, tyring to be bear at insole for hym later comyn therbithe: the tellthem hym then that it is but earil days, that he have to come that and bidde hym go soyme for I warrant he. I have sent to my master my self, take by head and buter to thee, thou shalt not be eaten at all. And thus, so the may lend him mery forth at f sky they were not in her nighte at home, he subiecteth not much opper the matter though he be taken tardy be beaten when he come to sculde. Surely thus I feare we see the many streses states chapaynes to in comforte gening to create men when the be loth to displease them. I cannot commend their thus doing, but surely I feare me thus they do.

E OTHER objection.

The rb. Chapister.

Vincent.

But yet good uncle though if some do thus, this answereth not if ful matter: for we see that the whole church in the common seruice the puyers collects, in which all men pay speciatly for the princes and the prelates, for generally every man for other for himself, so that God would bounch to bid them a perpetual health and prosperity. And I can no god man pay God for an other forow, no no puyer are ther put in presses postes, as far as I can hear. And yet if it were as you says good uncle, that pernial prosperity were to the bine so pernial, torbid it were to so fruitful, the bine as me temt every man bounden of charitie not only to pay God and they neighbour follow, but also to help their them elsewise. And when folks are spee, not pay god send then health, but when they come to comfort thee, they should save: I am glad good golfer you be so specke, I sain god hope you long therin, neither should any man sye any medicine to an other, nor take any medicine himselfe neither: for by the shilling of the tribulation he takes away part of the profit from his soule, which wylth no bode of proit he sufficiently recompenst. And also this note you well good uncle that we reade in holy scripture of men that were wylth of riche, and yet were good with al. Solomon was you wote well the ryche the most wylthe kynge that anye man could in hys tymel tel of, yet was he wel beloved to God. Job was also no begger percy, no: no wretched otherwise, no lost his riches his wylth, for: o god wold not his friend should have wylth but for: the thew of hys paccie to thencecreate of his merite: confusion of the diuel, for prove that prosperity may sade with gods savore: Redditi dexte lob annm das placia, God restored him double of all that ever he loste, and gave hym after longe lyse to take hys pleasure long. Abraham was the you wote well a manne of grete sustance, and so commended al his
fall bys lyse in honoure and in wealth: yea, when he died, he went unto such wealth that Lasav疣 yped in tribulation and povertie, the best place he came to, was that the mans bovorne. Finally good uncle tips we find at our yse, and every day we prove it by plaine experience, that man to a right worthy and vertue with right good: many a miserable wytee as euer as he is upcheed. And therefore it seemeth good to tell that between prosperous and tribulation, is a prosperity lost for displeasure, as a token of eternal damnation.

The answer to the objections.

The c. vii. chapter.

There, Euen, Either I have not Colyn, for elisement I not to say, that the; and blessed rule, worldly prosperity was alway displeasance to God, or tribulation evermore wholesome to every man; for wel mote I that our Lord gretith in this world to ether lost of folk, either lost of fortune, et salto, as deum famas oris super bonos et males, et plus super uberos et iniquos. He makes his Sonne do highe both upon the good and the bad, and his raineth oth on the just and on the unright.

And on the other side, Regellat omnem sicut unam, cum reipu: he scourgeth every sone that he receiveth. And yet he beateth not only good sone that he loueth, but malis filis, gratia poecetoci. There are many scourges foranners also: he greteth enuol god fortune in this world, both to call them by kindines, and if they ther by come not the more is they unkindnes; yet wher welth will not bring them, he greteth this sometyme know. And some that in prosperitie can not to God crepe foreward, in tribulation toward byn they ruining a pace. Multipliatio sunt informitatis; eorum goltis ac celeraturn. Their infinities were multiplied (saithe the Prophet) and after that they made halfe. To som that are good men God lends welth here also, s they gave him great thanke for his gift, and he rewarded them for that thanke to. To some good folk he lendeth soow, s they thank him thereof to. If God shoulde give the goodes of this world to one to zivell folk, then would men believe that God were not the Lord thereof. If God would give the goodes onelie to good men, then would folk take occasion to remov hym but for them. Some wyll in welth fall into folly. Homo cum in honore offerit, no intellerr, comparates uenementis infidens, et semper posset facere illum. When man was in honour his understanding failed him, then was he compared with beasts and made lyke unto them. Some man with tribulation will fall into lyne, and therefore laphes the prophet: non relinquas dominus virgins pecus, non super fuerit inductum, ut non extendat lustus ad integritates aliter firmas. God wil not leave the rod of wicked men upon the lot of righteous men, lest the righteous peradventure happe to extend, as stretch out their hands to iniquity. So saith I not nape, but that in either state, welthe or tribulation make be matter of vertue and mater of bye also; but this is the point, that standeth here in question between you and me; neither some prosperitie be a perilous token, but whether continual welth in this world without any tribulation be a fearfull lyne of Gods indignation. And therefore this marks that we must heote at, set by wel in our sight; we hath none meate for the hoste and consider how near toward, of how farre of your arrows are fro the pitt.

C. Vincent, Some of my boltes uncle wyll I now take by my selve, very put the lynde my belt again, for some of them I see well be not worth the weating, and no great maniap, though I shote withile I somewhat my take the marke. C. Anthony, Some that make towards the marke, and light farre to short, whene the hoste is mette, Ial I take by for you.

To prove that perpetuall wealth should be no euil taken you lay first that for princes and plesates and every man for other, we pay al for perpetuall prosperitie, and that in the conem pagers of the church to.

Then saith you secondly that if prosperitie were to perrones, and tribulation to profitabe, every man ought then to pray God to send other toode.

This al ye furnish your objections with examplens of Solomon, Job, and Abraham.

And fourthly in the end of all, you prove by experience of our owne some dayly before our face, that some welthe folk are good, and some may be very nought. That last bole I thinke is, that wheth I say the same my selve, you be content to take by, it etheth to farre wyde.

C. Vincent. That wyll I with a good wyll uncle, C. Anthony, Yel do so then Colyn, and we shall meate for the remaunta. Kyght must you Colyn be sure that you looks
The first booke of comfort

The pleasures that he can take beside, that is, for lacke of that one; no, please hym of a pump. And I dare be bold to warrant hym that the pump in rusting, and the great fear of failing that many a good man hath in his temptation, is an anguish and a grettyness beale, as great as any.

Now lay I myselfe Conyn, that if this be true, as in very deed true it is; is such trouble in temptation, and thereby con- quently an interrupcion of pious, holy, no man privately meaning, to pray for other to keep hym in continual prit- perity without any manner of dainty or change in this world, for that prayer with some other condition added, is, if imployed, were insodinate a lotta, and other.

So saw Conyn of temptation to be thy, that I call it, then, that you sone consider, that thee now kindes of temptation, then peradventure you thought on before. And therefore it followeth also, that in every kind of temptation, there is a certain kind of displeasure and sorrow (which is but of wretche, another name) maye be despoyned by no posses, that you would, before you were: Then thus, a Conyn that the temptation is not, only such pains as are the body, but other, a trouble also that greeth your mind, many good men have many tribulations, that ever man marketh not, so occasion, if they be stolent interrupted with what other men are not worse. For trowe you Conyn that the temptacies of the duwel, the soul, and the flesh, is folcyng, the mind of a good man into sinne, is not a great inward trouble, secret grief to his hart. To last, without the care not for they confenence, but lute unreasonable beastes, they be sometimes, so many of these temptacies be no trouble at al, but matter of their body's pleasure. But the blym Conyn that saith in deed of God, his tribulation of tempta- tion is so paynfull, that to be rgbder of so, fate of the victory, therein is his sub- stance so great and gladly gave more than half, how the that care not for God think his trouble but a tribule, and with such tribulation prosper not interrupted: let hym make in his mynde if hymselfe happe upon a very long goshe, the thing which he get he oon as a good man, and not as per- eal hymo pleasure of some certaine good, woman that we not be naught, than let hym tell me whether the case of hymselve that is tormented in his mynde, as at
against Tribulation.

1. having no care for the perpetual lachine of all trouble and all tribulation, there is no wise man that either prays for himself: for any manner of thing, and thus answer your first objection. Now before I medle with your laws, your third wpd I come to this. I am now answer, yep the solution of your question conveniently depends. As for Solomon was as you lay all his days a meritorious welth king, such was he beloved with God. I were well in the beginning of his reign; but that the favoure of God per seuered him, as his prosperity did that as I set not. And therefore wpd I not warrant it, but surely we see that his continual well, made him fall first into such wanton folly, in multiplying women to an horrible number, contrary to the commandement of God, given in the law of Moses; a secondly taking to wpse among other such as were indecent contrary to all other commandement of God’s law. Also, that he sinned by the means of his miserable well, he fell into maintenaunce of iratyble himself: of this finds we no amendment or repentance, as we sene of his father. And therefore though he were buried where his father was, yet whether he set to the rest that his father dyd, though some secret sorrow for his sin at last, that is to say, by some kynde of tribulation. I cannot tel and am content then to trust well, y pray God he dye, but fully we be not sure, therefore the example of Solomon can very little serve you; so you might as well lay it as a pooyce, that God saueth iratancy, as that he saueth prosperity: for Solomon was woful in both. Ask for Job, in which question hangeth upon prosperity perpetual, y welth of Job was with to great adversity so lose interrupted, can you see so fete fete serve you no example. And y God gave him here in this world all thinge double that he lost, little tonge without, which dented not prosperity to be gods gift, given to so few good men to: namely such as have tribulation to. But in Abraham saucin I suppose is all poore chief bode, because that you not onely these riches prosperitie perpetually in him, though course of all his whole life in this world, but that after his death alive. Lare that part of man that ignomyn tribulation, and hee was a tenderer and thirst, bad after his death his place of so rest in Abraham’s welth rich nas bosome. But here must you consider that Abraham had not such continual prosperity, but that it was discontinued with divers tribulations.

2. Was it nothing to him to tryst you to leave his own country, 4. at God’s leasding to go into a strange land, where a god promised him 5. his seed for ever: but in all his whole life he was hynicke never a toore. 6. Was it no trouble, his cost soon. himself were fast to part company. Because their seruantes could not agree together. 7. Though he recovered Lot again 6. lying kings, was his having no troublly to him tryst you in 7. mean while. 8. Was the destruction of the fine city etc. no bloodstains to his hart: And would have said, that reader in the last what labour he made to have them. His hart was 8. to depart in no little sorrow, where he was faint to let Abraham etc. lie have his wife, who: though God 9. visited to keep unseelde and turned al to welth yet was it no little wo to hym in the meaner lyme.

6. What continual grievance was it to be his hart many a long day that he had no child of his owne body begotten that doubted thereof, hal find it in Genesis of his owne mone made to God.

7. No man doubted but Israel was great comfort into hym at by the, and was it no grief then, when he must call out the mother and the chylde both? 8. Place 8. was the child of promisiss: although god kept his life: was unlosy, by yet while 9. young father bound him went about to behead him, offer him in sacrifice, whom but himself can conceive what heinies his hart had the? I would wene in my mynde (because you speake of Lazarus) Lazarus own death paged him not to lose. The as Lazarus pain was patient boding, so was Abraham taken not onely paciety (but which is a thing much more merito acquired) of obedience willing. And therefore, though Abrahah had not as he dye in becaus erel Lazar in merite of reward: many other things besides, 10. specialy for 8. he was a special Patriarch of 8. faith, yet he fast passed him, even by the merite of tribulation we take here for Gods sake to. And to securth for you purpose no man be then Abraham. But we good copy, let us look at a little longer here upon the riche Abraham and Lazar the poore, and as we shall see Lazar set in welthe some what under the riche Abraham: so that...
The first booke of comfort


So that we se another rych man ipe full lowe beneath Lazare crying and calling out of his lyke, *bouches, Lazar mighty with a dropp of water falling from his fingers end, a little sole and retirre the lyke of his burning tong. Coler be well now what Abraham answered to the rich wretch. Fil recordres was receyved been in its tus & Lazarus similiter mols, nunc sunt hic cons folatur, tu vero cruxaret. Sonne, remember that thou haue in the life received welth, and Lazar in lyke wise paine, but now receueth he comodie, I thou lowe, papye and comie. Chrift describeth his welth and his prosperity, gay and soft apparel with royall velvet tare, continually day by day. Epulabatur (that our fauntour, quito displenda, he did face royally every day, his welth was continual, to no tyne of tribulation betwene. And Abraham tellet hym the fame tale that he had taken his welth in this worldly, and Lazarus lyke wise his papye: and that they had now changed eche to the cleane contrare, poore Lazar from tribulation into welth, and the rych man from his continual prosperity into percurual paine.

Here was lape cryple to Lazar no very great breke by name, no to this rych giotton no great hemous cryme, but the taking of his continual eate and pleasure, lykewise without anye tribulation or griefes, whereas of good holde and negligitce to thynke upon the poore mans papye. For that ever hym selfe saw Lazarus vysit him dore, for hunger at his dole, that said neither Christ nor Abraham to his charge. And therefore Cypnetys foppe, lo of which be occasion of Abraham and Lazar you put me in remembrance, we declareth what perill is in continual woefully welth, and contrarylyse what comfort cometh of tribulation. And thus as your other examples of Salomon & Job nothing for the matter further you.

So your example of rich Abraham and poore Lazarus have not a little underlyed you.

An answer to the second objection.

The last Chapter.

Vincent.

Utruly b searching you have shown mine examples soe, I have in your meating of your note removed me these arrows: me thinktest farther off fro the pike then I thought they back when I shot them. And I should therefore now be content to take them by again. But yet me semeth surely that my seconde shotte may finde, for of trouth is euery hundre of tribulation so profitable that it be good to have it as you saye it is. I cannot see wherean an man bide either with, or pyt, or any maner of thinge done, to haue an hinde of tribulation with hawke ryther fow himself, or ane friend of his. 

Anthony. I thinke in very deye tribulation to good, and profitable, I shoulde happely doue as you do: Wherefore a man might labour, or pyt to be delyvered of it, sauing that God, where he receueth be one, receueth be also the other. And as he biddeth vs take our pain paciently, and exhorte our neighbours to do also the same: to byddeth be also of not lette to do our devoute to remove the papye from vs bothe. And then when it is God that teacheth both, I shall not neede to breake vs braine, in dryngs, wherefore he would bid us to do that he is done longing to resit the other. For he giveth the sorowe of seers, and in great saume, he will be that heareth it paciently; but yet wyl he that we shall eat our meat when we can happly to get it. If he sende vs the plague of pestilence, he wyl we pacient take it, but yet wyl he that we fer in bloud, and tave platter to drawe it, and pipe it, and lannece it, and get it in a way. Both these points teacheth God in scripture, in no other many places. Fallinge is better then eatynge, and more thanke bathe of God, and yet wyl God that we shall eate. Praying is better then dinnying, and much more pleasant to God. And yet wyl God we shall bynck. Whathing in good busines is much more acceptable to God then kepping, and yet wyl God that we shall sleepe. God bathe govern us our bodies here to hope, & wyl that we maintaine them to doe hym servite wasth, till he sende for vs. Hence, how can we not tel cerely how much tribulation may mince it, & pacient endure hurt the soul also: wherefore the Apostle, after that he had commandad the Corinthians to deliver to the dysell the abhominable fornicator, that forbade not the bedde of hys owne fathers wippe: yet after that he had beene a while accursed & punisht for: hys sinne, the Apostle commandad them charitablie to receve hym againe, and give hym consolacion, not a magnitude doonis absocerat, that the greates of hys se; owne shoube not lowe hym bo. And therefore when God tendeth the tempel, he wyl that the hys men shal get them t theys taileynig, and do the
against Tribulation.


A doe the best they can for themselfs, that the sea eate them not before they helpe our selues as we can, he can make his peace as soe and long lasting as hymselfe is. And as he trowt that we do for our selues, soe will he doo for our neighbour to. And that we hall in this world bee ed to other pitous, not soe affection as which is apostle rebuketh them. They lack their tender affection here, so that if charitie soe should we be for them pypes to oppon whom, soe cause necessary, we bee leen our selues to put it. And whoso faith that so pittie of his neighbours soule he will have hym be sure, that as anyt. 

This faith: he that loueth not his neighbour whom he see, loueth god but a little whom he seeth not. Soe he that hath no pite in the papyne that he seeth his neighbour feel soe abre hym, pittie little what to euer he sappe the papyne of his soule that he seeth not; God sendeth to also such tribulation forpunte, because his pleasureis, sone as papyne to hym be helpe. And therefor, when saint Peter was in pricton, the scripture taught, that the whole churches old intermission prayed incessantly for him; and at their frequent prayer god by miracles delivered hym. Whan the disciples in the tempel stood in fear of

Drowning theye prayed into Christ and sayde; Deus nos domine perimis, Deus nos lobd we pershe. And then at theye prayer he hostipalised the tempel. And now see we proued often that in soe weather so sickenes by generall proxections God giveth gracious helpe. And many a man in his great papike and sickness by calling oppon god is maruellously made whole. This is Goddes goodnesse that becaute in wealth we remember hym not, but for great to pray to hym, sendeth vs sowe, sicknesses, to forse hym to draw toward hym, and compelleth vs to call oppon hym and praye for release of our papyne, when we know hym and to like to hym we take a good occasion to fall after into farther grace.

Ofthem that in tribulation seke not into God, but some to the stede and some to the woorde, and some to the deuill hymself.

The sviii chapter.

V Vincent. Hereby good uncle of this good antwre I am wel content.

Anthony. We colyn but many menne are those with whom god is not C cote, which abuseth this great goodness of his, whom neither fate treating nor hardy handling can cause to remember thes maker, but in wealth they bee D dothe true wanxant and fastegate god, and solvest this their lust, and when god with tribulation draweth them towarde hym, than were they woode and drawe backe at euery they mappe, and rather runne and seke helpe at any other band then to go serte it at his. Soe foy comfort seke to the stede, some to the woorde, and some to the deuill himselfe. Some man that in worldly prosperity is very dull, and hath depe stepped into many a sore sin, where sinnes whys he did them, he coitsted for part of his pleasure; god willing of his goodnesse to call the ma to grace.

casteth a remeche into his mind among after his first hope, and maketh humble a little while and bethynke hym. Than begynned he to remember his life, and from that he called to think upon his death, and howe he muste leaue all this worldly wealth within a whyle behind here in this woorde, and wake shene as done, he wooted not whether, no; now sone he shal take his jouernet and sone or not to whompay he shall be mete. And then begynned he to thinke that it were good to make sure to be mery, so that he be wise therwith, left there happen to be such black bugges in bede as folk call devilles, whose somestre was wonte to take for poets tales. Those thoughtes if theye think depe are a for tribulation, and trow that he take holde of the grace that God therin of seent hym, his tribulation is wholesome, and shall be fau comforte to remember, that God by thiss tribulation calleth hym and biddeth hym come home out of the country of sinne that he was bidden and bough thes by to log in, and come into the lande of behinde by flower mylk and bosome. And then he solvest this calling (as manye one full well done) topfull hall his somer bee, and glad hall he be to change his life, leave his wanton lustes, do penance for his sinnes, beslowings his time by false butlines. But some men nowe when this calling of god causeth them to be saide, they be lothe to leave there synneful lustes that hange in their breastes, and specially if theye have any such hide omitting as their mutt nedes leane of or fall depe in sinne; ye pther have done to many greet wronges ye nether have C E I, many
The fyrtse booke of comfort

A many modes to make, that must (if they follow god) ministr the more money, thos are these folkes alas! woluipe bee swappaed, for god pitchett upp the degre goodnesse by and by griefe of theps great paine pitchett them at the, and of wicchones they write awaie and fro this tribulation theyt turne to them? fiehe for helpe and labore to blake of this thought, and then they mendt their pillow and lay their head softer, alway to diepe, and when that wil not best, then they fīnds a takeme a while with the that lye by them. If that cannot bee neither, then they lye and long for day, and then geat them tooth about thoes wondrous wicchones the mater of thoes propte.

Write, the fede same fires full thos is the which the despleae God mass, and at length with many times byng this manner, God bitterly casteth them od. And then the set sough neither by God no dett. Peculator con in profoundum vener is coamo domi. When the inner commeth even into the depth, than he contemneth and setteeth not by nought, saying would ye fear that may fall by chance, o that nebes must (they were well) fall once by death. But alas when death commeth, than commeth agayne their fowes, who will not lose bed seere, no companye make him merry, than must he leafe his outwardes weepeth and comout se his gloyme, and he panteth in his bodie as it were on a pine bane, than commeth his fear of his evil life, of his deadfull death. Than commeth the torment, his crowned confession and fear of his heavy judgement. Than the devell draweth him to dispaire with imagination of hell, and suffreth him not than to take it for a fable. And yet if he bothe, then syndeth it the wytche no fable. At two the wytche that holde thynke not of this in time. God fendeth to some man great trouble in his minde, a great tribulation about this worthless goodes, because he would of his goodnesse take his bille and his confidence from the. And yet the man with a wight no parte of his sondes fantasies, but felleth more frequently to them than before, setteeth his whole heart like a foole, more upon them and than he taketh him all to the devill of his worthless soulls and know, and any cometh of god or any trust put in him maketh man or any wise waueth as he weneth and alurce at length bide soft, and one stuffle wicchene ocher to nought. Some have Iene even in their last sickness set by in their death bed by

dexpopped with pillows, take their plain, and do they felowe to them and comfort them selfe no to. With cardes and thys they laid by; case them well to put fantasies out of their heads, and what fantasies trove you, such as I tolde you eight nove of thoes owne lowe life and peril of their soule, of heauen and of hell that picke them to think of, and therefore call it out with cardes play as long as ever they might to the pure panges of death pulle their heart fro their play and put them in the case they coude not reken their game. And then left them their gameners and alp worst awaie, and long was it not fer they galped by the ghostle. And what game they came than to, that God knoweth, and nor I. I play god it be good but I feare it very dyme. Some men are there all that bose (as dyng Sainle) in their tribulation god seke into the devil. This byng had commannet all suche to be destroied as the false abominable superstition of this wagenet ws witchcraft and disromane and fell he to fudhe fol afterwarde hym sete yer he went to batallke he sought bino a wytche, se broght her to raphe by a dead man to tell hym howe he shoule shewe. He shew God thowed hym by the Samuelle before that he shoule comem, and he wente about none amendment, but wared worse and worse, so that god lust not to toke by hym when he sought by the Prophet to bane aunts wer of god, there came none auinture to him, which thing he thought fridg and because he was not with god heard at his pleasure, he made suite to the beul, desposing a woman by witchcraft, to raphe by dead Samuelle but spede had he such therof, as commonly they have al in their binnes made to wiche manner. For an evil auinture he he, an in spede thereafter, his armes dislicete, e himself lain. And as it is rehearsed in Paralipomenon y. r. chapter of 8. sticke boke. One cante of his fall was for lack of styn in god, for which he left to take. To rume a countatie of god it fell to take countable Leuili. A. 40. of the witch against gods prohibicion in his slave, a against his own good bohe, by which he punished a put on all wight so late afore. Such spede let them loke for spay same part as he many done that in a great yste sente to the a contynure to geat they geare againe and men with spes ther they he some time, but never grate of their good. And
And manye fonde foole are there, that
wolthe the sicke, wol medicine to no phisick
in no maner waye, no set hym water to
no cunning man, but sere his cap; his
hose to a wife woman, utherwise calleth
a witche. Then sendeth the word again
the hath lybed in his bode, when when
he took no hede, he was taken with a
spite between two dores as he went in
the twyplige, but the spirite would not
let him see it in five dayes after; and it
hath in the whyle lefted in his body, &
the grete that payneth hym to lose,
but let hym go to no leache craft, nor in
no maner phisick, other then good meat.

Stronge synke, for strapp hold sore
him by. But be that have five leaves
of valeriane that the enchanted with a
charme, and gathered ther left hand:
let him lay those five leaves to his right
thome, not binde it faste, to lette it
lose the reathe by a greene thred; he
had never neede to change it, loshe it fel
not away, but let it hang til he be whole
and he shall nede none. In such whe
witches and in such made medicine
have ther manye foole in faith a
greate dealz than in god. And thus saith
as I tell you, all these kynde of folk
that in their trubulation ca not upon
God, but sere for theye eafe and helpes
other where, to the flete and the woode,
and to the cunninge fiends. The tru
bulation that Goddes goodnesse sendeth
them to; good, thensfelf by their fife
in turne into there harme. And the
that on the other side seeketh unto god therein,
both consfor and profite thereof that they
take thereby.

Another obserciion with the answer
thereunto. 

Vyonnet. I like well good uncle all
your answeres heretofor: but one
doubt yet remaineth there in my
mind which eth by this answere? you
make, and that double. I wol as
for this time vnpleasaunt good uncle,
encumber you no farther. For me
thynke 3 doest thou very much wronge
to god to occasion to laboure your
selves for suche in matter of some
hys, but the long talkinge at once. I wol
therefore as thiss tyme moue you but one
thing, and seek some other tyme at your
more ease for the remenaunte. My
doubt good uncle is this. I perceyue
well by youre answeres gathered and
confydered together, that you wolue we be
agree that a manne make both have
woolfe wealthye, and yet well goe to
God. And that on the other byde, a man
make be impetulable and yue in trubu
lacion, and yet goe to the devill. And
as a manne make pleaze god by patience
in abstinence, 3 maye he please God by
thynke geuen in prosperite. Now if
you intrusive these changes to be suche,
that either of them both may be mat
ter of vertue, or elses matter of yyne,
mater of damnacion, or matter of sal
uacion; they be neuer good not bad
of their owne nature, but the yngles of the
fesse, equall and indifferent, turminge
to good, or the contrary after as they
be taken. And than if thes be thus, I
canne perceyue no caute why you sholde
give the prenynce unto trubulation,
or wherefor you shoulde rekeven more
caute of countynce therein then you
should rekeven to hande in prosperite,
but rather a greate deale ofse, by in
maner hals, by that in prosperite of
man is well at ease and maye also by
growing thynge to god, great good unto
his soule, where as in trubulation, though
he may merite by patience (as in abo
dance of woolfe wealth the other may
be thynke,) yet lackinge he much count
ynce that the wealthye manne hath, in
that he sere is greene thep headyneke
and painge: bevydes these also, a wealt
hyme manne well at ease maye prape to
Godquetely and merelye with alacrie
t and grete quayancke of mynde,
where as he that erthe grongue in his
tyme cannot endure to prape no; thynk
almoste upon nothynge, but upon his
payne. Causibly. To begynne colyn
whene you leau, the payners of hym that
is in wealthye, and yyne that is in woe,
if the menne be bothe noughte, their pay
ars be bothe lyke. For neither hath the
one lust to prape no the other neryer.
And as if oneis let to his paine, sa the
tother by his pleasure, sauing the pain
yncke hym somtyme to call upon god in
his griece, thoungh he man be right badde,
where the pleasure pullish bys ymbes
another wayes, thone the manne be
meetlye good. And these bynte
thynke ther fore that canne (f there
say trewe) savy that they syne
etherwyse. For in trubulation, 3 herteth
yourselfe well in manye fun
dye kyndes, any manne that is not a
dull beatez; a deserete wreke, cal
lydes upon God, not houerly, but right
hardey
A heartelye : and seteth his heart full whole upon his require, so soe her longeth for ease and helpe of his heapes necke. But when men ce are wealth yp and well at these case, whole his long paterget upon sure prayes a pace, good God howe manye madde wapes sure mynde wandrith the whole. Yet howte I best, that in somme tribulacyn on suche tosse stichette there is, or other greuous bondage payne, that hardes it there for a manne to lape a longe paper of Pattons, and yet somme that in a brynge lape full demyly the Seuen Pains and other paperes with the Piske at these annoysinge, but those that for the griefes of their pape cannot endure to doe it, or that be more tender and lacke that stronge heart and stomache that some other have, God required no suche long paperes of them, but the liftinge up of their heart alone without any worde at all, is more acceptable to him of in such cafe, than longe servitute to faide as solelye to lay it in health. The Partpse in these auge, made no longe paperes alowe, but one puche of suche a paper to prayed in that pape, was worthe a whole elle and more, evene of these owne paperes paped at some other pyne. Great learned menne lapo that Christ, al be it he was verie God, and as God was in eternal equall blisse to his father, yet as he merited not so; for only, but for him selke too: to proote whereof they lape in these woddes the authoritie of, S. Paul chrisolute femeritum factus obediens auge ad mortem, mortem autem crucis Propere quod et deus matus ab illo natu ne nomen, in nomine wis come genu flactutades in flam territory, crufinorum, et conis linguas confisit, greges dominus tenet Christus in gloria dei patriis Christ hath humbled himselfe, and became obedient unto the death, and that in the death of the crosse, for whyche thinge God hath also cased hyn, and given hym a name whiche is above all names: that in the name of Jesus every knee be bowed, bothe of the crosse and the terrestiall, e the infallal to, and that evere tongue that confess that our lord Jesus Christ is in the glory of his father. Now it is to be as these great learned men upon such authorities of holpe precepture say, that our saulture so merited as ma, and as doth deserve reward not so; as only, but for himself alio: than over the in his doves as it flemeth, suyde degrees and differences of deserving, and not his maundylike mergere as his passyng, nor his love like mercy as his wised, and his pape, no no, his pappers pace adventurall of us merite neither. But thought there were some, or none could bee in his realde blest parsones but excellente, and incomparable palseinge the paper of anye pure creature: yet his stone not all alinke, but common one farre above sommarther. And that it thus bee, of all his yole paperes, the chrissole temethe me idee that he made The chrissole in his great aguene and pape of his er of Christ bitter Passion. The fys, who chrissole 15.21, fell pocrate in his aigne, when the beauffinece of his heart with fear of death at hande, to pynesuffall and to cru-nil as he wel behelde it, made such a terrience commotion in his blessed body, that the bloods sweate of his holy field dropped downe on the ground. The other were the painesfull paperes that bee made upon the crosse, where so all the tormentes that he hanged in, of casting, Christes nailinge, and stretching out in his limbes, with the wipynge of his limbes and breaking of his tender baines, and the harpe crowne of thorns so picking him into the head, that his bleded blood streamed downe all his face. In all these hideous paines, in all these cruel despit, yet two very devoute and feruent paperes he made. The one for theys paper don that so disipitously put hym to his pape, and the other about his owne deliverance, commanding his owne soul into his holy father in heaven. These paperes of his, amonge all that ever bee made, made in his owne paine, reckon I for the chrissole. And these paperes of our Saviour at his bitter Passion, and of his holy Martys, in the feruence of the torment, shall ferue vs to see that there is no paper made at pleasure so strong effectual, as in tribulation. Now come to the touching of the reade you make: where you tel me that I graunte you, that both in wealth and in wo som man may be nought and offend god, the one by impatience, other by fleshly lust, and on other side, both in tribulation a prosperity to, se may also do very well, a deserveth thanke of god by thanks given to god, as well of hisgift of riches worship & wealth, as of nede penurie, pitifonment, riches & pape, that therfore you cannot do, for what cause I hold gave any preeminence in comfort unto tribulation, but rather allow prosperity for...
against Tribulation, 1165

A fe the thyng moore comfortabe, and is not a litle, but in maner by double, soth therein hath the soule comfort, the body bathe, the soule by thanke genen bin to god for his gift, and then the body by being well at eale: where the partis papp in tribulation, taketh no comfort but in his soule alone. First as for your double comfort, you may see the out of the tyme. For a man in prosperitie, though be bounde to thanke god, of his gift, wherein he fele eale, and may be glad also that he genet thanke to God: yet for that he take his eale here, hath be little cause of comfort, excepte that the soull felting of bodely pleasure, you last fow to call by the name of comfort. 

Some I save not, but that sometime thanke god for his gift, when they hope, this good is not comfort, but a great mishake. But comfort of God is a proper taken by them that take it right, rather for the conolation of good hope that men take in their heart, of the good growing toward them, then for a present pleasure, with which the body be delit and ticked for the while. 

Now though a man in patience can have no reward for his pain yet when his pain is patiently taka to god, his soul comforteth, and is well comforted therin, God rewardeth the sufferer after the rate of his paine, and this thynge appeared by manke a place in scripture, of which some have I showed you, and yet that I shew you now. 

But never found I ane place in scripture that I remember, in which though the welthe manne thanke, for his gift, our lord promised ane rewarde in heaven, because the man take his eale his pleasure here. And therefore sith I speaketh of such comfort, as is here comfort in eale, by which a man hath hope of goddes favour, and remission of his sinnes, with ministring of his payne in purgatorie, rewarde els in heaven. And suche comfort is cometh of tribulation, and for tribulation well taken, but not for pleasure though it be mett, because of your comfort that you double by prosperitie, you may as I tolde you, to be more well above the hell. Nowe why I give prefer- tive in comfort unto tribulation faire about prosperitie though a man may be well in bodie, of this thyng will I shew you causes two or three. 

For as I before have at length showed you once of all question, continually wealthe interrupted with no tribulation, is a verbe discomfortable token of everlasting damnacion, whereupon it foloweth that tribulation is one cause of comfort unto a mannes heart, in that it dischargeth hym of the discomfort of that he mightt of reason take of overlonge lasting wealthie. Another is, that scripture much commended tribulation as occasion of more prosperitie then wealthie prosperitie, not to themonye that are therein, but to them too that resolv onto them, and therefore saith Ecclesiastes: 

Medita clire ad domum luctue quam ad domum consolari in ilia enim funus conceptum ad monasteriis, & c. a. 

Ecclesiastes. 7. nee regio qui plora, noster est ita to good F to the house of weeping and of warping, so some mannes death, that to it is a ride of a shacle. So in that house of weeping is a manne put in remembrance of the ende of every manne, and while he yet lineth, he then knoweth that shall come after. And after yet be further saith, for saith, 

Ecclesiastes. 7. gentem vii tribulat, or cor solatior obiectis. The heart of wise manne is there as beautife in. And the heart of fools, is ther is mirth and gladness. And byz, ther as you shall heare worldly mythe the same to be commended in scripture, it is other commonly spoken, as in the part of some worldly dystopia people, or understanden of stropgang spirital, or mens of some moderate refreshing of the minde against an heavie discomfortable blines. Now whereas prosperitie was to the child of Israel promisfed in the olde lawe: as a especiall gift of God, that was for their imperfection at that tyme to drawe them to God, with gapp thynge and pleasant, as menne to make children learn, give them cake bread and butter. For as the scripture maketh mention, that people went much after the maner of children in lacke of wit, and in woesworthes. And therefor was their maister Mythes called Pedagogus, that is a teacher of children, (as they call suche one in the gramer cooles) an other a maister of the peetes. 

Pedagogus. 7. as lauyn saule sauth, Nibbl ad perfec- tum ductile. The olde lawe brought nothing unto perfection. And God also threatened the people with tribulation in this worlds to son, forso that the world is enviely, but for that we shoude be well ware of the scherese of sinne, for fear of that thyng as folowe, wherefore though be be in neede a verbe good wholesome thyng ye wel take it, is yet because it is paynefull, the
The fyfte booke of counsoll

A thyng that we be loth to bane. But this I lay yet againe and againe, that as for the better thyng in this world towarde the getting of the very good that God gentry in the world to come, the scripture undoubtedly do commendeth trypulation, that in respect and comparision thereof, it do commendeth this worldly vertuous wealth and discontentable abstinence very. For to what other thyng foundeth the words of Christ lastes that I rehearsed you now? it is better to be in the house of heavenly than to be at a feast; whereunto fown beth this comparision of his, that the worldly mannes heart draweth tyther as soile is in ladness, and the heart of a solde, is there as he may hyde himself. Whereof draweth this care of this worldly man, that he believeth in earthly hall fall into war: sages (fairly) in love mischief or extreme gaudi lucus occupat. Laughter shall be mingled with soile, and the miyth is taken up with beautyness. And the saintly facyth hymselfe.

Eccle. 7.

For the vythyngs beinge not in wealth in dede: as where he taketh his wealth for no wealth, no his riches for no riches, no in heart except by other nother, but secretly lieth in a contrite heart and a life penitentiall, as many times by the Prophete Davids being a great king, so that worldly wealth was no wealth to hym, and therefore is not of necessitie worldly wealth the cause of those good dedes, lyth he may do them, and done them left in dede, to whom thyng that worldly solde cally wealth, is yet for his godly seethe mynde, shewe to the bele thereof, no pleasure in manner nor westhe at all. Finally, whan ever the wealthy man doth those good vertuous dedes, why dr wee consider the nature of them right, we shall perceiue by the beheth his in the buying of them, he doth ever for his rate and portion of those dedes, minyth the matter of his worldly wealth, as in wyng great alsome he departeth theyrly so much of his worldly goodnes, which are in that part, matter of his wealth.

In labouring about the buying many good dedes, his labors, minded heth his quiete and his reoste. And for the rate of so muche, it minded heth his wealth, prylyne and wealthy bee eth to other carytrage, as I wene you will agree they bee.

Now whosoever than wyll well consider the thyng, he shall doubt not perceiue and his therein, that in those good dedes that the wealthy manne bothe, though he doth them by that, that hys wealth maken hym able, yet in doing
against Tribulation.

Of them, he departed for the possession from the nature of wealth, towards the nature of some part of tribulation, and therefore even in those good deeds they saw that prosperity both; both in goodnes the perogative of tribulation as well as wealth appear. 

Poole ps it happen that so much manne cannot perceive this pointe because the wealthie manne doth all his alme abstinence apothe

still, and so all his good labour abstinence. Apothe his authoritie, let hym confinde that I speak but after the possession. And because the possession of all that he gat in his goods was very little in respect of that he leathen; therefore is the reason happen by some folk little perceived.

But ps it were that he went oneth with great paine till he had given out all and left himself nothing, than would a verry big note manne seem well.

As for as he was from riches come to povertie, so were he from wealth, willingly fall into tribulation: and between labour and rest, the reason goeth all a lyke: whereat who can finden, that the possession of the wealthy manne is all one, that is the way;

for somewhat the vertues of the vertues of prosperity, lette his confinde on the other side, the above named thynge that are the matter of miryte and reward in triubulation; so that to witte, patience confosm
tye and thanks. Patience the wealthy manne hath not, in that he is welythy.

For as he be pinched in any point wherein he taketh patience, in part he leathet somme treubulation, and so not by his prosperitie, but by his triubulation hath the manne of miryte. Lyke is it if we would have, that the wealthy manne hath another vertue in the name of patience, that is to witte, the kenge of hymselfe from psyche, and suche other fynes as wealth be without byng hym too. For the restyng pointe of stude motions, is as before tolde you, without ane doubte, a mirthynge of of stude wealth, and is a verry trety "kynge, and one of the most profitable kyndes of triubulation: so that all that good miryte guyth to the wealthy manne not by his wealth, but by the mirthynge of mirthynge of his wealth with whom some triubulation. The note of kynques of comparison is in the other twayne that is to witte, in the comtynge of mannes wil into God, and in thanks gonne into God. For lyke as the good

ma introbulation Patience hym by god, consometh his wil into Goddes wil in that behalfe, and gateth God thankes therefoze, so doth the wealthy manne in his wealth the which God gateth hym, consometh his wil into Goddes wil in that pointe. Where he is well contente to take it of his gyfte, and gateth God agayne alse right hearty thankes therefor. And thus as I sayde, in these twayne may we cateche the moste coloure to compare the wealthy mannes merite with the merite of tribulation. But yet that they doe not matches, you may see some for this. For in triubulation ex there none conforme his wil into gods and gateth hym thankes theother, but such a manne as hath in that pointe a verry special good mynde. But he that blye nought, or hath in his heart but verry little good, may be contente to take the wealth of Godes bleeke bande, and say mary I thanke you for this with all my heart, and wil not faille to love you well while ye lette me gave to you.

Conscibins illi, guam beneficerci e. Nowe if the Psal. 48, wealthy manne be very good, yet in com fomittie of his wil and thankes gonne to god for his wealth, his vertue is not like yet to his that doth the same in triubulation. For as the philosophers sayd in that byng verry well of olde, vertue standeth in thinges of hardenes and difficulite. And than as I tolde you, much lesse hardenes and lesse difficulite there is by a great deal to be contente to do fomine our wil to goddes will, and to gateth hym thankes to; for sure caste, than for our papine; for our wealth, than for our woe. And therefore is the confusion of our wil into goddes, and thankes that we gateth hym for our tribulation, more worthy than again, more rewardes merited in the very last wealth and felicitie of heaven, than our confomittie with our thankes gonne for; and in our worldly wealth here. And this thinge saveth the devill when he lapyed to our Lordes of job, that it was no matters though Job hadde a reverente seare unto God, God had done so much for hym, and kepte hym in prosperitie, but the devill wylto well it was an hard thing for Job to bee so longe, and to gateth thankes to God in triubulation and adueritie, and therefore was gladde to great seare of God unto hym in triubulation, and they be tured to cause hym murmur and grudge against God with impatience. But the Deuill
The fyfiile booke of comfort

Had there a fall in his owne turne. For the presence of God in the lost time of his adversitie, gate hym muche more fauoure and thankes of God, and more is hee renouned and commended in scripture for that, than for all the goodnes of his long prosperous life. Our fauour toh hymnclse also, that if we faie well by them, or helpe them thanke that doe so good, we doe no great thyng therein and therefore can we with reason looke for no great thanke againe. And thus have I shewed you loe, no little preeminence that tribulation hath in merite, and therefore no little preeminence of the vertues (the merite a saute of good hope and comfort) that commeth of welthe and prosperous.

A summaire commendation of tribulation.

The xx chapter.

By therefore good Cosen, to finde our ralhyng for this time, lett me shew you how to log a let unto your other business that we let stable for sure grounde, a very faste sapthe, whereby we beleue to be true al that the scripture saith under Clemen trueth, and as the olde holy doctours declare it, and as the protestant of God instructeth his catholike churche: than that we consider tribulation as a gracious gift of God, a gift that he specially gane his specyall friends. The thyng that is in scripture is highly comended and praised, a thyng whereof the contrary long continued is perillous, a thyng whose but if God doe it, men hace neve by penance to put by, and take it, a thyng that helpeth to purge our sinesse passe, a thyng that peculiarly is fro sinesse that els would come, a thyng that causeth vs to let vs with the world, a thyng that exciteth vs to have more towarde God, a thyng that muche ministereth our papis in purgatorio, a thyng that muche encreaseth our finall reward in heauen, the thyng by which our faultour entred his owne kingly, the thyng with which all his apostles followed hym thither, the thyng whereby our faultour expostethylene all menne to, the thyng without where he fayted we bee not his disciples, the thyng about which no manne cane goe to heaven. Whole these thynges thinketh on, and remaineth well, Hall in his tempulacion nest, ther murrure no grudge, but ys by how muche parke take his papine in worthe, and bier tribulacion than shall be growe in goodnes a thyng in hymsette well worthe, than that he considere that god lendeth it for bys weake, and thereby shall be move to gieve God thanke therefore, therewith Hall his grace encreas, and God shall gonne hym such connie, by considering that god is in his trouble ennover more bene to him, Plato in

God is able faith the Prophet to them that have their heart in trouble, bys tuyse thereof shall minyche the muche of bys papine, and he shall not see for bys coyt sete, but specially trueke in what he that god, and lake for helpe of him, submerge in tribulacion his owne will wholly to gods pleasour should be sure, and praise to god in his heart, and praise his friend praise for hym, specially the pricke as sainct James byd. In deth, and beginne yspise with complaide and make vs cleane to god, and ready to departe, and be gladde to go to god putting purgatorio to his pleasure: vs was thus doe, this dare I hollevy faye, we shall never live here the lyfe of holles an house, but Hall with this comforde and our hearts lighted, and thereby grieve of our tribulacion lisse, and the more likely boode to recover and to lyve long.

Now if god will we that hence, that both he muche more for us. For he that this way taketh, cannot goe but well.

For of hym that is lothe to leave thys witches world, myn heart is much in seare lest he dye not well: barbe it is for me gladnesse to dye.

Ofschepsteis, I am no longer to be welcome that cometh against his will, that faite into god wha he cometh to fette him, welcome my maker, my teeth: but he that is loueth hym, that he longeth to goe to hym, my heart cannot endure but he thebe welcom, al wer it so that he should come ere he were wel pourged. For charitie coueth a multitude of sinesse, and he that trueth in god cannot bee confounded.

And Christe fayth, he that commeth to me I will not cast hym out. And therefore lett vs never make our reckoning of longe life, hope it while vs make because God hath so commanded: but if he gree thochation, that with his good will we may goe: lett vs be glad therof, and long to goe to him. And that Hall hope of heaven counteth our heauties, and out of our transtoritate tribulacion we goe to everlasting glowe, to which my good Cosen I pray god bynyng vs both.
against Tribulation.

C Vincent. Mine owne good uncle, I pray God reward you, and at this time will I no longer trouble you. I trode I have typo done you much trybulation with my importune objections, of very little sub stance. And you have even fided me an example of falsit earthance, in bearing my folly so long and so patiently. And yet had I be so bold upon you farther, as to sele sometyme to talk of the remanuant the most profitable poynente of trybulation, which you saide you referred to create of late of all. C Anthony. Lette that be hardly, berepe. Hotelese Coyni whyte typp is frethe in my nyme.

C Vincent. I trusse good Uncle so to pute this in remembranc, that it shall never be forgotten with me. Our lord sende you suche countesme he knoweth to be better. C Anthony. That is we lade you Coyn, and I pray the same for you, and for all our other frendes he have neede of countese, for whom I think more that for your felte, you neede of some countraye. C Vincent. That is this good countraye that I have heard of you, doe then some countes I trust in you, tol to kepping I commit you. C Anthony, And you al so. Fare we shal myne owne good Coyn.

The II. Boke.

C Vincent. It is to me good, uncle, no little countes, that as I came in here, I hearde of your tol, that you have bade since my last behynge here (God be thanked) meete up good rekke and youre romanche some what more commye to you. For bereipe albeit I hadde hearde before that in respecte of the great gries that for a moneth space bade holden you, you were a little before my late commynge to you, sometyme that eased and releved, sometyme that eased and releved, sometyme that eased and releved, sometyme that eased and releved, for no good bade putte you to the paynyn to takke somuche as you than dybed: yet after my departinge from you, rememerynge howe long we caried together, and that we were all that while in talkynge and all the labour yous, in talkynge to longe together withenter paulyng betwene, and that of matter frustided and displeasaunt, all of yxe and fikenynse, and other payne and trybulation: I was in good stith berpe torp, and nor a litle. Wote with my selfes myne owne overightes, that I hadde to litle considerede your payne, and very feare I was, till I heared other woordes, lest you should have waxed weaker, and more sickie thethere. But nowe I thank our lord, I hath sent the contra rye, for elles a little calling backe, were in this greate age of yours, no little bauer, and perfyl. C Anthony. Payer a good Coyn, to talk much more. Sume other pap letterme is to me little gries. A tonde olde manne is often as full of woodes as a woman. If you were we, as the Porters papyns by all the lust of an olde the godly foones life, to steve wel and warme with the lust of a cuppe and a roasted crable, and fhiul, so taketh les and drinks and talke. But in earnes to all our talkynge was to me great countese, and nothing displeasaunt at all. I for thoghte you commone o followes and beautyfyl, yet was the thynge that we chosly thought upon, not the trybulation on selfe, but the countese that may growe theron. And therefore am I nowe therfe glade, that you come to fineth the remanuant.

C Vincent. Of grawth my good uncle, it was comfortystone to me, and hath been since to some other of your frendes, too whome as my poore while and rememerynge would ferue me, I yole, and not nedessee, repone and reheap your most comfortable countraye. And now come I to the remanuant, and am verye joyfull that I sende you so wel refreshed, so to repp thereto. But this is a thing good uncle, I behyde you heartily, I if I forullysse to here you speake in the mater fosgrate my selfe and you hanke, and put thee to too muche paine, remerbe you youre owne eas, and when you like to leaue, commande me to goe my waye, and felle some other time. C Anthony.

For soth Coyn, maunge woodes, yt a manne were very weaknesses, spoken as you said right nothe withoute enter paulyng, woulde ecartventure at lengthe, what everere hym. And there it went. And I the last time after you wer gone, when I felle my selfe to say the rewerd,
A mettale of a y unemployment

A small little euer, that I had not for to tolde
you still a long tale alone, but that weere
had more often entred a ches words,
and parted the taillyng between us, so
enter encoring upon your parte in
suche maner, as learned men vere, be-
twene the parionves whom they deplée,
disputing in their tayned dialogues.
But yet in that prettie, toone excused
you, and lyded the lache even where I
found it, and that was even upon mine
clone nekke. For I remembere that be-
twene you and me it was saced, as it did once
between a jenne and her brother; ver
between was this Lade, and of a ver
betwene place a close religion, and
then it have been long, in all which time
the had never tene her mother, which
was in lifelesse betwene her nowes, so
have bene far of stant intervenyed, and ther
be ke beyde of docce; indimidate.
When he was come home, he went to see his sister
as he that highly reposed in her vertue.
So came he to the grate that they ca(e)
I troupe the locustype, and after they
be wachte worde spoken on both beyde
after the matter bled in that place, if one
toke the other by the tip of the finger, so
hand would there none be wronge tho-
row the grate, and after with began my
Lad to gene her brother a sermon of
wished done of this world, the frap-
tite of the flesh, and the subtil deplee of
the dumm fience, and gane bym solely
good counsel (fauing somwhat to long)
how he hold be well ware in his living
and maister well be his body for sake
of his soule: and yetere her owne tale
came all at an ende, the began to synpe
a little fault with him (and lad) in good
fayth brother, I do somewhat mercyable
that you have bene at lerning so long,
and are doctor, so learned in the labe
of god, does not nowe at our mettinges
(while we mete to solome) to me stam
your fiferand a tyme unlearned soule
gene of your charitie some fruiteful
exертacion. And as I doubt not but you can
say some good thing your selfe. By my
trouth good fister quod her brother, I
can not for you, for your tongue hath
never ceased, but lyde syches for be
body. And so Cope I remembere, that
when I was once fallen in, I lette you
little space to taye oughte between.
But nowe I theere take another way
W you, so I hall of our taillyng, drine
you to the one halfe. Cope. Now
so, fister Cope this was a mery tale. But
nowe if you make me take the one halfe,
A here by you, me thought ye would in no wyse that in any tribulatione me should seeke for counsaille, either in worldle by mynde, or felow, which mynde onell of your, leymeth somewhat harder, for a mere peple with a frende, refreche a manyn much, and without any harme lyghteth his mynde, s amendeth his courage and his commaie, so that it leymeth, but well done to take suche recreation.

And Salomon founde I trove, that me should in beautifie heuene the tyme man wyne to make hym so geat his felow. And saynct Thomas saynct, that proper pleasantye talkynge whyche is called our pastyle is a good vertue seruing to refreche the mynde, a make it quycke and lustye to labour and study again, where continuall fagitation, would make it bale and deadlie. Cambvye, Coypyn, I say not that poynete, but I longed not much to touch it, for neuer might I well utterle forbeares it, when the cause might happye to fall it should not hurte, and on the other side of the case so should falle, me thoughte yet it shoulde little neble to gonne an man counsaille to it, solke are prone to cause the fantashe of them owne mynde, you make fee theys by our solle, whyche comynge now together, to take sa tere herne the matter as menne can wylde, were fallen yet even at the scrift into wa to idle tales; and of trouble colin, as you know very well, my solle am of nature even halfe a giglote and more. I would I could as easilie mend me myne that I well knowe it, but samane cumme I restraine it as olde dicho. If I am bodie lyke a pare, let me not be to my solle as to halfe it. But for that you require my minde in the matter, whether menne in tribulatione may not lawfully serue recreation and consoome thens, with some honeste mi nonce, I yec agreed that our chiefe confecte is in god, that with hym we must begin, e with hym continue, e with hym end also. I mon take now more than som honeste worldlye minor, I dare not be so zere as to belie it, spet good men wel learned, have in the case allowed it, specially for the discurse of divers mens minde; for els ye were al such, as would god we were, such as natural wisdome would we shoulde be, and is not all cleane excelle that we be not in bede; I wold than put do non, but y ent into any the most confortable talkinge it could be, wer to heare of hert whereas now god helpus, our wretchednes is such it in talkinge a while thereof; man were al mon morre, and as thoghte to heare of heuene were an heuape burdayne, they must refreche themselves after with a foule tale. Our assception of hell to waire heuene is many times wearie measuring men full of colde. If heere of hell to see as for more then the gonne, very fewe would leare God, but that yet a little stiche in our dramatis, of here of markeme Coypyn at the Sermon, and commonlie towards the ende, somwhat the preacher speake all and heuene: some while he preacher of the papyes of hell, till they stande and yet gue hym the heuerne. But as some he commeth to the topes of heuene, they bee busying them backeward and stiche mealie fall away, it is in the sole somewhat as it is in the body. Som are there of nature so of evil custome come to that point, that a wbole thing or some time more tender them then a better.

Some manne if the bee thcke can alwayes dried with no wholesome meate, nor no medi cine can gonne awaie with hym, but if it be tempered with some stiche thinge for his fantaise as make the meate of the medicine lefte wholesome than it shoulde be. And yet whilst it will be no better, we must let him have it to. Cattaname by very vertuous manne rehearsed in a certeine tale of captaine colicke of his, that a certaine bo Cattaname laf verourous manne rehearsed in a certeine tale of the seige of colicke of his, that a certaine bo Cattaname in makinge of a sermon, spake of heuene and haemy things, so ce. jestuality, that muche of his apperence in the were sounde thereof, beganne to so-geat all the wold and fall a sleep: which when the father beholde, he discouered their sleeping, and soberlie, had sendile I Hall tell you a mere tale. At bitches wodde they let their heads and hartened unto that: after the seige thereof broken, heard hym tell on of heuene as gaynne. In what wyte that good father rebuked thys, tynde and ferser, that they wente to strike and hartened unto the ferser, I neither heare in minde, no; shall here neede to heare. But thos much of that matter suffiseth for our purpose, that where as you de- mauned me whyshee in tribulatione me mappe not sometime refreche thyselfe with worldlye mirth and recreation. I can no more speke, but if he cannot loge en- dure to hold by his heaues heart talkinge of heur except he be nowes thys betweenes (as though heauen were heauentines) refre- ceth with a merillie thinge, ther is none other remedie but you must lett hym have it
The second booke of counsolt

Art better would I wish it, but I cannot
help it. Howbeit, let us by mine advice
at the least wise make those kyndes of
recreacion as thoue and so tise as we
can, let them serve us but so to saue, and
make them not my seate, and lette us
prey upon god, and all our good stredes
for us, that we may solv some sauore in
the delight of heauen, that in respect of
the spilling of the toyes thereof, all
worldly recreation be but a grecke to
think on. And be fore corin, that if we
might once purchase the grace to come
to that point we are never sound of
worldly recreation so muche comforste in
a pers, as we should hynde in the hertself
hynde of heaven in lesse than half an
hour. Confess. In faute of it I can no
well agree to this; and I pray god by
us once to take such a sauore in it: and
teralyse as you began the other daye, by
faith mytt we come to it, and to faith
com to earth.

By paper we paper, but now I praye you good
blessede saue to procede in our principal
matter.

Of the hosts uncertayne life in extreme age of sickness.

The first chapter.

In whom, Colin, I have be
thought so much upon
this matter since we were last
together. And I finde it, if
we shold goe some waye to
wooke, a thinge that would
require many more to treat it, than we should haply finde there
to in so fewe as my selfe were. I have
now to live, while every time is not like
with me, and among many payments in
which I lose every daye to departe: my
mindes baiues come very well, y are
very short. Therefore Colin, I can
not liken my life more mete now than
the sauke of a candle that burneth by
the candlesticks note. Faz as tis nat
sometimes burneth downe so lover, that
when it keepe on it, would were it
quite out, and yet sodaintedly by a
dame halfe on anch about the note, and
gewneth a partie that hytter and againe,
and thus playeth divers times, spil at last
tere it be loket for; and it goeth altogether
to have I Coph burnes suche daues
together, as every daye of them I lose se
ven for to dye, and yet have I than after
that some fewe daues agayne as you
see me now have you selfe, in
which a man wold wene that I neglect
yet wole zynnynce, but I know why
ning not like to last longe, but oue wll
my stedes dailye some daues within a
while, and therefore wyl I with goddes
help, some I neuer so wel amende ne
neverthlesse recken every daie for my saft
For though that to the repelling of the
holde courage of blindye youd there is
a very true prouren that as some comedt I prouren
a yonge benvieth to the markete as an
old, yet this differenceth is at y sall:
The differed between them: that as the younge man between an
old man and a yonge com-

The deadly tribulation into three
kindes, of which three the last be most
paled over.

The seconde chapter.

In manner of tribulation
Colin that any man can
have, as farre as for this
yme came to my mind, fallith under some at
the least of these thys hynde;

To us or to seconde, suche as is willing
to sufte, or finallly, such as he
cannot put fro bi. This third kind I purto
more muche to speake of nowe,
for therof shall as for this time sufte,
those things that were treated between
by this other day, by
the kynde of tribula

Tribulation that a man shold not put away. Now thinke I, that as to the man
that lacked weal and faith, no confound,
To whom no serue whatseroever couneile be geuen, to
confounde can to them that have bothe, I have as fo serue.
this kind laid in maner enough already, Coler and an
confyng y suffet it neded he muste the third harde
while he can by no maner of meanes put of tribulation
in to hold himself, very necessitie is halfe count
false though to take it in good worth, y
bear it paciently, and rather of his perse
ance to take both saile and thanks, then
by keertynge and surynge to encrease
his present paper, and by murmure
and gende fall in farther daunger after
by.
A by displeasunge of God with his frowarde behaviour, and yet albeit that I thinke that that is lade fully feth, yet here and there I shall in the seconde synde, these some suche countnasse as Hall well secue by my lastynede too.

\textit{The iii. chapter.}

\textit{Tribulacion} that on vn-wel-lyngere taketh

\textit{I} hereby stiffe this I holde may be too, for the tribulacion that a manne wyllyngere taketh hymselfe where no manne puteth uppon hym against his owne will, as you wotte well as I, somewhat touched the laste dayes, suche afflication of the flesh or appearance of his goddesse as a man taketh hymselfe, or wyllyngere too worth in punishment of his owne sinne, and so.

\textit{No comfort} doth no good. Prome in this tribulacion to the countnasse he no manne to countnasse him, for as no manne troubleth him but himselfe welthe love for the heman, so is none sufficiently beare, and of reason and good discretion hall not passe that, wherein if any doubt be, coumable nebe and no comfort. The courage that for goddesse sake his soule haleth him selfe, and endameth first hynge of tribulacion.

\textit{And} put it in his mynde, gene him suche countnasse and love therein, that pleasure of his soule shall passe the paine of his body and as he laboure in hert also some grete beaune. For his sinne yetwile he considereth the toy that shall come of it, his soule that not faile to sele than that strange case which my body felt once in grete feuer. \textit{Vincent.} What strange case was that of uncle.

\textit{Anthony.} For why colde, we in this strange bed he is nowe more than listenepe agoe, and in a tercian and had palse.

\textit{I} crowe, these fewe 1ittet, but after fell thern on me that out of course, so strange and so merueilous, I would in good fath much have thought it impossible.

\textit{For} I sodainly felte my fellere by the boate and colde through out all my body, not in some but the one, in some part the othre, for that had been you would not no very strange thing to sele the head boate while the handes were colde: but the fellers name partes I saue to god save my soule, felicly felte a right painfuly to all in one instant bothe boate and colde at once.

\textit{Vincent.} By my fath my uncle this was a wonderfull thing, and suche as I neuer hard happen any manner in my bates, and fewe menne are there of whole mouthes I could have beleved it.

\textit{Anthony.} Courteus colp paradesure letter, you to tafe that you beleue it not yet of my mouth neither, and for sye for trewe if you should not have hard it of me nevery, had there not an other thing happed me done after. \textit{Vincent.} I pray you what was that good uncle?

\textit{Anthony.} Fythofol Coln this I asked a phisicke or twayne, that I ban looke into me how this should be posible and the twaine to.It me both it could not be, but if I was fallen into the fiuer I dreamed that I felt the. \textit{Vincent.} This hale boate I, clave you to tell y tale more boldly. \textit{Anthony.} No colp that is trewe lo. But than happed there another, that a yonge Cyldere here in this towne whom a hulmanne of hers had been to teach phisicke, told me that ther was some a kind of feuer in boate.

\textit{Vincent.} By our ladde uncle, vane for the credence of you, the tale would I not tell againe upon that happe of y mayde, for though I knowe her nowe for suche, as I durke well beleue her, it myght happer her very well at that time to ye, because the she would holde take her for cunning. \textit{Anthony.} Ye, but this happed there yet another a happe thron colp, that a work of Calte de differentie fes briam, is ready to be fode in the boke solers shoppe: In which workes he theved me than the chapter where Calleyn fath the same.

\textit{Vincent.} Parpe uncle as you saye, that happe happed wel, and that mape had (as hap was) in that one point moe cunninge than hadde both your physicke solers and: and hath I wente at this daye in many points moe.

\textit{Anthony.} In fathpe so were I too and that is well wared on her, for she is parpe wyse and well learned, and very hermesst too. But see now what ays: Ise, I have bene to longe in my tale that I have almooste foritten for what purpose I tolde it. Oh, nowe I remem ber me loe, as I tolde you, as my fellers fell my hymynge than be the boate and colde at once: so that is contruye and bea upe for bys fynne. Hall bale caufe to bee, and Hall in beede bothe lad and gladde, and bothe twaynes at once, and Hall boze as I remember holpe Sanct Hierome bidderter doles, or de do lore guillet. Bothe bee thou tope fath be, and bee thou also of thy towe tope toful.
The second booke of comfort

And thus as I bega to speke of comfort to be gien unto him, that is in this tribulation, that is to wit, in fruitful bountie and peneance for his sin, shall we none neede to gwee other, than to remember and consider well the goodnesse of God: and that mercy that infinitely pallest the malice of all mennes sinnes, by which he is ready to receive every man, and did spread his arms abobe upon the crose, longingly to embrace all them that will come, and ever there accepted the thee at his last ende that turned not to God as he might alsoe have, and yet maketh most fast in heart at one that from sinne turned, than of rest, good memnene that finned not at all. And therefore of that first bynde well I make no longer tale.

An objection concerning that turne not to God, till they come at the last calle.

The 5th. Chapter.

Vnseen. For of such a thing, and he found himself comfort very great also to speak, that it may make many a man bold to abyde in his sinne, and so in such wise eneue, trulynge to bee than laude as that there was. And bouny. Very soon you take cold, and as such as are there, be not such as, that in such wise to abuse the goodnesse of God, that he better that he is, but to be again be they. But colpyn, though there be more ype made of his turning, that from pointe of peneance commeth to faluion, for pitty that God had his saints all of the peril of perishing that the man goe in, yet is he not yet in like state of heinens as he should have bene if he had lived better befoe, except it so fall that he lyues so well after, and do so muche good that he ther in our time in the stringer, is more good so that yet did not so muche, as it pouzed in the blessed apostle saint Paul, whiche of a persectour become an apostle, and laboured the most in this office, that he entered not to say of himself. Albeit dominus omnium lactos, I have laboured more then all the remaunce have. But pet my Cosen, though God I doubt not to mercifull into them, that in any time of their life turned and after his mercy, and tryst therein, though it be at last eneue of a mannes life and first byne as well for heaven that commeth to wooske in his Spynarde towards nighte, at suche tyme as wooske menne leau wooske, and go home being thin in wit to wooske, if the time would serue as he hirde him that commeth in the moyninge: yet makt no man upon the truse of his parable bee bold in his life to lyse still in sinne. For let him remember that in to Goddes Spynarde there goeth no manne but he that is called thither. Bowne he that in hope to bee called towarde nighte, will sleepe oute the moyninge, and drinke oute the bale, is full likelye to paue at nighte unpoen to, and that shall bee with hisbode rele gote super terris to bodeile. They tell of one that was wonte all wayes to saye that at the while he liued he would doe what he liste: for these wooske when he dide they make all sancynough; but than he happe it, that longe he were abode, his hope once from bynde upon a brooken pidge, and as he laboured to recover hym, when he saw it woulde not bee, but downe into the houde headoninge nede he shoude: in a sodain sight he cried out in the fallinge, have all to the benit, and therfore was his drowned with this three woosdes he shoude die, ther is his hope long at his woosede life: And therefore let no mannes sinne in hope of grace, for grace commeth but at Goddes will, that minde may bee the lette that grace of fruitful repectuing it never after bee offered hym, but that he shall either gracefull be longer on caritell, or with a care fruticelle, fall into despaire.

An objection of them, that say that tribulacion of peneance nebede not, but is a superstitious soyle.

The 6th. Chapter.

Vnseen. For sooth Uncle in this sopynete me thynketh you fare beyre well. But than are there somme agayne that saye on the other lyde, that heynesse for our sinnes were shall nevede none at all, but onelye chaunge our intente and purpose to doo better, and for that that is passe taken no thought at all. And as for falesing and other affliction of the body, they saye we shoulde not doo it, but onlye to tame the slepe when were falle it were wanton and begunne to rebel: for sattueth thepmy, to kepe the body in teerneance, but to soat for penance, uto do any other good work, altho
against Tribulation.

A most dde of other, toward all satisfaction for our own synne, this thing they call playne inturye to the passion of Christ, by which onely are our synnes forgiven without any remembrance of our owne. And the that would do penance for their owne synnes, lose to be theew Chistless, and pay theyr owne rait synnes, and fauere their soules themself. And with the THESE reasons in Saroney, many cast falling of, and all other bodily affliction, deare only were not required yet to dyng the body to temperance.

For other good they can it none do to our sole, and then to our neighbour can it done at all, and therefore they condemn it for superstitiously. Now beuttines of hert's falling for our sinnes they recken them almost and womanly perilousnes. But he, being a god, and taking to no man, only not to suffer them to lose of grace, but that they can synne as men doe, and be neither afraid no ashamed, no wepe for synnes at all. And surely myne nynel, I have mercaped the little ever since I heard the manner of preachers there. For, as ye remember, when we was in Saroney, these matters were in a manner but in a mannerly, no Luther was not wodd yet, no religious mene out of their habite, but suffered were those that would be of the sects freely to preach what they would unto the people. And so sothe, I heard a religious man there my selfe, one that hadde bene reputed s taken for very good, and which, as farre as the folk perceived, was of his owne living somewhat anuer and tharpe, but his preaching was wonderful. I think he bare him yet, his voice was loud, and joyful, and learning little mean nor wortic when his matter was most part against falling and allure albeit he calleth mene inuencions, be cured ever out upon them to kepe well the laws of Christ, let goe theyr piutsche penance, a purpose then to humde and take nothing to fauluon but the death of Chist, for he is our justice, and he is our fantasie and one whole satisfaction for all our deadly sinnes, he ddp ful penance for all upon his paynfull crosse, he wanted to there alone with the water of his swete side, and brought he out of the devyls banunger with his deare precious bloude. Leave therefore leave I beseeche you these instructions of men, your felith lenten fastes and your peneth penance, mingh neuer chilikes thankes, no to fauze your sole, it is Chistless death I tell you that must have vs all. Christless death I tell you yet again if not our owne deses: leave your owne falsyng therefore, and come to Chistles alone good christen people: to Chistles deare bitter passion. Nowe so low and so thilke he came safe with Chistles bitter passion, and that to bitter spak with the sweate dreppe boone that ches, that I mercaped not though I fauze the poor wome were, to he made I my owne here Fande by yon my bed, and with suche preaching to the people so brought in, that some felt to break their falsyng on these falling days, not of Arailion of maliceestre, but almost of devotion, lest they hold tak for Chist the change of his bitter passion. But when they were a while noted in that point first, they could atone and endure after many thinges more, with which hadde he begonne, they would have pulled hym downe. Ambony. topology God amende that manne whatdoer of he, and god keepes all good folk of Chistles preaching the manner of preachers: for the most part of the people were so abused that the name of Chistles of bysuch bitter passion, than the hundred of that in theys bysuch sweter and forswore themselves, by hym bysuch bitter passion at pynce. The earpe the minde of the people from the perceiving of theys artes, by the customary napping of the name of Chistles, and criying his passion to thrill into their, by ever taugh them that at our penance without Chistles passion were not worth a peape, and they make the people wone as we would be taught by our owne dedes by suche Chistles beates, where we confess that hym owne Passion merite incomparable more, so than all our owne dedes doe, but theys pleasure is, that we shall alwey take payne our owne selfe to get hym, and therefore Darke, if he hydeth all that will be hym by. He wasis, apples take theys, grapes on the backs as he ddp, and with their cranfes folowe him; and where they say that falsyng sweth but for temperance to tame the feline, and keep it from wantonesse. I woulde in good day take Gradus. 14 wente that Darke had not bene so impide, that for the tampeynge of his feline he shoude have neede to take whole
The second booke of comfort

A whole r. 1. dases together. Now Help

2. Regum. 19. neither, nor yet our comfort themselves, whence beganne, and the apostles to lowest, and at Jerusalem base kept the Lenton, r. dases falle, that these folke raw note to foolish. King Achab was not disposed to be wanting in his lawe, when he failed, and went clothed in sackcloth, and al he spent with ashes, for no more was in Antiquy the kingg, and all the clers, but the big and broad, payrayfull penance for they, to procure god to pity them, withis now his indignation. Anna that in her topchoke abode, so many years with fasting and praying, in the temple, till the birth of Chist was not known,

B in her side age to love disposed to 9 than tones of her bade that the failed therby.

2. Cynth. 2. I was therefore, that failed in which, failed not al therefore neither.

The scripture is full of places that proveth it having not to be the invention of man, but the institution of god, and that it hath many more profites than one, and that the fasting of one man may be good unto another, sure fasting; beeth himself where be fasteth that some knede of benefic cannot be by one man cast of another

1. Sam. 9. and the lying, and fasting. And therefore I meant that they take this way against fasting and other boddy penances, and yet much more I meant that they missette the soowbe and beauninesse and displeasure of mindes that man should take in foestinking of this yyne. The Propheete sapereth, sindice corde refvra et non remissu.

2. Jost. 3. Leave your heartes (beadeth) and not your clothes. And the Propheete David saith, Cor contribur et humiliter tum deum non desipies, A contine hearte and an humber, that is to sage, a heart broken, to be, and with tribulation of bennenesse for hyys sinnes lade a love under foote, that thou not good love despise. He seeth also of his owne contrition.

3. Plato 6. I have laboured in my waying, I hal every night with my bed with thine tares my couch wate? I wate. But what shold I rede in this matter to have forty one place a twaine. The scripture is full of those places, by which it plaineth appeareth that God looked of ouere, not only that we should amend and be better in the time to come, but also be forced, and were, and bewaile our sinnes comitted before, and at the olde holpe.

doctours be full and whole of that mind and that men must have for they, sinnes, correction and sorrow in heart.

What it sa maine cannot wepe, no, in his heart be foy for his yynes,

1. 3. the, the chapter.

Vincet. Forspur undet yet seeket, me this kingdime somewhat a fasse sentence, not for that I synne other whyse, but that there is good cause and great: wherefore a mane to shoulde, but that of truthe some man cannot bee forse and haue for hyys yyne if he byth done, though he never to fayne would:

I though but he can be content to goddes take to foybear it from the next night for every ynnge that is past, can he not onely not wepe, but some were happy to wantan, that when he happeth to remember, he can fante to foybear to langhe. Some of correction and sorrow of certe be to requitile of necessity to remission, many a man should find and it semeth in a very perillous case.

Canticle. Sany to shoulde in before con, and in bide many to bide. And the old fainted witen very foyse in this point domest, bifercordia dominus faciet omnium operum. Salius. The mercy of God is above all hyys wusinges, and he shalde bounde to no G common rule, Exspecta cogitavit aequus fuint & siali. Prophetarum infermulatorum nostri, And he kneweth the fraituple of this earthen vessel that is of his owne making, is mercyfull, and hath pitie and compassion upon our feble infirmities, and thall not exact of us about the thing that we may doe. But yet colyn, be that lybbery hym fylde in that case, in that he is impined to doe well herafter, lett hym gene God thanketh that he is no welse: but in that he cannot be foylde his yinne past, lett him be forse hardly be that he is no better.

And as saynt Jerom hyberty that yno for his yyne soothly in his heart, be glad and rejoyce in his ynye so is he confulant hym that cannot bee lad for his ynye, to be foyse yet at the lest that he cannot be foyse. Besides this, though I would in no hyse any man should disputa, yet would I counseyle suche a manne while that alltoke lafter, not to bee to bolde of courage, but true in double care. But for it is a token, ethe of saynt faptith of a doul diligence, for surely if we well beleue in God, and therwith deepely consider hyys hygh maister with the preel of our yyne, and the
against Tribulation.

The great goodness of God also ebyher
would stede make his tremble a break
our stone hart, as Joue should for now
relent it into terees.

Beside this, lute I can shant beleue,
but spise to lytelle myselfe in both our
olve soune, is an affectiun not verye
and cleane, and none ducalane tynges
shall enter into heauen, cleaned shall it
be and purphied, before that wee come
there. And therefore would I farther
aduere one in that case, the courulage
which mayster Cohon greuht every
man, that lythe the boode vnd the soune
together make the whole man, the celle
satisfaction that hee freeth in his soule,
the more payne in recompense, left hym
put upon bye boode, and yougethe lpressed
by the satisfaction of the soule. And
he that do bothe. I dare lave my life, that
have bys harte harte hearted, in rellent into
teres, and hys soule in an holome be
upnese and blamelesse gladness to:
specialle (which must be topned with
euer euer good tynges) be tropes faithfull
payre therewith.

But (Cosyn) as I tolde you the other
daye before, in these matters with these
new men, I wol not blypere. But sure
lye for myne owne parte I cannot well
holde wythe. For as farre as myn owne
poore witte can perceiue, the holy
scripture of Goode is in many place
agaynste them, and the whole corphs of Christen-
dome in euery Chreistine region, and
the verpe places, in whiche they dwel
themselves, have euer unto them: some
depes cleerely believed agaynst them,
and all the olde holy doctours haue euer
more taught agaynst them, and all the
olde boole enterprentors, have construc-
ted the scripture against them. And ther-
cese if these menne have now perceiue
so late, that the scripture haue be more
understand all the whyle, and that
of all the olde holy doctours no man
could understand it, then am I to olde
at this age to begynne to study it nowe.
And truster these menne cunning (Cosyn)
that dare I not in no wyte. lythe I
can see noe perceiue no cause, whereas
yoube the knowe that these menne
moghete not nowe in the understanding of
scripture, as well be decerped them
selke, as they beare us in hande, that all
these other haue bene all the whyle be-
fore.

Howe best (Cosyn) it telle to be that their
waye be not wonge, but that they have
bound to goe alwaye to heauen, as
to take no thought, but make everye no,
take no pance at all, but let the bowne
be decerped well: for our souerayn take,
lyte a happe, and fill in all the
cuppes at ones, and then lette Christes
pallion paye for all the sсорe, I am not
be that wol enuise they: good happe, but
surelye coundespence dare I paye no man,
to aduersee that maie with them. But
such as feare least that waie be not sure
and take upon them wyllynglye tribula-
tion of pance, what comfoate they
doe take, and well take maie take therin,
that haue I somewhat to de you already.
And spye thes euerye soule, so merye
would such tribulation, we mende to talk
to them (you wolde well) of euery ma-
er of comfoate, and therefore of this
compes, lynde of tribulation, wol I make an
ende.

Of that bynde of tribulation, which
thought they not wyllynglye take, yet
they wyllynglye suffer.

The diu. Chapter.

Vicent. Surelye (god uncle) so may
you wel doo; fo you have bou-
ghte it uto ben good pase. And G
nowe I requewe you come to the other
dyns, of which you purposed alwaie
to create la. Comfort, That shal I
esyn verye gladlye doo. The other,lynde
is thes which I dererled sedo, and do-
ning out the other twaine, have kept
it for the last, Esyn lynde of tribulation
is you werode well of them that wyl-
lingselye suffer tribulation, thoughte that
of them owne choice they take it not at
the lynde. Esyn lynde Cosyn I dide we hal
must wanne. The firste might we cal tenta-
tion, the seconde perfectioun: But here
Persectioun,

must you consider, that I meanne not:
Persectioun,
vrye kinde of perfectioun, but that kind
onlye, which though the sufferer would
be lothe to sel in, yet he will be rashie
it and suffer, then by the strefynge from
it, fall in it by pleasure of Goode, and
leave Goddes pleasure vnpercieued. Howe-
bye, we wil confesiue these twosthings:
tentation and perfectioun, wee maie
fynde that eithere of therem is incidente
into the tetter, for bothe by tentation
the duiel perfectiuth us, and by perfec-
tioun the duiel also tempeth us. And
as perfectioun is tribulation to every
manne, so is tentation tribulation to a
good man. Now though the duiel our
spirituall enemie, fight agaynst man in
bothe. Pet tpsi difference haue the com-
man
Amon tentation for the persecution, that the difference of temptation is as it were the tendes train, and persecution his plaine open sighte. And therefore will I nowe call all thy kindes of tribulation here, by the name of temptation, that I deduce in to two partes. The firstt that I call the dupes traines, the other his open sighte.

Criste of temptation in general, as it is common to bothe.

The lr. Chapter.

W speake of every kind of temptation particularly by it selfe, this were (as bothe well) in manner of an infinite thing. For under the as I told you, fall persecutiones and all. And the duel hath of his traines, a spoule of trouble was, and of his open sight as many sundrie payloued partes.

It tempteth by the world, he tempteth by our owne sight, he tempteth by pleasure, he tempteth by our people, he tempteth by our owne friends, and under colour of comfort, he maketh manche guise exter to nay ende friends or our woefull foes. For as our Saviour faith: Amen domini dominus donchi eis.

But in a maner of so diuers temptations, one meruelous comforte is this, that with the more we be tempted, the gladder we be content.

Iacob. James faith: Omne gaudium eustissit fractem ne guin in tentationes varias inciderint. Where it and take faith he our brethren for a thing of al top, when you fall into duels and sundry maner of temptationes. And no maruaile, for there is in this world fette up as it were a game of wrestling, where in the people of God come in on the tode, and on the other fode some mightie stronge wrestlers and wippe, that is to say, the duels the cursed province bannep spirtitues. For it is not our fett alone that we must wiste, but with the duet to.

Non est nostri collectio adversus eum, sed adversus principes et potestatis aduersus mundi rectores tenebrosum barum, contra spirituales malignitatem in electis. Duce wrestinge is not here faith. Paulus against这一s blood, but against s princips and potestates esse barre regions and the spiritual withes goulles of the axe.

But as God unite that on his part gile his adversai the fall, hath prepared a crowne, to be that will not wrestle shall none have. For as S. Paul faith: Qui eceus tene in agone non coronari nisi legittimae curatur. Ther that no man have the crowne, but he that both his benour thereof accord- ing to the law of the game. And the (as bothe faith) God could not thee sight or wrestle therefore, if ther were no challenger against thee, that would pro-voke thee thereto: And therefore may it be a great cost as S. James faith to every man that feeleth him selfe challenged a great cost: and provoca by temptation. For therfor therfor to be the periceteth be that it commeth to yps se, course to wrestle, which shall be, but if he willingly will plape the cowardes or the Trestemptiones the matter of his eternal reward, for of seares.

A special comfort in all temptation.

The x. chapter.

If now mult this needes be to man an incorruptible comfort in all temptation if his faith faith hath not, that is to wit, he may be sure that God is alway ready to give him strength against the duels mightie, and wisdom against the duels traines.

For as the Prophet faith: fortissimus, et factor esset mihi in salutem. By strength is my praise is our Lord he hath here my safegarder. And the scripture faith: pote ad eum espiens, et dabit illi.

The all wisdom of God, he that giveth it, as God, as faith Paul faith, Jeopardes omnes artes, that you may see and percepue all the craftes. A great comfort may this be in all kindes of temptation, that God doth to the hand if that is in all temptation, ling to stand, a will trust in him, calmb on him, he hath made him sure by many faithful promises in holy scripture, yether he that not fal, or he is sometime the how faintnes of faith, Siger zapphe to fal, yet if he calle upon God by ymes, his faith shall no fawe, by nothing to him, but as the scripture faith: suscipit sit eum xix non colludet, et adulteria omnes artes. The yther Pate. 36.

man though he fal, shall not be brooke, for our Lord holdeth under his hand.

The Prophet expreseth a plaine consolateable promise of God against all temptations, wether he faith, or habeth in aduanto aliis, in protectione dei coepturum. Who doth dwelleth in the help of the highe gods, he shall abide in the protection of the God of heauie. Who dwelleth now good Cosyn in the help of the highe gods, Surely he throught a good faith abideth, in the truth confidence of God help, neither for lache of that faith, trueth in his help, faltey devorate of a help, no depairth from the hope of his helpe, to feke himselfe helpe, as I tolde you the other day, of the heauie, the world of heauiel.
A. Now he than that by fast saith a sure hope, dwelled in God's help, a hanged atwar thorupone, never falling fro that hope, he that (lath) the prophets ever dwell above in God's defence and protection: y is to say, while he saith not to believe, l, a hope well, God will never fail in a temptation to defend hym. For unto such a faithful and noble man, y prophet in the same psalm faith farther: sa gaullissee abombruit uti, et fab rennis eius speravi. Whyth his shoulders hail he shadow in, and under his fethers fold thou trust.

B. Whereby this every faithful man a sure promise, I in the sure heart of temptation as tribulation, as I have lade by power times before, they be in such wise content, y he of tribulation, the Euler walk saith for temptation by being so impatient, they are to warm a grudge, and blasphevy, every kind of temptation, to a good man that fyghteth against it, and not follow it, is a very painful tribulation in the sure heart I fa therefore of every temptation, God giveth the faithful man y hope in him, y shadow of his holy shoulde, which are skie large, sufficient to refrigerate a refreshth.

C. The man in that heate, and in every trybe, tribulation he putteth y shoulde for a defense betwene, and then what weapon of y diuell may gene be an deadly would whyle that impenetrable pacie of the shoulde of God saith alway betwene. When God the verse farder, y sayeth unto such a faithfull man, Et fab rennis eius speravi. Whyth hope the other under y shoulde, that's that is to wit, the God hope thou hast in his heate, he will take thee to a near heate into your protection, y as the bennett to keepe thy young chikens fed the kite, neether the together under their own ong, to soo the diuell claves, the ranous cowt of yshes that are apse, with the God of heaven, gather the faithfull trusty folk here unto yshes own sidis, set the in surely very well warme, under y covering of yshes heavenly yngens.

And of yshes beyond protection, our faintour saith himself into y Jewes (as mention I made in the 21 chapter of S. Pater, to yshes he saith in this wise:)

Hymself, Hymself that occidit proprietis, et levis res, qui ad te mitti sunt, quatenus volui congregati sunt, quernadmodum gallina congeret pullus suus fab alas suae, et notule, That is to say: Hierusalem, Hierusalem, y killest the prophets, y stonek unto death the that are set betwene, the obside void I have gathered the together, as the bennett gathereth her chikens two.

der her wings, and thou wouldest not: Here are, (Colyn Vincent) bydes of no little comfort unto every Christian man, by which we may see, to how tenderly affected, God of his great goodness isgeth to gather under y protection of his wings and how often like a loving hen, he closed home unto him, even those children of yshes, y hopefull yake abode in to ykites daunger, a ypl nor come at his cloth long, but ever the more he cloketh for the, the farther they go from hym. And therefore sa we not but if we will folowe him, a with faithfull hope come running to hym, but y he saith in al matter of temptation, taketh us here unto hym, y set be eu under yshes os ping, and ther is we safe, if we will tarry sted, For against our will can ther no power pull us there: no hurt our soulles ther. For me (faith the prophet) luste te, et caducus manus magna contra me. Set me near unto the, a fight against me whose had y will, And to the y great safeguard and secure that we have whole wes let yshes heavenly fethers, the prophet saith yet a great desire farther, In the Psalme, Senam darum tuorum exultabo. That is to wit, that we shal not only whyle we set by his fete yshes under yshes os ping, yshes is in safeguard but that we shal also under the covering of yshes heavenly wings, with great exalted rejoyce.

D. Dr. liii. kindes of tentaciis, there in both the partes of that kindde of tribulation that men willingly suffer, causeth in the two verses of the psalme.

The vi. Chapter.

Dio in the two next verses following, the prophet thereby espresseth, lit. kindes of all tribulations, a spec in the tribulation that we shall not speake of, that is also some part on, that which we have spoken of before. And therefor I shall presentadventure (except any farther thing fail in our way) with treating of those two verses, first and endal our matter.

The prophet saith in the, the psalme:

Seu circulabicit aderit eiusmod, sed timetque adtemores nox. Sunt nox, sequitur volutus voluit, et tenebrosa, ab inure a demoniis meridianis et nocturnis. The truth of God that compass the about with a paine, y that not be a fear of yshes_teare, nor of the arrow spyling in the day, nor of the bowstring walking about in the darkness, nor of the incursion of the dnuell in the mynd day.

First Colyn in these words, the truth of God that compasseth about with
The second booke of comfort

In a parable, the prophet for the comfort of every good man, in all temptations, in all tribulation, by those other things that he says before, the boldness of God should shadow the; that also the child forbore his tropes, he believed the. Therefore that the truth of God shall compass thee with a pain. That is to say, as God hath so thoughtfully promised to protect and defend those that so faithfully will dwell in the trust of his help, so will he truely performe it. And thou that such one art, wip the truth of his promise defend, not with a little round bukle, that fasten can cover the head, but with a long large plate, covered at the long end of thy body, made (as holy S. Bernard saith) 1) above with the godhead, 2) narrow beneath with the hands, so that thy pain is our natural Chirke 3) by paine. And yet is not thy paine like to the paines of thy body, which are not made but in the flood, as we shall tenderly consider that these, so as these enemies, shall hurt thy soul on no place. For (for faith he) by so sublime 4) he exerciseth a star, with a paine that his truth empyrz 5) compass the round of the heart.

And then consistently following, to the rent that we should be at, that we are not without our necessity, that the paine of God should compass thy about upon every sword, he beareth in what wise we be by the burn with reproaches, affronts, 7) kindes of contumacies, tribulations environed by envy, so as against all which compass all tribulations, that round comp rendez paine of God's truth, that in the flood defended and kepe safe, that we did need to dread none of them at.

The first kind of the lit. etations.

If it be faith, not timhech a timore noctur no, thou shalt not be a scar of the fear of the night. By the nighte is that in scripture sometymes used by som newers, in the chapter of Job, wherein a comendatur, Sec. 5. 1. God hath known the noxes of the, and therefore he being night upon them, that is to wit tribulation for their wickedness. And well thou know that the night is of the nature self, dycomfortable, the ful of fear. And therefore 3) by the nightes fear, here I understand the tribulation, by why he by

not the show the suffrance of God, either by paine or other, that are God's instrumens, tempeth the soul to patience, as he in Job. But he that as the prophet saith, the latterly is continuall, faithfully in the hope of God's help, shall so be clipped in on every side with the shield of our paine of God, that he shall have no need to be a scar of such tribulation, that is here called the nightes fear. And it may be also conveniently called the nightes fear, for two causes: The one, for; that many times the cause of hys tribulation is unto hym that suffreth dark 6) unknown, and therin varietly 7) a differeth fro that tribulation, by why the question itself shall go open night 8) alls, for to a known good thing fro why he would withdraw hym, 9) fro some known evil thing, into why he would desire hym, by force of such perfection.

A another cause, where it is called the nightes fear, may be, for that that the night is to far out of course, and naturally to catcheth folk in fear, and of every thing whereof they perceive every manner dread, they shall double their fear, and make them often werte that it was much worse, then in deed it is.

The prophet et al in the platter, 10) the things of the night, of the night, when all the beasts of the woods, the whelps of the lions roaring and crying unto God for they meat.

Now though that the Lyons whelpes walke about roaring in the night, 11) theo fro why they pray, yet they not get suche meat as they would be al way, but must hold them self content with suche as God suffreth to fall in they way. And though they be not worse thereof, yet of God they affre it, of hym they hate it. And why may be comfort to al good men in they. Compostes nightes fear, in they 3) the more tribulation of such, that though they fall into the claws of them, and by the teeth of these lions, whelpes, yet that 12) that they can do, not passe beyond the body: which is but as the garment of the soul. For the soul is self, whereby is the substance of the man, so selfly set in round about with the shield of the paine of God, that as long as he well abide faithfully be addutor, selflove, in the hope of God's help, the lions whelpes that be not able to hurt it. For the great lion him self, could never be suffred to go farther in the tribulation of Job, then God fro Job: 13) the more
Ayme to ayme gone hym leave.

And therefore so deep in the darknesse of the mid night, make men stand out of faith, and out of the light of hope, to see in the tribulacion far in the greater fear for the lack of the light of faith, where they might perceive the utter most of their perill, is a farre lesse thing then they take it for. But we be so wont to let too much by our body where we see so lees, and in the feeling a lesse thing where we set our delight, our weale, so lyttle (alas) so selde we think upon our soule, because we can not see that but by spiritual understanding, so most specially by the pie of our faith (in the meditation whereof we be grounded in God) we settt ayme to ayme, so for our body we take a forer, so for a greater tribulacion a greater deale, the we be ayme to ayme of our soule. And where as our coucie biddeth us that we should not seare those hyms whelps that ca but by our bodyes, then when that ceas, haue no farther thicking in they power wherewith they can doe harms, but biddeth us stand in deade of hym, where where when he hath layned the body, is able then by his power to call the soule in to everlasting peace, we be so blinded in the dark night of tribulacion for lack of fuls fast beholde of Godes word, that where as in the days of prosperity we very lyttle seare God for our soule, our nightes seare of aduersitie maketh us very seare to see the hyms and hym whelps, for breach of lesse of our bodyes. And where as S. Paul in sid 12 places the body by our bodyes but as the garment of the soule, yet the fatynes of our fatynes to the scripture of God, maketh us the nightes seare of tribulacion more to be seare not onely the lesse of our boodye then of our soule, that is to say of the clothing, then of the substansse that is cloathed therin but also of the best out ward goods that feare for the clothing of the body. And much more to be seare in that darknesse seare, ther where that would forget the saving of his body for seare of leaving his old raine beaten clothe, that is but the covering of his gowne of his coat. How consider farther yet, the whole in the fore remembred beastes, faith alone in the night walk one by one isles whelps, but also omnes by the swaere, all the beasts of the wood. Now doubt you not, if a man walk throu the wood in the night, many things may make hym seare, of which in the day he would not be afraid a hyper. For in the night euery hue to hym that warthe once seare, so meth a theere.

I remember that when I was a young and trusting man, I was once in the wood by the king then my master (God allowe his soule) we were lậpped within Tulches ground many a mile beyond Belgrad which would God ber ours now as well as it was then. But so happed it that in our campes about mid night, ther suddenly rose a rumour a sly, that the Turkes whole army was secretly apppering by fire. Wherewith our whole host was warned to arm them in hant, for them selfe in aray to fight. And then our curiers of ours that brought those sadome tidings, examined more secretly by these ears, countable, what surely? or what lykely? the good they had perceived them in. Of whose we bered, that by the glimmering of the moones, he had espied a perceived and seen the himself, coming on softly and soberly in a longe range in good order, not one farther forth the other in close front, but as even as a head, in biddeth farther then he could be in length. Hys seloves bying xaminting, faire he was somewhat pycheth sooth before the, and came to call backe to tell the, that they thought it rather to make halfe and giue warryng to the campe, then to go nerer into the. For they were not so far of but they had yet the lesse somewhat an unperpythe light of the to. Thus note we watching all the remans of nightes evermore harkening when we should hear the com. With hyst, and stille, me think I here a crampynge, so that at last man of os thought we heard them our seare also. But when the dape was spongen, that we few no man, out of our seare sent again, som of our cap taines with him, to the how when about the place was in which he perceived it her. And when they came thither, they found that the great greatfull army of the Turkes, so soberly coming on, would God be thankened into a sedge long hedge standing even stone Ky. And thus thee seare in the nightes seare of tribulacion, in which the blis to beare downe and overwhelme with blead, the faithful hope that we should have in god, called in our imaginacion much more seare then cause. For while there waske in that night, not onely the lesse whelpes, but over that all the beasts of the wood before, the beast that we bare rose in the dark night of tribulacion, seare it for a lion, we somtimes find us afterward in the day that it was no lyon at all, but
The second booke of comfort

A selye rube ropynge alle. And the thynge
that on the seasemt somptyme a roche,
is in deede nothing els but a mpt. Do be
best as the prophet fayth: be that faithful
ly dwellith in the hope of God's helpe, the
pauice of his thynge hal to sif hym robbed
about, for it is an afe, colt; a Disc welsh
of a roche of stone; o a mpt, nam imebit a tis
more nocturno, the nights feare thereof, shall
he nothing neede to dread.

Of pusillanimitie.
The viiiii. Chapter.

Pusillanimus

Pusillanimus

Herfes finde, if in the nightes
feare one great part is, the fault
of pusillanimitie: that is to wit,
sempte and feable comake, by
which a man so, sempte hart is a feard,
wher he nevereth not, by the reason wher-
of he sempt oft tyme for feare of that
thing, of which (if he fled not) he shoulde
take none borne. And some man dothe
sometime by hys thynge, make hys ene-
my bold on hym, whic hould if he fled
not, but durste abeide thereof, gyue ouer
and dye from hym.

This fault of pusillanimitie, maaketh a
man in hys tribulacion, so seable hart,
the more impatient, afterward oftentimes
besport hym by impatientie into a con-
tary affection, make hym coward-
lie subnounce and angry against God,
thereby to fall into blasphemy, as do the
damned soules in hel.

This fault of pusillanimitie and ty-
pousous mynde, semette a man also mani-
tymes from the desyre of manie good
thynge, wher as (if he took a good
comake to hym in the tryst of Gods helpe)
be were welable to do. But the bluel
ca-
seth hym in a cowardice, make hym
take it for humiliation, to thynke hym selfe
unmeete and unstable thereto, and therefore
to leave the good thing bdonde, whereof
God offered hym occasion, he had made
hym convenient thereto.

But such folke haue neede to lyst bypp
thes hartes and call appon God, and by
the countaye of other goodly folk,
caif appon the cowardice of they owne
concepts, whic h the nightes feare by the
dyrue hath framed in theye fantasie, and
looke in the gospel upon hym which lal-
ved by his talent, and left it uncorrected,
and therefore utterly lost it, with a great
repose of his pusillanimitie, by wher-
ch he had went he shoulde have excusd
him self, in that he was a feard to put it forth
in bre and occupite it. And all this feare
comitted by the dyrues bypp, wherein he
tooketh occasion of the fayntnesse of our G
god and sure tryst in God. And theryse
lest be faithfylly weel in the good hope
of hys helpe, and then hal the pauice of
hys tryst to comasse be about, that of
hys nights feare we hal have no scare
at all.

Of the daughter of pusillanimitie, a
scrupulous confidence.
The viiiii. Chapter.

Pusillanimitie byyngeth
soth by the nightes feare, a be-
ytamousous doughter, a selpe
wooltech gyle, and ever pu-
yng, that is called Scrupulostie, or a N
scrupulous confidence. This gyle is a
metyly good polli in an house, neuer ide
but ever occupied and busye. But al be
it the haly a very gentle maaktes that
looth her voet, and is well content with
h the doth, so, if it be not al well (and al can
not alwaies be) content to pardon her
as the doth the other of her fellows, and to
letter her know that the wpl, yet canne
hys proue the gyle never ceasse wthi
ning and pulyn for feare, lext her maaktes be
alwaies angry with her, and that thal
thereby be shent. Were c her maaktes
thene yon) to be content with this
condition nay surely.

I knew such one my self, whole ma-
propretat

Fres was a very wise woman, a (wher-
thing is in woment veri rare) very midd
also and make, and loked very well such
ervice as she bvy hert in the house. But
thisy continual dissomsaile saffon
of hers, she so much mistlyked, that she
would fomute face: Why, what yplych
this gyblem elusky beyn wench I wer
a dwll I crow. Surely is the dy me ten
etimes better service then thee dothe, yet
with this fisticsal feare of hers, I wol
be loth to haue her in myne houte.

Thus fereyth to the scrupulous person
whiche framed himself mani times dow-
bly the feare that he hard caule, and ma-
ny times a great feare, wher there is no
cause at al, and of that that is in deede no
frame, makeh a venial; and that that is
venial, imagineth to be deadly, a yet soz
al that falleth in them, being namele of
hys nature such, as no man log liveth
without. And then be fereyth that she bee
never full confessd, nor never full conclu-
site, and then that his times bee never
ful forgiven him, and then he confessd
and confessd again, and combust hime
selfe and his confessors both. And then
every prayr that he fayth, though he say
it as
against Tribulation.

It as well as the fyve infinite of the man yt will suffer, yet is he not satisfied, but if the lay it agayne, and yet after that againe. And who be hath sowe one thing typycal, as little is he satisfied with lust, as with the first, and then is the barteuer more in beautyes, bounties, and in fear, ful of woe and dulness, without comfort or spiritual consolation.

With this yghttes yscare, the dyuell, as is deare, the mynd of many a right good man, and that doth he bring him to some great inscouencynt. For he wyll (as he can) true hym so much to the fearful mynding of Gods rygozous justice, that he will hope him from the converteable remembrance of Gods great mightye mercy, and to make hym do al his good workes veryly, and without consolation or guetely.

As soon as he mad he to take for synne, some thing that is none, and for deadly some such as are but bessiall, to shentent that when he that fall into the hell by reason of his scruple, synne when els he should not, or synne deadly, whyte his conscience in the deede being so gaue hym, when as els in deede he had offended but bessially.

If he be farther, the dyuell longeth to make al his good vworshes and spirittual exercises to payntfull and to dready unto hym, that with this other stubble suggestion of false wyly doctrine of a false spiritual liberty, he hold for the false eale and pleasure that he should do bapdene synn therin, be delycyed contrary fro that vesp salt into a much vurtue, a baue his conscience as wyde and as large after, as ever it was narowe and straitte before. For better is it to trouth and a ceyntere a little to straithe, the a little to large.

My mother had (when I was a little boy) a good olde woman that tooke heed to her children, they called her mother Hawde. I trust you haue heare of her. She vnto. She was a meny much. As Anthony, she was wort when bee fat by the fire wyth beast to tell beast (that were children) many childly tales. But as Plutarch saith that ther is no boile lightly so bad, but that that good thing a man can put out therfor, to thinke that ther is almoost no talke to talke, that yet in one mat ter or other, to some poype it may hap to succede. For I remember me that among other good tales, the tolde by once, that the Ade and the Wolfe came by a symetee to conclusion to the Wore. The poye Ade came to thy shee in the house, typye a day; two before Ashwedensday, 

But the Wolfe would not come to cow. He contended for the day tyl he sawe shrall. He laye fonde of the side, pant, and then fonde the other ther, but tyl good dryday. The Fore asked old before he began benedicion. Therefor he cam to conclusion so sonne, before Lent begin. The poye beate answered hym agayne, so species of deadly synne, if he shold telle his parte of any of those paper, that the fynck in the cleynest dapes, pape, for the that are then contelled alred. That in hym wert, he had a marvellous yngynge in hym inward conscience, that he bad one day given hym a cande of angere, in that that with his rude roteyng be fore his master arose, he had awaked hym out of his deepes, and bycreed hym of his red. The Fore for that saute, lyke a good discerse conellor, charged hym to doe so no more, but lytely and deeply lyke a good synne hymself, tyl his master were up and redy to goe to woake, and so should he bese that he shold not wake hym no more.

To tol you al the poye Ade conellor, it wer a dog woake. For every thing that he dyll, was deadly synne with hym, the poye doyle was so crapple. But hym wylye conellor accounted them for tristes, as they were a wode after tylt Hageard, that he was to weere to let so long and bære hym, that faunning to his maner take, he hadde leuer have stitten at that wylye at breakefast, with a good fat goode.

But when it came to the penance gyning, the Fore found the next weythe synne in al his sight was glotony, therefore he discried hauve hym in penance that he shold neuer so greynes of his meate, to any other beate any barne or bynderance, and then eate his meate and fudy for no more.

How (as good mother Hand tolde hym) when the Wolfe came to fader Kehnur that was the safy the fore name, to cos tation bys good dryday, his conellor looke his great parte of beade upon hym, almoost as bigge as bowles, y tille hym wherfore he tolde so late. Faddoth fader Kehnur quoth he, I must needes tol you the truth, I come you wote well therefore. I durnt come in soner, for scare least you told so any glotony have given me in penance to talse some parte of this sent. Dry day quoth the fader for, I am not to diretonable for. I saue none of it my selfs. For I may say to thee awne between us nowhere in conclusion, it
The second booke of comfort

A is no commandement of God this fasting but an intención of man. The priests make folks fast, and put them to paine about the mone shone in the water, to dote but make folk soltles. But the hall make me no such soltles I warrant the same. For I fasted all this lent my selfe, I saw: but in no decaction of launche: I therefore eate secretly in my chamber, out of sight of all such folly brethren, for they take scrupulous conscience would be offended with all. And so wold I count your that you do. For, when I go to my meate, I take none other company with me, but such fare brethren as are of mine owne nature, whose conscience are not weake I warrat you, but their knowles as they as mine. Wel the nowe fast quoth for. But when he heard after by his confession, that he was so great a curser and he devoured and spent longtime in much discource at one meate, as a piece thereof woldwell finde some poxe man to.

His wife his childre almost at weke, then he suddenly reproued that point in hym, and preached him a tractate of his own temperance, which he never dide (as he said) to passe upon himselfe the naturall desire of a meate, no no, yet so much neither. For when I laying home a gole quoth he, not out of the pullers stoppe, where folks finde the out of the feathers cobi pulched 3e which is the fattest, and yet for fire powder ye and chose the best, but out of the bulwes house, as so forth, which may somwhat better chepe after theye were well then the pulter may no waye can not be suffered to see the pulched and stan of choise them by dayes, but am layne by nighte to take at adventure, when I come home am faine to do the labour to pulke her my selfe to, yet for all byes, though it bide but leane, and I were not well wo: the a gole, secrut in me sometime for all that, both byner and supper to: And therefore so for that you huec of raumeth, in can I find no fault: you have dide it to long, that I thinke you can do no other, therefor over it toow to forbidd it you, as to say the truth against good conscience for. For you knew I wol not, or other crafts can you none. And therefore, (as realis it) must you hue by that. But yet you wote well to much is too much, a measure is a merite manely, which I receyve by your tyth you have never dide to kepe. And therefore suffer thy thyse have your pence, that you hall at this yere, never passe upon your self the price of six penc of a meate, as necer as your conscience can gelle the price.

Thus ye sytse haue you as mother sawde she owed it vs. But nowe seeth for, our matter the conscience of them both, in the true performance of theye pence.

The page Alle after his/sys whye he warded an hangered, saw a sole bye with her pigges, well lapped in newe straue, performed his And here he drewe, and thought to have eaten of the straw. But anoone theye strupsulcus conscience began therin to grudge hym. For while his pence was: for gredyons of this meate he shuld do none other bodye none herne, he thought he might not take one straw thare, least for lacke of that straw, some of those pigges might happe to dye: so he shewed the Alh his hunger, by him brought hym meate. But what he should sal thereto, then fel he yet in a farre farther scruple. For ther came in his minde, he shold yet breake his pence, if he shuld eate any of that other. Sith he was command by his gole father, that he shoulde not for his owne meate, hinder any other beast. For he thought that if he eate not that meate, some other beast might happe to have it; and should be by the equity of it. For, therin happe another. And this stode he this last, till when he told the cause, his gole father came and commended him better, and the hee eate of that scruple, and fell manere to his meate, and was a right husband all men a savyday after.

The wolf now comming fro isstif howe the wolf clean leped from bye straue, went a rapishke his bout to do as a good wife once told her pence, husbend that shee the wold do when the rain fro 15ft. We serve menne quoth he now for: this day I thanke God was I well shaven. And I purpos now therefor to cole a collae of al myne old nuednes and begyn eu a fresh. Vinet. Ah wel bre can you report her for: That woode heare I her speake, but shee saide it in spot to make her good man laugh. Anthoy. In dide it tend the spake he half in space, for that shee spake the wold call a waye al her old nuednes, therin I crow the spotte. But in that she laid the wold begyn at a fresh, her husbend founde that good errett. Vinet. Tell I shall shew her what you lay I warrant you. Anthoy. Then wil you make me make my woode good. But what to ever the
Had, at the least, to fare now the way.

While Wolfe, which had cast out in confession
at his olde vauncie the hunger picked
him soordie, that as the streetwolfe
said, he should begin at a frede. But yet
the pike of conscience with the shield
began his pace, because he would not forsake
his own reason to appease his passions.

He happened then as he walked poulng for his geare about:
he came where a man had in fewe bages
before, cast of two olde leane and laue horses,
so touch that no scheid was ther left by
him, and the tone, when the Wolfe
saw him, could scarce pass on him, and the other alreadie dead, and the houn
crypt of a carriaged away. And as he looked
upon them both, everye, as he was start about to feede upon them, sayd not where he had
beaten. But as he looked about, he
saw a fewe come in a close, walking
with her pone calfe by her side. And as
soon as he saw them, the houn
conscience began to grumble him against both these two
horses. And the he sighted and laid upon him
himself: alas, so wicked were they that I am,
I had almost broken my patience ere I
was ware. For wonder be one horse
because I never saw no dead horse solde in
this market, I should even die therfore,
by the way that my sensual soulle shall do,
I can not butise what price I should set
upon him. But in my conscience I vette
him faire above fire pence, and therefore
I dare not medele with him, for I wold be
ysender quicke horse of like disposi
tion, with a great deal of unity. For horse be here
in this countrey, especiell such horse
ambliers. For I see by his pace he tricht
nor not cant hast a face, therefore I
may not medele with him, for he very far
passeth my fire pence. But since this can
not be here boughte, but money have
it very little. And therefore considering
the price of the horse, the scarlet of the
mony, as for a wondereth cow, remeth
unto me in my conscience, worth not pass
a groat, he be worth so much. Now the
as for her calves, is not so much as the by
halfe. And therefore while the cow is
in my conscience worth, but vourne pence, my
conscience can not trouble me for some of
the horse, to passe her calves about two
pence; and to passe they not fire pence
besponde the both. And therefore the fainente
of I will vsethe horse and make a break
not of his presence at all. And therupon
he did, without an scuple of conscience.

Thus beates he could speake nowe (as

mother Wode sayd they colde the som of
them wolde, I vond) a tale almoste
tise as this, wherein saue for; the mys
rifying of mother Wode and all.
Thus wold a horse prosete have sefeed.

But yet as pende as the parable is, in
this it feinteth for our purpose, that the
nights feare of a confidence semewhat
scrupulous, though it be painfull and
troublesome to him that hath it, is as
this peace. She had here, to lefe borne
yet, then a confidence over large, so such
as for his owne fantasy the man like to
frame himself, now dainty it narrow,
now stretching it in broad, after the ing
not of a cheereul point, to sete on every
cheereul
horse for his owne commoditie, as ypbe
point, the above Wolfe.

But such folk are out of tribulation,
and comfort very the none, and therefore
they are the out of our matter. But those
that are in the nights fear of their own
scrupulous conscience, let them be well
ware as I sayd, that the ens for wearth
of the tone, daire the not into the
cother, and while he would he se Silla of
she drew him into Charibdis. He must use ribis,
as both a ship that should come into an
haven, in the mouth whereof lie secrete
rocks, but the water on both by lyes.

If the be by mynde happe entred in any of
they are on by lye solde, I can not tell how to
to get out, he must get a subiectal cunning
Pilote, that so can conduct them for the
rocks on that lye, that yet being him
not into those that are on the other side,
can guipse him in the mynde lye.
Let them I therfore that are in the slyrous fear of theys own scrupulous e.
scrupulous c.

Going for a science, submit the rule of theys own
science, to the counsail of som other god
man, which after the variety and the na
ture of the scruples, may temper thes ad
wise. Pea although am man be very well
learned hymself, yet let him in this case,
Lord the rustome bled among Philisic.
ons. For be one of the nearest so cunning the commone
er in hyt as a disea and spectere, he is of philius.
ner beeth to truct all to hymselfe, but
seemed for such of his fellows as he kno
as well wem, a pether himself in their h
des for manie considerations, whereof
they allege the canles, And one of the
canes is fear, whereas upon som times
he may conceiue in his owne passion a
great danger, then needeth, and thens
were good for his helth, that for the time
he knew no such thing at al.

I knew once in this commune one of the
most cunninges in the faculty, i the best
expert
The second booke of comfort

A sharper, and therewith most famous to,
Of cunning, and so that the greater cures did upon
other men. And yet when he was himselfe once very sore lyeke, I heard his fel-
lowers that then looked unto hym, of all
which, every one wold in their own disse-
case, haue used his help before any other
man, why yet that for the type of his
owne lyekeenes beinge so sore as it was, he
had knowne no phisikke at al. He toke
to so great heed unto every suspicio-
tous, and feared so farre the worst, that
his seare did hym sometime much more
harme, then the lyekeenes gaue him cause.
And these seare I tak with me, and so hath such
a trouble of his scrupulous conscience,
let hym for a while, so beare the judg-
ment of himselfe, and follow the counsel
of som other, whom he knoweth so wel
learned and vertuous, and specially in
the place of confession. For ther is God
speciallly presente with his grace app-
lying his sacrament. And lett hym not
to aquet his moste, yso that he
be not bound, and thinke for a while
least of the seare of Gods justice, and bec
more merre in remembrance of his mer
est, and putte his honour in prayer for grace, and
abide a wel fulfyllye in the sure hope of
hys helpe, and then that he sped with
out any doubt, that the payer of Gods
hys, and putte his honour in prayer for grace, and
abide a wel fulfyllye in the sure hope of
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hys helpe, and then that he sped with
out any doubt, that the payer of Gods
hys, and putte his honour in prayer for grace, and
abide a wel fu

\[\text{(continued...)}\]
A contrary, that peradventure in those, of whom you would were the somake most strog, and their bar a coage most hardye. C. Vincent. Yet is it so, and uncle unto me, that it should be as you say it is that this temptacation is on the pyt that do it to; pada o2 for anger, no tribulation; no that should need in so great a distress and peril, both of body and soule to be lost, no maner of good repose comfor. C. Anthony. Let this therefore, Colin consider a sample o2; row, for thereby hall we the better perceiue it.

Cer was here in Buda in king Las diuanus daies, a good poe house mans wife. C. carpen, wise. This woman was so desirous, that the duiel percuting her nature; put her in the minde, that she should anger her husband to fre, that she might give him occasion to kill her, and then should be hangned for her. C. Vincent. Thus was a strange temptation in dode. What the duiel should be the better then? C. Anthony. Nothing; but that it eas her husband to see, to thynk that her husband should be hangned after. And peradventure if you take a bout the world and consider it wel, you shall finde no suche somakes then a selue. I hate you never heard no furious body plainly say, that to see some such man have a mitchief, he would with good will be content Iys as longe in hell, as God liueth in heauen? C. Vincent. Fozlth and some such haue I heard of. C. Anthony. This monye of his was not muche lesse mad then hers, but rather haply the more mad of s wapne. For the woman peradventure dyr not cast to fare peril therin. But to tell you now to what good passe her charable purpole came. As her husband (the man was a carpen) stowe heuing with his chyppes are upon a piece of timber, the bes- gane after her old yspe to to reple him, that the man wared worth at last, sode her get her in; 2 he would lay the heinue of his are about her backe, and sade alfo that it were lytie synne, even with yare head to chopp of that bapcke head of hers, that carped fuch a ungracious tong therin. At that wyp the duiel toke his time, and wespetted her tong against her teeth. And when it was wet shapred the ware to hynm in very fierce angy, by the maide hys husband I wold thou wouldst here lyth on thine head le(s ther with boethe the laked her head upon the same timber logge) s thou shynte it not of. A belyew thinhe bese dore hart. With that lyke wise as the duiel dode at her elbow, sode (as I heard say) this good angel at his, s gaue him golde coage, and bothe him be boldy dode it, and to the good man be byt hy chyppe are, and at a chopp chopp of her head in dode. C. Vincent. They were killing other folk by, which had a good poiste to hear her cride, but lytie they looked for this chaunce, till it was done ere they could lett it. C. Vincent. They heard her seigne bale in her head, and cal borseon borseon while after that the head was for the body. At the leaste wise afterward unto the king thus they reported it, except onely one, and I was a woman, and she said that shehe it not. C. Vincent. Fozlth this was a wonderfull wozuzze. What came unce of the man? C. Anthony. The king gave him his pardon. C. Vincent. Erelie he might in science do no teale. C. Anthony. That ther was factely as much at another pointe, that ther should have ben a naturall made, that in such case, ther should never after pardon be granted, but the truth being able to be proved, none husband should never any pardon, but should have leave by the law, to follow the sample of carpenter, and do the same. C. Anthony. Howe happe it bune that that good law was left unnade? C. Anthony. Howe happe it bune as it happete Colyn, that many more be left unnade as well as it, and within a litte as good as it, doth here and in other countreys, and sompyne somwhere made in the? s cede. But as they say, the lett of that lawe was the Mennes graces (God forgive her soule) It was the gree teful thing I were good law; that he had to souse for when the yped. Fozlth sone for that one thinge, he was a full blest woman. But letting now y law ylake, this temptacation in practuring her owne death, was unto this Carpenters wise no tribulation at a, sax as ever men could perceiue. Fozlth it likened ther wel to think the ther, the even longer thier yse. And therfore if she had before tode you, me she mynde, s that the wolfe to fame bring it to love, we couthe haue had none aspe to comfort her, as one that wer in tribulation. But many couthe her (as I told you before) we might to requaine a amende that malicious by welth myndye. C. Vincent. Verlyle that is truth. But such as are well willing to do any purposed, is so shameful, lye never tell their minde to no body for her shame. C. Anthony. Some will not in dode. And yet are there some agayne, that be they entente neuer to shamefull, ynde
A some yet whom they hart securthe the to make of these countable therin. Some of my tolke here can tel you, that no longer a go than euem yesterbay, one that came out of Gitten, burned 8s among other talking, that a rych wyfowe (but I fo-
gat to the hym when it happed) hauing
her lyfe an hight poud mynde, s a fell as those two vetches are wont alwaits to
kepe companye together, was at debate
with a nother neigbour of hers in the
towne. And on a syne she made of her
countable a pase neigbour of hers, whos
She thought for money he might induce to folowe her mynde. With hym she se-
crely brake, s offered hym ten dukates
for his labour, to do so much for her, as
in a morning early to come to her house
and with ane unknewn, pensyple
Stephe of her head, when he had so don,
then comey the boldy are into 5 houte of
hym with whom her was at debate,
in some such maner wyfe as it might be
though that he had murdered her for
mochise, and then she thought the should
be take for a marpe. And yet had he
farther deuised, that another sum of mo-
ney should after be sent to Rome, s there
shoud be meanes made to the Pope, that
he might in al halle be canonizd. This
passe man promised, but entended not
to perfome it, how be it when he de-
sire it, he provided the arche felte, he
appointed with her the morning when
he should come and do it, s theraupon in
to her house he came. But the let he such
other tolke as he wold shold know her
frantake fantasy, in suche place appoint-
ed, as they might wel beare her and him
talk together. And after s he had talked
to her therof what he wolde, so muches as
he thought was enough, he made her ly
downe, and take by the ars in his owne
hand, and wyth the other hand he felte
the edge, and found a taille that it was
not sharpe, s that therefore he wolde in
no wyfe do it, till he had dessen it
sharpe, he could not els he sayd for ppry,
it wolde put her to so much paine. And so
full sope against her wyf for that time he
kept her head bypl. But because the wold
no more affer any mo depre her for, s
fode her forth with delayes, eet it was
ver ylong after, she had her felled her owne
handes. Vincent. For looke here was a
tragiical foyp, where I never heard the
lyfe. Ambony. For though the party that
told me, there be knowefto; a
trouthe. And hym selfe is I promise you
such as I reken to; ryght honet and of
substantial truth.
Now were she letteth not as Shamefull
anywise as her had, to make one of her
countable yet, and yet I remembre a
nother to, whom she trusted with the mo-
ney that should procure her canonization.
And her I wote wel, that her tem-
pation came no of feare, but of ype ma-
lyce and pride. But the was he so glad
in the pleasant dewe thereof, that as I
threw you, she took it for no tribula-
tion, therfore commeting her, could
have no place, but if men shoulde any-
thing yper her toward her help, it must
have bene as I told you good countap.
And thens as I sayd, this kind of te-
pation to ane owne destruction, which
requereth countable, and is out of tribu-
lation, was out of our matter, that is to
treat of comt in tribulation.
She hym that were moued to hpl him-
self by illusion of the spoyl, for which
he renche for a cluelation.
The riv. Chapte.

B At least you myght recete both
these samples, winter they wer
but saynked tales, I that put you
yn remembrance of one which
I reken your felte have red in the Colla
Cassianus, s if you have not ther
you may some finde it. For my selhe have
half forgotten the spoyl, it is so longe
since I red it. But thus much I remem-
ber, that he telllich there of one, that was
many dayes a very special holy man in
his living, s among the other bereous
monkes s ankers that lived ther in wild-
erness, was marvelonl so much esteemed
faying that some were not at out of fear
of him, leenst his renclations whereof he
told many by hymself, wold proue illu-
sions of the biuel. And so prowe it after
in dede. For the man was by the cuuels
subtil suggestions brought into such an
high spirituall prye, that in conclusion
the diuel brought him to that horible
point, s he made hym go kpl hymselfe.
And as far as my mind geneth me now
about new sight of the boke he brought
hym to it by this persuation, s he made
hym beleive, s it was Gods will he shuld
so do, s that therby should he go straight
to heaven. And the sit ther by persua-
sion, with which he toke the very great
cost in his owne mynde hymselfe, then
was it as I sayd out of our case, s needed
not conven, but countable agaynste get-
ing credence to the diuels persuation.
But marpe if he made hym first per-
ev
A cruel how he had bene deluded, and then tempted hym to his owne death by shame by Idolaries, then it was within sure matter to, for then his temptation fallen downe fro preyde to puffilaminitie, and was were that kinds of the nights fear that I spake of, wherein a good part of the counAtal that was to bee geue him, should have nece to ende in god com-
fozing, for then was he broughte into right sope tribulacion.

But (as I was about to tell you) the streth of hart and courage is there none therein, not only for that bert streth (as it hath the name of vertue in a reasonable creature) can never be without prude, but also for (as I said eren in them that same men are hearynes, it shall well appear to the that well by the matter, that the mynde whereby thei be led to do them helpe growth of puffilaminitie and very soely scarce.

take to the sample Cato vicenx, by which in Asirke killed himself; after the the great victor that Julius Cesar had. Saint Augustin, he declared in his worke de civitate dei, that there was no strengthe in that great magnaminitie therein, but plaine puffilaminitie: impotency of themake, wher as he was forced to the destruction of him Cælib, because his hart was to facile for to bear the beholding of another man's glory, on the suffering of other wozly calami-
ties, that he feared Should fall on hym self. So that (as Saint Augustine well prover that horribile deed is none act of streth, but an act of anynde, either havened the consorperation of it selfe with some telepyfy fantasy, wherin the ma thab nebe to be called homee with good countenace, or else oppossed by harts hart and feare, wherin a good part of the coffail, must stand in spilling by hps coaze with god conciliacion & comfort. And therefere yf we founde any such religiouse person, as was that father whch Cælian insted of, that wer of such auferief apparey greately lying, that he wer with such as well knew hys reputacion for a man of singulere vertu, & that it wer perceived that he had many strange visiones appearing by hyn, it is should be persoom after that, that the man went about secretly to desroy hynslef, who so shuld happe to come to the knowledge therof, and ented to do his deuor in the ice. spikes must he fynde the meanes to serce and sende out, whether the man be in his manner or his countenance lyghtsome glad, topfull or dumbfist, heavy & sadde

whether he go thereabout, as onethat were full of the glad hope of heaven, or as onethat had hys hart faile ful of trauolines & wortrines of the worlde. The were founded of the first faction, it were a token that the dyuell hath by hys santa
tical apparations, putke him by in such a peyple preyde, that he be the finaly persuaded hym by some illision showed hym for the poofe, that Goddes pleasure is, that he that for hys sake with his owne handes hit him self. Saint Vincent, how if a man to found it buile, what may not a man use hym thane Cælius; That were somwhat out of our purpose. Cæylon, feth(aas I told you before) them afaere not then in to do ule & tribulacion, where of our matter speakes, but in a pe-
rilous very mortall tentacion, so that if we should bysde our owne mater that we have in hand, enter into that to, we might make a longer woakhe betwene both, then we could weel simphe this bay. How be it to be nose, it is gone, that therin the sum effect of the countyspe, must in maner rest in geving him warn-
ning of the bluels heights. And must be done under such fute cle plat mater, as the man shoulde not aboue to hear it. For whyle it could lightly by none ot-
ther, but that the man wer rocked a longen a sleepe by the bluels craft, and hys minde occupied as it wer in a delectable dreams, he should never have good abn-
dence of hym, that wold not be and by

soonyly hoggge hym a wake hym, and so that it out therof. Therefore must you fayze a estep loach hym, and with some pleasant lych a wake hym so, y heward by no wayabode, as children doe that are wakecd ere they lift to yupe.

But when a man hath first began to his praise, he may proue ye that which better please hym to a contemplacion, the with a spagy, the after labour won the

withal a man may lypke a little innuuate the doue of suche recreation, not at the flash as it wer to, for any hoit of hys, but of some other that men in som othe-

places talke of. And peradventure it shal

not mule content himself, to show great

perplys that may fall therein in a natur-
man cas then has stune, that shal

destic to preach upon it. Wi if you were a man

that had not soe verye great scrupulou

confidence of an hamelesse se, deceused to
do good yppath all (whyrng lynde S, Ali

tyme though he take alwaye for son, yet

taketh but for bental, S, Hieronymas, as
by dyuers places in his books arepethe, tak-
A beth not fully for to much, then may you
safye some secret friend of yours to be in
such case, that your self somwhat fear
his peril, it saue made of charity this bi-
age to his fate, to afe this good fathers
counsele. And in communicacion upo these
works of S. John; not the exact spiritus recrea-
ion, sed probate spiritus sex deo s. Ceue not cre-
dence to spurious, but prove s' spirites
why you be they of God. And these wo-
res of S. Paul; angelus sanctus, transtigatur s. in
angelum lucem. The angel of Satan trafts
guerd humelle into the angel of light.

S you shall take occasion, the better if they
happe to come in on his lyde, but
yet not lacke occasion neither, if those
terres te, lacke of his offer, come in by
your own occasiion. I say that you not
lacke, to enguage by what sure undeci-
nable tokens, a man to be convinced the
true relations from the false illusions:
whereof a man that sende many bothe
here 6 ther in byyers other authers, and
whole togethuer, byyers goodly treatises of
that god lyky doctoure. Master John
Gerson de prosporet de probatione spirituum. As
whether the party be natural wyle, or a
ny lycy some fantastical. Whether the
party be poze spirited pyourly, whyche
wyly somewhat appeare by wys delte
in his owne people; or if of wylyges, or of
a nother lyde to, to be piaged of hyme.
little, he refuse to here therof, yet any byte
scell found in bymselfe; or if myslie
declared 4 mystere of his own reselac-
tsions 4 ourful tokens told, wherefore he
self should feare least they be the byuels
illusion, sychyngues, as master Gerle
saph, wyly make hym sert out somwhat
of hys spyr, if the byuel whe in his be.

Of the dylene be get to facely, that he
kepe himselfe close in hys warme vennne,
and blow out never an hote wood, yet et
be confidet, what end his reselac-
tions 4 ourly, whyche to an spyrte
posyt to himsely 4 other folks, or onely
to byng marnezles and wondsers.

Aloweth they wythdraw him fro
such other good verituous busines, as by
the onom rules of christendome 4 any
rules of his profession, he was wone to
be, or were bounden to be occupet in.

Wherether he fall into ane singular-
ity of opinions against the scripture of
God, or against the common faythe of
Chyldes catholyc church.

Many other tokens are ther in sp work
of master Gerson spoken of, to consider
by, wherether the person, neither bausinge
reelacions of God, no illusions fro the

The second booke of comfort
against Tribulation.

At the least wife, we to take in worth his communication; not to so to enter in therunto, as he whom he would be clepe, should abhorre him, and be loth to hear him, and thereof take no profit by him. But now be this, if it come by the cause way as the text, so the point that heare we or shall; what be the reasons of the same, with which I should by my selfe solace convert him. Anthony. Al those, by which you may make him perceive that hymself is deceived, and that hys visions be no godly revelations, but they be wilfull illusion. And they reasons must be gather of the manner, of the art, and of the law of God; as of some one of these. Dost thou, if you see perambulate such a man, that is such a pointe or such, he is worse worse since such revelations have haunced him, then he was before: as in those that are beleued, who so well acquainted with them, that he maketh and believe. For they were more proud, more wayward, more envious, fullicious, misleduding, despising other men, with the belte of theyr owne paces, and such other spiritual visces of the soule.

Of the manner maye you gather, if it have happened by revelations before to prove false: or that they bee things rather strange then profitable. For that is a good mark betweene godly miracles and the ducal wonders. For Christ and his fayntes, have their miracles alwaye trending to frutus and profit. The ducal and hys witches and necromancers, at them wonderful worke, draw to no frutus end, but to a fitiful effectation and these, as it were a guller woulde give a shewe before the people, plata majesties at a feast. Of the lawe of God you must haue your reasons, in the history by the scripture, that the thyng whiche be tendered by God be by hys angel huedde, god hart hys own mother so huedde. And y is you not wise in the case? we speake of so cause to finde, I rede not to rebuke it to you, lest ther be plaene among the raymamhotes forboden the unlawful killing of any man, and therefore of hym selfe as saies Anthony faith, at the church teacher, except hime selfe be no ma. C Vincent. This is very good true buncle, no I will not dispute vpo any glossing of that prohibition. But yet be we finde nor the contrary, but that God maye dis pense with that commandement himself; both by license a command also if himself like, any man to goe by either a nother man or him selfe other thyse man that is now by such a marvelous vision induc'd to believe?

God so hideth hym, therfore thinke him false in that case of that prohibition discharge, a charl with the former it commandement, with what reason may we make him perceive that his vision is but an illusion not a true revelation. Anthony. Nay Colyn Vincent, ye shal in this case, not neede to rejoice those reasons of me. But taking of Scripture of God so, a grounde for this matter, you know he cometh your self you that go from what a hester waite to warke, if you ask this question of him, the 5th God hath forbidden once the thyng himself, though he may dispence the with the will, yet noth the ducal may fayre himself, God, with a miraculous signe beside the one, and make as though God by it. Yet the ducal is also more likely to speake against God's commandement, then god against his owne, you shall have good cause I say to demand of the man himself, wher by he knoweth that his vision is Gods true revelation, not the ducal false delusion. C Vincent. In that ducal I thinke that would be an hard question to hym. Nay a man ducal have in thrice a thing, C even a very sure knowledge of his own mind? Anthony, P say colyn, God maye cases in to the mouth of a man I suppose such an inward light of understanding, that he can not speake but be sure therein. And yet he that is deluded by the ducal, may thinke him selfe as sure, yet he be deluded in ducal. And such a difference is ther in a manner between the two, as is between the sight of a thyng wyple we be waking a lone thereon, the light wyple we be a thing in our hepe, wholly wyple ducal thereof. C Vincent. This is a perty similitude unclise in this thyng, e the ist easy for: s make s we speake of to declare how he knoweth his vision for a true revelation or a false delusion, either be so great difference between the. Anthony. Not so easie Colyn yet as you were if ever, for how can you now proue unto me s you be awake? C Vincent, say to ducal if not now waggling my hande, shake my head, s ampe with my wrote, here in the house Anthony. Have you neuer despised ere this, if you have done the fame? C Vincent, Yes that haue I discer to then that. For I have ere this in my hepe, dreamed y I doubted whither I were a sleepe o a wake, s have in good faith thought, that I dyed the the day even the same thing then I do nowe in ducal, and thereby determined that I was not a sleepe. 

And
The second booke of comfort

And yet hauing dreamed in good saie the father, that I have bene afterward at dinner, and other making merry with good company, have told the same dream at the table, and laugheth well thereat; that while I was a sleepe, I had by such manner, by the persuading the power of my booke, and the strong reasoning to beseke thought my selfe wakinge. C. Anthony. And will you not now some (troue you) when you wake and ryse, laugh as well at your selfe when you se that you lye now in your place, betwixt bedde a sleepe agayne, and dreams at this time, where you were no belye that you be wakning and talking of these matters with me: C. Vincent, God be blesse my uncle, you go now merily to work with me in deed, when you looke and speak and say, & make me wakning I were a sleepe. C. Anthony. It may be that you be so for any thing that you say do, whereby you may with any reason you make, do me to confesse that your selfe be sure of the contrary, sith you can doe no thing nothing nowe, whereby you be sure to be wakning, but that you have ere this, or hereafter may, thinke your selfe as surely to do the same thinges in wakning, while you be at the whale a sleepe, nothing so but the dreaming. C. Vincent. Well well uncle, though I have ere thys thought my selfe awake while I was in deed a sleepe, yet for at this I know well enough that I am awake nowe, so do you to, though I cannot see the wondes by which I may with reason force you to confesse it, but that at wyle you may as weume me, by the example of my dreme. C. Anthony. This is Colin as me seemeth berye true, and like wise seemeth me the manner and difference betwixt some kind of true revelations, and some kindes of false illusions, and so betwixt these thinges that are done wakning, the thinges that in our dreames seem to be done, while we be sewping, that is to say, that he which hath the kynde of revelation from God, is as sure of the truth, as we be of our owne deed while we be wakning, and be he that is illused by the dross, so in deed wise deceived and wotsthe, then bethe by their dreme: and yet rehethe for the pynne himselfe as sure as the other, saughthe in the one finallye, rather truly knody.

But I am not Colin, that this kynde of true knowledge, commeth in every kynde of revelation. For ther are many kindes, whereof we are long to talk now. But I say that God doth or may do to man in some thing, certaynely send some fache. C. Vincent. Yet then may this religious man of whom we speake, when I thowe the scripture against his revelacion, and therefore call it an illusion, bide me to reason go care for my self. So he knoweth well a surel himselfe, that his revelacion is very good true, a not any falliliuation, sith as, at the general commandement of God in the scripture, God may dispence where he will: when he will, God may command him to do the contrary, as he commandeth Abraham to kill his owne sonne. And as Sampson had by inspiration of God, commandement to kill his selfe, with pulling downe the building upon his owne head at the feast of the Philisties.

Now if I would then doe, as you bode me right now, tel me that such apparitions may be illusions, and the Gods word is in his scripture against him plain for the prohibicion, he must perceiue the truth of his revelacion, whereby that I may know it is not a false illusion; then that he bide me againe, tell him whereby that I can prove my selfe to bee awake, and falke with, and not to bee a sleepe and dreme wakning, sith in my dreme I may as surely wite so, as I know that I doe so. And thus that he bide me to the same dyme, to which I wotste bieg him, C. Anthony. This is well saide Colin, but yet could he not scape you so, for the blesse faction of Gods common precept, which dispensation he must say that he hath by his privete revelacion, is a thing of such folk, as the wheet it selfe nought and falle. For it never hath had any samples lyke, since the world began to into, that ever man hath reede; or heerd of, amonge faithful people commended. Yet in Abraham touching the death of his forme.

In Sampson all manner make not thy matter beryke, whether he bane or not, but yet wherein some manner and cause appeareth, the Philisties, being enemies to God, and bying Sampson for their mocking Locke in season of God, he was likely, God gave hims minde to bring his owne life uppon the reuenging of the displeasure, that those blasphemyous Philisties did unto God. And that appeareth moste cleare by this, that though his strength was reuenged when he wanted his heart, yet bade he not as it seemeth that strength here more at bande, whyble he hadde his heart, but at suche times as it pleased.
Agaiinst tribulacion.

S God to gue it him: which thing appeareth by these wordes, that the scripture in some place of that matter saith: 

Jer 24. 6. 

The power of might of God, rushed into Sampson. And so therefore while this thing that he did in the pullings downward of the house, was done by the special gift of strength then at that point green shin by God: we declared that the strength of God, and there with the spirit of God, entred into him therefor.

Saintr Andrie also rehearsed, that certaine holy vertuous vrgines, in time of persecution, being by Gods enemies insulted pursuadt by to be destroyed by force, came into a water and drowned themselu, rather then they would be berefit of their virginity. And althou that he thinketh it is not lawfull for any other mayde to followe their example, but rather suffer other to doe her adversary violence by force, and committ time of his own on her against her will, than willingly, and thereby cunningly her self become an homicide of herself, yet he thinketh that in them it happened by the speciall instinct of the spirit of God, that so causesScene unto herselfe, woulde rather that they should as avoyde it with their own temporall death, then abyde the despeoyling vice vocation of their chastity.

But now this god man neither hath any of goddes enemies to be by his own death avenged on, no any woman that violently perswe aying by force, to bereve him of his virginity, no ever find we that God proved any mannes obedient mynde, by the commandemente of his owne daughter of himselfe. Therefore is his case both playne against God's open percept, the dispensation deaung and without example, no cause appeaung no well imaginable, but it the world thinketh, that coulde neither any longer live without him, no take them to him, in such wise as he doth other men, but commande him to come by a lronne ware, by which without other cause, we never hearde that ever he bede any man else before.

Nowe where you think, if you hold after this bidde him tell you, by what ware he knoweth that his intentrych by a true revelation, and not upon a false illusion, he would bidde you then again, tell him by what meane you know that you be talking with him well walking, nor dreamt it sleep: you may tell him again that tyme thus to talk together as you doe and in suche manner you pronoqhe one wife, and to pronoqhe and persecute that they apeare, to doe, by the mouing of themselfe, with putting the question thereof onto themselfe for their pleasure, and the marking and considering thereof, is in wakynge a daily common thing that euer manne doth or may doe when he will, when they doe it, they doe it but of pleasure.

But in Hepe it happeneth sope falsely, that men dreamt that they doe not, nor in the dreame never put the question but for double. And therefore it is more reason, that list this revelation tume also as happeneth sope falsely, and ofter happeneth that men dreamt of suche, than ease in debe: therefore is it more reason you may tell him, that he thewe you whereby he knoweth in such a rare thing, a thyng more like a dreamt that himselfe is not a Hepe, than you in such a common thing among folk that are waking, and to be done happeing in a dreame,would need to shew him whereby you know that you be not a Hepe.

Besides this, himselfe to whom you should shew it, faith and perceived the thing that he would bid you pronoqhe. But the thing that he would make you believe, the truth of his revelation which you bydhe him pronoqhe, you see not he worstest well himselfe. And therefore were you believe it against the scripture, it werel constant unto reason, he shold shew you whereby he knoweth it for a true walking revelation, not a false dreaming delusion. 

Then that he peradventure say to me againe, that whether I believe him or not, makest he him no matere: the thing toucheth himselfe and not me: himselfe is in himselfe as sure, it is a true revelation, as he can tel he by meth not but talketh with me waking.

Withoute dote (coll) he abyde at that point, and came be no reason brought to doe so much as yet, can no by no meanes be hagget outhe of his deedee Hepe, but will needes take his dreame as a verre truthe, and as some by night tripeth waketh about their chamber in their Hepe, will so trip and hang upon Hepe himselfe: I can then none other way say, but either bindes him false in his bede, as elles alay whether that might happen to helpes him, with where he the common tale goeth, that a caruer wives in such a fancie fantasie helpe her husband. The cause to whom, when he would upon a great word god crye, needes have killed himselfe be crucifie.

SGS, 52
The second booke of comfort

For Christ as Christ did for hym, it wer then convenient for him to dye even af ter the same fashion, that mighte not be by his own bandes, but the hande of some other, For Christ parde killed not him self, And because her husband hold rede to make no moe of coupl [for that would he not in no wise] he offered him that for Goddes sake the would secrectly crystly him her self, upon a great croode that he had made to naple a newe carved cruci- fire bypon. Wherof when he was very glad, yet the thought he that Christ was bounden to a pillar, 4 beaten firstle, and after crowned with thone. Where bypon when the had by his owne alien bound him fast to a pole, the left not, bea ring with holpe exorcization to suffer, so much as long, here 4ever the left tovke an Unboundeme him, praying neverthelesse that the might put on his head and drue it well downe, a crowne of thone 4 he had written to him, and brought him, he said thught this was enough for that pere. He would pray God to bear him of the remenante, till godly tryavage come agayne. But when it came again the next pere, then was his laste pat, he longed to follow Christ no farther.

A An blynde, if this help hym not, then wel nothing help hym I grow.

A And yet colne, the deuill may peradventure make him toward suche a purpose, fast gladiely suffert other paune, pea a ministe his calling to therin, that he may thereby the lesse feare his death. And yet are peradventure some time such thinges, a many moe to be affect. For as the deuill may have to make hym suffet, so may he be affete to wake, namely if his tunders faile to praye; for hym agaist his temptaci. For that can himself never dwel while he taketh it for purpose to destroy himself, as comanded thereto by God, that no god consauer that men can geve him, no ane other thing that men may doe to him, can reface hym, but he would surely most whyle himselfe, theren except only good praye by his tunders made for him: I can find no farther sight, but either have heuer in light, 4 bind him fast in his bode. And so must he needes of reason be content to be afxied: For though himselfe take his fantasy for a true revealeation, yet he cannot make his perceiue it for such, like wise as he thinketh himselfe by his secrete commandement bounden to follow it, to make he needes aggr, that such it is agaist the plaine prohition of god, we he by the plaine open perceiue; bounde to hope hym from it. A An blynde. In this point blynde, I can goe no further, but now if he were upon the rather lope, perceiue to mind his destruction, 4 goe thereabout with heauen of heare, and thought, 4 dulnes, what waare were there to be did to him there? A An blynde. Then wer his temptacion as I tolde you before, properly pertaining to our matter. For then were in a foul tribulation a very perrilous: For then were in a token, the deuill bad either by bringinge hym in to some great tyme, brought hym in despaye, a peradventure by his true revealeation bounden fallye reposed, a by some secrete time of his bperyndered 4 bim afered, cast him both in despaye of heauen that is, in a worne of this his lye 4 soame, nest, the faith his estimation lost among other folke, of whose paiple he was wond to be ponde. And therfore, in such case as this is, the man is to be freely handeld and swiftly, with bowe and tender looking bowes, to be put in good courage, 4 comitted in all that men godly may.

Here mutthey put him in mind, that if he despaye not, but full upp his courage a trust in goddes great mercuy, he shall have in conclusion great cause to be glad of this task: For he were in greater perill then he was ware of, whyhe he take himselfe for better then he was, and God for favorre that he beathch hym, had sufferte hym to fall dipp into the deuilles danger, to make him thereby knowe what he was, whyhe he take himselfe for sure. And therfore as he sufferte hym then to fall for: a remedies against our bolde pyde, so wil god now (if the man make himselfe, not with scul- tes despaye, but with sculent penance) so let him up agayn upon his sete, and fo strethgh him with his grace, that to: this one fall that the deuill hath geven hym, he shall gene the deuill an hundred.

And here must he be pinte in remem- brance of Mary Magdalene, of the prophete David, and lately of S. Peter, whose bygh bolde courage tooke a cowle fall. And yet because he despayed not of Goddes mercuy, but wepte & called upon hym, how high he God take hym into his favour agayn, in his holy wriper is wel tesifed, and well the sow childen dome known.

And now hall it be charitably done, if some
Agains tribunal, 1195.

The sentence is somewhat difficult to read due to the quality of the image. It appears to be a page from a historical or theological text, discussing philosophical and legal matters. The text is fragmentary, and some words are not clearly visible. The page seems to be discussing the concept of punishment, with references to divine law and the consequences of sin. The text mentions the concept of merit and the weighing of good and bad deeds. It also touches on the idea of forgiveness and the conditions for redemption.
The second booke of counfort

An swetly careth me, not onely concerning these outbord things, landes, possesstions, gods, authoritie, fame, favour, or hasted of the world: but also mennes captiervons within the, health, sicnes, god humours, odd badde, by where they be light hearted of umpiends, strong hearted, of saint plebe of spirite, hold and harse, and fearfull of courage. And after as these things may, in inspect mater of temptation, so boeth he himself in the maner of hys tepiration.

So likewise as in such folk as are full of young warmes lusy feude, and after humors expect the bed to fill thy voluptuous living, the devil being to make the rynges his instruments i to temtynge them to provoking them therunto, so he findeth some folk full of both blood and choice, he maketh these humors his instruments to set their heart on lyse in which he makes stewyng anger: so where he findeth some folk, which thoysome doy melancholious humors are generally disposed to beare, he taketh sometime (such a steryfull imaginacion in these mynde, that without helpe of god, they can never cast it out of their heart.

Some at the sodaine falling of some horible thought into their minds, have not onely hadd a great abomination therat (where abomination they wel and veretely had therat) but the devil using their melancholious humour, and thereby their natural inclinacion to seare, so his instruments hath caused them to conceyue with suche a diepe desece behide, that they weene them selve with that abominable thought, to bee fallen into such an outrageous fsmine, that they be ready to fall into despeare of grace, wening that god hath gener men therouer for ever. Where as that thought (were it never so horible and never so abhominable) is set into them that never like it but ever still abhorret, a truely ther against, matter of conflict and merite, and not an smine at all.

Some have with holdinge a knyfe in their hand, sobably thought uppon the killing of themself, and sturvyth in disuising what an horible thing it wer, if they sholde mishapen so to doe, hau fallen in a seare that they hould be so done in debe: have with long and oftensithking theron, imprinted that seare so fosr in them; imaginacion, that some of the have not after cast it of without greate difficultes: some coulde never in there style be evide thereof, but have after in consistent miseries done it in debe. But lykeiwse as where the duell with the blood of a mannes owne body towards his purpose in provoking him to leche/fit temptacion, the man muuf and doeth with grace, and wiseour resist it: so muuf that men doe, whose melancholious humours the devil abuseth, towards the shaping of such a desperate deed into his heart.

Clymene. I pray you uncle what advice youer to be genned youin such case?

Anthony. Surely mene thinketh his helps

Andeth in two thenges, countable and prayer. First as concerning countable, lykeiwse as it may be that he hath two thenges that holde him in his temptacion, that is to wit, some euil humours of his owne body, and the cursed deuill that abuseth them to his pernicious purpose to myst he neve againn them twaipna, the council of the maner of folk, that is to witte, phisickes for the body, a phisickes for the soule. The sobere phisicyon shal consider what abundance the godly man hath of those euil humours, that the devil maketh his instruments, in movynge the man toward that searesfall affectyon, and alwyse by ysere convenient, and medicines mette therfore, to resst them, as by purgacion to dysburden the body of them.

So let no man thanke strange, that I would advise a man to take caunts of a phisicion for the body, in such a spiritual passion. For this the soule & the body be so knytte togethe together, that they bothe make betweene them one persone, the dysempayment of other other, engendred the same the dispersurance of both twaun.

And therefore, like as I would advise every man in euery sicknes of the bodys spirituall to be stienken, and fede of agow spiritaall phisicon, the sure helth of brys soule, which shall not onely serve against petill was conadventuer further growe by that sicknes, then in the beginning men wolde been wele likely, but the comfot thereof, and goddes favor encresaying therewith, shall also doe the bodys god, for which cause the blessed Apostle S. James exhorteth men they shall have in yarde, their bodely sicknes inuoke the pleyes faith that it shall doe them god both in body and soule: for wold I sometime advise some menne in some sickenes of the soule, beside their spiritaall leche, take also some counsel of the phisicion for the bodys.
A body. Some that are wretchedly disposed, and yet long to be more bountiful then they be: go to physicians and poticaries, and enquire what things may serve to make them more happy; to their sole delight desiste. And were it any safely upon the other side, if he that twelth himself against his will much moved into such behaile, should enquire of the physician, what things without minishing of his health, were meet for the mainment of the sole delight of man.

Of spiritual counsels, the spirit is gentle temp: to be slauen, that by reason of his other stines, the devil have not the power upon him.

Cyprian. I have heard some say (uncle) that when such solke have been at Christ, their temptation hath been the more bittre upon them then it was before. Anthony. That think I very well, but that is a special token that Christ so holde some for them, while the devil is with that most worth. You say in some places of the gospel, that as the devil, the person whom he possesseth did most trouble when he saw that Christ would cast him out. We must els let the devil do what he will, if we fear his anger. For with ever good bode will be bare angry.

St. Augustine. Then is it in his dispose to be helued him, that he not only feared more then he needeth: but also feared where he needeth not. And over that, is a scope of that thing, whereof, if he will willingly pursue his gods into his sarne, he hath more cause to be glad.

He shall he have cause to fear, yet feared he more then he needeth. For there is no devil to diligent to destroy him, as Christ is to preferre him, nor no devil to pursue him to his bane, as god is to destroy him, nor no devil to pursue him to his bane, as god is to defend him, as he doth him not, but safety fully put his trust in him. He feareth also where he needeth not. For where he needeth that he were out of Goddes soueraine, because suche horrible thoughts fall in his minde, he must understand that while they fall in his mind against his will, they be not imputed unto him. He is finally sad of his may he be glad. For ist he taketh such thoughts displeasently, and turneth against them, he bathe thereby a god tolk that he is in goddes soueraine, and that God affresteth him, and helpeth him, may make himself sure, that to will god never cease to doe, but if himselfe fall and fall from him self. And over all, this confort that he had against his temptation, shall (if he will not fall where he nede not) be an heathens of his merit, of a sight great reward in heaven. And the payment that he taketh therein, shall so much as master Newton well knoweth, stand him in the stead of his putracity.

The manner of theサイト against his temptations, must stand in those things, that is to wit, in rest appeasing, and in contemplation, meditation, and in the invocation of help.

Rield must a man for his owne parte reditings in with reason, considering what a folla tion were to fall where he nede not, where he is not destitute of it in any waying of any other payne, or in hope of winning any manner of pleasure, but contrary wise should by that payne, be enwrapped by the day, fall into everlasting payne. And if it were in advowson of other great payne, yet could he be done none so great therby, as he should thereby fall into.

He must also consider, that a great part of this temptations, is in effect but the seare of his own fantasy, the day that he hath left be false once he beuen so, which thing he may be sure, that (but if himselfe will of his owne folla), all the revealles in hel can never decline him to, but his owne folly in imagination may. For the similitude as some manne going over an high bridge, wareth to hear所得 his owne fantasy, that he falleth downe in be, which wer els able enough to passe over without any danger, as some may fall upon such a bridge, if sole call bop him, you fall you fall, fall with the fantasy that he taketh thereof, which by his sole lovd mercy upon him, fall and there is no danger therein, he would passe over well enough, he would not let to runne thereof, if it were but a stone on the ground, thus fasteth he in his temptations. The devil hindereth the man of his owne fonda fantasy after, and is in the care of his heart, thou falleth, thou falleth, and maketh the fonda man as feared, that he should at every foot fall in be. And the devil so everyth him with that continual seare (if he gene the care of his beare into him) at the last he withwaith with his mind from due remembrance of god, and then heueth him to that dedly mischief in be. Therfore, like as against the bone of the flesh, the victory standeth not all where in the fight, but sometime also in the pugnate, sauing that it is indeed a part of a wise
The second booke of comfort.

A varietie fight to fly from his enemies trapses into much a man in this temptation, to not only resist it alwaies with reasonings thereagapen, but sometime set it clear at right thought, and cast it of when it cometh and not once regard it so much as, as to beunseke to think on.

Some folke have beene clearly ribb of such pestilental fantasies, with verry full contempt thereof, making a crouche upon their hearts, and bydding the devill avaunt, and sometime laugh him to leaun.

To, then turne their mind into some othe matter. And when the devill hath seene that they have set little by little by after certaine apayes, made in such times as he thought most mete, he hath greuen that temptation quite ouer, both fo: that the prowde spirit cannot endure to be mocked; and also left with much tempting man to the sinne, where to be could not in conclusion bring him, he should much increase his merite.

This finall fight is, by innocacion of helpe into God, both prayinge for himself, despayring other also to pray for him, both puzze folke for his almes, and other good folke of their charitable specially godly, that he alyed in that holy sacred letcherie of the male, and not onely them, but also his owne god Angel, and other holy Sanktes, such as his devotion specially stand on to, he learned, be then the legand with the holy luffages that follow which is a paper in the church of merueles old antiquity, not made such as some were it were by that holy man D. Gregory, which opin a rofe of that that in the time of a gret pestilence in Rome, he caused the whole citie goe in solemn procession therewith, but it was in the church many pere before Dapnt Geogoties bates, as well spered by the bocles of other holy doctours and saptes, that wer dead hundredes of pere before Dapnt Gregory was bane. And hype D. Bernard genet counsel, that euerpe man shoulde make fast unto Anges and saptes, to prave for him to God, in the things that he would have speed at his holy hand. If any man will stike at that and tate it not, because God can heare his self and will also say that it is perills so to doe, because they tate we be not so counfused by no scripture. I will not dispute the matter here. He that will not doe it, lette hymselv leaun to leave it undone. But ye fors mine own part, I will alweit tru to the counsel of
The arrow of pryde, with which the deuill steppeth a man, not in the night, that is to say, in tribulacions, or adversitie, for that time is to be so comfortabe, as to be fearfull for pryde, but in the day, that is to say, in prosperitie, for that time is full of litle of suffrages courage. But surely this worldly proue, wherin a man so reioyceth, and whereof the deuill maketh him so proud, is but sure a very short winter day. For we begin, many folks go a walk, by which we speke an arrow that was shot up into the sky. And yet when we be sodamned that by then the heavens cleare, we be wel warme then, downe, downe, downe, we come a little gread again, and then there is skyke we still, and yet for the short day why the we be up and about late, by which we are, but, because we are, for we must be, they being about businesse, as if a humbly be set abowt in summer, or never were that the day be in winter.

And so fare many of vs god help vs. For in the short winter day of worldly wealth is prosperitie, this flying arrow of the devill this high spirit of pryde shot out of the devils bow, perchisse how our hert, beare the vs up in our allecation aloft into the cloudes, where we were we set on the rayne bow, oversleade the world and our, accordin to the regard of our owne glory, suche other pawe toulues as were peradventure towne to be our fellows, so lye postes pillemes stantes. But this arrow of pryde soe it never to high in the cloudes, be the man is sete by so high, never soe in full thereof, yet let him remember this is this arrow never to light, it hath yet an heavie yon bow, and therefore set it never to high, because mutt it nodes come, and on the ground mutt it light, sile with sometime not a very clear place, but the pryde turneth into rebuke a shame, and there is then all the glory gone.

Hapens. Here this arrow spake the wife man in the 3 chapter of Hapens, where he saith in the peruse of the that in pryde vanitenye passed the time of this present life, after soe spente, passed hence into hell, could profane noblesse, but divinaturum locum suis quid nullam nobis transfundat omnia illius tota mundi, aqve, et tamquam fugias emittis in loci definitus, dia se futura con-lucubrat in se redituis iste ignorentr transfuns illius, si er not nat, communia definimus effer, virtus quidem nullis signatum velutins offendere, in malignitate antem nos facit omnipotens, Tali diversum in funeris.
The second book of comfort

Self, he perceiveth that in welth & auths... &rie be corh his ow soule harme, n can not be therin in the god that to his parte...ntermeinc; but seth thy thinges thai...e, because 70...e default & fall to ruine under...h, & that to thamendment thereof, he...ere god, he take...e worldp way, & a commodite for...f himselfe, 2 incommoditie of them who...his duete wer to profit. But on y tother...e, he see the contrary, but that he...f, & seach nothing but that...e temperations of ambition & pride, may peradventure...rne his god purpo, & make hym...cline unto finne, I lay nor nape but that...e world done it is to had in moderate fare...al ther, & the fact...esce, & D. Saulke saye: "can...tor...ve, & he think that thandeth, let hym...loke that he fall not, yet is ouer...e fear perill, 3 & haucht toward the fears...if...e, & immoderate fare & faistent help scrip...e folioweth saving: No is guillonam, 3 Eccles. 7:9...be not steele hearted, or timorous, lette...such a, & therefore ser the ser...ope...h his grace to...e world therof. soyewht, if he came...h, & soe such other euyll...nene, then wer...thinge one god reason, wherefore he bold & rather leue it of...en he comencet in his god busines, & against...uuocacioun unto cull, & plische himselfes call unto god & prap, & lok what thing the dutt lesthet him to...e more toward the contrarype.

Let hym be pitteous & comfortable, to...hat are in distresse & affliccon. I...e not, to let every malfactor pale...uth unpunished, & trely come oute & rob...o, in his heart be faste to se...e, that of necessitie for: fear of decaying...non belewe are ouste to put malefas...as to pain. And yet whe he findeth...tokens likeness of amendement, therein all that he may, help that mercy...be had. There that never lacke ...erately disposed by they belse. Every be...upon who ye; ensiable justice may pro...r, & cede. Let hym think in his owne hea...
A proper example of two beggars,

A very poor begger his fellow. 

Vincent, Charlribe very hard (uncle) for an honest table man to do, when he beheld him fell richly apparel'd a beggar rugg'd in his ragg'ds. 

Anthony. If here were (co- 

flin), man y wer beggers both, a after-ward a great rich man wold take y tone 

bought him, y tell him y for a little time he wold haue him in his house, therupon 

adwel on him in flake, geue him a great bagge by his love, filled ene full of gold, 

but geuing him this knot therwith that 

with a little while, but he bold in his old 

raggs again, here neuer a peep with 

him, if this begger mette his fellow now 

while his gap golde was on, might he 

not for al his gap grake, take for his 

fellow this wer he not a very sole, if so; 

a welth of a few weeks, he wold 

wolde himself for his better wuth. 

Penny more, is the difference of these. Late were 

none other. 

Anthony. Surely (cofin) me 

thinek, that in this world betweene 

the richest and the most poore, the difference is 

scarce to commauche. For let the higheft looke 

on the most base, and confider how poore 

they came both into this world, and this 

confider further therwith, how rch for-

mer he be now he shal yet within a while 

peradventure leefe then one weke, walk 

out again as poore as that begger that, 

then by my trounf me thonke this rich 

man much more then mad, if so y wold 

of a little while, happely leefe then one 

weke, he reken himself in earneke anpy 

better then the beggers fellow. And leefe 

thereby is man no man thinke, that hard 

any natural wit and well beth it.

But notice a chittens man, cofin, that 

hath the lightes of spar, he cannot faple 

to thynke in this thyng muche farther. 

For he will thynke, not only uppone yps 

hare coming hithe, and his hare going 

hence again, but also upon the tokefull 

judget of god, yps the tokefull 

paines of hell, the inescapable toles of 

heaven. And in the considering of these 

thynges, he will call to remembrane, 

that peradventure when this begger he 

be thad departed he, the begger may be 

so solately let, in such rapotic, that 

wele wer himselfe that he was bourn, 

the might be made his felow. And he y 

well bethinketh cofin (cofin) uppone these 

tynges, I solery thinke that y arose of 

pyle flying furth in the day of worldly 

welth, thall never to wond his hert, that 

to-ther it thall beare him by one fate. But 

now to thenen he may thinke on suche 

thynges the better, let him be often to re-

fort to confess and there open his hert, 

and by the mouth of some verestous go-

ny father, have suche thynges oft renue-

ved in his remembrance.

Lette hym also choshe hymselfe some 

srecete solitarie place in his owne house, 

as farre fro noylle and commaynye as he 

conventillye can, and therfore let hym 

sometime secretly reft alone, ymag-

ning hymselfe as one going out of the 

woorde even straunghe, into the goying 

by his reckoning unto god of his 

full liuing. Then lette hym there be-

foze an auturare of some pitifull image 

of Chysters better patall (the beholding 

whereof may putte him in remembrance 

of the thyng, and nowe hym to devoue 

compation) knele bowme unseale post-

crate as at the taue of almygty god, be-

lype belieue hym to be there inut-

blype patient as without anowe doubt he 

is. There lette hym open his heart to god, 

and confesse his fantes such as he can 

call to mind, and pape God of faguen-

nes. Lette hym call to remembrance 

that the benefites that God hath genen hym, 

either in generall among other seru-

cie or privately to hymselfe, and gene hym 

humble heartly thynke therfore. There 

let hym declare unto God, the tempta-

tions of the devill, the sugestions of the 

self, the occations of the woorld, and of 

his worldly frendes, much more many 

tymes in dwelling a man from God, 

the are his most natural enemies, which 

chynge our fauour witnesse hymselfe, 

where he sparte, inuicible bonmity domini . 

Pathos, 

The enemies of a manne, are they that 

are hys owne familiers. There lette 

hym lamente and bewaple unto God, 

hys owne fraylytie, negligynce, and 

South in reypynge and withdrayng 

of temptacion, yps readinesse and prono-

mitie to fall thereunto. There lette hym 

lamentable determine God of hys grace-

vous abyde and help, to streng hys in-

spomtity withal, both in keipynge hym fro 

falling, and when he by hys owne fault 

mistaketh to fallie than with the 

helpynge hande of his mercefull grace, 

to lyke hym up and lette hym on his kee 

in the farte of his grace agayne. And 

lette hys man no doubt, but that god 

beare hym and granteth hym glad-

hys hys done. And so dovelope in the 

fartoole of Goddes helpe, he 

hail well his hys profectice, and 
perseruer in hys god proficible busnesse, 

and thall bane therein, the troubl of 

ODPPC to compaile hym amy with
The second booke of comfort.

De beuill named negorium person balus in tenebris, that is to wot, builies walking in the darknesse.

The second.

The Prophets saith in the saith Psalm: "Cui habitat in auditoriis: in protectione dei et caliditate sus: scuto et curande: ei veritates, et verbi: et in rebus: et in agradamento tenebribus." He dwelleth in thy faithful hope of goddes helpe, he shal abide in the protection of god, in the heat of his word, to be protected and safe in all things.

Negorium is here (colin) the name of a buill, that is out of builies, in temptation of much evil builies. This name of temptation is in the darknesse.

Two times of darknesse: one that is, the heathen night: the other is the day, the morning, and the evening, the dark. Two times of like manner darkenesse are also in the soule of man: the one is the light of grace so well in the heart, the other, when the light is out of the soule beginneth to walk fast away.

In these two darknesse, this buill that is called builnes, busily walketh about, and builch fond folk so will follow him, he carrieth about with hym, and lerteth them a world with many maner bumbling busilies.

He lerteth (lay) some to see the pictures of the felie, in eating, drinking, and other sortes delight. And some he lerteth about incendint seeking for these worldly gods. And of such busilie folk whom this buill called builnes walketh about in the darknesse, lerteth a world with builnes, our sauteur saith in the godspell: "Si ambulabatis in tenebribus, non sicut vos". He that walketh in darknesse worteth not whither he goeth. And surely in such case are they. They neither wotte which way they goe, nor whither. Yf byy they walke roth about as it were in a round maze, when they were themselves at an end of their busilies, theire busilies but at the beginning again. Yf is not the going about the terrynge of the field, a business that hath none end, but euery more from the end commeth to the beginning again: they goe they never to full fedde to bedde, but euery more on the moyow: as neve they therby to be fedde any agayne, as they were the day before.

Thus saith it by the bispell: thus saith it by those parts that are beneath the bispell. And as so: a verite saith: "The first, the more wood that cometh the first, the mor wood the more greedy it is.

But now hath this made a centru, a middle place, into whiche sometyme they be conueyed doosly, when they were therfore not farre from the bispell.

The centru, a middle place of thys made is hell, and into that place, be these busilie folk, that with this buill busilies walk about in this busily made in the darknesse, for all sometime conueyed, nothing ware whether they be going and euery while they were that they were not far walked to the beginnynge, and that they had yet a great way to walke aboute, before they should come to the end. But of these busilies folk walking in this busily pleasannte made, the scripture declareth the end. "Ducunt in bosia dies suis et in puncto ad inferna ducunt." They leadeth them to pleasaunce, at a poppe, doon they descend into hell.

Of the courteous menne saith Sainct Paul, "Soli volunt dies isti undecim in templa:"

1 Timo.6.
Agayust tribulacion.

And so forth, but now on stil in their wife's names, as put the self but into more pain and more, for his little plentiful pictureThus a gone, that they took all that labor and pay, beside the everlasting pain that followed it, for their further advantage. So help me God I none other wife, but as I believe think, man on an hill here with so much pay, that he might have bought heaven with less than love half. But yet, as I say, while these filthy worldly filthy folk are walking about in this rounde dusty maze of this devil, so called bisines, walketh about in these times of darknes, their writers are so by the sectare in the duty of the punishment of the devil which therefore they make not so great long miserable souls, weariness, and payne, that the devil maketh the take and endure about nothing therefore they take it for no tribulation, for they need no comfort. And therefore so it not for their sake I speak all this, saying that it may the more counsel toward perceiving of their own folly and misery, through the godly help of God our grace, into being shine upon them agayn. But there are very godly souls and brethren, are in the day light of grace, yet because the devil tempteth them highly to such bisine belte; a stiff they see plenty of woeful bisinesse fall unto them, as the devil in like wise bisines tempteth them to set their heart therupon, they be so troubled therewith, a begin to fear thereby, they be not with God in the light, but with this devil that past by the call of negation, that so, bisines walking about in the two types of darknesse.

How belte as I said before, of those godly folke gracious, that are in the worlds with of great power of authority, and thereby fear the devil arise of pipes, so I now have agayne, of these that stand in deeds of filthy works and conscience, as they be but tempted thereby with a follow it not, altho they do walk to God ever in moderate fear, lest with quarrelling other, letting thing our light, they might peradventure mishap to fall in thereto, yet fools to be so troublesome the self with the fear of lofe of gods for your thereself, is without necessitie, and not alway without peril. For as I said before, it is with them never mind of a man sace fors spirituel consolation of God, the very that he hold have in goddes helpe, are matter of And as for those temptacions, whylywise, he that is tempted followeth them not.
The second booke of comfort.

At the fighte a gapinne they strach a man for; matter of merit and reward in heaven, for he not onely for the deve, the conscience, and the desire thereunto, but also in that he convenientl.y may, as from all occasions thereof. And this present is in those strong temptations, a thing to persuade and mctly play upon. But in these worldly bunies persuading into covetousness, therein is the thye somewhat more base, and in the persuading more difficult. And verie great troublous fear both of some times appeareth thereof, in the hearts of very godly folk, wher.

In the world feareth fell unto them, because of the soe wares and terrible threater that God in holy scripture speaketh against those that are rych. As where.

Saint Pauls faitheth: A volument diuines fieri, incipit in meditationem or in sequens disbolis. They that will be rych fall into temptation, and into the gynne of the devill. And where our Saviour speaketh hymselfe, esse aliquos comedon per manum acius trasfrance, quem dismentirem in regnum deo. It is more easy.

A Camell of some faye: A Camell to signifyeth in the Grecie longis; for a great cable rope, to go through a some nece.

Then for a rych man to enter into the

Things some of God.

Pomeronell now though god folk that fear God, take occasion of great desire as to desirefull woes, when the in the worldly woes fall to them. And some frande in doubt, whether it be pleasant, for them to have any god or no. But evermore in all those places of scripture, the hauing of the worldly woes is not the thing that is rebuked and threatened, but the affectation that the hauer behoveth behers thereto. For where S.

Pauls faitheth: A volument diuines fieri, et, they that will be made rych, he speakeith not of the hauing, but of the will and the desire and affection to have, and the longing for it. For that cannot be lightest or without sinne. For the thing that folke sowe long for, they will make many iudges to gete, and leopard thenselue therfore. And to declare that the hauing of riches is not forbidden, but the inordinate affection of the mind foresse therwith, the Propheteth: Sancta fi offseason. alyce ornare. A riches howe unto you, let not your heart therupon. And albeit that our Lord the sayde example of the Camell of some faye, to cove therow the nedles ey, sayde that it is not onyly hard, but also impossible for a rych man to enter into the kingdom of hea-

uen, yet he declared, that though the rich man cannot goe into heaven of his selve, yet God he sayde can goe in well enough, For unto me he sayde, it was impossible, but not unto God.

So for unto God (he sayde) all things are possible. And yet ouer that, he tolde of which the maner rych men he蔓ante, that could not goe into the kyngdome of heaven, saying, Filii illi, quam difficile confi-

dentes in seclantis regnum Dei introire. By bades, howo harder it is for them that put their trust and confidence in their moneys, to enter into the kyngdome of God.

Evnent. This is I suppose (uncle) be very trewe, and elles God forsaide. For elles wer the woild in aull hard case, if every rych man were in suche daunger and peril.

Hence.

That were it colin in debe, and so I wene is it yet. For I fear me that to the multitudes there be very few, but that they long soe to bee rych, and of those that so long to bee; very fewe reserved also, but that they set thep heart verie fote theron.

Evnent. This is (uncle I fear me) very trewe, but yet the thing that I was about to speake of. But the thing that I would haue sayde was this, that Obserction is I cannot well perceiue, the world beeing great nece (such as I is, and so manie poore people men, therin) howe ane man unewe be rych and keep hyn rych without daunger of damnacion therefore. For all the whole that he hath poore people so manie that lacke while hymselfe hath to gene them, and whole necessitate (while he hath therwith) he is bomd in fache case of dutie to relieue, so farre furthe that hoyle Saint Ambrose faitheth, that who to that bee for defaulte wher we might help them, we will them, I cannot see, but that ever rych man hath great cause to stande in great fear of damnacion. So I cannot perceiue, as I saye, howe he can be delivered of that fear, as long as he kepeth hys richese. And therefore though he might kepeth hys richese if there lacked poore menne, and yet stande in Goddes favour therwith, as Abrahame didde and manye an other hole rych man lyke, yet in such abundance of poore men as there be nowe in euery country, ane man that keppeth ane richese, it must nedes bee that he had an inordinate affectisn therunto, while he geyteth it not wote into the poore nedee persones, that heuete of charitie bynderd and strageth hym to.

And
And thus (uncle) in this world at this place, men seeketh your comfort unto God. May he be riche, and troubled with fear of damnation for the keeping, can be scantily serve.

And so, hard is it (colin) in many manner things, to bid is, to obey, affright, ex pense, revenge, or allow, a matter nakedly: put faith, or prettily to safe these things is good; or these things is naught, without consideration of the circumstances.

Helps, helpeth, by reason of a phisition, that causeth a man a medicine in a certayne disease, that holpeth him. The selfe same manner at another time in the selfsame disease, take the selfsame medicine himself, and hadde thereof more harme then God, which thing why he thewe it into the phisition, and asked him wherof he harme would happen; that medicine he did the no good but harme because thou tookst it why I gave it thee, not. This auntuer, as aueinge very well allowed. For that though the medicine wer one, yet mightther be peradventure in the sickness, some such difference, as the patient perceived not: pea or in the man himself, or in the place; the time of the year, many things might make the let, for which the phisition would not then have given him the self same medicine that he gave him before.

To perseve every circumstance might (colin) in this matter was troubled, were to be considered a wayes, would be in de be make this part of this bullenn of bullines a very blyle piece of worke and a long. But I shall a little open the point you speak of, I shall show you what I thinke thereon, with as few words, as I conveniently can, and then will we goe to better.

Ficke (colin) that he that is a riche man keepeth all his goods, he hath I thinke very good cause to be very feared, and yet I fear me myself much the fear I recleet. For they be very farre fro the state of good manne, Sith if they keepill all, then are they verre farre fro charitie, so doe you not well, almes little other little; none at all.

But now is our question (colin) not in what case that riche man standeth keepeth all; but whether we should suffer men to stand in a perillons bode, and fear, for he the keeping sill of so much as make the riche man still, they stand in the state of damnation, then are the curates bound proplainly to tell them so, according to the commandement of God given into them all in the perillons of Christell, si de Christo, et irge de tempore mortis nostri, non animum honestissimi et urae.

If, when I passe the wicked man, Thou shalt dye, thou doe not shew it to him; noli speakes unto him: that he may be turned from his wicked wayes, a may hue, he should shortly dye in his wickedneses and his blewes shall I require of thyne hand. But colin, though God invite me once the following of himselfe in wiftfull pueriterie, by the leaving of alogethers at once; for his sake, as the thing whereby being out of sollicitude of worldly lustes by lustynes, and farre is the defye of worldly commodities, they may the more speedily goe and attain the state of spirituall perfection, and the hungrys by the and longings for celestiall thinges, wifit full pueriterie, he now commends every man that werte, to doe upon his terrill ordination. For Luke, 14 where he faith, 

As nowe remembrest me carribas que gudet, non potestim esse discipulis. He that forsoaketh not all that ever he had, can not be my disciple, he declareth well by other wordes of his own in the selfsame place a lyttle before, what he meant.

For there faith he more: sicut scistis me, non omnis patrum futam, et aeternum, et nostrum, et illius et fratres, et sorores, admoneantur animam tuam non potest timere esse discipulis. He that cometh to me, and hateth not his father, nor his mother, nor his wife, nor his children, nor his brethren, nor his sisters, nor a his own life to, cannot be my disciple. Here mention our Christes ves sauteur Christ, that none can be his disciple, ciple, but if he love him so farre above all his kinne, and above his owne life to, for the love of him rather then to forsake him, he shall for sake the all. And so meaneth he by those other wordes, that who sooner doe not so renounce so for sake all that ever he had in his owne heartes affection, that he will rather lefe it all and let it goe very whiten, then deely displeas god with the securing of any one partie thereof, he cannot be Christes disciple, said Christe teacheth us to love God above all thinges. And he loueth not god above all thing, that contraray to god; des pleasure, keepeth any thing that he hath. For that thing he doth himselfe to secure more by the of God, whereas he is better contentie to sete God then it. But as I said, to gene away all, or that no manne shoule be reche; have substance, that sponde I no commandement of there are as our fauteur faith, in the house of his father, many manys, his
The second booke of comfort

And happy Hall the bee, that hall
have the grace to dwell here in the
world.
Agaynst tribulation.

2 with vs and encreas all, to goe the fether in the tother after.

And this I sayne, if the man had thare done the tone out of band, the gage I meane baile in ames, and not so much as speak of restitution, till after whereas none though he spake the tone in order before the tother, and yet all at one time, the thing remained stil in his libertie to putten bode in execucion, after such order as he holde then thinke expedient. But now colin, dio the spirit of God temper the tongue of Zachues in the bittencrance of these wooves in such wise as it maye well appeare the saying of the wise man to be verified in theism: where be sateth, Dominus om gubernem linguam. To g0d it belongeth to govern a tongue.

For here when he sale, he would gene baile of his whole gowt into passe people and put on the rate that, not only recompte any man whom he had wronged, but move then reconcnt by him by these tyme as muche agayne, he would recompte ne the false liuginion of the people, that accoumted him for so evil, that they reckened in their mynde all his god gotten in effect with wronge, because he was grown to substance in that office, that was commonly mistook etextsionaly. But his wooves declared that he was die Zachues in his sekenyng, that ye baile his god gowt open away, yet wer he well bable to yelde evrere maunche his buelle with the tother baile, and yet leue himself no beggar neather. For he spake not he would gene awaie all.

But God colin that everry yde Schiften man that is reputed right yoweschipfulle, yea and (whiche ye in my mynde more is) reckoned for right honct to, woulde and yere able to doe this thing that little Zachues that came grete Publicane (ver he Fred, & wer he Papyn, spake, that is to wist, with lesse then half his goldes, recompte evry man wha he had wronge fowse tyme as muche, yea pey colin, aloud for aloud hardde. And then they that Balle receit it, halfe content I dar promise for them) so the other chiste as muche goe, & forgone it, because it was one of barde popynotes of the olde lawe, where chiste men must bee ful of forsgoing, and not be to require and grate ther amendes to the bettermar.

But nowe for: our purpose here, not withstanding that he promised not, neither to gene awaie all, noe to become a begger neather, no noe: yet to leave of his office neither, which albeit that he had not bled before peradventure in everre point so pure as Saint John the Baptist hadde taught them the lotson. Nibi amplius quam confituum de rebus factis. Doe no more then is appointed unto you, yet for so much as he might: both unlawfully plese his substance, that he minded to returne and lawfully mighte his office too, in receuing yprince buelle, according to chisten erpyelle commande ment: sed itaque sunt Cesaris Cesari. Goe the Emperor: those things that are his, retulng alertesion and bishery belse, our tode well allowing his god purpose, excpecting no further furtly of him, concerarige his worldly behaure, answered and saif. Hodie salus facta sunt domini, et vobis salus su tribui. This daye is healeth commaun to this hous, for that to, is the soume of Abraham.

But nowe for sake I not (colin) that in effect thus far you contended unto a man man, me, that a man may be rich, and yet not out of the rate of grace, noe out of gods favouer. How etern you think that though it may be so in somtime, as in some place yet at this time & in this place, as any such other litle, wherein be so many poze people, upon whom they be, you thinke, bounden to heare their god, they can keep no riches with content.

Welsh colin, if that reason woulde holde, I were the world was never such any where, in which any man mighte have kept any substance without the baunge of damnacon. As for yncer Chistes bare to the worlds ende, we have the testes of his owne word, that there had never lacked poze men, noe never Hall. For he spake himselfe, Pauere semper habebitis vosque quibus melius benefaciet potissimum. Poze men hall you alwaie have with you, whoeme when you will, you maye one god bunto. So ye as I tell you, if your rule sholde holde, then were there I were no place in no time in Chistes bare hitherto, as I think in as long before ye neither, no never that ther be after, in which ther coulde any man abide riches without the danger of eternal damnacon, even for his riches alone, though he demened it never so towell. But colin, men of substance must ther be for els that you have no beggers perdy that there be, and no man lefte able to reliefe another. For this I thinke in my mind a verye sure conclusion, that ye all the moneys that is in this countrey were to mosowe neste brough togethe out ofnere
The second booke of countermone

A of every mannes hand, claped al oppon
A of every man, and then divideth our land to
each man a like, it should be in the middle
row after, we see then it was the day be-
fore. For I suppose when it was al-
ready thus divideth al an, then almoiste a
day is now. And yet he was a beg-
gar before, all that shall be the ricer
for; for he holdeth the receipt, that he
shall make him a life a beggar alway,
and manye one of the riche men, if they
richesses wade but in movable substance
Hale be farre from riches, happily
W for all their life after.

Our saunter in that place of the [sect]
of the contempt that we should in heart p
hane of these vociable things; also of the
manner that men should die towards
their enemies. For there he dideth vs
love our enemies, even as we love vs; Luke,6
and, not onely suffer inures pacifically
both by taking away of our good, but by
all our body, but also be ready to
stone and fire; Luke,6
thegether, so that they be the harme. And
among these things, he dideth vs gene-
every man that affraid, meaning that in G
the thing that we may contently use a
man good, we hold not refuseth it, what
manner of man soever he be, though he
were our most alien enemy, namely where
we see that but if we help him in his ease,
the perill of the man thoudest thine,
prey of perishing. And therefore sayth S
Paul. As for the other two daulicham, In Emmaus 11

It thine enemy be in hunger, gene him
meats. But nowe though I be bounden
to gene every man a in some maner
of his neceliste, were be my friend or my
foe, chasty man or ahearte; yet he I not
unto all men bounden a like, nor unto a
ny man in every case a like; but, as I be-
gan to tel tey the differences of the cir-
cumstances, make great change in the
matter. Saynt Paul faith, Asi non prout
defsu, gentifalis deterior. He that provided.Tim. 6
not for those that are his, is worse then
an insinacle. Those are ours that are
belonging to our charge, either by nature
or by lawe, or any commanment of
God. By nature, as our chilbe, by law
as our seruantes in our househol. So
that alike these two forest be not ours
all alike, yet wold I think that the least
ours of the twain, y is to wite, our ser-
uantes, if they need sake, we be bound-
to tend to them and provide for their
nede, & see to farre forth as we may, that
they lacke nor the thynges that should
serve
A serene for their necessity while they dwell
in our intercourse. We fed them also of the
feast in our intercourse, so that they could
not bear the flux of us that retain them
for, yet may we not in any wise turne
them thin out of dozes, and cast them
commodiously, while they be not able
to labour and help themselves. For this
were a thing against all humanitie.

And surely if he were but a wheat-paring
manne that I received into my house
as a guest, the fail sick therin, his mo-
yne gone, I reckon my selfe bounden to
help him well, and rather to beg about
for his relief, than call him out in a
sea to the peril of his life, whose fate
I should have to sustaine in the keep-
ing of hym. For when God hath by such
chance sent hym to me, and there once
matched me with him, I reckon my self
surely charged with him, so I may de-
out perill of his life, be well and con-
veniently discharged of hym.

By goddes commandement are in
our charge our parents, for by natur-
e we be in theirs, (as inacte Pauls
fathre) it is not the childrens part to
provide for the parents, but the parents
to provide for the children. Howbe I
meanes conveniently, good learningge
of; good occupations to get their living
by, with truth and the favour of God,
but not to make provision for them, of
suche maner living, as to godward thel
shoulde live the worse for, but rather if
they bee by theye manner that much
would make them nought, the father
shoulde then give them a good deale of
relie. But although that natur put
not the parents in charge of the child;e
yet not only god commandeth, but the
other of nature also compellith, that the
children should bothe in reinente beha-
vour, hose the father and mother, is
also in all these necessitie and the
pleasing of God. And yet as much as God and nature
both by them of to the sustenance of
our owne father, his nee may be so little
though it be somewhat, and a great
menye to great, that both nature and
God also, would I should in suche maner
be, to give to the destitute, to taste
of a strainer, by my too, and goddes
every too, the very Curie and Saracen,
before a little nee and unhelpe to doe
great harms, in my father and my
mother too. For so thought they both swape
themselves to be well content I should.

But now (Coffin) out of the cause of such
extreme needes well perceived, thowen
unto my self, I am not bounden to gene
every begger that will alke, nor to be
leuere every tapoer; that I were in a
tape that I were able to help, nor to reche
all the poore folke committed by god only to my charge
alone, that none other man should geus
them nothing of his, till I have first ge-
ven out all myne, no: am not bounden
rather to haue to evil opinion of all o-
other folke laue my selfe, so to thinke he
but if I helpe, the poore folke shall all
tape at once. For God hath lefte in all
this quarter no man good folke now but me.
I may think better by my neig-
hours, and wage by my selve than so,
not come to heauen by gods grace wel
enough. (Coffin, Sarac.) Some man will paradoqueture be right
well content in suche caues, to think his
neighbours benefacie, to content
that he may thinke him selfe at libertie
to gene nothing at all. 

Note.

And thus he shall make good

As the man (such as woulde good there were more be very

many) that hath into rychelle no lonne, good,

but having it fall aboundantely into
him, taketh to his owne part no grace
pleasure thereof, but as though he had be
in case he had it not, so induche thynges
as he dothe openely, before somewhat
more liberally bypron himselfe, in his
house after some maner of the wors;
leth he shoule geneth other folke occasion
to mercayle and mole, and talk of his
maner, and mistyseb pyne so; an hypo-
cryte, therin between god and hym
The thirde booke of comffort

A bothe truly protest and testify, as did the good quene Felser, that he doth it not; any despite thereof in the laste
ynge of his owne pleasure, but woulde
with as good will as better, foorebear,
possesion of riches, saving for the com-
moditie that other men have by his
disposing thereof, as percase in keeping
a good household in good chistien order
and fashion, and in letting other take
a woorke with suche typpynge as they
gaine theys lympinge the better by his
means, this manner savynge of riches
I gaue me thynketh in mette, match
in a manner with another manner to
kepe all, if there were none other ca

Hence also may be pleased unto God
about further things of this world taking
bills as percase for the more serene contem-
plation by reason of the full estate of all
wolde befull of leche, of which is
the thing that maternar and adventes
parte the better. For els would Christ be
have earned her much more thanks, to
go aboute and be busy in the behypinge
her sister Martha to dlace his dinner, to
take her bids and sit down other eate and
drink noth.

Hence also that having good and
chells by him, have not mount hestate to
perce a minute, but doo what is hestate
to keep hymselfe from toake, and no to
hype as a pure chistien fashion requi-
teth, determined to abandon by pleas-
ture, well, what will you move? The
mame is so much as ellespert ther that I
would he were, and happe that hym
else woulde wilde, if it were as easy
to be it as tod the w. But yet not by and
by the rate of damnacon for at that. So
more that evere manne is turuorly
in rate of damnacon, that to take
all, and entering interloignon, is not
peradapse to sereere depere: from all
wardyng sections, as himselfe would
hype many were, and much beassy-
leth that he is nupt. Of whom some man
that had in the world wittingly to
hen the likemosts of right wo: full
vouages hath afterwarde bath much
awode, to keppe hymselfe from the writte
of the office of Cellerer, as Secrete, to
beare ye at the leaste same rule and
mdeviote, though it were but amongst
their Indies. But God is more mercyfull
to mans imperfection, the manne
know is and knowis eft, and mislis
and, and lytle and lyttel, to bete the
ish, than to reiecte and caste off the
will him, that after as his truitle came
beare and suffer, hath a general entent
and purpose to please him, and to prefer
as letter by nothing in all this worlde
before hym. And therefoe (Colin) to make
an ende of this piece with all: a negroye
ambulante in territoire, of this devill I meanes
what cannot may take a
ruge name.
A vby you not faire well, but sele awaie fro you to sleepe. But you bote well I am not wont at ater none to sleepe long, but even a little to so great the whole day. When I wake, I wll againe come to you, and than is (god willing) all this long yape ours. Wherein we Hall have some note of you to take suche more than Hall tylle for the finishing of this one part of our matte, which onely now remaineth. (Vyncent) I praye you good brothre to keep your customeable maner. For as it were against good maner to looke that a man should knele downe for courte as when his kene is soze, so is it very good maner, that a man of your age agrued with suche sandble schelles before, that later you nor alwayes to sleepe when you knole, lette his sleepe not skippe by, but take it when you haue. And I wyll not in the mean time speke of you too, and specke a little in e.me and returne to you again. (Vyncent) Tarry while you will, so when you haue dinne go at youre pleausure, but I praye you tarry not long. (Vyncent) You shall not neede doone to putte me in mind of that, I wolde to speke suche the remonente of our matte.

The third booke
and the last, of consolation, and courtesie in tribulation.

(Vyncent) Somwhat have I taryed the longer bille, partly for that I was to me to come ouer loone, lest my tone comming, mynde haue happed too haue made you wake to loone, but specially by the reasone that I was leffed, with one that the dide me a letter, dated at Constantinople by whiche letter it appeareth, that the greate parte of his armye was prepaire to a mar growlys wighte armes. And yet whyther he woll therewith, that can I ther to no manetell. But I sear in good matte (Uncle) that his bage Hall bee better. Hovebet he shal note shote the letter, faith that it is secretely sapyd in Constantin-
A suffer hym sette hym seluer further in. 
When ye belys not to force ampe manie to tak
his fylth. 

The Turkes a holymone of the amonc the ceremones,
some apolouphe of that falk, in whiche he sylfe taketh
upon hym his autoriyte, that he hale
in all that he possiblie may, inpruve
the fath of Christe, and dilate the fath of
Abomet. But yet hale not by ide to
take every whole courtey at once to sylke
theys fath. For of some courteyes
hale he bene content only to take a trib-
ute pearely, and let them than live as
they list. But of some he taketh whyle
people tonew, dispersing them for baues
among many landy courteyes of sypp,
vypp face to their owyne, without any
sufferance of regreite. Some coutry
so grete and populasse that they can not
well be carede and countable, because
they destroy the gentlenemen, and geuth d
landes, part to such as he bringeeth, and
part to suche as wyllingelye will rence
their fath, and kepethe the other in such
miserye, that they were in maner as
good before at once. In rest hale sylfeh
Clypes no Christen manne almooste:
whiche of manye ysaues, or
those that offer themselfe to serue hym
in wyche.

But as for those Christen countrys
that hebreth, not for onely tributaries,
as he both Thyp, Cipres, or Tyby, but
recheneth for cleere conquest, and bette
ly taken by his owne, as Iluyn, greece,
and Ipanconys, and suche other ples,
as I verely thinke he will Hungarie pe
he geat, in all those, bythen people
after sundry fashions. He letche
them dwell there in dyse, because they
were to manye to carry all awaye, and to
manye to sell them all to, but if he holde
either leave the land disepeople and
disolate, as elles some other countrys
of his owne, from whence he thold (which
would not well be done) conuay
the people thither, to people that land with
all.

The thrde booke of comforn

They childon he chooseth where he lyf
in their youth, and taketh them for
their parents, conuayinge them whether he
lyfe where their frendes never see them
after, and abueth them as he lyfe; some
younge manepone makest harlotis, some
younge menne he byngith in warre
and some younge childon he cauffeth
to be gelde, nor the names cutte oute,
as the custome was of olde, but cutteth of
their whole membes by the body, how
tewe escape and live he little forseth, for
be will haue nothynge. And all that he
lythe young to any yse of his owne, are
byenent unto such Turkes or falle ren-
gates to kepe that that be turneth fro
the fath of Christe everybende, or els to
handelt, that as for this woilde they
comyn to an euil cheating. For bele
mane other contamelles of disspightes,
that the Turkes and the falle renegate
christen a diverse pone, too good
christen people that still perseuer and as-
bide by the fath, they finde the manne
sethyme to make some falle treue
the, that they heare such a chysten ma
keake obozious woowses agaynst
Abomet. And upon that pointe solue-
telleth, wilt they take occasion to
compel hym to sake the fath of Christe,
turneth to the possesion of their namefull
supersticious sect: elles wyl they put
hym into death, with cruel unstoizable
rormentis. 

[Anthony. Our lad (uncle) fo;
his mighte wrec, kepe those which
hence. Fo by my trouth if thee
to come hither, me think I see many mo
tokens then one, that we haue bale of
our owne folkse hire ready to fall in us,
to the. For like as before a gret
from the sea beginneth sometime to workes
rose in it selfe, dere ever the windes were
boisist, so mee thinke I here at myne
care some of our owne here among vs,
which within these fewes yere could
no more have bane the name of a Turk
then the name of the benely, begin now
and fynde little fault therin, ye and some
so passe them to little and lyeke as they
maye, more gladde to fynde faultes are
very state of chystenmonys, pristes, priss
ces, eres, ceremonies, sacramentes,
ladys, and customes spirituell, temp-
oral, and all.

[Anthony. In good fath (Colin) so be
vynne we to serce here in lyde, and
that but even now of late. Fo; for the title
of the crowne hath comen in question,
the good rule of this realme hath brepe
fore decayed as lyte while as it is.
And undoubtedly Hungary shall never do well, as long as it stays in this case, that men mendes beareen after new, elte, and have there heaters hangunge bypon a change, and muche the worse I like it, when their woodees walk so large towards the faunoure of their Turkes, whiche ther wer ever wold to have in to greate aabominacion, as euer true minded childe man and chylden woman to, must have.

I am of suche age as you se, and be, ritly as farre as I can remember, that whan childe have in Low, da fallen in a fantasie by themselfe, to drawe together, and in their playing make as it were does caste to church and layng after their child the fashyon 1 and long after ther child the gretteth ther by that childish, and to swich I promise as I remember in my daies whan children in divers parts of this realm hane gathered themself in sundry companiates, and made as it were partes and battacles, and after their battacles in poorte, wherethe some children have yet taken suere hure, ther by fallen bynge and deadly warre in bode.

These tokens were somewhat lyke yours enample of the sea, fitt the bee, of byngers that after folowing tokens for going, throughe some secretere motion or instinct, wherof the cause is unknoven. But as saint marie (Colin) these tokens like muche woost, these tokens I pale, not of children playes, no of children longes, but old hives large open woostes, and boldly spoken in faoure of the Padometes secte in this realme of Hungary, that hath bene ever biter to a very sure kap of chylden boome. And out of doubt if Hungary be blewe, and the Turk have it once fall in his posseccion, he that ere it be long after, have an open ready way into almoste the remanence of all chylden boome, throughe bee Wyoming it not all in a wheke, the grete parte will bee wonne after I see me, within very fewe seyveres. Moreover, But yet encemuze I trulke in Christe (good Uncle) that he shall not suffer that abominable sect of his mortal enemeies, in bache wise to preuyalag his chylden countrees.

Then that is veru well faith (Colin.) Let us haue our stars hope in him, than that we be veru sure that we shall not be deceaced. For other whal we haue the thing that we hope for, 2 a better thing in the sceed. For as so; you speake and hope to have, god will not alway seebe. And therefore (as I sayd in our first communication) in all thyng sawe onely for heaven our pynor, no; our hope maye never be to precisle, although the thing be herefull to require. Whereby bothe the people of the christen naciones, were such as would god werer, I would little seare the all the preparations that the gret Turk could make. So noz yet bevyng as badde as we be, I nothing doubt at all, but that in conclusion bothe base to ever chylden. If dome be broughth, it shall springe by a gynne, till this pyme be come berke nere to the daye of dome, whereof some tokenes as me thinketh are not come yet. But somwhat before that pyme the chylden shall be fraged said, a gynne into to narrow companiates, that are dyng to Christes woostes; filius hominis we al dome.

Tobs beed for the bagns in tere 2 on hand. Son, of 2 1. in dome.

Thisus tokenes inuentor to domes in tera. 2 Tobs beed for the bagns in tere 2 on hand. Son, of 2 1. in dome.

Misc pater interni et fulus in terris. 2 Tobs beed for the bagns in tere 2 on hand. Son, of 2 1. in dome.

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Misc pater interni et fulus in terris. 2 Tobs beed for the bagns in tere 2 on hand. Son, of 2 1. in dome.
The thirde booke of comfort

To this ungracious token that you note here yourselves. For undoubtedly this new manner of mennes sa nourable fashions, in their language toward these ungracious Turkes, declareth plainly, that not onely thesminde geneth, but that in lyke only can come, but also that they can contenite, bothe to lyue under him, and yet towards the true faith of Christ, to fall into Mahomettes fals e abominable secte.

Vince me. Whereby mine uncle as I go more aboute than you, so must I needs more here (which is an heauy bearing in myne eare) the maner of men in thy matter, wherefore encreased aboute thys here (I truste in other places of thys reason by goddes grace it is otherwise.) But in this quarter here aboute, many of these followes that are mete for ythyme, yet they were not as it were in post, and in a while after half betwene game and earnest, and by suche Ladye nowd not farre from saucy flatte earnest in deed, talkes as though they looked for a dape, whan with a turne unto thys Turks faith, they should be made maisters here of true Christen mennes and owners of all thy goddes.

Ambony. Though I goe little abode (Colson) yet here I sometime when I lye little, almooste as muche so as that.

But while there is no manne to complain too for the rebelle, what remedy but pacence, and faigne to lisse still and holdemy peace. For these two that strue wythir of them both that reigne bypon us, and eche of them calleth himselfe kings, and bothe twayne putte the people to payne, the tone is you wote well faerre from oure quarter here to helpevs in this behalfe, and the other whyle he loothit for the Turkis spade, ephire well not, (I weene) well dare not, ynde ane faulte with them that favoure the Turk and his secte. For of Turkis naturall this country lakeneth none nowe, which ehere conceaunt under discus prestes, and of every thyng that advertise the great Turk fallurely. And therefore Colson, albeit that I woulde aduice every manne, praye Vlll and call unto God to holde his gracious bende ouer us, and hope awaye this wyfethednesse if his pleasure be, yet I woulde farther aduice every goddes childden boyle, to remembe and confesse, that it is swepe like as come, and therefore make thy righte wytty and make thyne penye wytty be, and every manne and every woma bothe, appeinte with goddes helpes in their owne minde before hande, what thing thou entendest to doe it is very weake fall.

Whethir a manne shoulde caste in his minde and appeinte in his heart, be fos, that if he were taken with Turkis he woulde rather by thys for sake his faith.

The 1. chapter.

Vince me. Walsare your best good uncle, for this good counsell of yours. For surely me thinke that this is maruelous good. But yet I heare once a righte cunnyng and a very good manne lade, that it were great solde and very perilsous too, that a manne should bynde upon any suche thinge or imagine any suche case in his minde, for feare of double peril that may folowe thereupon. For ephir that he be likely to amuse himselfe to that caste putte by him selfe, that he will rather lisse any painefull death than for sake his faith, and by that he bobe appointment he fall in the fault of saint Peter, that of ourfithighte made a prond promiss, and shone before John in a soule fall, or els were he likely to thinke Luke, that rather than abside the paine, he woulde for sake god in deed. And by that minde shoulde he shone deadly through his own solp where as he nede not, as he that ha paradventure never come in the peril to be put therunto. And ytherefose it were moste wisedome, neuer too muche thinke upon any suche maner case.

Ambony. I believe weel (Colson) that you haue heare some man that wold to lye. For I can shew almoost as muche as that left of a very good man and a greate sor lempne doctorse in wratting. But yet (Colson) alythoulde shoulde haue to lye one or two mo, as good menne and as well learned too, that woulde bothe twayne lade and write the same, yet wold I not feare for my part, to countaine my send to the contrary. For (Colson) if his mind aunlwerd him as saint Peter answered, Christe, that he woulde rather by thys for sake hym, though he fave therein moe into hymselfe, than he shoulde be paraadventure able to make good if it came to the poynite, yet perceippe I not that he bothe in that thoughte, ane deadlie dyspleasure unto God. For sancte Peter though he lave moe thys he coude performe.
A perfourme, yet in his so saying, offended
not god greater neither. But his of-
rence was, when he byd not after to wel
as he sate before. But nowe maye this
manne be licelie never to fall in the per-
il of breaching that appointment, by
the same thonfande that we shall tra-
mpne themselue, neuer one shall fall in
the perill. And yet to have that good
purpose at their life, semeth me no more
tame then the white, than a poore beggar
that bath never a penye, to thinke that ys
he bath had greate substance, he would geue
great almose for; goest take.

But nowe is all the perill, if man
ashtwere himselfe, that he woulde in
suche case forsake the pathys of
Christ, with his mouth, and kepe it still
in his heart, than for the confest, that it
does a paulneable deed; for by this
manye, he selleth in deadby deed, while
he never commeth in the case in
hede, Ile never bade himselfe the
case, he never bade fallen in. But
in good faith, and thinke that he which
bys that cale putte unto himselfe by him
self, will make hymselfe that aswter
both the habite of faith and life, at
sodde, that to the better knowledge of
himselfe and of his necessities to prays
for more strenth of grace, he had neede
to haue the question putte hym, either
by hymselfe or some other man.

Besides this, to consule a man
never to thynke on that cale, is in my
manye as muche reason, as the me-
dicine for the tachy aye, to goe thynk about a churche
parde, and never thynke on a fare tace.
For if the consule bee not geven the,
it canne not serue them. And if it be ge-
ven thom, it muste putte the ponte of
the matter in theys manye, willeth he
by and by to recete, and thynke therin
then one thynge nor other, is a thynge
that maze sooner byddyn then o-
bapped.

I was also that berye seve menne
canne escape it, but that thought they
woode never thynke thereon by thyn-
selue, yet in one place or other where
they shall happen to come in company,
they shall have the question by adven-
ture to proposed and putte sooth; that
lyke as while he wasch one talking to
hym, he maye well wincle the wit, but
he cannot make hym selfe stoppe, so that
he will be wher he will; no, thinke one thing
or other therin.

Finally, when Christ spake so
often, and so plaeye of the matter, that
ever manne shoule byppon paine of
damacion, openly conesse his sayde, he
shoule take hym, and by heade of Luke, he
deth would geue him to the contrary,
and it semeth me in a maner implied therin,
that we be bounden conditionally, to shewe ever more that minde actualise
some time, and evermore habitually,
that if the cals thynke ful, than word
goodes helpe to we woulde. And thus
muche thynke me necessary for every
manne and woman, to be alwaye of this
mannde, and often to thinke therupon.
And where they thynke in the thynge F
thereon, their heartes agresse a thynke in
the remembrance of the paine, that
in imagination represented too the
soule and minde, than muste the call to impreys a medica-
theron, their heartes agresse a thynke in
the remembrance of the paine, that
in imagination represented too the
soule and minde, than muste the call to impreys a medica-

remember, the great paine and doymen
that Christ incenzed for them, and heart-
ly preys for grace, that if cals thynke
sole to fall, god the bafe geue them strowge
and strength, and thus with exercise of such
meditation, though manne shoule ne-
ver stande full out of fear of sallynge,
and yet muste they persuay in good hope, in
full purpose of standing, and thys
semeth me Colin, so farre with the minde
that every chilen manne and woman
muste have, that we thinke ever-
ry Curate shoule often counseal his
parishes, and every man and woman
mane for thei reasons and their children, euer
beginning in their teayer youth, to know
this point, and to thinke thereon, and
little and little we they ver childhooe
accustomthem blyely and pleasa-
ly in the meditation thereof, whereby goddnes of God shal not take, to do ap-
pee the grace of his holye spirituto into
thei heartes, in reword of that ven-
nous diligence, that though such actual
meditation, he shall confine them in
such a sure habite of spirituall faithfull
strength, that all the devlis in helth his
at the wrokeying that they canne make,
that never be able to work it out of their
heartes. Cyncrat, by my trouthe un-
cle me thynketh that you have very wel
C Anthony, I have surely the Colyn, as I
thynke. And yet all this have I sayde,
concernyng them that dwell in such
places, as they bee never lyke in theys
loves, to come in the danage, to bee
putte too the power. Hobe it be ma-
nye a manne, as he sene himselfe farre
therefor, that ye maye forstune by some
one chauncase or other; to fall in the case
that sithere for the trust of faith, as for
Ps. li. 10.
The thirde book of comfort

A the trouthe of susten, (which goe almoiste all alpke he maye saue in the cave.

But nowe bee you and I, for all our friedes here, far in another point.

For we be so likey to fall in the perficie thereof so soone, that it had been more pynke for vs, all other thynges set aside, to haube buttled uppon this matter, and haube buttled sette our selves upon a tafe point long age, then to begynne to commone and countenatke upon it now.

Covant. In good fafte Uncle, you sayte therin ver trauache, and would god it haube come soone in my minde. But better is it yet late than never. And I truste God shall yet gete seyppike and pynke, whereof Uncle if we lene no part, praye you practise nowe with youre good counsellor therin.

Amando. Very gladshe (Cathyn), hau we gone southe in the fourth temptacion, which onely remaynethe to be created of, and properly pertaymeth whole onto thys presente purpose.

Of the fourth temptacion, which is perfecution to the fayth, touched in these woodes of the prophec. Ab incusfa & demonio meridiano.

The second chapter.

The fourth temptacion Cathyn, that the prohete speke keche of in the sere, remembred by Blaine, the hauhabite in aditorio eligiensi, & is plaine open perfecution.

Which is touched in these woodes. Ab incusfa & demonio meridiano. And of all temptacion, this is the moste perillous, the moste byttre, darke, and the moste pynkes.

For where as in other temptacion, he byth other plesaunce alliceupes in sygne, of other vs fleegtes and truyvnes, and cummet in the ryghte, and sealde on in the darke hauware, or in some other part of the baye, swett and onset by, lyke an arowe, so hauynge hynselfe, sometimene in one fashioun, sometimene in another, and so delymuplyng hym selfe, and hys hauynge mostal mepche, that a manne is thereby to dybbled and beguiled, that he maye no somme pereyce well what he is. In this temptacyn, these playne open perfecution for the fayth, he commet euyn in the bese mynde baye, that is to wite evyn uppon them, thauh an hythe

Light of the hympynge in theire heartes and openly faythly hymselfe so playly be perceyved, by his seare maliciuous perfecution against the faythfull Chistians, for hater of Chistians true catholike faythes, that no manne haueinge faythe, canne doubt what he is. For in this temptacion he bythe him selue suche as the prohete nameth hym: Demainon meridien, the middle baye beuill: he maye be so lightelyly menene with the epe of a faythfull foule, by his fureus aulaice and incyrcon.

Therefore fayth the prohete, that the truch of God shall comenntate that he wound aboute that dwellteth in my fayth ful hope of his lyke. Of his lyke, with a papyre, de incusfa & demonio meridiano, from the incyurion and the deuill of the middle baye, because this lynkde of perfecution, is not a wylis temptacion, but a furpoys fouse, and a terrible incyrcon. In other part of his temptaciones, he sealeth on lyke a

But, for in this Lucyes xerpecyoun for the fayth, he runnet on ruizing with allaitke like a ramping lione.

This temptacion is of all temptaciones also the moste perillous. For whereas in temptaciones of poverite, he byth onely delectable allicetues to move a manne to lyene, and in other hauhab of trybulation and aduerite, he byth overre gryse and pape, to pull a man into murmur, impatience, and ablation, in this knde of perfecution; for the prohete of Chistis, he byth other blashine that is to wilte, both his allicetues of quyte and resce, by delverance from death and pape, with other pleasures also of this presente lyfe, and before that, the terror, and infiction of intoleraable pape and coyment.

In other trybulation, as tofle, lyke, be death of our frendes through the pape bee paradoventure as great and sommetyme greater too, yet is not the perill no where nighe halfe so much.

For in other tribulationes (as I sayde before) that necessite that the mannes muske of pynke force, abyde and endure the pape, soe bee he nere so totheth and impatiente thewrewith, is a great reacon to move hym to kepe his patience therein, and bee contente therwyth, and thanke God thereof, and of necessite to make a bese, that he maye bee rewarded so. But in thys temptacion thys perfecion for the fayth, I mere not be sight in the feldes, by which the faythfull manne foundeth his defense and
against Tribulacion.

And putteth the faithfullsse in halfe the scare and halfe the harme too, but ther he is taken in and holde, and may for the foresweareynge or the desying of bys faith, be deluereed and saffyed to lyve in halfe, and somme in grete worstede wealeth also: in this case I lave thy those that he neyder not to suffre thy trouble and paupere. but his will, is a marnulous greete occassyn for hym, to fall into the syne that the Deuyll would be byne hym too: that is to wryte, the forsafying of the faith.

And therefore (as I lave) of all the Deuylls temptacioun, is this temptacioun, his pervertioun for the faythe, the mottle perilous.

B Vincent. The more perilius vnkle, that this temptacioun is (as in deed of all temptauiouns the mottle perilous it is) the mache neede have thee that stande in perill thereof, to be befor with subuantiall abusse and good countafyle, well armed agaynst it, that we may with the countafyle and confullacioun thereof, the better beare that trybulation when it commeth, and the better with stande the temptacioun.

C Anthony. You say (Colyn Vincent) therein be trete trouthe, And I am content to fall therafter in bande thereof. But for as much as Colyn) as me thinketh, that of thy trybulation, sommewhat you bee more feared than I, and of trouthe sommewhat more execulte it is in you than it were in me, myne age considerd, and the sowe that I have suffered all reade, with somme other confesioun that on my part hespedd rehearse you therefore the greces and the pynnes, that you thinke in this trybulation possible to fall unto you, and I shall agaynst euery of them, gynge you counsafyle, and rehearse you fych occassion of countafyte and confullacioun, as my poeye witte and learning canne call unto my mindes.

D Vincent. In good fayth (Uncle) I am not all things afeard in this case onelye for mylfe, but well you wote I have cause to care also on for many mo, and that folke of sundry sorte, menne and women bothe, and that not all of one age.

C Anthony. All that you have cause to care for (Colyn) for all them have I cause to care with you too, Sith at poynte you thinke of bate with a lytyle, bee likewise bntome. Moreover to fare the trouthe, euerie manne hafte cause in this case to fare, bothe for hym self and G also for euerie other. For the scripture sayte, Vnicique dedit descurum de Eccles.17. proximo suo, God hath græn eueri manne cure and charge of his neighbour: there is no manne that hath any spark of chri ten love and charitie in his heart, but that in a matter of suche perill as this is, wherein the soule of man standeth in to great daunger to be loste, he muste beares care and take thought, not lyke his friends onlye, but also for his very foes.

We shall therfo (Colyn) on rebrares your harmes or myne that make detayl in this perfecioun: but all the great harmes in general as here as we canne call to minde that make happie unto any manne.

E The li. chapter.

V thee a manne is made of the bodye and the soul, al harme that any mannes take, it muste nevses be in one of these two, either immediatly, or by the meanes of somme suche thing as sereneth the pleasure, weale, or commoditie of the tone of these two. As for the soule first, we shall nevse no rebrares of any harme, this by this kind of tribulation may atteinethe eto: but if that by somme in ordinate love and affectioun that the soule beare to the body, the consent to fiddle to the faith, and thereby do her harme her selfe. Some remane there the body, and these outwird things of toone, which serve for the maintenanci of the body, and minster matter of pleasure to the soule also, though the delyte of the hath in the bodye for the while that he is mached therewith.

Consider thus first the losse of those Lette of ouersward thynge, as somwhat the lette in weight than is the bodye it selfe.

In them that may a lilfe therby, and therby by what pynnes maye be suffered.

He maye teles (Uncle) of whiche I shoulde somewhat teles my selfe monyp, plate, and other movable substance: the outwird offices, authoirtie, and finallye all the bages, landes of his heritance for ever, that hisfelle and his heygas perpetually mygbre elles enioye. And of all these things (Uncle) you wote well that my felle hame fommme, lytyle in respecte of that that somme other hauethere, but sommewhat more yet, then that haueth made here, woulde be wel content to teles.

Upon
The thirde booke of comfort

A. Upon the losse of these thynges, so
lowe and puerile, the pagne of
lamping; the name of beggery (of
which denne I wote not well which
is the more wretched necessitie) before
the贪es and beauties of heart, in
beholding good mennes and feastfull and
his dere frendes be wrapped in lyke mi-
ser, and ungracious wretched and in
sidious and his most errant, entice, entice
the commodities that himselfe and his
frendes have losse. 
Dost for the boose, very fewe booses shall serve us. For
therein see none other harme, but losse
of liberty, labour, enuision, paint-
full and shamefull death. 

B. There be not muche more (Calyp
as the world is nowe) For I saie me
that losse than a fourthe parte of this
will make many a manne loose agger in his
fayth, and some manne fall quite there-
for, that yet at this voyage he come to
the poore, weeth by teller that he
would finde in Earth. And I beseech
our lordes, that all by that to thank,
would yet when they were brought to
the pointe, fall thereby. For fear of for
pap, may get of god the grace to bene
vill as they doe, and not to be boughte
to challey, where pempe feare (shoulde
thee them as it helmed sainete Peter)
howe savor they be beseeved now.

But now (Calyp) against these terri-
table thynges, what ware shall we take
in gowing menne countaine of comfort?
If the faith were in our baines as servet
as it hath bene ere this, in tymc before
paide, little countanine and little comfort
would suffise. We should not muche
nee with worde and reasonn, to
severen, and mortell the bugone and
desperate of the papines, but the greater the
more bitter that the passion wer, the
more ready was of olde the fervente
offait to suffise it. And surely Calyp I
doubt it little in my bunte, but that a
manne hadde in his heart, to keep a de-
fire and love, longing to bee with God
in sweene, to have the traction of his glo-
rious face, as hadde those bope menne
that were martirs in olde time, he wold
no more nowe stike at the pap, that he
muste passe betwene, than at that tymc
those olde holy martirs by.

B. The feble and faint faith
now.


and stiched our devotion dead. And
therefore bath there euere manne Col-
men I (as I sayd sete) muche the more
wede to thinke vpon this thing, many
a time and of after hande, see any such
perill fall, and by muche depeving the-
upon before the lee ceathe, to fear it.

While the losse is not appare fe-
tible uto them, reon that better enter,
and through grace workeing with their
diligence, engender and set thare, not a
fobane length affection of suffrance
for goddes sake, but by a long conti-
nuance, a stronge bepe rote habitite, not
like a cere ready to waue with euerie
wonde, nor like a rostelsteere scanthe by
an end in a losse heape of light land, that
will with a blasse or two be blow down.

C. The fith chapter.

D. If we now consider Calyp,
these causes of terroure and
and bread that you have re-
cited, which in his perfecc-
tion for the faith, this my-
by day devill mape by these Luykes ears
against us to make his incurion with
us, we shall well perceive waping the well
with reazon, that albeit some what they
be in debo, yet evere parte of the matter
pondered, they shall well appere in co-
clusion, things nothing to muche to be
doe, and deed so, as to solle at the spied
light that doo any sene.

Of the losse of the goddes of for
The b. chapter.

E. First to begin at the outwards
goddes, neither are the upon
goods of the soule, nor of the
body, but are called goddes of for
unce solerfor, and sufferance commo.

The goddes of ane little of man, for the least of this pre of jacana
certize, and worldly substance, offeres
honors, a suntz yth, what great god is
there in these things of these, for
which they were worthy so much as to beare
the name, by which 5 world of a worldly fa
uffly cally called the. For if it hau-
ging of Eryth make a man strong, a
haurg of heat make a ma hose, the
big of berte make a ma vertuous, now
in these things be brely truely god
which he bath the, may by hauing of
the, as well be the worle as it better, as
reprise prove not more offe is y worle
why better? What should a good man
grely retoyce in, etc daily sech most
abound in the bandes of men that had
ought? Do not now this gre Lyrke s
his Batsomes in at these anatoume of
fortune,
A fortune for some are above any children's estate, and any losses being under him. And was there not yet hence upon twenty pieces, the great Soundane of Surry, which many a piece together bare as get a poire as the great Eure, and after one Sommer, into the great Eure, that whole Empire was lost; and so nave all his Empire nowe, and shall hereafter by God's grace, be lost into chy-fen mennes handes into byplease, when children people shall bee medled, and grove in goodes fawon agayne. But when that whole byngdomes a myghty great Empires are of so little suretie to hande, but bee to soone translated from one manne unto another, what greater thing can you or I, yea or any Lord the greatest in this lande, rechen hynselfe to have, by the possession of an hope of siluer or golde ypper and ypper metal, not to profitable of these owne nature saue fow a little glittering, as the rude ruffted metal of yon.

Of the unsuretie of landes and possessions.

Landes and possessions.

Andes and possessions many menne yet much more esteem than money, because the landes feme not so custual as money is; plate, for that though they: other substance may bee stole and taken awaie, yet enowmore they thynke that they: lande will lye till when it lye. But what are we the better that ouse lande cannot bee styred, but will lye till where it lye, while our felse may be removed, and not lufte red to the nere it: What gret difference ther is to be, whiche our substance be mouable of unmouable, yste we bee to mouable our felse, that we maye bee removed from them bothe, and lese the bothe thowaye, saungeyng that sometime in the money is the suretie somewhat more. For when we lase our selfe to lye, we maye make byplese to care dome of our money with us, whereas our lad we cannot care one ynce.

If aour lande bee a thynge of more suretie than our money, howe happest it then, that in this possession we be more terme to lye for it. For it be a thing of more suretie, that can it not to some be loose. In the translation of these two great Empires, Greece first, and C.

After Tribulation.
The third booke of comfort

Yet if it be so (as you say) that in the things be commodious, the lesse cause that you fee you bane of the keeping, the more cause you have to be afraid of the losing. Than on the other side, the more that a thing is of his nature such that the commoditie thereof being a manner little surete and muche feare, that thyg of reason the lesse cause were cause to loose. And than the lesse cause y have to lose a thing, the lesse cause have wee to care therefore, or scarce the lesse thereof, or be loth to go therefrom.

These outwarde goodes or gifts of Fortune, are by two maner wisp to be considered.

The bsi. chapter.

Yet yet (Cesyre) consider in these outwarde goodes of Fortune, as riches, good name, honest estimation, do notable fame, and authority in all these thinges we shall (I say) consider, that either we love them and sette them by, as thinges commodious unto vs for the state and condition of this present lyfe, or els as thinges that we purpose by the good wic therof to make the matter of our vertue, with goddes help in the lyfe after to come. Let vs than spaire consider them, as thinges lyftyte by and belove, for the pleasure and commoditie of them, for this present lyfe.

The lytle commoditie of riches, being set by but so for this present lyfe.

The bsi. chapter.

Dye spaire looke, and set by so: suche, if wee consider it well, the commoditie that we take therof, is not so great as our owne fonde affection and fantasie maketh us imagine it. It maketh us (I saye not nay) good much more gay and glorious in sight, garnished in lyke; but cloth is within a lyttle as warme. It maketh vs have great plenty of many kynde of delicate and delicious bittipple, and thereby to make more recrese, but lesse extent and lesse superfuous fare, with fewer surplices and fewer clothes growing thereon too, were within a little as wholely. Than the labour in the getting, the faire in the lyf keeping, and the paine in the parturce for, doe more than counterpasse a great part of all the pleasure and commoditie that they buyng. Besides this that ry, riches is the thing that taketh many times from his master, all his pleasure and his lyfe too. For many a man is for his riches faine. And some that hope they riches as a thing pleasant and commodious for their life, take none other pleasure in a maner therof in all they lyfe, than as though they bare the lap of another mannes coffer, and rather are contente to live in indigence miserable all their days, than they could find in their heart to minimise their goodes: they have suche fantasa to loose theron. Yet and some men for scarce that thees should it stakel it for them, be their own theues: stakel it for themselves, why: they dare not so much as letter it lyfe where themselfe maye lose theron; but putte it in a pot, and hide it in the grounde, there let it lyfe falle till they lye in and sometime seuent: after. From which place the potte hadde bene stollen and gone per before his death, all the fame of that he was, and receiued also that his potte lay falle theill, what hadde he bene the poxer, whyle hee were occupp the it after? Ceres, By my trouhte uncle not one pence ought that I perceiue.

The lyttel commoditie of Fame, being heighed but so worldly pleasure.

The ir. chapter.

For these thinges are of their owne nature one: and take they, difference effect, but of the maner of the commoditie, the speche in diversitie of degrees. For a good name maye a manne have, he heere is betweene good name by good estima"
As it happe that for the good name the poore manne hath, so for the bonde estimation that a manne of some hauor and substance foundeth among his neighbours, so for the hoaurable name wherewith the great estate is renown, if it happe I say that any man bearing them the better well therefore, doe them therefore any good. And yet as for that, love as it may some time so happe, and sometyme to happen in deede so make it sone some time to the better side, and on the better side so sometyme happeneth in deede, that fuche folk are of some of other endured and hated, and as readie by them that enrage and hate them take harme, as they take by them, that love them good.

But now to speake of the thynges it selfe in his own proper nature, what is it but a blade of another many mouth, as fone passed as spoken, whereupon he that fetterd his delte, feteth himself but with wynde, whereof be he never so full, he hath but little substanc therin. And many tymes shall be muche because he selfe. For he that wene that many praise hym, that never sweate nor dode of hym, sene that doe, sene yet muche lesse than he wonst, and fare more seldom to. For sene they sene not al the day (hee may be sure) in talking of hym alone. And whay to commend hym so more, wyl yet (I wene) in every foune be twenty houres, winke and for gret him once. Besides this, that whole one talkest wel of hym in one place, another fettereth and lapsed as in deede of him in another. And finallye some that mak pappit him in his presence behinde his backe more hym as fast, so loufe him to see, sene the tymeth to his owne face too. And yet are there the fools so sedce in this sondre fantasie of fame, sene they reserce sglipse to thyth, how they be continually pased al about, as though at the world dyd nothing els day nor night, but ever ye and sing, sanctus sanctus, sanctus, upon them.

Of slattery.

The r. chapteer.

And into this pleasant fram of muchel foolish layne glyse, be there some menne brought sometime, by fuche as themselfes doe in a manner hire to slatter them, and woulde not be content if a man shoulde doe otherwise, but would bee right an
gry, not only if a man told them trubth when they doe ought in deede, but also if they praise it but slenderly. Cynent, Foxgood'th uncels this is berpe trubth. I have bene here this and not very long a goe, where I have to proper experience of this pointe, that I must stoppe youre tate for so long, whyle I tell you myne.

Cyntent. I praye you Colyn tell on. Cynent. When I was my ole slaine Uncle, it happe me to bee some what favoured d' a great manne of the church, and a great rate, one of f grestell in all that countrey there. And in deede to whom one might spende as muche as hee mighte in one thinge and other, were a right great ear in ane countrey of chilifendom. But glorious and his heeberpe farre above all measur, and that was great pitie, for it dyd harne, and made him abe many great gyftes that god hadde greven him. Neuer was so famtate of bearing his owne papse.

So happe it one daie, that he had in a grea audience made an occasion in a certayne maner, wherein he likened himselfe so well, that al his incke he fat him thought on thons, till he mighte bese how the that fat with him at his boade, woulde commende it. And whan he had sitte mufing a while, dupslyng (as I thought after) uppon some peste proper wayde to bring it in with all, at the laste for lack of a better (leste he should have letterd the matter to long) he boughd it even blionly forth, and asked by al that fare at his boade ende (fo, at his owne messe in the mydore ther fat but himselle alone) how well we lyked his cacoon that he had made that daie. In faith! Uncle, when that problem was once proposed, till it was full sunflowered, no manne (I wene) vete one metell of mare mese. Every manne was fall in to depe a ladpe, for the prondbye of some exquisite papse. For he shoulde have broughte but a vulgar and a common commendacion, woulde have thought himselfe shanred for ever, that sayde we our sentences by rowe as wee fat, from the lowest into the highest in good order, as it had bene a great mater of the common broade, in a righte honest counspale. Whan it came to my parte I will not face it (uncel for no boate) mee thoughte by our Ladpe for my parte, I quyet me selfe metevelw.

And I lyked my selfe the better, because mee thoughte my woodes beypoge but a straunger, wente yet
The third booke of comfort

A pet with some grace in the Almain tong
wherein letting my latin alone me list
to speeke my cunning. And I hoped to
tbe lyked the better, because I sawe
that he late neer me, and hoid late his
sentence after me, was an unlearned
Prince, for he could speake no latin at
all. But when he came furth for bys
part with my Lords commendation,
the lytly fir, hadd he so well accom-
modin course with the crade of flatterie,
that he wente beyonde me to serce.
And that ought I see by hym, what
excellence a right meane wisfe may cometo
in one crade, that in all his whole life
hath not and blesseth his worte about no
mo but that one. But I made after a so-
lemne bowle unto my selfe, that therby he
and I were matchted together at that
bowle agayne: when we found fell to our
flatterie, I woldbe flatterer in latin, y
he should not content with me nowe.
For though I should be content to be out
runne of an hosc, yet would I no more
shyde it to be out runne of an afe. But
uncle here begaunme nowe the game.
He that late spokethe, and was to speke,
was a great beneficed man, and not a
doctour ouerly, but also sometbat learned
in deve in the labes of the church.
A woode it was to see howe he matchet
eyr mannes woode that spake before
him. And it seemed that every woode the
most proper it was, the woode he liked it
for the cunning that he had to finde
out better to passe it. The manne even
swette with the labours, so that he was
sain in the white now and than to wipe
his face, lyebritt in conclution what
it came to his course, we that had spoketh
before him, hadde so taken by al among
bys before, that we had not lette hym
one woode woode to speake after.

Ambrose. Itas good manne, amonge
to manche of you, some good fellowe hoyl
have lente hym one. C Vincente. It needeth
not as haope was Uncle, for
he found not such a hufe, in that bys flatter-
ery he passed by all the manyn.

Ambrose. Why, what saide be Cosby? C Clymer. Ho our Ladyes Uncle
not one woode. But lyke as Irow
Pintius teelleth, that when Appelles
the Papynet in the table that he payne-
ted of the facrifikre and the death of
Phigenia, hadde in the makhynge of
the mostfull countenances of the
other noble menne of Greece that be-
holde it, spente oute to muche his craft
bys cunninge, that when he came
to make the countenance of king Agamem-
on her father, which he returned for:
Agamemnon.

the laste, lette ye hath made his bylage
before, he munte in some of the other af-
ter, either have made the bylage lest de
louous than he could, and therby have
forborne some parte of his praise, or by
doing the better of his crade, myght
have happe to make some other looke
more healtly for the pitte of her paper,
than her owne father, which hadde ben
yet a farre greater sault in his painting,
when he came I sate to the making of
his face therefore laste of all, he could de-
nice no maner of newe bylauere and
counterenace for her father, but that he
hadde made there al ready in some of the
father, a much more healtly. And
therefor I tended that no man should
see that her maner countenace it was,
that her father hadde, the papynet was
payne to papynet bym, holding bys face
in his handkercher.

The like pageant in a maner plade
us thers this good anciente honoura-
ble flatterer. For when he saide that he
could lynde no worordes of people, that
woulde passe al that hadde bene spoketh
before all redapte. The lypte. For woulde
speake nother a word, but as he that
erauisht unto heauenwarde to the won-
der of the wiscombe and eloquency that
my Lords grace hadde tvereed in that
Macioo, he ferre a longe syngle with an
ob from the bottome of bys shee, and
helde byppe both bys handes, lypte
byppe his head, and caste byppe his even in
to the within and wepte.

Ambrose. Forsooth Cosby, he plade
his parte berye proprelye. But was
that great Pyleses Mactioo Colyn,
and thyng pyppe worthye: For you ca
tell Ffe well. For you would not I
were playde as Iuenall marly desery-
both the blude Senatore, one of the na-
teres of Piberins the Emperor, that
amonge the remenante so magnifi-
ced the great sythe that the Emperor
hadde sene for them to shewe them:
wherby this blude Senatore (Pon-
tamus I trove they called hym) merce-
ed of as marche as anpe that merceud
more, and manye thynges bee spake
thereof, with somme of bys wodeskis-
dected thereunto, lookinge bym felt
towards bys lypte spode, whyle the tille
lase on bys righete spode. You
would I trove Cosby have take byp
you to payle it to, but yt you hadde
heaved it.
A Vincent. I heard it (uncle) in deed, and to fape the truth, it was not to dis-pape. How be it surep, somewhat less praise might have served it, by more a great deal than half. But this am I sure, hadde it bene the worke that ever was made, the people had not done the least of one here. For they that dide to praise hym to his face, never consid-ered howe much the thing deserved, but howe create a laude and praise themselfe coude gane his good grace.

B Anthony. Surely Cosyn, as Terence sayth, such people make man of fools every Italian mad, and muche causeth have the lords to be right angrye thet.

C Vincent. God hath in deed is Iwene. But as for their Lodges, (Uncle) if they were after were angrye with the thet, they should in my mind be them very great wrong. Wifan it is one of thinges that they specialy keepeth them for. For those that are of such vainglorious mind (be they the Lords or bee they meaner inменe) can be much better contented to have their duties commended than amended. And require they ther service and their feme neuer to spe-ciallyt to tell them the very truthe, yet shall they better pleaseth, yf they speake them fayeere, than if they tell them the truthe.

D Marliki. For they bee in the case that Bardallise speaked of in his pigrame, unto a treb of his that required his judgmen of how he liked his verses. But he payed hym in ane wise to tell hym every the very truthe. To whom Bardall made anower in this wise:

The very truth of my thou dost require.
The very truth is this my fond mea.
The very truth thou wouldst not gladly here.

And in good fayeere the felse same prelate that I tolde you my tale of. I bare he boldbe tonerate it, I knoweth to surep, had on a time made of his own drawine, a certayn truete shoulde serva for a leage betweene that countrey and a great pyrne. In which treate heynsfelle thought that he had developed his artys so wypil, and enicted the so well, that all the world would al-oweth them. Whereas he longing to bee payed, he called unto him a feld of his, a manche well learned, o of good vithhippe, and very well expert in those matters, as he that had bene eniers times Embassadores for that countrey, he had made many fuche treateyse himself. When he toke him the treateyse, and that he had made it, he asked hym howe he likep it, and sayde: But I speake you beartelye tell me the very truthe. And that he speake to heartelye, that the to-cher had bene he would have have heard the truthe. And in truete there- of, he tolde hym a faulte therein, at the hearing whereof, he swere in very an-ger, by the maist thou art a verpy fool.

The tather after warded tolde me, that he would never tell hym truthe again.

E Anthony. Without question (Cosyn)

I cannot not greatly blame him. And thus them selfe make every man moche them, slater them and decepeth them, tho I say that are of suche bapnglowe. If our menude, for yf they bee contente to here the truthe, lette them than make muche of those that tolde them the truthe, and withdowe their ear fro them that falselie slater them, and they shall be more cruely serueth, than with twenty requestes, pravyngmen to tell them true. Ynyg Labinianus our Lobe als-oople his soule, sted muche this matter among his servantes. When on of them payed anye of his, as anye ac-ci-dion in hym, if he perceipeth that they payde, but the truthe, he wouldetter lette it passe by, uncontrolled. But whan he saue that thet let a glose upon it for his praise of their own making blynde, this would he freely laye upon them. I pay the good belowe when thou says grace at my bode, never blyning in gloria pari, Glorica pari, without a fowtere. Anye that enter with fowtere. I bode, yf thou report it agayne to myne hardure with gloria pari, never reporte it but with a fowtere, that is to werte, even as it was and none otherwys, I listt me not up with anye. For I love it not. If menne would let this way in them, that theys noblely blyning, it would minith much of their false blyttery. I have alway that men shouldt make commende (keeping them within this bondes of truth) payntin- such things as they see payable worthy in other men, to gaine them the greater courage to thenceare thereof. For menne kepe st in that point one condic- tion of children, that payable must prick them sooth. But better it wer to do well and looke for none. Howebet they that cannot not synche in this heart to con-mende another mannes good deede, theve themselues either eniuous, or elles of nature berycold and bull.

But one of queftion, he that put-terh this pleasure in the payable of the people, hath but a fonde fantase.

For yf his fringer dose but ake of an young
A boate bataiue, a great mane of mennes mouths blowing ouer his papye, vpli
clealy doe him among them all, half to
muche sale, as to have one boie blow
uppon his finge.

The little commodite that menne
haue of roumes, offices, and authortie,
is to deuer them but for their worldly
commoditie.

The r.i. chapter.

But vs nowe consider in lykewe
wise, what great worldly
wealth the aryles into menne,
by grete offices, roumes, and
authortie: to those worldly
dispoled people I saie, that desyre them
so not better purpose. For of them that
desyre them for better, we shall speke af
ter anon. The great thing that they
chiefe all therein, is that they may
have a rule, commande and controle
other menne, and live uncommanded
and uncontrolled them selfe. And yet
this commoditie I do little heue of,
that I never was ware it was so great,
neath a good frende of ours merecly tolde
me once, that his wife once in a great an-
greng taught him. For whan her house-
bande had no lffe to growe greately up-
ward in the world, nother would
labeour for office of authortie, and over
that to sole a right wooshipful roume
whan it was offfed hym, the fet in hand
with hym (helke he and all to ratte
him, and asked hym: what walpy you doe
that you luff not to purfure your selfe
as other folkel doe, wait you little by
the fire, and make goyleings in the affes
with a nickle as children do: would
God I were a manne, and lobe what
I woulde doe. Why wife quod her house-
bande what woulde you doe: What be
God goe forwarde with the beste. For
as my mother was wonte to saie, God
have mercy on her soule, it is ever more
better to rule then to be ruled. And
therefore by God I woulde not I war-
rante you bee so foolish to be ruled,
where I mighte rule. By my trauue
wife quod her housebande in this I dare
sale you faye trauue. For I neuer tolde
you willing to be ruled yet.

C Vyncent, Well, uncle! I wete
where you bee nowel yong, she is in bede
a courte master woman. And in good
faith to: ought that I can see, even that
ame waman ifth thimde others, is the
greatest commoditie that men reken
upon, in roumes and offices of autho-
rite (Anthony. By my trauue and me
thuncl very lwee there are ofde that
attraime any great commoditie therein.
For first there is in every kingdom but
one, that can haue an office of luche au-
thorite, that no manne may commande
him, or controle hym. One office ca
there stande in that calle, but the lyngs
hime selfe, whiche only uncontroled or
uncommanded, maye controle and
commande all. Powe of all the reme-
naunte eche is under hym. And yet be-
side hym almoast every one is under ma
commander and controller to, than
one, And some manne that is in a great
office, commandeth fewer thinges,
and letteth labour to manee menne that
are under hym, thab son one that is our
him, commandeth hym alone.

C Vincent. Perce, by thee them goode
lycles, that menne may make courtefully
and, and rate them with reverence,
and stande barehead before then, oes
unto some of them knelle paradootlye ro.

Anthony. Well (Colin) in some parte
they doe but playe at gleke, recieve re-
verence, and to their coatte paye honour as
gayne therefore. For except (as I saie)
onely a hynge, the gratest in authortie
under hym, receyput not so muche rever-
ce of no man, as according to re-
son humbleth bothe the honour to hym.
And twenty mennes courtelsy under hym not
so much pleasure, as his own once kne-
lyng bothe hym payne, if his lye bappe
to bose.

And I wiste once a great officer of s
kings faire (and in good sayth I wene
he laide but as he thought) that twenty
menne standing barehead before hym,
keep not his head halfe to warme as to
kepe on his owne cappe. And be never
toke so muche sale with their being bare
head before hym, as he caught once grie
with a cough that came upon hym, by
standing barehead longe before the king.
But lette it be that these commoditie
be sometyme suche as they be, yet con-
side what that anpe incommodite
be sometyme, he being so spoine therwith, that a man
with other
were almost as good lych bothe, as hans
bothe. Corth ar thyng enormose as ever
one of them would haue it? That
were as harde as to please at the people
at once with one weather whyle in one
house the housebande would haue saire
weather for his comp, his wife would
have rain for her lyces. So while they
are in authortie, be not as currense of
one
A one mynde, but some time baseballance among them, either for the respect of profit, or for contention of rule, or for main tenance of matters. Funded parties for thee, funded princes for thee, funded friends, it can not be, that both the parties cannot have their own mine, nor often are they content when they see their conclusion quayle, but ten times they take the myndes of the myndes more displeasant, and then other propositions. And this goeth not only to men of mean authority, but unto the very greatest. The princes therein, I can, can not have you with that; they will. For

How were it possible, why so many of them almost whole if the might be lost once all the remnant. When many men under the other princes in authority are in force, that they may make and may many bear, that they may speak the full fair, and say the with their mouth, whether happeneth any great fall into the ball, and inside upon the like dogs.

Finally, the cold and charge, the gall, the peril of warre, wherein their part is more than a party is, so matter more dependeth upon them: and many parties, plowman may see till by the eye while they must arise and walk. And somptue they authority falleth by change of their masters mynde. And of that see we baply in one place of other examples such as many, that the parable of the philosopher can lacke no tellmony, which lighten the servants of great princes unto the captors, with which men do cast account. For why as the counsour that Nameth sometimes for a farthing, is so certain by and Nameth for a thousand pound, and after as some set downe the same benefit to stand for a farthing again, to farthe it (to) som tyne with those that seek the way to rise and grow up in authority, by the favour of greate princes, that as they rise by high, so that they rise again as low. Howbeit though a man escape at such adventures, and alwaye in great authority to be baply, yet then at the least wise every man must leave it at last. And that which we call at last, hath no breach long time to it. Let a man reken byer yours that are passed of his age, ere ever he can get up aloof, and let him when he hath it first in his fist, reken how long he shall be like to live after, s I were that then the most part that have lyble cause to rejoice, they shall see the tyne lyople to be so baply, that they honour and authority by nature shall endure, by lyshing the manyfolds chance, whereby they may lese it more sore. And then when they see that their must needs leave it, the thing which they bid much more let their heart upon these the their base reasonable cause, what follow the they take therefor, that that I not neede to tell you. And this it fisheth into the Chrisp in good faith, call thinges, that fish in the flowing, the positi is not 1. greut, and the displeasures neither final 2. nor less, and of the laying to many sun 3. bye channes, and that do no mean a 4. man can keep it long, and that to parte, ther from, is suche a paynting freke. If I can see no very great cause, for whyche as an high worldly commodite, making should greatly beest it.

That these outwarde goodes despised but for worldly welth, be not onely little good for the body, but are also much harme for the soule.

The end of chapter.

And thus farre have we considered bitherto, in these outwarde goodes that are called the gifts of fortune, no farther but the other commodite that worldly minded men haue bye them, but now if we consider farther, what harme to the soule they take bye them, that despise them but onely to wreste welth of this world, then that we we perceive, how far more happy is he that we leereeth them, the he that cuplindeth them.

These things though they be such as are of their own nature indifferent, that it is to wit of themself; things neither good nor bad, but are matter that may serve to the use of the other, after as me baply them, yet never we little to doubt it. But that they that despiseth them but for their worldly pleasure, for no farther worldly purpose, the diuell that some turne the red thinges indifferent unto the, make the things very nought. For: though that they be indifferent of the; nature yet can not the bliss of them lightly stand indifferent, but determinelly must either outwarde good, be good or bad. And therefore be he that despiseth them so, lyketh them but for worldly pleasure, doth them not for any good. And for better purpose the he desereth the, to better hee is he not lyketh to put them, and therefore not unto good, but consequently to naught. As for example, lyke considere in these: he that longest for them as for thinges of temporal commodite, not
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A for any godly purpose, what good they that do hym, S. Paule declared, where he wrote unto Timothe, Our voluntary duties are not to be turned into secular, inodium in that they be

indiscreet, and may not, if there be

false matters of their friends, but by the way by these seruantes and suche as depende upon them, with bearing downe of other innocent souls, and not able to do burt, as be the case to make harm. Then the lawes that be made against suche factours, shall they make as an olde philosopher false to be much like unto Goddes, in which he is righteous, and are false

people, and hange fast, but the great humble Bees beasse them and say quite the same. And then the lawes that are made as a bulcer in the defence of innocents, those shall they make serve for a sword to cutte and lose wounds of them, and

with and therewith wounde them as their owne soules. And thus you see the Cypson, that of all these outward goods whereby they call the goods of fortune, there is never one to go into them in good long therefore, nor as any godly purpose, but only for their worldly welthe, which any greater commodity to the body, and yet are they all such case doth destroy death and

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1227

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against Tribulation.

And many many will resolve to, as that have principally respect unto them, to lose gold and all, and yet they pretend the contrary, and that unto their own harm.

But, S.,

And in some persecution know not to their own affection they seek, but the hour more perfection resists in your affection, than themselves are all. And therefore God beholds, and therefore he is the prophet unto God: "Superficiem meum viderint occulti, sine ipso perfection habeant thine here beheld, for which the prophet prays: "Ab occultis meis mihi me domine, facine propterea ignes clementia than mee your Lord." But now doth this tribulation of the Turk, that he doth persecute for the faith, that those that will take they shall in keep they seek, these goddes, those shall seek their goddes that will not leave their faith, this manner of persecution to, that like a torch stone theem, and they shall be found the true mynders, and those also theym that were they mean better then the in deed, better to determine them.

For some there are that were they mean well, while they frame them selfe a conscience, and ever keep still a great heape of superfluous substance be theym, thinking ever styl that they will behinde them selfe upon some good deede, whereon they will well believe it once, and that is to their execution. But now if they lye not unto them selfe, but keep they goddes for any good purpose be the pleasure of God in deede, that they will in this persecution for the pleasure of God in keeping of his faith, be glad to depart from them.

And therefore as for all these things, the loss I mean of all these outwarde things, that men call the gybes of fortune, this is me thinke in this Turkises persecution for the faith, consolation great and sufficient, that such every man that hathe themyn, either letterly by themy for, the woilde; so for God, he that letterly by themy for the woilde, hathe he have swelled you, lytlely soft by them to the boode, and great harme but to the soule, and there may well (if he be wise) reken that he winteth by the loss, although he lost them but in some common chance, as soyne in And much more happy then, while the loss of he leether them by such a mericous outfitte means. And on the outer lyke, he that keepeth them for some good purpose, extending to believe them for the pleasure of God, the loss of them in this Turkises perfection for, keeping of the faith, can be no manner gries from them he bestowed them in such wise to God, pleasure, that at the time when he leether them, by no waste could he bestowed them unto your high pleasure better. For though he have been better to have bestowed them well before, yet lyke he kept them for some good purpose, he would not have left them unbeloved, if he had so known the chace. But being now presented to by persecution, that he can not bestowed them in that other good wase that he would, yet while he parteth for them, because he will not part from the faith, though the dulles Esther and others violently take them from him, yet willingly giveth he them to God.

A therfore cause for which any man should be content to see and go his goddes in the Turkises said persecution.

The 88th chapter.

Yet I can not in good faith be good Uncle, save any to none of this. And in deed unto them that by the Turkises over running of the country, were happy to be waylaid and robbed, and at their substance mouable and immouable bereste and all alredye, they persones only fled and faue, I thinke that these confiscations considered therewith that as you lately say, they should not amend their chance might be unto them be good occasion of comfort, and cause them (as you saide) make a great use of necessitie. But in the case of the case that we nowe speake of, that is to write, where they have yet their substance untouched in their own bandes, and that the keeping of the length shall hange bate in their own bodie, the Turkises offer, upon the retaking of the renunciation of the 88. This
The thirde booke of comfort

A Chrsiten faithe, here mynde I finde it (as you saute) that this teempacion is moste sege and moste periculos. For I scare me that wee shall synde leve of suche as haue multy to leese, that haue synne in theyr partes so sodainely to sostaketh theyr goodes, with all the shynes and uther thynings else reseved, when upon theys woobly mate the dependeth.

C Anthony, that mynde I make Cysen to, but therefore all I tell (as I sayd) appears, that leueth theys keyof so good and vertuous befofe, and bared theys

domys with suwe and gut a glase of good and grauntous purpose that they kepeth theys goodes so, yet wert theys

 partes inwards in the depe lighte of God, not sound and fars such as they should be, and be peraduenture some had them selke went theys bad be, but like a puffs syngge of Paris, holowe, light and counterynt in deede.

Yet yet they being suwe such, thys would I fayre the one of them. And I say you Cysen take you hys per

son upon you, and in this case answere for him. What letherly you wold I aske so; we will take no smalle men

for a samplice in thys parte, nor hym that bad little to leese, for such one wer

me thynke to farre from all freme, that woulde caue a waye God so; a littel, that he were not woorie to tals se with what lether I appere for your

Loghype that you bee not gladly content without anye deliberacion at all, in this kind of perection, ra

ther then to leuene your faith, to let go all that enoure you have at once.

D Cicero, stote you put it Ancle, unto me, to make the mate the more plain that I shoulde plaue that great mans past thys utherly, and badi not be ve

bre of anothe mans manbe fage, yet for as mane owne ownde cane confere, I shal aunthor in hys

parton that I wone wold be hys lerte.

And therto to your question I an

swer, that ther lether me thynge that your selfe may lightly gelle, the seling of the manysold commodies which I

nowe have, roelche, and substanence, lancoms and grete possesions of uther

rite, with grete rule and author

rity here in my countrey. At byghe thynge the grete Turk grauntene

me to keepe stil in peace, and have the E

enbaed to, in that I will solake the

faity of Chrsites. Pea I maye faye to

you, I have a motion secretispe made me farther, to keepe all thys yet better

cheape, that is to writte, not bee com-
pelled briterly to solake Chrsit, nor

at the whole Chrsiten faith, but onely

some suche partes thereof as may not

stande with Labemettes lawes, and

onely grauntynge Labemette for a

true Prophete, and servynge the Turk e truthe in hys worces against all

Chrsiten kinges, I shall not be lette to

please Chrsit also, and to cal hym a

good man, a worshipe him a vray hym

to. C Anthony, say my lord, Chrsit

hath not so great needes of your Lordshyrpe, as rather then to losse your ser

vice, he woulde fae at such councnaun-

ces with you, to take your servynce at service by thkyth to servse hym and hys enemege

halkes, bothe. He hath given you playe warn

ning all ready by Saincte Paul, that he

will hawe in your servynge no par

tinge belowe: On sefticiae susc ad generat.

One suorem emenerio Christi al Belial. Quod vbi

Loghype is ther betwene lighte and
darkerelle betwene Chrsit e Belial.

And he hath also plainely throveth you G

himselfe by his owne mouth: Nemo pop

Est duabus dominis servire. No manne ma

serue two Lopees at once. He will

have you believe al that he tolleth you,

and do at al that he biddeth you, and for

beare al that he do; biddeth you wyth

our and maner exception. Break one

of his commaudiements, and break

all. Forsake one poynte of hys fapthe,

and forsake al, as for anye thanks you
get of hym for the remnant. And there

foe, ye you specke as it were inden

tures betwene God and you, what

ting you will doe for him, and what

ting you will not doe, as thogh he

shoulde holde him content with suche

dervice of yours, as your selfe yll ap

pointe him, if you make I say suche in

dentes, you shal sell all the partes

yer selke, and you get theiro none

agreement of hym.

And this I faye though the Turk

woulde make suche an appointmente

with you as you speake of, and would

when he had made it, kepe it, ther as

he woulde not I warrant you leave

you so when he had once borought you

to farre forthe, the woulde little and

little after eter be lette you, make you
A deny Christ altogether, and take Sat- 
monic in his service, and so do the he in 
the beginning, oh, he will not have 
you believe him to be God. For surely 
if he were not God, he were no good 
man neither, while he plainly saith, 
he was God.

But though he would never go so farre forth with you, yet Christ
his word, for I say, not take your service 
to idles, but will that you shall love 
him with all your whole heart. And be- 
cause that while he was living here 
by, there age, he foresaw this minde of 
yours that you have now, yea, which you would all serve him in,

in some such fashions, as you might keep 
your worldly substance still, but ra-
ther to take his service, then put all 
your substance from you, he telleth 
you plainly. But there age, his own 
mouth, that he will not such terms of 
you, saith: I will put off service and man-
ner on you, which you can nor serve both God and your 
wife together. And therefore this 
thine I shewed so as to take into con-
clusion which you must needs grant if 
you have faith, and if you be gone fro 
that ground of faith already, then is 
it all our disputation you woxe well at 
assent. For wherefo you than 
rather lose your goods than forsake 
your faith, if you have lost your faith 
and let it go already, this point I have 
therefore putte first in a ground, be-
tweene us both twain agreed, that 
you have yet the faith still, and intend 
to keep it always till in your heart, 
and are but in doubt whether you will 
leave all your worldly substance ra-
ther then forsake your faith in your 
only word, now shall I respose the 
point of your answer, wherein you tell 
me the adversary of the love, the 
keft of the keeping, ledeth you to for-
go the, and moneys you rather to for-
sake your faith.

I let pass al that I have spoken of 
the small commodo of them on your 
body, and of the great harm that 
the hating of them do to your soule. 
And so the promise of the Scripture 
made unto you for the keeping of the, 
is the thing that moneys you, and ma-
kethe you thus to do: I take you first 
what you have, that when you 
have done al that he will have you do 
against Christ to the harme of your 
soule, whereby worte you I say, that 
he will keep you his promise in these 
things, that he promised you con-
ning the retaping of your wellbelo-
ved worldly wealth, for the pleasure 
of your body.

Vincent. What surety can a man 
have of such a great prize, but his 
promise, which for his own honour 
it can not become him to break. Can 
is know, I have known him and his fa-
thre also: for he break no promises 
things, as great as this is that he 
should here be with you. Why 
that come and cast it in his teeth, I 
tell him it is a shame for him to be so false 
and to take of his promise? And the 
what careth he for those words, that he 
waits till he had never heard: not very 
much, although they were told him 
to. If you might come after and com-
plain your griefe into his own person 
for your sake, you should hinder him 
as shamefaced, as a friend to depight 
merchant and once the Southane 
of Sorrow. To whom beinge certaine 
pers about his merchandises in that 
The Lomand country, he gave a great summe of 
money to a certaine office meete for 
here there for theuppen, where he 
shall hadde him granted and put in 
his hande, but that ere ever it was 
ought worth into him, the Southane 
sothainly sold it a mother of his own 
secte, and putte our Hungarien oute. 
Then came he to him, and humbly 
put him in remembrance of his great 
pasted his owne mouthes, and signe 
his owne hande, whereunto the 
Southane answered him with a grim 
countenancie: I will thou beft Lo-
se, that neither my mouth nor mine 
hande Halfe maister over me, to bind 
at my body at their pleasure, but I 
will be lord and maister over them both 
that what to ever the tone sate, or the 
tothe write, I will be at mine owne 
liberty to do what mee plese, and 
all of them both no leape. And ther-
fore go get the hence out of my coun-
tries knave.

Wiene you now my lord, that Sou-
bane and this Turke, being borne of 
one false secte, you may not finde the 
both like fall of their promise.

Vincent. What must I needes subordi-
ate, for other suretye of there none be had.

Anthony. An birtifie subordaining to put An substanc 
your soule in perill of damnung, by hardinge 
the keeping of your bodye pleasures,
And yet without surrye thereof manke
inbarde them to.

But yet go a little farther to. Suppose me that you might be evere sure,
that the Lurke would break no promyse with you: are you then sure pyn
What if a man shoulde alke you how longer? Vincent. How longer? As long
as I lyve. Anthony. Weill leert bee to then. But yet as farre as I can see,
thoughe the great Lurke favour you
ever to muche, and leert you kepe
youre goodes as longe as euer you
lyve, yett it happeth that you be this
diose fittie yeare olde, all the fayvour
he can theu you, can not make you
one bye younger to improve, but e
evere diose thail you ware elder then
other, and then within a whyle mufte
you for all his fayvour leeke all.
Vincent. Well a man woulde be glad
for all that, to be sure not to lab white
defure. Anthony. Well then if the
great Lurke gueue you your good:
can there than in all your lyfe none other
take them from you again.
Vincent. Thar eyle I supposes no. Anthony.
With he not leert this countrie
againe into Chittien men, and you
with the takynge of this diose, fall in
the same peryll then, that ye woulde
nowe eschew. Vincent. Forsooth I
thinke that if he gette it once, he will
never leet it after again in our diates.
Anthony. Yes by Gods grace. But yet
if he leet it after your diose days, there
goeth your chyldrens iktheraunce a
waipe again.

But yet it nose that he couldt ne
uer leet it, coule none take your
substaunce from you than: Vincent. God
in good fayth none. Anthony. No
none at all-no. God. Vincent. Gods
what yes perdy, who doubte of that.
Anthony. Who? Warpe he that doub-
teth whither there be any God of no.
And that therye lacketh not some
the prophetye theredef howe he doubte:
Discontent in corde suo non est Deus: The
foulde hebat falde in his harre, there is
no God. Warth the mouthe the moule
foole the wyl bover to faire it unto
other folke, but in the harre they lette
not to faire it solpfely to themself.
And I feare me ther be manimo cust
fooles than euer mane woulde were
there were, and woulde not let to fare
it opely to, if they foarbat it not moe
for dreade of their own sicke of men, then for
any feare of God.

But nowe those that are so frantke
foolish, as to wrencen there was no
God, and yet in their wordes comittte
him, though that, as Saint Pauls
faith, in ther wordes they denye him,
to wch halye lettere them sake til it please
God towre him false unto them, eyr
ther inwardlye by tympe by his mer-
ciffull grace, or elles outwardlye, but
over late for them by his terrible
judgement;

But unto you my Lorde, see the
believe and commette lyke as a wife ma-
shoule, that though the Lurke keepeth
you promise in letting you keep your
substaunce, because you do hym plesure
in the professing of your faith, yet
God whose faythe you profess, and
therein do hym plesur, maye to
take the evo you, that the great Lurke
with all the power he hath, is not able
to kepe you theym, why will you
be to unlyp with the loss of your
foule, too please the great Lurke for
youre goodes, why you wouldt well
that God whom you displease there-
with shal take them from you to:

Besides this the you believe there
is a God, you can not but belieuede
with, that the great Lurke can not
take your good from you, without
his will or substaunce, no more then
the stubble could ese Job. And thinkes
you then, that if hee will suffer the
Lurke taking awaye your good, all be
it by the keepinge and confessing of
his faythe you please him, hee will
when you displease him by so taking
his faythe, suffer you of those goodes
that you gette or kepe therye, to res-
lope of enioye any benefyte.

Vincent. God is gracious, & though
that meane offendeth him, yet he taker
reth them manie times to live in pro-
sperite longe after. Anthony. Long
after-nape by my troth my Lorde,
that dothe he no manne. For howe
came that bee that hee houldes suffer
you lyne in prosperite longe after,
when your whole lyfe is but soete in
all together, and other almonde haile
thereof of more then haile, you thynke
whole your selfe I dare saye, spent out crad
before. Come you burne out halff
a hote candell, and then haue a long
one lette of the remnante.

Ther
against Tribulation.

There came not in this world be a worse mynde then that a man to delighte and take comfort in ane commodyte, that he taketh by smallhull meane.

For it is the verpe straughte waye towvds the taking of boldnesse and courage in lyne, and smallly to fall in to insdelte, and thyncke that God careth not, nor regardeth not, what thynges menne doe here, nor what we do be of.

But into suche mende solle speake tho bolye scripture in this wyse: Nohi diercere, & mihi misi accidit tribu; patient

fem un Reidor oft dominum. Saynot, I have lyned, and yet there hath happed me none harms, for God suffereth before he stryke. But as Saynte Afinnis saythe, the longer that he terryzeth of he stryke, the souer the stroke when he stryke.

And therefore if ye wolll well do, resk your selve verpe true, that when you despepe displease God so: the getting of kepyng of your goodes, God shall not suffer those goodes to do you good, but esher shall he take them thostelye from you, or suffer you too kepe thym for a little while to your more harms, and after shall he when you leat tooke therefore, take you as waye from them.

And then what a heape of heauynette wolll thare enter into youre hearte, when you shall see that you shall so todayepe goo from youre goodes, and leue thym in the earth in one place, and that your body shall be putte in the earth in another place, and (which then shall bee more heauynette of all when you shall see (and not without great cause) that your soule shall first soothly and after that at the fynall judgment your body to be drypen downe depe to the centrye of the earth, in to the hye pute and dounege of the dwell of hell, there to tarpe in tope ment worlde without ende.

What gooses of this worlde canne ane man imagine, whereof the pleasure and commodite could be suche in a thousand pears, as were able to recompence that intolerable payne, that ther is to be suffered in one peere or one daye or one houre either. And then what a madneste is it for the poor pleaure of your worldly goodes of so fewe yeares, to cause yowr selfe both bodye and soulie, into the euerlainge tyype of hell, whereof there is not mynyted the maintenauce of a momente, by the yenge there the space of an hundred thousand pears.

And therefore owre Banioure in fewe woodes, concluded and confust all these folpes of them, that for the short typle of this worldly substance, to faire hym, and his saffrye, and sell theyn soules into the bruell for ever, where he sayth: vid profet homini: nisi radicem mihi de manet eum, what waplyth it a man if he manne hande, all the whole worlde, and losse his soule. This were we mynteth cause and occasione, to hym that hadde neuer to muche parte of this world in his hand, to bee conte there rather to leere it al, than for the retyninge of encreasenge of this worldly goodes, too leere and destyyve his soule.

Vincent. This is good Uncle, in good saythe verpe true. And what othere thinge any of them that wole not for sothey be conte, haue so to alledge in reason so; the defence of them folly, that canne I not image, no slt not in this matter to place theyp partes no longer. But I prize God gyue me the grace to playe the contrary partie in verpe, and that I never for any goodes of substanse of this wold, to faire my faith to ward God, neither in hart nor tongue, as I trueth in his great goodnes I never bal.

(2.)

This kynde of tribulation toseh what mynde menne haue to theyp goodes, whyche they are wole wyll at the same thers, of see well and wylffely layed by sake before.

The xv. Chapter.
The third booke of comfort

Anthony. Be thy nether Co
sin, that this perfecution,
shall not onely (as I sayde
before) trye mennes hartes
when it committeth, and ma
ke them know they oone affections,
whether they have a corrupt gredic
cious mynde or not, but also the
bryde same and expectation thereof,
maye teache them this lesson ere eu
the thinges fall upon them it selfe, to
thrye no little feinte, if they have the
wyte and the grace to take it in pynce
while they mape. For nowe may the
find sure place as to lay theys treasure
in, so that all the lykhes armpe hall
never finde it out. Vincent. Happe
Wille that waye theyb by to I warrant
you no forgette, as near as they
wytes wyll here them. But yet bane
I knowen one, that haves ere thys
thought, that they had byd they
money safe and sure enough, diggynge it
full deeppe in the grounde: and have
mydled it yet when they came against
and hauye founde it dugge out and cap
ned away to theys bandes.

Anthony. Happe for theys bandes I
were pe woulde saye. And it was no
marnde, for some such have I
knowen too. But the have byd they
goodes soothly in such place as they
were well warned before that they
shoulde not, and that wer they war
ned by hym, that they well knewe for
 suche one, as will well enough what
would come thence. Vincent. Then
were they more then madde. But byd
he tell theym too, where they houlde
have hyd it to have it sure? Anthony,
Here by saint Harp did he, for els had
he tolde them an whole tale, byddinge
them that they hould be in wele
hide their treasure in the ground, and
he shewed them a good safe. For thrye
thys be to digg it out, and steale it
away. Vincent. Why where houlde
they hyde it then sayde he? For thys
may hap to hynde it out in any place.
Anthony. For boddy be countaile thy
be hide theys treasure in heauen,
and there take it byp. For there it fall
by safe. For thither he faile there can
no thesee come, yyl he hau ye lege by
thel, and be warr a truely man spif.
And he that gane this countaile, yyl 
what he fayd well enough. For it was
our sauioure hym selfe, whiche in
the first chapter of saintie Athelstane the
sainete: Noble thesaiurare vosbe thesaiuro
in

where one sa
lp by his trea
sure.
against Tribulacion.

And therefore if we be saved, we shall be saved with a body built upon this land, and not to live into a body, as we were. For that man were madde, which would not be content to to bear his goodnes here for the while, and send them into that land before hym, where he saith he should live at the remnant of his life, so may we verily think yet our souls much more madde (saithinge that we be sure it cannot nother longer we shall be sent lycke as on our teeth the out of this world, but the fear of a little lacke; of the love to see our goodnes here aboute us, and the lothenesse too parte from them for this little while which we may keep them here, shall bee able to take our goodnes here in to the other world, in which we may bee sure to loose wealthly with them, if we send them thither, and elles shall there remaine them here and there, and to the greater and greater, there to loose wretched for ever.

Vincent. In good saith good Winkle, me thinkest that concerning the loss of these outwised things, these considerations are sufficient consolations, that for myne owne part I have one grace wel to remeber them, I would be no more.

Another consolation and estate against the loss of worlds substance.

The whole chapter.

We mightly ful of shame in our selues, and fall foote to, when we see in our affection these woordes, too hauie in our hartes no more strengthe and waphte, but that we remayn nee of the same bullymonde as we did before we haue them.

This maner of ours, in whose breast the greater good countenance of God no better setteth no take the no better root, maye well declare it, that they are, and the hypes, and the blemishes of our worlds substance, groth so thick and Ippyngelye in the ground of our hartes, that they trangle (as the gospell saith) the woode of God that is doon therein. And therefore is God bese good to lyke to, when he causthely lyke a good husband man, his folk to come on fielde (for the persecutors be his folk to this purpose) and with their bones and they noble persons, grubbe lyke these went, weede weede and bushes. of our earthly substance, and carpe them quyte away from us, that the woode of God bese in our hartes may haue crowne therein, and a glad rounde aboute, for the warme shame of grace, to come to it, and make it grove, for surely those wooves of our soule, shall we finde full true: aoff the nauis, wee, of our own, wheres the treasure is, there is also the harte. If we lay by our treasure in earth, in earth shall be our hartes. If we send our harte into heaven, in heaven shall we have our hartes. And surely the greater comfort that ane man may haue in his tribulacion, is to have harte in heaven.

The greater comfort.

Our harte is in heaven.

If the harte were in debe oute of this world and in heaven; all the kindes of comfort that all the world could be hapy, could behapy to no paper here. Lette us then send our harte hence thither in suche maner as we maye, by sending thither our worlds substance hence, and letteth us neuer doubt it, but we shall that once done) send our harts so conuer saunt in heaven, with the glad consideration of our following the gracious complaine of Christ, that the comfort of his holy spirit inspired by his grace, shall mitigate, minybe, alyse, and in a manner quenche, the greate surpous furnoure of the payne, that we hal happen to hauie by his loving sufierance for our farther meritr in our tribulacion.

And therefore lyke as if weere saws that we shoule be we within a while by the one of this land, and lyke to give into a mother, we would be vened that man were madde, which would not be content to to bear his goodnes here for the while, and send them into that land before hym, where he saith he shoule lyve at the remnant of his life, so maye we verily think yet our souls much more madde (saithinge that we be sure it cannot nother longer we shall be sent lycke as on our teeth the out of this world, but the fear of a little lacke; of the love to see our goodnes here aboute us, and the lothenesse too parte from them for this little while which we may keep them here, shall bee able to take our goodnes here in to the other world, in which we may be sure to loose wealthly with them, if we send them thither, and elles shall there remaine them here and there to lose wretched for ever.

Vincent. In good saith good Winkle, me thinkest that concerning the loss of these outwards things, these considerations are sufficient consolations, that for myne owne part I have one grace well to remeber them, I would be no more.
The thirde book of comfort

And dicipeth, commynge from botte

The femacre unto luke warne, and from luke

warne almos to have colde, that

menne musse nowe be fayne as at a

fire: that is almout oure to lase many

tyme styrche the, and as muche

blowinge theree. But elles woulde I

weene (by my trouthe) that unto a

warne faithfull mane, one thyncye

alone whereof were sowe neuer to moote,

twere comforte unthouges in this kynde

of pervertion, against the losse of all

hys goodes.

B

Vncert. What thyncye maye

that be Uncle? Cynborpe. In good

lyfpe Copyn, even the barer remem-

brane of the pooreyte that our Sa-

voure wyllingily talked for vs. For

I bryple supposit, that if there were a

greate kynde, that hadde so tender

love to a feruante of his, that he had

to helpe hym oute of daunger, to fellan

and leafe of all hys worlde

wealthe and tolypyte, and become

poore and noble for hys sake, that fer-

uannte couldt be founden that

twere of suche an unhypde vlpayne.

courage, that of hymselfe came after

to some substance, woulde not with

better wolde leefet all agayne, than

shamefully to forake luche a may-

ster.

And therfore as I saye, I doo fur-

se supposit, that if we woulde wel re-

member and inwarde lyke consider the

greate goodnes of oure Sautoure to-

wardes vs, not yet byngyng hys poore

spynsfull feruantes, but rathyr hys

advertarps and hys enemes, and

what wealt of hys worlde that he

dwyllyngelye forlooketh fro oure fake

beinge in deede binuerfall lychthereof,

and so hauynge the power in hys

owne bende to haue bled it if the hadde

woulde, in deede whereof (too make

hys rych in heauen) hee dydv here in

neevynesse and pouertie all hys lyfe,

and nevther woulde have authente-

keithe neuer landes no goodes;

the depe conspuaration and earnes-

full diuidment of this oncepynne alone,

were to make anye kynde Chri-

sten manne; woman, well content

rather for hys fake against to gluce by

all that ever God hath lent hem (and

tent hem beth he all that ever they

have) then unlyupply, and unfaith-

fullye to forake hym. And hym they

forake, if that so: seare they so forake

the contynynge of hys Chysken

fapthe.

And therefore to synge hys peace

wylth al, concerning the daed of

synge oure outwarde worlde good-

es, let vs consider the tender com-

Ifing of oure

modeste that they bringe, with white

laboure they be boughte, howe lytle

wylth they abode with whom to ever

they abode longest, what pynye they

pleasure is myngled with all, what

harm the losse of them dothe unto the

foulte, what losse is in the kepyng,

Chyske faythe the refued for thyym,

what wynnynge in the losse, if we lese

forn for Godes sake, howe muche

more prefable they bee well gney

then what we kepe, and synfallye what

blynded we were if we would not

rather forake them to Chyske sake;

than unfaithfullye to forake Chyske

for thyym, whyche while he puled fo

our fake forake all the worlde, by-

lyde the sufferynge of shamefull and

pynsfull beathe, whereof we shall

speake after.

If we these thyncyes I saye wyl

conder wel, and wyl prap Gode

wylth hys byle hande to pynst them

in our hartyes, and wyl abode and

dwell styn in the hope of hys salue.

Gode trouthe shall (as the Prophet say-

ed) so compaue vs aboute wylth a par-

uoyse, that wee shall not neede to be

seare of thiser et daemonio merition,

of this instantiation of hys myvoopa buell,

hys open plaene perfecter of the

Churche, for anye losse that wee canne

take by the blynpynge fro vs of our

wacthede worlde goodes, for, whoes

poynte and small pleasure in hys life

forborne, we shall be wylth hea-

nelpe substauenceuer
t

Fyngele recompensed

of God, in tosofull

lyfe and

glye.

C

Of dopylye paine, and that a man

hath no caufe to take discomfor

in perfecter, though he feel

hym selie in an boute at the

thinking upon boleslye pynne.

against Tribulation.

In... Forsothe Uncle as
for these ouerworld goods,
you have so farsothe said,
that albeit no man can be
sure what strength he Hall
have, or howe seynte and howe seyble
he maye haue to finde himselfe when
he Hall come to the pointe, and there
fore I can make no warrantise of
my selfe, seeing that Sainte Peter so
seday Pence faynted at a Womannes
woode, and so cowardly forsoke
his master, so; whom he had to hold
his fought within so few yeares be
fore, and by that fall in so fayntinge.

Yet perced that he hadde be to rase
in his proude,and was bywserby
se to take a fall, for putting so sul triske
in him selfe, yet in good faith me thinke
had he now, and God shall I tryst help
me to keep this thoughefull that ye
Charles should take all that I have
into my selfe, yea, yea, I would
sowake my faithe, and sowe it me all
again bywth sywith tyms as much as
there was to fall into his seere, I would
not once stynke thereat, rather to sowe
it evere whete, than of Chistises
sowl faithe to sowake any poynent.

But furlye good Uncle, when I
bendynke me farther on the greete,
and the paine that maye tournye
into my selfe, here finde I the fear that
soete myne harte to tremble.

The Lord that
Christ had in
his lifte.

As he was with the personall presence Luke, on
of that Anngell that after his agonye
came and comforted hym, that you
Hall as his true disciple followe hym,
and with good will without grudge do
as he dyde, and take your crosse of
paine and passion upon your backe,
and dye for the triste with hym, and
thereby reigne with him crowned in
ernellglory.

And this I saye to gyue you war-
ning of the thing that is triste, in
the entente when a man feeleth suche an
honyour of death in his harte, he bould
not theby and in our conjuncion fear
that he were fallinge. For suche a
tryste man fanyeth for all that triste
full falle, and finalllye better appeth
the hauent when God is to good into
him as to bring him thereto, and enco-
rage him therin: than tothe some oth-
er that in the beginnynge seeth no
scare at all, and yet make it bee, and
most often to the. For God happynge
manye manckes, and al worsenfull
wealthfull in his fathers honde, cra-
teth not ever god man by to the glor-
yre of a parte, but forsyngeth they
in tromer, that though they be of God
will before, and peradventure of right
good cause, woulde yet play faynt
Peter, if they were broughthe to
the pointe, and theryeby bryng their soules
into the peril of eternal damnacion,
prendereth, he proceth otherwisse so: they bey
forse they come therin, and either for
them a way that menne shall not have
the minde to lay any bandes upon the,
aske found for his disciples whiche him
selfe was willingly take, for that if they
set band on them, the shall have no
power to holde the as he fayde for S. John
the angelis while which let his theete fall
from him, whereupon they caught hold of
and sodde hymselfe naked away,
and escaped from them, for though
they holde him, and dye hym to py-
son too, yet God sometyme deliuere-
them thence, as he by Saint Peter.
Yet be,
And sometyme be taketh them to him
out of the pyson into heauen, and suf-
fereth them not to come to they: tor-
mint at all, as he bath done by many
Romans that
a good holpe manere, and some he taf
soweth to be broughthe into the toymetis, ben brested
and yet suffreth the not to dye therin, as Calebius
but bye manye peares after and theye,
telie, their natural deathes, as he dyde by
Eagn
The third booke of comfort

St. John the Gauangelespe, and
by moyn a mother noe, as we maye
welle see both by sundrie spoyles, and
in the pitties of Saint Cipriane also.
And therefore which way God will
take with vs, we can not tel. But ture
ly if we be true Christien menne, this
can we wel tel, that without any bold
warraincye of ourselfe, 0; foolish
truth in oure owne strengthe, we be
bounden upon paine of sampionacion,
that we be not of the contrary minde,
but that we wyl with his helpe, howe
what we see, such as wee se our owne there/to
bounde to doe, rather yet than to take hym 0; hys
faith afore the woode (which if we
do, he be not promisde to take vs a/to;
for his father and all his holpe companye
of heauen) rather I faie then we
woulde so doe, we woule wyth hys
helpe endure and sustaine for his take
all the temprer that the dyuel wyth
al his faislyes to wumentes in thys
woode woulde bepleue. And then whe
we be of this minde, and submitt our
will unto his, and call and pray for
hys grace, we can tel wele enoughe that he
will never suffer them to put more vp
on vs, then his grace will make vs able
beare, but wyl also with the temprer,
promise vs a sure way.

So, alle ye good men, and all ye good
women, I praye, be assured, or ps.

And therefore Christ is such, that God
kneweth what shall happen and not
wee, lettes be in the meane while wyth
a good hope in the helpe of Goddes
grace, have a good purpose wyth vs of
sure standinge by his holpe to goe
againste all persecutions, from whom
Saw we shoulde, whiche our Lorde
forbede, herafter either for; seare or
patience, for lacke of his grace least in
oure owne defaute, 0, m appare to de-
cline, yet hadde wee bothe wonne the
well spent tyme in thys good purpose
before, to the moutbemente of oure
patience, and were also much the more
lyke, that God shoule litten vs upone
after our fall, and giue vs hys grace
againe.

Powe
Poyle therefore nowe brynghe somewhat in comforte and courage before, whereby we may the more quietly consider every thing (whyche is somewhat more harte and difficilte to doe, when the heare is before taken up and oppressd with the troublous affection of heavy, sorrowful, and sore) let vs espresse the wepynge and the substanunce of these bodlye paines, as the lowest parte of this persecution, whyche you rehearsed before, whyche were (if I remember you right) that bodlye paine, imprisonment, paine full and if shameful death. And sick let vs (as reason is) begin with the thralldome, for that was as I remember the first.

Chap. vii. Then you good Uncle say then somewhat thereof, for me thinketh Uncle that captiuitye is a meruellous heypful things, namely when they shall (as they most commonly do) carry vs farre frorn home into a strange uncouth land.

Chap. viii. I cannot say nay, but that some grieuice it is Colyn in deeds. But yet as unto me not half so much as it would be, if they could carry me out into any suche unknowne country, that God could not wot where, nor shende the means to come to me. But in good faith Colyn, nowe of my transmigration into a strange country, should be any great grieuice unto me; the sauciere should be much in my selfe. For suche (I am bere sure) that whether so ever men conuerse, God is no moze verplethe there, then he that be there; if I get (as I ampe I wyl) the grace to sette myne whole harte upon him, and long for nothing but hym, it can then make no great matter to my minde, whether they carpe me hence or leave me here. And then if I finde my minde much offendeth thereupon, that I am not therel vs in myne owne country, I must consider that the cause of my grieuice, is myne owone wonge imaginacion, whereby I begle my selfe with an untrueperstasion, weensing that thes were myne owne country, where as of troughte it is not so. So as sayme therel vs.

Paule sayth: non nobis ut hic monvmeni clinit ten fed futurum inquirimus. We haue here no cypie nor dwellinge country at all, but we seke for one that we shall come to.

And
And in what countrie soeuer we walk in this world, we do but as pilgrimes and wayfaring men.

And if I shoude take any coutrye so myne owne, it must be the coutry to which I come, and not the coutry to which I came. That coutry that shalbe to me the so; a while so strange that I shalbe ther no more strangle to me, no lege strangle to me neither, then was myne owne natirale coutrye when I came first into it. And therefore if that pointe of my beinge farre from hence, beverpe grezous to me, and that I finde it a great payne that I am not where I would be, that grief shall greate parte growe for lache of lercing and letting my membe in God where it shulde be. Which lach of myne when I mende, I shall some rafe of my griefe.

Now was so; all the other griefes and pains that be in captivity, in bondage, and bondage. I cannot bende but many there are and great. How be it, they seepe yet somewhat that laco I somewhat; I mayes a greate deale the more, because we take our former libertie, so more a greate deale then in bondage it was. Let us therefore consider the matter thus.

Captivity, bondage, or bondage, what is it but the violent restraint of a man, being to subdue under the bombo, rule, and power of an other, that he must do what the other lyt to commande hym, and maye no do at his libertie suche thinges as he lyt to hymselfe.

Now when we be cast away with a Turk, and bee payn to be ocuppied about suche thinges as be left to fed vs, here all we lament the losse of our libertie, and think we have an heavy burden of our servitie con-dicion, so to do we shalhave I graunte we man times great occation. But yet should we (I suppose) set thereby somewhat the losse, if we would remember well what libertie that was that we lost, and take it for no larger then it was in bondage. For wee reke as though we might before do what we woulde. But therein we deceiue our selfe. For what free man is there so free, that can bee suffered to doe what he lyt? In many thinges God hath restraine by his high commandement so many, that of those things which els we would doe, I wene it be more then the halfe. Howbeit because (God forgiue vs) we let to little therefore, but do what we list, as though we heard him not, we taken our libertie neuer the less for our that.

But then is our libertie muche re-4 strained by the lawes made by men, so; the quiet and politie governance of the people. And these wold I wene let our libertie, but a little neither, wer it not for fear of the paynes that fall thereupon.

Looke then whither other men that have autherite oure bs, commannde oure no burden which we dare not but do, and therefore do it ful ofte, ful sore against our wits. Of which thinges oure service is someyme so painful and so pertiles to, that oue God can lightly commannde his bondman wourke, and ladsome both commannde him halfe so lorc.

Let everye free man that rekedeth his libertie to vande in doinge what he list, consider well these pointes, and I wene he that then finde his libertie muche lerce then be take it for before.

And yet have I left untouched, the bondage that almost every man is in that bates him selfe for laces, the bondage I mean that of synne, which to be a very bondage. I shal have oure cause to his libertie to bear me good record.

For he is his quis qui facet pecuniam, servus of pecuni: Every man that commetheth John 3.

And then if this be thus (as it must nedes be so, with god faith it is so) who is there than that may make so much bold of his libertie, that he should take it for so sore a thing as so strangle to become thowle chaunce of warre bondes into a man, while he is already through synne, become willingly therall and bond into the duel.

Let us look weel bowe in many thinges, and of what vile wretched fate, the dweell byweth th to do daily, throw the rathe hues of our blinde affections, which we be for our faint fall lache of graceayne to follow, and are to feable to reftayne. And then that we finde in our natural freedom, our bond service luch, that neuer was there any man Lord of anye to vole a bypilane, that ear woulde for ferue his commaundement in to gamefull seruice.
And lette vs in the doing of our serv-
tice to the manne that we be slane unto,
remember what we were wont to do ab-
oute the same tymbe of the daye, whyle
we were at our free liberty before, and
were well likelihood if we were at liberty
to do the lyke againe, and we shal per-
adventure perceive, that it were better
to do this business then that.

Nowe shall we have great occasion
of comfort, if we consider that our serv-
itude (though in the comp of the world
it seeme to come by chance of warre) co-
meth yet in verre better end vs, by the
prospendent sounde of God, and that
for our great good if we will take it well,
both in tempes of sinnes, and all mat-
er of our merpte.

The greatest griefe that is in bond-
age or captivitie, is this (as I trone)
that we be forced to doe suche labour,
as with our good wyl we would not.
But then agayne that griefe, Senec
teacheht vs a good remeyspe: Semper de opes
vam praecedant suces. Endes our selfe
eternamente, that then no thing against
the wyl, but lyth that we se we ther
needs do, let vs alwayse to pute our
good wyl thereto.

Vincent. That is in times we swe, but
Here it is harde to doe. Anthony. Dure fro-
wardes shalbe maken every good thing
harde, and that to our owne more harte
and harme. But in this case if we wyl
be good Childe menne, we shal have
great cause gladly to be content, for
the great comfort that we may take therby,
while we remember that in the patient
and glad being of our servitude unto that
man for Gods sake, according to bys
high commandment by the mouth of
Saint Paul, semecedile dominus carnaeitus.
We shal have our thank and our whole
showe of God.

Finallye if we remember the great
Christs and humble meeknesse of our Saviour
him, Chrift himselfe, that he being very at-
night of God, humilis suscigen famn formam
asseverit, humbled himself and toke the
name of a bondman; glaue, rather the
his father should for sake us, we maye
think that he left us in bondages, and
very de such as job, and caste
some of his bosome bondage, so as a whole, we would for sake him, that
bary by his owne beate, deluercd us
out of unerlastinge bondage of the dy-
well, and wyl for our owne bondage,
cause us uner lastinge libertye.

Vincent, Well fare you good mynde, this
is very well sayde. Albeit that bondage
is a condition that evry manne of any
courage would be gladde to elsche, and
very welte to fall in, yet have you
well made it open, that it is a thing ne-
ther so strange nor so lyke, as it before
阿森 unto me, and syllycely out fron
sache as any man that any lyke hath,
shalde for seares thereof, thynkynge from
the consession of his. And now ther
so I pray you ten at speake of im-
pestishment.

CDimpishment, and comfoye f
there agaynt.

The xiv. Chapter.

Anthony. That shal I Cephe,
lwth good wyl. And speke,
if we coude consider what
thing impestishment is of bys
owne nature, we sholde not
me thinketh haue to great browzont ther-
of. For if it falle it is perdes, but a
shortt of libertye, which letthe a man
from going whethir he woulde.

Vincent. By saine Harpe Uncle,
me thinketh it is muche more so drow thes.
For by the thet and redcaine of
libertye, it had many pop displeasures,
and bery feros griefes knothe and abys-
shed therto. Anthony. That is Celin
hype true in deede, and those paines smog
many faser then those, thought I not
after to forse. Howebyes I purpose now
to consider suche impestishment, but as
impestishment onlye without anyn oth-
ner incommoditie by the, for manne
maye be perdure impestioned, and yet not
seets in the cockes, not colored tate by
thee, and a man maye be let walke
at large where he will, and yet a paye
of letters fall rucked on his legges: So
in this countrye ye worte well, and in
Cypil and Poxyngallto, to go there all
the daues.

Howe be it, because that for suche
things mennes barters the suche bow-
our thereof, albeit that I am not so mad
as too go aboute to prose that bopye
paine were no paine, yet lyth that be-
cause of these maner of paines, we shal
ly thynke abode the state and con-
}
A and condition of many other folk, in whose state and condition were bound to bind the self to the self, and to no person at all, that to such part of the self that we adore imprisonment to self or to consider their things in order.

Imprisoned

And first, I thought to begin because those other kinds of griefs that came with imprisonment were also accidents thereunto, yet neither such kinds of accidents, as are by law proper thereto, but that they may almost all into a man without it, nor are not such accidents thereunto, as can be recovered there, but that imprisonment was fall to make all, none of all the things, we will therefore begin in the slender and thin man as to some of the most nature and of his own nature alone. And then in the course of our communication, you shall see, therefore, that there are the cause of your sorrow, with the terror of those painful accidents.

Vincent. I am sorry that you have interrupted your tale. For you were about (as I see well) to take an orderly way therein. And as your self have dispersed, so I believe you proceed, for though I think imprisonment must be the lesser thing, in any case, and have nothing therein, yet when I not the imprisonment of itself, any less than a thing per se, you all were in the most favourable manner that it could be brought.

I once, yea, to be a great prince that were taken prisoner upon the field, and in the hand of a Christian king, which was in such case (for the consideration of these former state and mutable chance of the warre) to lose much humanity to the, and in very favourable ways entreat them. For these infallible Empowers handle often times the princes that they take more by blandans, then do the poor men, as the great Canderlame kept the great Duke, when he had take him to ward on his bache, although he kept on his back, but as I began to free by the sample of a prince taken prisoner, were the imprisonment neuer to favourable, yet were it in my mynde no little griefe in it self, for a man to be pinn'd by, though not in a narrow chamber, but althougth his walk be not right large and right faire gardines to there in, could not but grieve his hart to be restrained by another man within a very limited and bounders.
Agyynsf tribulation, 1241

Ther were (uncle) a straung cafe. For every man is, uncle, out of prision, that may goe where he will, though he be the povert begger in the towne. And in good faith, because you recken impriusmento to small a matter of it, the povert begger that is at his libertie, and may walke where he will, is (as you se) in better case then is a kyng kept in prision; for he cannot goe but where men geue him leave.

Arguy. Well, eson, whether euery way walke begger, be by his reason out of prision or no, we shall consider further when you will, but in the mean time, I can by this reason see no prince that seeth to be out of prision. For if the lacke of libertie to goe where a man will, be impriusment as your self say it is, then is the great Burke, by whom we so feare to be put in prision, in prision already himself. For he may not go where he will. For if he might, he wold into Portngale, Italy, Spain, France, Almayn and England, and as farre on another quarter to, both Peter Johns land, and the grande Caines to.

Iowth the begger, that you spake of, if he be, as you say he is, by reason of his libertie to goe where he will, in much better case then is a kyng kept in prision, because he cannot goe but where men geue him leave, then is beggingg in better case, not onely then a prince in prision, but also then manape a prince out of prision to. For I am sure there is many a begger that may without lette walke theret upon other mennes ground, that many a prince at his bell libertie, maye walke upon his own. And as for walke out abode upon other mennes, that prince might happe to be saue nape and gerself fall, where that begger with his bagge and his stocke, should be sufferd to goe forth and hold upon his way.

But forasmuch as it is, as neither the begger nor; the prince let fre libertie to walke where they will, but that if they would walke in some place, neither of them both should be sufferd, but men would withstand them and saye them nape, therefore if impriusment be (as you graunt it is) a lacke of libertie to goe where we will, I cannot see but as you say, the begger the prince whom you reckon both at libertie, be by your owne reason restrained in prision both.

Arguy. Pea but uncle both the tone of the tother haue way enough to walke, the one in bys owne ground, the tother

in other mennes: for in the common high way, where they may walke till they be both wepy of walkeing ere any man saye them nap. Arguy. So map eson, that king that had, as your selfe put the cafe, all the whole caffell to walke in, and yet you say not nap but that he is prisioner for all that, though not so straitly kept, yet as byrely prisioner as he that lyeth in the stocks. Arguy. But they may goe at the leaste wique to every place that they nede, so that is common for the, and therfore they do not wil to goe but where they may go. And therfore be they at libertie to goe where they will.

Arguy. We needet not eson to spend the time about the impriusng euery part of this answer, for letting palle by, that though a prisioner wer with his keeper brought into euery place where nede required, yet lith he might not whe he would goe where he would to, by his onely pleasure, he were not well a prisioner nyll. And letting palle once also this, that it wer to this begger nede, so to this kyng commodious, to goe into byers places where neither of them both may come, a letting palle also, that neither of them both is lightly to temperately determined, but that they both saye so woulde doe in dede, if this reason of yours put them out of prision, and sette them at libertie and maketh them free (as I wil graunt it devoutly if they so doe in dede) that is to witt, if they have no will to goe but where they may goe in dede, then let us looke on our other prisioners enclosed within a cuffle, and we shall fonde that the strangest kept of the both, if the great the wisdeome the grace th to quyre his owne mind, and holde hymself content with that place, a longe not like a woman with child for her lufef. The prisioner to be gadding out any where elles, is by out of prision. The same reason of yours, while his will is not longing to be any where elles, he is I saye, at bys free libertie to bee where he will, and so is out of prision to. And on the tother side, if though his will be not longing to bee any where elles: yet because that if bys will to wer he should not be sufferd, he is therefore not at bys free libertie, but a prisioner nyll: so let your free begger that you speake of, and the prince that you calle out of prision to, though they be (which I were very fewe be) by some special wisdom so temperately disposeth, that they have not the will to bee, but where they for they maye bee sufferd to be, yet thy
The third booke of comfort

A creature of the will be that will, they

Every man in prison.

The grieues in imprisonment.

B

C

D

E

fet well on your hands, take good

hold, and give it not over against your

own minds. For than we were the

nee. Vincent. Nay by my troth braccle,

that entend I not, nor nothing by per

since we began. And I pray you well pe-

cieve by some things, which without

any gret caufe, caufe for the further sati-

faction of mine owne mind, I reported

deberdev agayne. Anthony. That guple

colyn hold on hardly still. For in this

mately I purpose to give over my past,

except I make your self perceive, both

every man unnatural is a very prisno-

ner in very prison playnly with out any

sophistacion at all, that there is also

no princel living upon earth, but he is in

worse case prisoner by this general im-

mompole case the prisonnot I spoke of, there is many a

prisoner,

lew simple mench by the speciall im-

prisonnot that you spok of. And over this

that in this general imprisonment that

I spoke of, men are so by time that they

be therin, so lose handlen so hardely, so

in such poyntful wise, that mens heartes

have with reason great caufe, so to

abode this hard handeling that is in

this imprisonment, as the therer that is

in that. Vincent. By my troth braccle,

these things would I spake as well pro-

nud. Anthony. Tell me then (colyn) first,

by your troth, if ther wer a ma attained

ted of treason of of felonie, after judgment

coven of hys deth, that it be deter-

mined that he bold dve, only by some

election delayed till the kings

further pleasure known, and therupon
delivered to certayne keepers, so put

by in a sure place out of which he could

not scape, wer this ma a prisoner or no? Ve

nyen, This man y be seene mary that

he wer in very dede, if ever any maer.

Anthony. But now, what if for the time

yer were or euone whose at颠覆nder a his

eucation, he wer to faunagably handeled,

that he wer sufferd to doe what he would

as he was which he was abode, to bate

the bl of hys landes hys goodes, hys

wife hys childe licence to be with him

his children leane at libertie to refute

unto him, hys seruantes not for bodden

to abde about him, and abde yet there-

to, that the place wer a gret caftel royal

with parkes and other pleasures therein,

a very greate circuite about. He abde

yet (and ye will) that the wer sufferd to

goe and rype alfo, both when he would

and whither he would, onely this one

ponnte atawe prouyded and fozedene, that
Agaynst tribulacion.

2 that he should ever be sereely scene to, a lady kept for scapeing, so wise he never so much his owne mynd in the mane whole, all other ways soe saue scapeing, yet he doth knowe that shape he could not, so that when he was callyed, to execution and to death he shoulde sowe souffre Vincent, what would you call this man? A prisoner, because he is kept for execution; no prisoner because he is in the mane while so favourably handled, and suffered to doe all that he would saue shape. And I bidde you not here be haply in youre auncturers, but upon elles, that you graunte no such thing in halfe, as you would after mislike by leasure, and think you soe defrauded.

Vincent, May by my truthe brynke this thing nedeth not stay at all in my mind, but that for all this confiration heire he all this liberetie lent hime, yet being conuenered to death, and being kepe therefor, adde kept with such fure watch laid upon hime that he cannot escape, he is al that while a very plaine prisoner. Anthony. In god fasyd consel, me thinketh you have very trewe. But then one thing must I yet beseech you (confin) to tell me a little further. If ther be another glade in prison for a scape, and therbe the gaolers of pleasure were bolted and fettered, and lappe in a lowe dungeon in the rockes, where he might happe to live peradventure for a while, and abyde in the mane sease of paper, but no daunger of death at all, but that one a gaine he shoulde come well prouenge: of the fate of prisoners which is in worst case.

Vincent. By our lady brynke I warne you most soone if they should needes choosse, had ever be tile prisoners in every paper, as he shoulde soe yeyth in the rockes, then in every paper such, as he that in the liberetie brenth about the parkes.

Anthony. Consider then (confin) whether this thing seme any sophistry to you, if that you now. For it shalbe such as meret in god saby saue integral true to me. And if it so happen that you think otherwise, I wil be very glad to perceve which of us both is brende.

For it seemeth to me (confin) first, that enery man comynge into this world to pon earth, as he is created by God, so cummeth he hether by the prouincede of God. Is this any sophistry such or note? Vincent. Nay beryle, this is very sub-

francial truth. Anthony. Now take I this also for very truth in my mind, that there cummeth no man nor woman hether into the earth, but that ere ever they come quicke into the world, out of the mothers woner, god conuenerd them unto death by his own sentence a judgement, to for his own sake that they be dead by god, being with them, contracted in the coopted cocke of sone the father Adam. Is this thinke you con rulydely thus or not? Vincent. This is true for very true in deed. Anthony. Then semeth this trewe, further unto me, that god hath not every man herepon earth, under to beare and under to safe keping, that of all the whole people living in this onely world, there is neither man, woman, nor child, wold they never to serre wunder about self, if it possibly can find any way where by they may scape fro death. Is this confin a fund imaginated fantaie, or is it very true in deed? Vincent. Nay, this is none imagnacion brynke, but a thing to clearyly poone true, that no man is madde to fap nay.

Anthony. Then need I no more confin. For then is all the matter plaine and open estent true, which I said I took it for true, which is yet no longer now then I tolde you before, when you took my pron se yet but for a sophistical fantase, and saide that for all my reasoning that ever man is a prisoner, yet you thought that except these whom the common people call prisoners, there is ell no madde very prisoner in deed. And now you grant your self againe for very sub-

francial open true, that ever man is here (though he be the greete king upon earth) set here by the ordinance of god in a place (be it never to large) a place I say yet (you say the same) out of which no man can escape, but that therin is every man put under sure safe keping, to be readye set furth when god calleth for him, and that then he that bare ly dyr. And is not ther (confin) by youre owne Every man granntinge before, everie man a berpe plase a prisconer, when he is put in a place to be kept to be brought forth when he would not, and himself last not without.

Vincent. Per som in god faith brynke I cannot but well perceve this to be so.

Anthony. This they (you not well) true, although a man should be but taken by the armes, and in same maner leade out of this world by his judgement. But now while we well knowe, that there is no king so great, but all the whole
The thyrde booke of counternort

As he walketh here, walke he never so slowe, ride he with never so strong an army for his defence, yet himself is verie sure though he seeth in some seach some other pastime to put it out of his minde; yet is he verie sure of that escape and he not, and well he knoweth, that he hath already sentence given upon him to dye, that verily dye he, and that himself though he hope upon long respite of his execution, yet can he not tell how some himself-dare (but if he be a sole) he can never be without seare, that either on the morrow or on the same day, the gryse or cruel hangman dealth which he from first comeing in, hatre ever bourd a solke looketh toward him, ever luyen in a wast on hym, shall amid mong all his royalties; at his main strength, neither shall before hym no make any reuest, nor with any good matter besee him to come, but rigoously and stirrely gryppe him by the verre body, and make all his bones clatte, to by long, and by every force sometyme up hym, and make him dead in this pison, then canse his body to be cast into the ground in a simple pit, within some corner of the same, there to rot and he eate with the wretched woes of the earth, sending yet his soule out frome under a more shewfull judgement, where at his tempe; all death his success is uncertain, and therefore though by Gods grace not out of good hope, yet all that in the mean while in very force breake and seare, a peril sauer in peril inevitable of eternall psesto: methinketh therefore (collin) that (as I tolde you) this lying of every man in this wretched pison for executioun of death is a very plaine pisonment in deede. And as (as I say) such, the greatest king is in this pison in much worse case in all his welthe, then many a man is by the tother pisonment that is in here sauer and hardely handled; for where some of those be not there attainted no condemned to death, the greatest manne of this world, and the most welthy in this unfall pison, is lade in to be kept un doubtedly for death. Vincent. But yet beke, in that case is the tother pisoner to for he is not as he shall be perdy. Anthony. This is very trewe (collin) in deede, and well obserced. But then you must consider, that he is not in danger of death, by reason of pison into which he is putte pereadventure but for a light fray, but his danger of death is, by the tother pisonment, by which he is pisoner in the greate pison of this whole earth, in which pison all the princes therof be pisoners alowe as he. If a man condemned to death were put up in a large pison, while his execution were repented, he were for fighting with his fellows put up in a straight place past of hym name, he is in danger of death in that large pison, but now by the being in that, for therin is he but for pison. But his bondly pisonment was the father, the larger I say, into which he was put; death to the pisoner by you speke of, is besides narrow pison, a pisoner of the broad and worldly, at the princes therof, therin pisoners with him. And by pisonment hard they be in like danger of death, nor by that large pisonment that is commonly called pisonment: but by that pisonment, which because of that large walkmen call it liberty, and which pison you do think but a fantasy sophistical to prove it any pison at all. But note may you me thinketh, very plainly perceiveth, that this whole earth is not only for all the whole kind of men a very plain pison in deede, but also that every man without exemptio, even those that are not at their libertie therein, reth out itselfe gethers and possessors of many great pieces thereof, and thereby was with wantonnes to forsake aall of their own state, they were they Sande in great welthe, doe Sande for all that in deede, by the reason of their pisonment in this large pison of the whole earth, in the self same condition that other do stand, which in narrow pisonons (which only be pisoners, which only be reputed pisoners in the opinion of the common people) Sande in the most secured case, in the most obious case, that is to wise condemned alway to death. And note (collin) this thing that I tell you, some have told you twise, I am no fooler, but I verily wene that the thing is thus of very plain truth in very deede. 

Eevry man commend to death.

CThe xxii. Chapter.

Wynen. In god faith uncle, as for this latter forth, I not only can make with anye reason no respect against, but also ye very clearly proved that it can be none otherwise, but that every man in this world be a very pisoner, with we be all put here in
Against tribulation.

To a sure hold to be kept till we be put into execution, as solake already condemned to all to death. But whereas, if strapp'd, kepying, colleying, boytting, 

with yding in draw on a colde ground (which maner of hard handling is did in these special prisonmentes, or only called common by name) must needs make impishment which only be ryht among the people, name, much more odious to be full, then generyal impishment, where we be every man naturall 

ly prisoned at large, walking where we will, about or into a world, in which 

where prison out of those narrow prisoners ther is with the prisoners no such harke handling endured. (Anthony, I say) that I purpose to prove you further yet, in this generyal prison, a large 

prison I mene of this whole world, for such time they be therein, as for handled as hardly, as unworthy and 

gebe hath in such pynfully wifh, that our berties (with that I confess it not) have by reason god and gret caufe to 

grudge against (as farre as perten- 

meth only to the respect of pain) we much hoRor to conceye against the hard 

CAlling you is in this prison, as other that is in that. (Vincent) In deed be cleare the truth is, that this you say you would prove. (Anthony, It is no truth that I say it, but if I could, and if I could not, then well I therin generon my part. But that (trust I colin) I shall not need ast, the thing hemmed me be playn. (fors colin not only the prince 

king, but also, though he have bothe an 

gelles & denant are gaplors under him: yet the chieste glorye over this whole 

brode prison the world is, as I tace it) 

god, that I suppose ye shall grant me to. (Vincent) That will I not uncle 

deye. (Anthony, If man be(colin)com 

itted into prison, so no cause but to be kept, though ther be much or gret charge go 

upon him, yet his kepe if he be good and 

honest, is neither so cruelly 

wold payne the man of malice, no to conserns that would put him to pain to make him feke his frendes to pay for a penry worth of 

safes, elles if the place be such or be sure to kepe him safe othere wise, or that he can 

the handling great faretie for the remconte of mo 

of prisoners.

The next is after the rate the straiter. And also if the prison be cruely, and make to fighting with his felowe, 0 doe some other maner 

of forbeare turnes, then beke the kepe 

to punithem sumly and wyse, inlone of such fashions as your felte harte spo 

ke of. So it is now colin, I god the chieste 

glayor (as I say) of this brode prison the 

world is, neither cruelly nor conserns. 

And this prison is also to furc and so sub 

tylpe bualoped, that albeit that it lyth 

open on every side without any wall. None can see 

about therin, the way to get out at that 

we never find, so that he never need 

to colley and to blake be for any fear of 


caping away. And therefore except the 

have therin what we will, bling our felte in such way, as he hath by reason & reconciation fro tyne to time toode be plesurly.

And herof it cometh in, that by reason 

of this savor for a time, we ware, as I 
say, to wanton, that we were great where we were, weening that we were loddes at 

large, whereas we be in debe (if we bold 

confide it) even seyle pase whettes in 

prison. For if we are troubled, our happy 

for this earth is, and yet therof we canst 

be out, by covenantes that we make 

among vs, a part by fraude, and a part by 

volunteer of, dyvers partes by volente to 

oursel, and change the name tother fro 

the odious name of prison, & call it our 

own land & our livelode. Upon our 

prison we bid: our prison we garnished with 

gole & make it glorious: in this prison they be lost: in this prison they bralle 

& chide: in this they runne together and 

fight: in this they bice: in this they card 

in this they pipe and recue: in this they 

sing and bauce: in this this prison many 

a man reputed right honest, lettereth not 

for his pleasure in the darke, prilugge to 

play the bnaue.

And thus while god our king and our 

chieste gloriow, & suffere vs and let 

thee be alone, we bere our selfe at fs 

berty, and we abhorre the state of those 

whom we call prisoners, taking our self 

for no prisoners at all.

In which false perversion of welth, 0 

forgetfulness of our own wretched state 

which is but a wandering about for a 

briendly in this prison of this world, till 

we be brought unto the execution of 

briendly, we forget our self, both our 

self.
The thyrde booke of comforst

Whatse and our gapol, and our under gapol: angelles and deuillles both, we have not got the appropriate words to describe the experience. The hangman is at work, and the prisoner is subjected to torture.

**Vayncet.** The remanente will I not gamble (? no. I cannot think so.) see if so in deke. But that god our chief gapol in this world, which this pala is fust the punishment (that point must I see not.) I neither see him nor any man in the earth, so like letters on his legges, so much as they him up in a chamber either.

**Amyc.** The no minstrel (coin) that played nor on an harpe: makest no melody but he that played on a lute; he may be a minstrel, I make no melody you write well with some other instrument, some strange fashioned peradventure, that never was before.

God our chief gapol, as himselfe is invisible, so bleeth he in his punishments invisible instrumentes, and therefore not of the fashion as the other gappers do, but yet of like effect, as a poype full is telling as those. So he lepeth one of his pillowers with a hole feuer, as cuillt at his ease in a warme deke, as the other gaper lapeth his on the cold ground; the is written by the bowes with a meigeme; he colleth the by the neck with a quinsye; he holthern them by the armes with a poulis, that they cannot lift their hands to their head: he manaketh their hands with the goate in their fingers: he wizynth them by the legges with the crampe in their shinnen: he boundeth the to the bowe bowde with the crocke in the backe, and lapeth the one there along, and as unhable to rise, as though he lay by fast the fete in the bowdes.

Some pillower of another gapol, singeth, daunceth in his two letters, and speaketh not the fete for stumbling at a stone, while Goddes pillower that hath his one fete lettered with the goate, creeth gnoring in a cowche, and quaketh, and creeth out, if the see there would fall on his fete nomore but a culthion.

And therefore coin (as I sayde) if we considore it well, we shall find this general pilson of this whole world, a place in which the pillores be as fore hanted, they be in the together. And even in the one some make as mery to, as there dow some in this that are very mery at large out of that.

And surely, like as we wene our self out of pilson now, if there were some folke bozze and brought up in a pilson, that never came on the wall, no licked out at the bowe, no seer heard of other world abode, but saw some for theore turns done among themself, locked up in a truer world, and heard them on by called pillores that were so feried, themself ever called for folke at large, the like opinion would be they haubeth of himself, then that we have here of ourself now. And when we take our selfe for other than pillores now, as hereby we were not deceived, as these pillores should there be then.

**Vayncet.** I cannot (uncle) in good fath say no, but that you have performd all that you have promisde. But yet they that for all this, there appeered no more but that an they be pillores to be wot, and as some of them before habid, to be some of us to, that we not so well for all this, that when we come to these pilo, we that not fable to be in a straiter pilson then we be now, to have a boze.

**Amyc.** Surely coin in this you say very well. Howbeit, somewhat had your wordes touched me the merer, if I had sayd that pimplison was no displeasure at all. But the thinges that I say (coin) for our comfort therein, is our sence decewed our sence by fable opinion, by which we decewe our selfe and take it for soer then it is. And that boze, by the reason that we take our selfe for, more free then we be and pimplison for a stranger thing to be, then it is deboe. And thus farre forth (as I sayde) have I proved true in very deboe. But now the incommodities that you repete againe, those I saye, that are proper to thinsplison of their owne nature.
that is to witte, to have lesse room to walk in, and to have the door shut upon bs, these are me thinking to be linder and height, that in to great a cause as to suffre for goddes sake, we might be soe shamed to much as once to blinde upon them.

Many a good man ther is ye not, which without any force at all, or any necelstie wherefore he should do, suffre these two things willingly of his owne choise, with much other hardnes mole. Holy manke I meme of the charters house order, such as never passe their celltes but only to the churches set fast by their celltes, and thence to their celltes as gayne. And spaynt Bizitges order, and spaynt Claris muche, in a maner al close religious houses. And pert Ancres & Ancres most especialllye, all whose whole room is lesse then a meteyle large chamber. And yet are they there alwell content manye long peres together, as are other men, and better to, that walk about the world. And therefore you may see that the losthes of yeles roomcres, the doye shut upon bs, while so manye folks are so well content therewith, and will

Soddes love line so to chase, is but an houre until our owne fantasy. And in deye I would a woman once that came into a prieston to visit of her chartie a poxe prisoner there, whom the sound in a chamber (to say a trouth) meteyle faste, and at the last wife it was frigiiough, but with matters of strato the prisoner had made it so warme, both under the chore and royd about 6 walls that in these thinges for the happiness of his health, she was in his behalf gladde and very well countered, but amöne many other displeasures that for his sake he was faine for one the lamented much in her mind, that he held fast the cham ber door upon by nightes, made fast by the gaztel that should fetre him in. For by my trouth the, if the door hold he shut upon me, I would have it before topppe my birth. At that warde of hers the prisoner laughed in his mynde, but he durste not laugh aloude noz face nothing to her, for somewhat in deye he stode in awe of her, and bad his finding there muche parte of her chartie for aimes, but he could not but laugh inwardly, why he would not enough, that she bled on the inside to beber every night full surely her owne chamber to her, both cloze and windows too, s bled not to open them of al the long night. And what difference then as to the stoppping of the birth whether they wer shut by within or without?

And is of reelye certain, these two thinges that you speake of, are neither rather of so great weight, that in Chrystes cause ought to move a chresten man, and the tone of the twayne is so very a childish fantasy, that in a maner almoist of these chippes (but if it were in chance of lyfe) never should move any man.

As for those other accidents of harde handling therin, so mad am I not to say they be no grie, but I say that our feare may imagine them much greater grie, then they be. And I say that such as such they be, many a man endureth them, and many a woman too, y after fare ful wel.

And then would I witte what determinacion we take, whether for the false privities sake, to suffer some paine in our bodies, and he suffred in his chresten bo dy to great paine for ye, or elles to gete him warning & be at a pointe rather but terly to do soke him, the suffre any paine at all. He that cometh in his minde into this latter part from whiche kindes of unkindness god kepe every man, count yo he none nether, for he will see the need. And countlyl (I see) aspired him title, is grace be for gone from him. But on yer other take, is rather that to foske our fanado, we determinyse our selfe to suffer any paine at all, I cannot their palisy, that the cear of hard handling hold any thing sticke with bs, make bs ron thainke, as we rather would to foske his faity, then to suffer for his sake so much as impishment, Sith the handling is neither such in prision, but that manye men many peres a many wone to, like ther beth & alten in it, and afterward yet fare full wel. And yet that it may well fortune, that beside the very bare impishment, ther shall hap bs none harde handling at all, nos, that same hapy, but for a boxt, while neither. And yet byre all this peradventure not at all. And specially Sith which of all these waieres shall be taken with bs, lybed all in his wife, for whom we be content to take it, and which for; that mynd of ones favour bs, will sufere no man to put more paine unto bs, then he well woteth we shalbe well hable to beare. For he will gene bs the strenght therof himsel, as you have heare his promise already by the mouth of S. Paule, Noble auem deus, qui non mater nostrae tentationem super adquod greges servire fecit dictiorum omnium, sed etiam temporum praevenit. God is faithfull, MA. IIS. Which
which suffereth you not to be tempted a
above that you may bear, but guerdal
so with the temptation a way out. But
now if we have not lost our faith alrea
dy before werecome to so take it for fear
we know very well by our faith, that by
the losing of our faith, we fall into this
state to be caste into the prison of hell,
that can we not tell how some, but as it
may be that God will suffer us to lyne a
whyle here upon earth; so may it be that
he will close us into that dungeon be
neath, before the time that I turbek hall
once take us the question. And therefore
if we fear imprisonment so sore, we be
much more then madde, y we fear not
more, fear the more soye. For out of
that prison shall no man never geante,
and in this other that no man abyde but
a while.

In prison was Joseph while his bre
thren were at large, and yet after were
his brethren fayne to take upon him for
his double.

In prison was Daniel, and the wayde
lyons about him: and yet even there god
kept him hameleste, and bought him
safe out agayne.

I wot ythinks he that will not doe the
likewise to vs, let us not double but he
will doe to us, either the like or better.
For better map he doe to vs if he suffer
vs there to dye.

Saint John the baptist was (you not
well) in prison, while Herode and Her-
dias fate full emerge at the feast, and
the daughter of Herodias delieth the with
her daunfung, till with her daunfung
she deaund at Sainpt Johns head. And
now stitteth he with great feast in heav
en at Goddes barende, while Herode
Herodias full beutifully sitte in hell bur
ning both twice, and to make the spec
withall, the burn with the damel daunce
in the fire before them.

Finally ye copn, to simpyle this piece
with, our fauour was himself take pris
oner for our sake, and prisoner was he
eared, and prisoner was he kepte, and
prisoner was be bought such before
Anna, and prisoner from Anna caried
ented unto Capphas, than prisoner was he
caried from Capphas unto Pilate, and
prisoner was he luced fro Pilate to king
Herode, prisoner from Herode unto Pil
late agayne, and so kepte as prisoner to
the end of his passion.

The tyme of his imprisonment, I
granute well, was not longe, but as for
hare handeleyng, which our heartes
most abode, he badde as much in that
soyl whole, as many men among them
all in much longer tyme. And surely be
A. stretter if we consider of what estate he was, y putatson of
therewith that he was prisoner in suche
bleshe thyn on our sake: we hall I Rowe (but ye
if we bee wise then wretched beadles
never so thainefulpy place the unhlyl
cowardes, as for fase of imprisonment
thainefulpy to soake him, not to so
lythe neither, as by soaking of hym to
geue him thaycleation agayne to soake
vs, and with the aupond of an epy
prison, fall into a worse, and in depe of
prison that cannot hope be longe: fall in
to that prison out of where we can ne
ver come, where the most imprisonment
would winne us everlasting libertie.

The seare of thamesfull and pain
ful death.

The. res. Chapter.

Force the uncle, once
loope rewarde yon therefore.
if we fear not further to he
impuison not, the terrible back
of thamesfull and painfull
death; as for imprisonment I would be
relie true, that remembering these thin
ges whiche I have here hearde of you,
rather then I shold soake the faith of
our fauour, I wole with helpe of grace
never byynke therat.

But now are we come, uncle, with
muche woyshe at the last unto the last
uttermost point of the dreade, y maeth
incursion of Deomini meridieum, this incu
sion of this midde day dreude. This open
sation of the turbke and his perfec
sion against the faerde, some to tereble
unto menes mindes, that although the
respect of God, banquish all the rema
nant of the trouble, y we baue bitherto
purued, as loste of gods, landes, y li
bertie; or when we remembre the terror
of thamesfull, a pynful death, that point
to lobynly puteth us in obliuion of all
that holde be our countrey, that we feel
The seare of
(almen I seare me for the most part) the death maeth
ernowt of our faerte shire be so cold, y our our
tartes to saynt, that we finde our tale
be at the point to fall even therfor here.

Cadmone, To this I say not nay coffin,
but that in dese in this pointe is the top
pinch. And yet you see for all this, that the tine
seen this pointe to, taketh encrease of
mirthment of yeare, after the differenc
of the affectings, that are before were thay
wed
Agaynttribulacion.

Ordered the mind, so farth forth that you
be some man set to much by his worldly
substance; that he leere seareth the lose
of his life, then the lose of landes, sea,
some man shall ye shew that abisheth de-
laydly moment, and fache as some other had
tamer dye then endure, rather then he
would hing out the money that he hath
hpyde, and I doubt not but you have
heard of manye by right antiente sto-
ries, that some for one cause, some for an-
other, have not leeter willinge to suffer
deth:dyers in divers kindes: and some
both with delightfull rebuke and payns-
tful tomento. And therefore as I saie, we
may see that affection of the mind toward
there ease or breach of seder, maketh
much of the matter.

Now are affectiones of mens min-
des imprinted by diuers meanses. One
way by the meane of the bodily senses,
move by such things pleasant or displea-
asant, as are outwarly those sensi-
ble worldly things offered and obiect
there to: And this manner of receiving
pleasure of affectiones, is come unto men
by custom. Another maner of receuynge
affectiones, is by the meane of reason: which
both ordinarily tempereth those affectiones
of the bodily senses, and also disposeth a man many times, to some
spiritual vertues, very contrary to those
affectiones that are earthly sensual.
And those reasonable dispositiones, been
affectiones spiritual, is proper by nature
of man, as above is nature of innes, low
as our earthly enemy the devil, enforceth
hymselfe to make vs leane unto the sensual
affectiones: beastly: so both almy-
thy god of our godnes by his holy spirite,
enfyle the good motions with ynde and
helps of his grace, toward yther affec-
tiones spiritual. And by the lawe menes
instructeth our reason to leane unto the:
and not only to receaue them as engen-
dered and planted in eure soule: but also
in suche waye water them with the wise
advertisement of godlye counsale and
continuall prayer, that they may be ha-
bilitually raticate and surely take dype
root therin. And after, as the tyme
of affection of ythe other strength of
strength in our heart to be we strengther vs stipher
against the terror of deth in this cause.
And therefore will we colin, affaye to
conside, what things there are, for whi-
che we have cause in reason to maister
affection careful and sensual. And though
we cannot cleane anowynge it, yet putte it a
way; yet in suche wise to hyple it at the
least, that it runne not onte to farre the
be, an head strong boste, that spye ofoure
tooth, it carpe vs oute unto the devill.

Lette us therefore nowe consider and
well weigh, this thing that we reade to
faze, that is to wite, shamefull and pain-
full beaute.

OF death considered by himselfe
alone, as a bare leaung of this life on-
ype.

The xxii. Chapter.

On first I percewe well by
these two things that you
towpe unto beaute, that is to
wit, shamefull and payne-
full: you wolde enume very
much the leste, if we shoulde
come alone without euther thame or
paine. | Vyneete. | Without doune
York, a grete deale the leste. But yet though
he shoulde come without them bothe by
himselfe: whatsoever I wold, I wot
many a man would be for all that berpe
lothe to dye. | Anthony. | That I believe
well colin, and the more pittie it is, for
that affection happeneth in very fewe, but
that either the cause is lacke of faptthe,
tacie of poyne, or finally lacke of wytte.
They that believe not the poyne to come
after tope, and were themeselfe here in
wealthe: are soth to leaupe tope: for
they thinken they lesse all. And there
cometh the manifolde towe the untrustly
soules which are forpe in our manye
mouthes. This too:be we knowe, and
the tother we knowe not: and that so
avage in spe: and thynke in earne: The
devill is not so blacke as he is panyed:
and let hym be as blacke as he will, he
is no blacker than a crowe; both manye
soules other towa the fantasies of thesames
foote.

Some that believe well longe: yet
theo:we the lewe uenice of livingue, fallen
out of godly hope of saluation. And that
though they be loth to dye, I berpe little
meruayle. Powre be, some that purpo-
se to mende, and would panye have some
tyme lest ine lendere to bellowe some-
what better, may peraduenture be loth
to die also by g. By. And that maner lor-
nesse, albeit a very god will gladelye
to dye and to be with Godde, ther in my
mynd to thankewell, that it wer well ha-
bile to purchase as full remiotion both of
lyne and panye, as peraduenture hav
The thyrde booke of comfort

There are lyke if she listed to purchase in man
ye places penance; yet will I not tape,
but that suche kynd of loste mangue to tape,
manshe before god alloweable.

Some are there also that are lyke to
tape, that are yett per manne gladde to tape, and
long to; to be deade.

Vincent. Thate wer uncle a very strange
case.

Anthony. The case I feare me (costm.)
falling not very often, but yett sometime it doyet: As where there is any man of
that god mynd that Saynt Paulus was
whiche to; the longyng that he hadde to
be with God, woulde have beene
deade. But for the profite of other tolke,
was content to live here in payne, and
differ and to beare for the whyle, his
intellievable blisse in heauen; defiderium habens
digitationis essentia cum Christo, modo magis melius parumere
se ausum in erme necessitatem proper.

But of all these kyndes cofin, of folkes
that are lyke to tape (excepte the sp.:
kinde onelye that lacked faith) there is
I suppost none, but that except the fear
of shame or payne toppynge into
death, shoulde be the lettre, woulde eterne
for the bare respect of death alone, lettre
departe hence with god well in the
case of s faith, well setting by his faith
that his death taken for the faith, shoulde
unite him euegne of his sinnes, and
sende him fraught to heauen. And som of the
these (namelye the last kinde) are such,
that shame and payne both toppynge into
death, wer unlykely that they lost
their death or fear of death to face, but that they
would suffer by this case with god will,
ultiue that we know all that the rett
stinge of the faith for: ane cause of this
woode (were the cause newe to god in spight) shoulde yet faer the
them from god; with whom (faere for other tollke profite)
they to payne woulde be. And charitie ca
it not be, for the profite of s whole womne,
deadebly to displese him that made it.

Some are there I speye aflso, that are
lyke to tape for lacke of manne, which alse
it that they believe the woodde that is to
come, and hope aflso to come thither, yet
they love to muche the wealthie of this
woodde, and such thynge as delte them therein, that they would payne hope the
as long as euer they mighte, even with
tooth and naule. And when they maye be
suffered in no pipe to kepe it no longer,
but that death taketh them thence: then
if it maye be no better, they will agree
to be (as some ther be hence) haunted
bye in heauen, and be with god and by

These tolke are as verpe mpdeo e
soulis, as he that had kept fro his child
hood be a bagge full of chary stones, and
call such a fantast therio, that he would
not go from it; a bygger bagge fylde
full of golde.

These tolke fare cofin, as Elope tellt s
a proper-
fer, wherefor the came not at bys feate,
where he payde the woude have bene
welcome and have faren wel, and holde
have seen a godlye palice, and beene
designt with manye godlye pleasures: the
assyntwered hym, that the loved no
place to well as her owne house. With
which assyntwer, Elope warred to
angry, that he said, that he loved her house
so well, he shoule new after goe from
home, and shoulde alwaye heare her
house upon her backe whereof he
wrote. And so hath the done ever since
as they speake, and at the lest sayle I was
well the death therto nowe, and bath done
as long tymas as I can remember.

Vincent. Forsothe uncle I wot the
tale wer nor al speyne. For I thinketh
verelye that so much of your tale is true.

Anthony. Elope meinte by that speyne
fable, to touche the folge of foule tolke as the
tale to sette theys fantaspe upon some small
tyme. Pleasure, that they cannot spunde
in their heart to so berae it, neither for
the pleasure of a better man, nor for the
paynginge of a better thing. By whiche
theys fonde stoward fashio, they sometime fall in gret indignation, and take
thereby no little harme.

And furthor such chafien tolke, as by
their falsit affecion, which they have
let like the snaple upon their owne house
here this earth, cannot for the lothenesse
of leapeinge that house, fend in their
with their god will to goe to the
gret feate that god preparrith in heaven,
s of his goodnesse so gentlye calleth them
Pathe 12, to: belike I feare me (but if they mende
Lukes 1,4. that mynde in tym) to be ferued as the
snaple was, and yet muche woole to.
For they be like to haue their house here
the earth, bounde fast upon their backes
for euer, and not to walke therwith where
they wol to the snaple creped aboute

with
Agains tribulation.

Q with hope, but Ipe sake boute in the myddee with the losse spe of seth about them.

For into this sulphe they_brung them selv by their owne faulte, as the drunken manne byngeth himselfe into drunken-nelle, whereby the rulit that he woot in his drunkennes is not fourenun for hys sulphe, but to hys payne imputed to hys faulte. W Vincent. Surely seelle this seemeth not unlikely, and by the faulte they fall in such sulphe in deede. And yet if this be sulphe in deede, there are then some folke safel that weene themselve righteous sulphe. W Anthony. That weene themselve sulphe? Nay, I never sawe sulphe yet, that thought hynselfe therin thens. W hys sulphe,
as it is one sparkes of soburnen, thens in a drownen heade, when he perceweyth hymself drunkne and getteth hym self to beddes; so it a sulphe perceweyth himselfe a sulphe, that poynite is not sulphe, but a little sparkes of wittte. But note whyf, as for these hynselfe folkes, styf thens be looth to dye, for the lose that they beare to thens woody fantaspes, which thens should by their deade, for the lose that they are to thens; woody fantaspes, that would so for that cause, rather to fade the sulphe than dye, wold rather to fade it then leafe their woody goodes, though there were offered them no pertill of death at all. And than as touchynge those that are of that mynd: we have you wrote well, sape as much as your selle thought sufficient sylph after none here before. W Vincent. These sulphe thens is berpe crewe. And note you have you rehearsed so farre as I can remember, all the other hynbeds of them that would be looth to dye, for anye other respect then the grous

[Rest of the text is not clearly legible due to the image quality.]
The third booke of comforst

That power going, ther wer on the one side of vs many a wight of ragged beggers and maade men, that would beplese a displeased person, with all the thankful names that they could call you, as all the bilious names that they could try, as ther wer then all along the other side of the same street where you should combe, by a goodly company standing in a large range, a woman and wightchipfull folk, all willing and commending you; no then, but times as many as the table of ragged beggers and rapling madmen are; would you let your wave by your will, weting that ye were wente unto your name, for the shamefull tellings and rapping of those maade solich wretches; or hold on your way with a good heart, thinking your life much the better here, thinking that of God, than by your truth there is no doubt but I would much regard the commendations of those commendable folk, as not regard a ripling the rapping of all those rickabeks. Eambry. Then colin can theer.

No man that hath sayth, accorde him selfe blamed here, by any maner beaeth he be suffred for the faith of Christ, while how tile so shamefull fervor it seem in the sight here of a few worldlie wretches, it is allowed and approv'd for very precious, and honourable in the sight of god as the glorioust company of beauté: which as perfitly stande and beholde it, as those pious people doe, are in number most then an hundred to one. And of that biding, every on a hundred times more to be regarded and esteemed, then of the other an hundred suche whole rabies. And now it a man would be so mad, as to fear of suche rebuke he should have of such rebuked bastikes, he would be ashamed to confesse the faith of Christ; then when being to a shadof shame, he should fall into a deep shame; as a deely payntful shame in dede. For then beth our fauorite made a sure promise, he shall show himselfe ashamed of that man, before his father of heaven, all his holy Angels, in the. Ex. 25. 15.


Quem erubuerit et meus feromonem? Hunc filium hominis meceficerent, quum veniret in malis locis et patriae ex sanctorvm angelorum, hic etsi adhæsmatus est me, ab imo loquefertur, et ab ipso father in heaven: all his holy angels. And what manner a shamefull shame shall he then? If a mans clyches glide sumiture for shame in this world: they will fall on you for shame, when Christ shall show himselfe ashamed of them there.

To suffer the thing for Christes sayth, if we worldlie wretched soles were we our shame bilious a shame: the blouded apostles recked for Christes name for great glory. For then when they sayd, we were with despighte a shame couraged, Actes., they thereupon commanded to speake no more of the name of Christes, went their ways from the couetuous despighte glad, that god had wouched to doe them the worship, to suffer shamefull despighte for the name of Jesus. And so proud were they of shame and bilious payn put up into them, that for all the forbidding of that great couet assembly, they ceased not every day to preach the name of Jesus till not in the temple only out of which they were forlorn for the same behove, but also to the outer streets preaching the name of Jesus from house to house to.

I would thinke we regard to greatly the destination of worldlie folk: we would among many naughty thinges that they do, regard also some suche as are god. For it is a manner among them in many places, that some by hande chaste, some by marachdise, some by other kind of living, arise and come foraward in the world. And commonly folk are in youth lest such to conveniencit matters, under whos they be bought by a grow. But now whensoever they finde a suret such, as he disdaint to doe such thinges as be that is his master did while he was servannte himself. That suret every man accordeth for a powde utinite, never like to come to good passe. Let us to marke consider this, well weigh what we doth, that our master Christ, (not our master) be, but the master too, of all this whole world, was not to proude to disfaine for our saukes, the most bilious and most shamefull death, after his worldlie count, that then was fled in this world. And the most despistful mocking therewith: to med to most greevous payne, as crowning him to a best thonne, the blind ran downe about his face, the they gaue hym a cave in his hand for a cripster, carred downe to hym and saluted hym by a king in knock, but then the cripster by a sharpe thonne about his holy head. How sauk our saukry; the disciple of Icuate is not above his master. And therefore let our master endure to many kindes of painfull shame: very proude bastikes may we well thinke our self, if we disbearn to do as our master did. And whereas he thrw.
Agnostubulation.

When shame ascended into glory, the wold be on madde, that we rather will fall into everlasting shame, both before hand and hell, then for fear of a short worldly shame, to follow him into everlasting glory.

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

The xxviii. Chapter.

In God saith uncle, as for the shame ye shall endure to take no more pain: I suppose surely, that any man that had reason in his head: shall hold himself satified with this. But of truchth uncle, at the pinch is in the pain. For as for shame, I perceive well now, a man may with wisdom to master it, that it shall nothing move him at all: so farre such that it is almost in every country becomes a common jouerbe, that shame is as it is taken. But by god uncle, all the wisdom in this world can never to master paine, but that paine will paine full, spite of all the wittie in this world.

Chap. 10. Trouble it is colin, that no man can with all the reason he hath, in truly change the nature of paine, that in the being of pain, he feele it not. For if it be felt, it is very no pain. And that is the natural cause colin, for which a man may be by legge stricken of by the knee and griuell him not, if his head be of but haile an holye afere. But rellon may make a reaondeble man though he wol not be so folish as causeth to fall therin, yet upon god causes, either of gaining some kind of gret profite, or avoiding some kind of gret looke, as excelling the by the suffering of far greater papp: not to shunke therforre: relieve it to his most hurt and danger: but for his farre greater advantage and commoditi, content and gladder to sustaine it. And this both reason alone in many cases, where it hath the moche led help to take holde of, then it hath in this matter of faith. For well you wot, to take a lowe and a bitter pocion, is gret griefe and displeasure. And to be laundred and have the flesh cut, is no little papp.

Where when such things that be minimised into a chylde, or to some chystibous man either: they spill by theye owne willes, rather lethe theye syckenesse as they lose grove into theye more grieues. For it be come incurable, then abyde the papp of the curing in time: and that for patre heart tuned with lacke of discretion. But a man that hath more wold, though he wold without cause no more abide the papp willingly, then wold the other; yet by reason theweth hym what good he shall have by the sufferinge, and what harde by the refuling: this maketh him well content and glad also to take it.

Now then if reason alone, be sufficent to move a man to take papp, for the gamin of worldly rest and pleisure, and to thanoping of another papp (though pereadventure more, yet endurable but for a short season): why hold not reason grounded upon the sure foundation of faith, and holpen also foreward with aye of Gods grace (as it ever is undoubtedly, when folks for a god mynde in goddes name commen together therefore: our fator faping himself, vbi fatare congregate in nomine meo, et ego sum in medio eorum. Where there are two or three gathered together in my name, there am I also even in the verre middes of them): Why should not then reason I say thus forth: with faith and grace, be much more habile, first to engender in such an affection, and after by long and deep meditation thereof, to so continue that affection, that it shall turne into an habitual fall of deperte purpose, of patient suffering the painfull bath of this body here in earth, for the gaining of everlastinge life in heaven, so avoiding of everlastying painfull death in hell.

Chap. 32. By my trouthe uncle, to wades I can noone find, that should have any reason with them (faith) always pripoposed, as you presented in the beginning to a grounde: two: I say er I none find, wherewith I might reasoonably overcome those that you have sayde here already. But yet I remember the false that Eope talke, of a great olde har: I saye of that that had lied from a little bitch, which theope had made after hym, he chased hym so long, that he had it, and as he hoppe, more then halfe given him over.

My occasion whereof, having then some time to talke, metting with another of his fellows: he fell in deliberacion with him what ever best for him to doe, whether to rynne on Engel and styke farther from her, or spurne agayne and fightes with her. Whereunto the other har: aduysed hym to styke no farther, lette the
The thirde booke of comfort

The bittche might happen to finde him again, at that time as he should with the labour of further fleeing, be fallen out of the bed, whereby all of strengthe to, and so hold he be laid lying, where he could not tyme or hym. Whereas if he would turne right, he were in no peril at all. For the man with which the bittche is more than ample behind her, and she is but, a little body, and halfe so much as thou, and the horses may think her two before the can touch the sheepe, by more than for tymes her tooth length. By my troth, is a tender hart, i like your counsell well.

And I thinketh that the thinges is even sottish much as thou sayst. But I fear me why, I heare once that by chin in bittch bed I fell to my fete and forgette all together.

But yet you will go backe with me, then me thinke we shall strong enough against that one bitch between us both. Whereunto your heart agreed, so they both apponted the theron. But erng as they were aboute to bulke them forword to it, that the bitch had founde the fete againe: on the same getting toward by place whom as soon as the hartes herd: they goe both twain apace.

And in god faith uncle, et so I thynke it should fare by my self and many other too: though we thinke it treason that you say, in our minds agree that we should doe as ye say, ye do peradventure thinke alsw as we would in bithome as ye say: yet as soon as we should once heare those boll houndes these Turkes came palping and balling by vs: our hounds should have falle as clene from vs, as those other hartsede for the hounds.

Anthony. Colin in those dames that God spaghath of, though those harts and other harts beth not, had (as the sayd) the power to speke a tale, in their talke power to talke reason to: yet to follow ron rule themself thero, therd had they never been; power. And in god faith, colin, as for the houndes as peretin toward conducting of reasonable men to salvation: I thinketh with our helpe of grace, men resotening hall have some little more: But then are we sure as I sayd afose: as for: grace it were before it god is at such resotning alway present: very ready to geve it: and that I will afterward willingly cast it away, he is ever ill as ready to hepe, for time to time glad to exercise it. And therefore bybodeth us our lord by the mouth of the Prophet, that we shuld not be like such brutish and unreasonable beastes, as yer those hartes, and as are horses and fowles. Notis siens etecuus et malus: quibus non effiretur.

Nor you, like a horse and a mule that hath none understanding. And therefore colyn lett us never sleepe, but that if we will apply our minde to the gathering of commodite and courage against such perfecutions, and heart conclusion, and let it inflecte into our heart, and call it not our agayne, comittet it not up upon our hearts to choye it by and by, with pampernyng in and buffing our hands with a suct of two: dily dansties: god hall so well wekke therewith, that we shall see strength therein: and strong men in such wise have all such shamefull visitt to committ as hartes, as to forlake our most pious and pious: fauour, and thereby lose a tyme fall death, waction and runne into eternal glory for fear of death forned therewer with though byther and harpe, yet those for all that, and in a manner a momentarie payne.

Anthony. Every man uncle, naturally grandgeth at payne, and is verie laff to come to it.

Anthony. That is verie trulgh: no man bydeth any manne to goe runne into it, but that he be taken and make not see: then we say that rexon playpyle related us, that we should rather suffer and endure the leste and the shoter here then in hel the feter, and so farre the longer too.

Anthony. I hearde uncle of late, where such a rexon was made, that he make me nowe: which reasonable doubtv and uneatable into me, yet begs I late as I saye, a man ann were it thus. He sayde, that if a man in this perescept should haue still in the conclusion of his faith, and therby fall into paynfull tyme.

Mentrepe: he might peradventure happe to the harpenes and byternes of the payne, to forlake our faiour even in the middles, and we there with his lyne, and to be dammed for ever. Whereas by the forsaking of the faith in the beginnyng betime, and for the lyne, and yet not but in wood neither, heping it stille not criuerlel in his heart: a man may see himself from that paynfull death, and after aftermercere and have it, and live long, and bo many good deades, and be fauces as Saynt Peter was.

Anthony. That manner rexon colyn is I terroynge like a thre casted fole, to terroynge one: bys for Coalition very wise, y who sit theron, may long stonde.

Take a soule fall. For these are the fete of this terroynge soule, fantesiall feare, tale.
Agynst tribulacion.

The first face.

The false faith, false flattering hope. For if it is a fantastical fear, the man conceiveth, that it should be perilous to stand in the continuall of the faith at the beginning, lest he might afterward the love of bitterness of pain, fall to the forsaking; so dye there in the pawn, therewith out of hand, and thereby be utterly damned. As though if it a mix by pain were overcome, and so lose his faith; god could not of woulde not alsw aye give him grace to repent again, therupon giveth him forgivenes; as he forsook his faith in his beginning, did let to little by him, he would rather for take him, then suffer for his sake any manner paine at all. As though if more paine that a man taketh for gods sake, so woole wole god be to him. If his renoun were not impossible, then should our soule abate not have payns as he did, and come to an ordinarie cure, and god be not abates amiss giveth god. Fear not them that may kill the body, after that there is nothing they can doe further. For he should by this renoun have payn. Doe se farre the that may slay the body; for they may by sext of painfull death, but if thou for take me begynes in the beginning, so raineth life, so wakeneth me the pardon of forgivenes, after, make the per adventire for take me to late, so to be damned for ever. The second face of this houring, is a false faith. For it is but a feigned faith for a man to say to god secretly, he beleeueth him, trusteth him, he loneth him: and then apostasy where he would to gods honour tell the same tale, therby prove that he wortheth it: where gods blesse, almightie as in him is, after gods enemies, doe them pleasure, so worshiply with the forsaking of gods faith before the world: so is either faiths in his heart, or else: wotst by well he swwept god this delighten euene before his own face. For except he make faith, he cannot but know our lord is every where present: whoe he so haimely for forsaketh him, so angerlie thoweth on. The third face of this houring, is a false flattering hope: for such a thing that he wotst when he forsaiketh his faith for fear, is by month of god upon his pawn of eternal life for boden: though gods sons of god for gatten many folkie faynt, yet to be bolder in offending for the hope of forgoing, is a very false pleasant hope, wherewith a man flatteth himself toward his own destruction. He that in a sodain brave for fear, or other affec- tion bindueldeye, falleth, after in la-
The third booke of comfort

A pere the better chepe: but that he shallere he come in heaven, full pure and pape therefor.

Chymer. He shall peradventure b znaleźć, afterward: for it is out, in the fruitfullworks of penance, grace, almes done in true faith, and charitie, and rayne in such wise so, grace and well y

Anbyb. All his fougeness goeth (sofin you see well) but by perhapses. But as it may perhapses be: so may it be perhapses nap, where is he than? And yet you wont well by no man, happe: he shall never happe finally to scape from death, for fear of which he fyske his fayth. Chymer. No: but he may dye his natural death, and scape that violent death: then he feareth himself for much paine, and to winne thereby with much nells. For every mortal death is paynfull. Anbyb. Peradventure he shall not aye of a violent death thereby.

God is without doubt displeased, for using him shortly to a death as violent by some other way.

Howbeit I see well that you reconn, that whofoeby a natural death, death like a wanton cut at his eade. You make me remember a man that was once in a gaper shut with us on the sea: whereas while the sea was ferrous and the wanes rose very high, and he came never on the sea afoot, and lay tossed bitterly and there: the wave foule gromed his, and for payn he thought he would berve upon be dead, and cast he wished: would goe I were on land, that I might dye in reft. The wages so troubled him there, with toston him ype and dole and fro, that he thought that trouble letter him to ype, because the wages wolde not let him rese. But if the might geat once to land, he thought he should then ype there even at his eade. Chymer. Payn here, this is no doote, but that death is to every mon paynfull. But yet is not the natural death so paynfull as is the violent. Anbyb. By my trouth, myne, I thinketh that the death which men calle commonly natural, is a violent death to every man whome it seetheneth by force against his will. And that is every man, which when he deth is both to ype, and payn would yet like longer if he might.

Howbeit, how small the plain is in the natural death colin, payn would I wit who hath told you. As farre as I can perceve, those folk that commonly be

The natural death more paynfull then the violent.
Aganystritubacilacion.


John 20:5. Chapter reheartest, Deus autem vobis amicus sit, et in omnibus semper victoriam adveniat. 

Then for the sweeting of all those infernal pannes. But as much as the sweetly pleasures be faire, so pleasant, then the sweetly pleasures are paynfull: therefore we sweetly solace that are to drowne in these sweetly pleasures, and in the desire thereof, that we can almost have no manner above or taft in any pleasure spiritually: have no cause to endure by course sweetly affections, be more abated and retarded by the decease and terror of hell, then affections spiritually imprinted in us as pricked forward, with the desire and to full hope of heaven.

Pleas, and the grace of God.

The topes of heaven.

Plaine.

The then haue in heaven: as where Faizeye is subdued, and quenches al lightnes, except the scate, that shine in ametemtoe discurrunt, righteous menne that shine as yueme, that shine about the sparks of yse among rodes.

Now tell some carnall maned man of this manner pleasures: he that take little pleasure therein, he careth not to have his feth lyne he, not like a sparkle of yse to skipte about in the yse. Lete him that bys bodye chaue unsurpassible, never feelle harte: yet he thinke that thereof, that he shall never be an hanged no a ther, that therby fo beare all his pleasure of eating and drinking: that he shall never have lost to hepe, and therby the pleasure he was wont to take in slugging: that men's wome Walehaliu sett together as Angels without any manner minde or motion into carnall pleasure, and the generation, that he shall therby not be ther any carnall delicious passion: he will fare he is better at ease alreadie, he would not genere this wolle for that. As s. Paul sayth: Ananias homo non percipiet ex quod fuerint dei, sitiuntiam ullass. A carnall man felte not the things that be of the spirte of God, for it is forlisses to him. But when the time shall come, that these soules sweetly pleasures shall be taken from hym, it shall ahore hys heart once to thinke on the whereof every man hath among, a certein shadow of experience in a certen grief of a forpayful sicknes, while the make can scant abide to take upon any meate: as s of the actes of thier soule bys lyf, is ready to bonaite if it happ him to thinke theron: When men shall I say after this life, feel that horrible abdication in their heart at the rememberance of these sweetly pleasures, of which abdication sicknes hath the shadow to: which sweetly pleasures he bold we both to change with the loves of heaven when he shall I say after this life, have his felly pleasa, Flesly pleasures in abdication, shall of those wures, sweetly loves which he set here to little by, have there a glimer, though far from a perfect light: Oh good God, howe fast he shall be the be, with how godd will and how gladde, will he than gene this whole world if it were his, to have the feeling of some little partes of these loves. And therefore let us all, that cannot now conceive such delite in the consideracion of them as we should have often in our hear, often in our mouths by chering.
Agaynstribulacion.

Xling, often in one heres by meditacion and thyning those topesfull worde of holy scripture, by which we learne both wonderfull houge and gret those spirituall heavenly iopes are, of which our carnall heares hath so stible a to sappye a felinge; our bull worlde wittes so litte able to conceve, so much as a madam of the right imagination. A shadowe I tace : so, as the thyng as it is, that can not only no steyth carnall fantase conteyn, but our that no spirituall gospell perose peradventure neither, that here is luyting still in this world. For, with the every turbanc and assentiall of all the celestiall ioy, shandle in blessed beholding of the glorious goddes face to face, there may no man presume to looke to annight it in this lye. For God hath so forgott him self, Nam sicco, me homo et iter. Ther shal no man here luying beholde me. And therefor we may well knowe, that for 8 mate of this life, we be not onythet from the frusion of the bliss of heauen: but also that the very best man luying here upon earth the beste manner I meanes being no more but a man, cannot I were attenyng right imagination there: but those 8 are very veracious, are yet in a manner as farre thence, as the bozene bluynd man, for the right imagination of colours.

The worodes that saint Paulus rebeller of the Prophete Elias, prophesying of Christes incarnation, may properly be vertied of the iopes of heauen. Orate non vident, nec audiret, nec in cor bonaminis afecet, quae praeparet Deus diligenter se. For certes for this mate of this world, the iopes of heauen are by mannes mouth unspakeable, to menes ears not audibile, to mans heares unconsiderable: so farre forth excet they all that ever man heard of, all that ever man can speake of, all that ever any man can by naturall possibilitie thinke on, and yet where the iopes of heauen be such prepared for, every lawful soule: our lord layeth not by the mouth of S. John, that he wil gine his holy martyrs that suffer for his sake, many a special kind of ioy. For he sayeth: Vincenti dabo eum signum viam. So in that overcometh, I shall gine him to eate of the tree of life. And also in that overcometh, shall clothe in byres clothes. And I shall conscelle his name before my father before his angels. And also be made beare none of those things that upon that he suffer, etc. but be saftely unto the death, and I shall gine thee the crown of lyfe. He that overcometh, shall not be hurt of the souond death. He saith also. Vincenti dabo eum signum viam. Ego de: abscendam, et dabo illi sacram entem, etc. In Apocal. I shall gine him to eate of the tree of life. And also in that overcometh, shall clothe in byres clothes. And I shall conscelle his name before my father before his angels. And also be made beare none of those things that upon that he suffer, etc. but be saftely unto the death, and I shall gine thee the crown of lyfe. He that overcometh, shall not be hurt of the soul.

Apost. 3. I shall gine thee the crown of lyfe. He that overcometh, shall not be hurt of the souond death. He saith also. Vincenti dabo eum signum viam. Ego de: abscendam, et dabo illi sacram entem, etc. In Apocal. I shall gine him to eate of the tree of life. And also in that overcometh, shall clothe in byres clothes. And I shall conscelle his name before my father before his angels. And also be made beare none of those things that upon that he suffer, etc. but be saftely unto the death, and I shall gine thee the crown of lyfe. He that overcometh, shall not be hurt of the souond death. He saith also. Vincenti dabo eum signum viam. Ego de: abscendam, et dabo illi sacram entem, etc. In Apocal. I shall gine him to eate of the tree of life. And also in that overcometh, shall clothe in byres clothes. And I shall conscelle his name before my father before his angels. And also be made beare none of those things that upon that he suffer, etc. but be saftely unto the death, and I shall gine thee the crown of lyfe. He that overcometh, shall not be hurt of the souond death. He saith also. Vincenti dabo eum signum viam. Ego de: abscendam, et dabo illi sacram entem, etc. In Apocal. I shall gine him to eate of the tree of life. And also in that overcometh, shall clothe in byres clothes. And I shall conscelle his name before my father before his angels. And also be made beare none of those things that upon that he suffer, etc. but be saftely unto the death, and I shall gine thee the crown of lyfe. He that overcometh, shall not be hurt of the souond death. He saith also. Vincenti dabo eum signum viam. Ego de: abscendam, et dabo illi sacram entem, etc. In Apocal. I shall gine him to eate of the tree of life. And also in that overcometh, shall clothe in byres clothes. And I shall conscelle his name before my father before his angels. And also be made beare none of those things that upon that he suffer, etc. but be saftely unto the death, and I shall gine thee the crown of lyfe.
The thyrd booke of comfort

in the sea, perpleis by false brethren, in labour & alms, in manye nights watch in hunger & thirst, in nauysefulnes, in colde & nakednes: be: tho these thinges are outward, my dauph instant labours, I meane my care & solicitation about all the churches: yet saith he more of his tribulations which for the length I set pace: this blessed Apostle I saie for all these tribulations of himselfe, as he suffered in the continuance of so many pes, called it all tribulations of this world, but lightes as joy as an incident, in respect of the weightie glope: that it after this world winneth be. id enim good in prefert ius momentuum, or vero tribulationis nostre? supra modum in saeculum eternum gloriosus operatur in nobis, non contemptibilus notis quod videntur sed quod non videntur: enim videntur tempore dies, quae existim non videntur eternas sunt. Chrysostome & momentarpe tribulation of ours that is in this present time, worketh within us a weight of glory above measure, in sublimate on hie: we beholding not these thinges that we see, but those thinges that we see, see but temporis thinges: but those thinges that are eternal, are seen.


to this great glory can ther no man come beside. Our head is Christ: and therefore to him must we be touned, and as members of his must we follow him, if we will come thither. He is our guide to groode thy thither, is entered in before us, he therefore that will enter in after, must follow his example, and thither in the same way that Christ walked, the same way that he walked. And what was the vaype by which he walked into heaven?

himself: wherein what way it was, & his father had promised for him, where he said unto his two discipulis going toward the castle of caesarea?

beare the cross of Christ, and enter into his kingdom: which can for very name desyre to enter into his kingdom of Christ with ease, when himselfe entered not into his owne without papin.

the confederacion of good death of Christ, is sufficient to make us content to suffer good death for his sake.

Chrysostome of chrye.

The redbut. Chapter.

Chrysostome as I sayd before, in bearing the losse of worldly goods, in suffering of captivite, that he compounded a imprisonment, in the gild suffering of.
Agayntribulacion.

Thuslylyes: how many have willingly lost their lives in deed, without either gret kinshipe thewed before; (afterward poor wolt well they could nothing win,) but even if it contented and satisfied their mind, by their death their lover hold; more dearly for, how faithfully they sloved, belite whereof imprinted in their fantasy, not allwaged only, but outersayed als they thought at their payn.

Bt these affections to the wonderful dolorous affections following theron: not only old written stories, but over I think in every country children of both, experience goeth by sose enough. And is it not as a wondorous frame for vs, for y deed of reposed both to forsake our famet; that willingly suffered to painful death, rather then he would forsake: ac- turting that beside, he shal for our lusting, to highly restande, be with everlast- thing wealth: for the he is content to dye for his love, whom he losed after for no reward, i.e., by his death goth for her, might by his death be sure to come to her, euer after in delaye and pleasure to dwell with her: such a lover would not let here to dye for her twice. And how colde Cloures be then unto god, if rather that dye for him once, we will refulce him and forsake for ever, that both died for vs before, had also guided, if we dye here for him, we shall in heaven superta- king all times also to reign to him. For as S. Paule faith, si collegas, er conregebis, men: If we suffer to him, we shall reign to him. How many Romains, how many noble courages of other tribes courtres, willingly ween their own lines, suffred gret behel patnes very painful deaths, for their courtres, the respect of winning by the deathes, onely re- ward of worldely renowne so fame. And hold we that to suffer almoost for eternal hono; in heaven everlasting glory: The buill hath also some to obste- hertine, endure willingly pain-ful death for vain glory, is it not then more then Srame, S. Christ shal the his catholyke fo xake his faith, rather then suffer the fame for heaven so glorye; Wold god as I man times have fail, the remembrance of Christes kinshipe in sufferinge his paffel for vs, confidereth of hell we hold fail in by forsaking of him, the上の meditation of everlast life in heu, we that wint to this hoet tem- posall eth patiente taken for him, had to bepe a place in our best, as rele wold they hold; as if we wold do our deme-
The first book of comfort.

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A sure hope in the help of God. And that I doubt not that we shall be sure, that as the prophetic faith, the truth of the promise of God to us with a pact, that of this incursion of this midst ape, the Turk, this Turk's persecution, we shall never come to see. For if we truly in God well, prepare we therefore, the Turk shall never meddle with us; else if the dove, harme he that none doe us, but in the name of harme, inexcuseable good. Of whose gracious help wherefore hold we so fast our hope? (except we were to madde men, as to wene either his pow to or by our mercy were to blame out alreade) when we see to manpe a thousand holpe mariners by his holpe helpe, suffered as much before, as any man Galve put to now. So that excuse can we have by tenbennial of our self, when we can be no more number then over many of them: among whom were not only men of strength, but also women and children. And yet the strength of them all flowed in the help of god, and that the very strength of them all, was never hable of themselves, and with goddes helpe the rebell of the all was strong enough to stand against all the world: let's prepare our self with prayer, with our hole trust in his helpe, without any trust in our own strength. Let's think thereon, and prepare us in our mind there long before. Let's be therein confourme our will into his, not desiring to be brought unto hys peril of persecution (for it seemeth a proude high mind to despise martyrdom) but desiring helpe and strength of god, if the suffer to come to the trepe, rather being fought, founden, a broughtt out against our will, or elles being by his commandment, the comfort of our bower against to abide.

Let's fall to falling, to prayer, to almes bide in time: a gene that unto god y may be taken from vs. If the devil putte in our mind the sounding of our land and our goddes: let's remember that we can not save them long. If the fear be with expey flying from our country: let's remember that we be borne into the hode wolves, a not like a tree to sticke still in one place: that whither foever we goe, god shall goe with vs. The threaten be with captiviteit: let vs tell him agayne, better is it to be shal ll into man a while for the pleasure of God, then by displeasing God, be perpetuall shal into the tenill. If the threat be with imprisonement: let vs tell hym we will rather be

mennes pisoners a while here in earth then by for taking the faith, be his pisoners ever in hell. If the putte in our mind the terror of the Turkes: let us be against the stirer his sallis height therein: for this tall terror of the he tell thes to make vs forgeat hym. Turkes, but lette vs remember well, that in respect of hymself, the Turk is but a hadow: no all that they all can doe, can be but a lie byting, in comparison of the myselfe that he goeth about. The Turkes are but his turmernotes: For hymselfe doth the be. Our lord saoper in the Apocalypse, Ezekeill, ii. diabolus aliquis, Apoquis. Ex vobis in carcerem et tenebris, D.. the devil that the devil sendeth some of you to prifon, to tempere both tempere you, to beath not that men that he, but vs, that the devil that hymselfe. For without question the devilles owne be he to, to bring vs by vs temptation with faire and for therefor, into eternal damnacon. And therefore saoper Sainpaul, Ephes. 6. Non enim collationis adversarius, & servandum, sed hie. Dure tempore is not a gynic hede and bloote.

Thus may we se, that in such persections it is the mpy day devil hymselfe that makest theu incursion opponn vs, by the menne that are hym mimiples, to make vs sall for fare. For till we fall he canne never hurte vs. And therefore saoper Sanctus James, Roffach, diabolus, by Jacob, gautem: Stande agunste the devill, and he shall see from you. For he never runned opponn a manne to seacion hym with hym slaves, till he see hym done on the grounde withingly fallen hymselfe. For hym saoper is to seecte hym seavates against vs, and hyven to make vs for fare, or for impacience to fare. And hymselfe in the menne whole compasseth vs, runnig and raoping like a ramping upon about vs, taking who will falle, that he than may condem hym. Adversarius refer diabolus saoper Sanctus, Petrus, Peter, secundum legiones, circuit quierens quem des non: Pourne adversarium the devil like a raopning hym, ruuneth aboute in cypcuit, seving whom we may deuowse.

The devill it is therefore, that if we for fear of menne will falle, is reade to ruunen upon vs and devowse. And is it wisedome than to muche to thynke opponn the Turkises, that we forgat the devill? What made manne is he, that when a lion were aboute to devow hymmen, woulde bouches to regardhe the byting of a little frissett curte? Ebez. Apynd the forse when he roarch oute opponn vs, by these or of the threate of mostall menne: lette vs tell...
Against our enemies.

Saphe, hope, and charity.

Against hades and lusts.

Agapiste fear.

Comfort for painful death.

Lazarus.

Luk.16.

Sapulphial death meritorious.

Against our enemies.

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Sapulphial death meritorious.

I tell you that with our inward eye we see him well enough, and extend to stand and fight with him even hand to hand. If the threaten us that we be to locate: he that tell hym that our captives Christ is strong with us, and that we shall fight with his strength, that he has banished him already. And let us stand us with faith, and countess us with hope, and support the devil in the face with a stye bond of charity. For surely if we be of the tender loving minds that our master was and not hate them that kill us, but pitie them and pary for them, with fowdes for the perlill that they work upon themselfe: that hope of charity thrown in the devil, be thryth the divell's doctynelke to bynde, that he can that where to saften a stroke on us. When we feel to hold: remember our owne fiefenelle. When we feel to farynde: remember Christes frence. In our feare, lette us remember Christes paynest fall agony, that hymselfe would for our countesse suffer before his passion, to the entente that no feare should make us deluyse. And another calle for his helpe suche as hymselfe wont to tende vs. And then we never to doubted, but that either he shall hope vs from the paynest fall death: or that he shall topolynge bynyse vs to heaven by it. And than doeth he much more for vs, than if he kept vs for it. For as God bynde more for pone Lazare in helping hym patiently to dye for honour at the lyche mannes doze, than if he hadde bynde hym to the boze all the lyche glotans wyllye: though he gracyon vs a man whome he delivereth by his paynest fall of paynstfull trouble: yet doeth he much more for us, in that the doothes have painfull deluyse, he deliver hym from thys myghted woldye into everlastynge blynde. From whiche, who to ever hymne as wape with foraking hym upare, and falsched in the perpetr of everlastynge foere shall bee verke rare to repente it ere it be long after.

For I wene that when fwer he falsite sterte, he will wylo that he hadde be pyllen for Christes sake before What folowe is it therfore to fere, to see from that death, whiche thou seest thou halte dozylye after with thou haddest dyed. Pea, I wene almost evere god chissen man, woulde verke paynethys daye, that he hadde been for Christes fayghte, cruellly pylld yesterdaue, even for the deluyse of heaven, though there were none hell. But to fere whytke the payne is cumyning, there is all our let. But thinke if we woulde remember hell, payne, on the other side, into whiche we fall while we se to this: then hold this Christe payne be no lette at all. And you should we see more pychted fowdes, if we were painfull, by dyrpe confiderunghe of the lypes of heaven, of which the Apostle sayth: Non sunt conditissime glasiones blesternre, et futuram gloriam que reemulat in nobis. The passions of this tyrme be not worthless to the glasios that is to come, whiche that be used in vs. We shoude not I wene, (cosyn) nebe muche more in all this whole matter, then that one tere of Sanct Paulus, if we wolde confider it well. For surely myne owne god Cosyn, remember that if it were possible for me and you alone, to suffer as much trouble as the whole world daure together: all that were not worthye of it selfe to bynyse vs to the lype whiche we hope to have everlastynge. And therefore I praye you lette the consideration of that lype, put out all wolde bleue trouble out of your hearte: and alfo parynde that it maybode the same in me. And even thus will I (god Cosyn,) with theire wodres, make a labdagen of myne wholestate, and bynde you fare well. For nowe beginne I to felye my selfe somewhat werpe.

A Vynant. Forlooth god blyche thyss is a god ende. And it is no meruape though you be warren werpe: for I have this daye putte you to so muche labour that laminge for the countesse that your fayghte maye take of your tyrme so well by fromed, and for the countesse that I have my felye taken, (and moe Hall I trade) of your god countysale gendi: elles woude I bee werpe to have putte you to so muche payne. But now shal our Lord rewarde and recompen ye you therefor: and manype Hall I tryste parye for you. For to the entente that the moremys take profite by you: I purpose blyche, as moe wyllye and learnynge will serve me, to putte yours god countysale in remembrance: not in our owne language onlye, but in the Almaynye tounge to. And thus praying God to geue me and all other that shall reade it, the grace to folowe your god countysale therin. I shall committ you to God.

Anthony. Sithe you be mynded (cosin)
A treatise to receave the blessed body of our Lord, sacramentally and virtuallie, bothe, made in the yeare of our Lord 1534. by S. Thomas More knight, whilst he was prisioner in the towne of London, which he entituled thus as foloweth.

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

They receyue the blessed body of our Lord both sacramentally and virtuallie, which in euermemor and worship, receyve the blessed sacrament. Whene I say, worship, I meane not, that any man is so good, or can be so good, that his goodnesse could make him of very right and real, worship to receyve into his vile earthly body, that holy blessed glorious fleshlie and bloudie of almighty god hym selue, with his celestiall soule therin, and with the maistrie of his eternall godhead; but that he may prepare him self, with the grace of god, to stand in such a state as the incomparable goodnesse of god, will of his lyberall bountie, bouchesake to take and accept for worthy, to receyve his own inestimable precious body, into the boodes of to fympse a fornament.

Suche is the wonderfull bountie of almighty god, that he not onely both bouchesake, but also bouchely, to be with men, if they prepare to receyve him with honesst and cleane soules, whereof he saith: vellicet mer eficient filius bonorum. By desye and pleasures are to be with the soules of menne.

And bothe can we doubt, that god blesse him selfe not onely to become the sonne of man, that is to lyve, the sonne of Adam the first man, but over that, in vs to innocent manhood to suffer his painefull passion, for the redemption and restitution of man.

In remembrance and memorial of us, he did in stead not to take for worthy suche men, as willisly make not theirselues worthy, to receyve the selfe same blessed body into their bodies, to the inestimable worthie of their soules. And yet of his high sovereignty, he resolved not to enter bodi into vs bodi of these, whose slippie mindes refuse to receyve him graciously into their soules.

But that suche folke receyve him onely sacramentally, and not virtuallie: that is to say, they receyve his very blessed body into their bodies, under the sacramental signe, but they receyve not the soule of the sacrament, that is to witt, the brest and thefette thereof, that is to say, the grace, by which they should be wholly membered in Christes holy mystical body: but in stead of this true grace, they receyve their judgment, and their damnacion.

And suche by the outragious enemysmie of their beastly finfull purpose, in which they presume to receyve that blessed body, descreue to have the beatuall, (through the suffrance of god) personally to enter into their breakeles, that they never have the grace after to caste hym out: but like as a man with bigell and spurre rydereth and ruleth an horse, and