

Ather soer not in all scripture one text for it, & diuers that semed againste it, as we haue shewed you befoze. But here as we say, ye see how shamefully he staggared and began to reele: howe be it sone after beeing so dowisie drunke, that he coulde neither stande nor reele, but fell downe so we drunke in the myze: then like one y nothyng remembred what he had sayde, nor heard not his owne voyce, he began to be himself y babling heretike against whom he had witten befoze: and being not fully fifty yere olde, began to gape: say the sayth of almost .xv. C. yere. afore hys dayes in the churche of Christe besides .xv. C. yere thre times tolde among other faithfull folke befoze. For now in his drunken sermon that he wote vpon the gospel of the ryche man and Lazare, whereas he hadde in his other boke befoze framed of his owne fantasie, newe fond fashions of purgatory, and told the furth for as playne matters as though he had been here and seen them. Now in this mad sermon of his, he sayth plainly that ther is none at al, but that al soules lye still and slepe, and so slepe shall vntill the daye of dome. **S**ome drunken soule drowned in such an inselible slepe that he lyeth and rowgtheth, whyle the Apostles, the Guangelistes, all the doctours of Christes church, all the whole christen peple, and among them Christe himselfe, stand and crye at his eare, that we sely christen soules lye and barne in purgatory, and he can not heare but lyeth still in the myze and snorteth, & there dreameth that we lye still and slepe as he doeth. And thus where the beggars prouour wyrteth, that wise men say ther is no purgatory: ye see now your self how wise is he whome they take for the wyrtest of all that sozt, as him that is now y very wellspring and arche heretique of all their secte. Of all whiche wise men, we leaue it to youre wisdomme to consider, whether ye finde any whome youre wisdomme woulde in wisdomme compare with any of those old holy doctours and sayntes, whom we haue rehearsed you befoze. But this man we wote well for an other of these wise menne, meaneth William Cindall. Whose wisdom wel appereth in that matter by that he laith agaynst it nothing but scoffing: wherin he sayth that the Pope maye be bolde in purgatory, because it is he laith, a thing of his owne making, whereas we haue proued you by scripture, that purgatory was perceined and taughte, and deadde

Luther sayth
there is no
purgatory.

mens soules prayd for), so long ere euer **C** any Pope began. But forasmuch as he sayth that wise menne will saye ther is no purgatory, among which wise men, we doute not but the wise man accompteth himselfe (for he layeth for that part as himself wencheth very wise & weighty reasons, the wisdomme wherof we haue alredy proued you very playne frantike folly) we will now finithe the dispitions of all this debate and question, with the declaracion of one or two poyntes of his especial wisdom, and with one of which himselfe wisely destroyeth all his holye matter. **F**irst ye see well, that albeit in dede he intendeth to goe ferther if hys bille wer once wel spedde: yet he pretendeth nothing in visage but only y spoyle wedding, and beating of the cleargie: to whom he layeth not all onely such faultes as ye haue herd, and hath proued his purpose with such groundes as we haue proued false: but also layeth one greate necessitie to take all from them, because they breake y statute made of moztmain and purchase moze landes still agaynst the prouision thereof. And then sayth he that any land whiche once cummeth in their handes, cometh neuer out againe. **C** For he sayth that they haue such lawes concerning their landes, as they maye neither geue anye nor sell. For whiche cause lest they shoulde at length haue al be deuileth to lette them haue nothinge. **S**owe first where he maketh as though there came yet for all the statute daylye much land in to them, and that ther can none at all come from them: neither is y tone so much as he would make it seme, and the tother is very false. For truelye ther may come and doeth, come land fro them by esthete, as we be sure manye of you haue had experience: and also what lawes so euer they haue of their owne y prohibite them to sell their landes: yet of this are we verve sure, that notwithstandinge all the lawes they haue, they may sell in suche wise if they will, al the land they haue, that they can neuer reouer foote agayn. And besides all that albeit there be lawes made by the churche against such sales as shewd husbandes would elles boldlye make of the landes of their monasteries: yet is there not so precise prouision made against all sales of their landes, but that they may bee aliened for cause reasonable approued by the aduise and counsell of their chiefe head. And manye a man is there in the realme that hath landes geuen or solde out

out of abbeyes, and out of bishopricks bothe: so that this parte is a playne lye. The tother part is also neither very certaine, nor verie muche to purpose. For truely, though that in the citie of London, to which ther is graunted by autoritie of parliament, that men may there deuise theyr landes into moztmayne by their testimentes, there is somewhat amonge geuen into the church, and yet not all to them, but the great parte vnto the companys and fellowshippes of the craftes. In other places of the reame ther is nowe a dayes no great thing geuen, but if it bee sometyme some small thing for the foundation of a chauntry. For as for abbeyes or such other greate foundations there be not nowe a dayes many made nor haue ben of good while, except somewhat doone in the vniuersities. And yet whoso consider those greate foundations that haue this great while been made any where, shall wel perceiue that the substance of them be not all founded vpon temporall landes, newe taken out of the seporal handes into the church, but of such as the church hadde long afore, and now the same translated from one place vnto an other. And ouer thys shall he fynd that many an abbey (whose whole liuing this man weneth stode all by temporall landes geuen them in their foundation) haue the great partetherof in benefices geuen in and emprozed vnto them. So that if he consider the substance of all the great foundations made this greate while, and all that hath into any such, these many dayes be geuen, & then consider well therewith how colde the charitie of christen people wareth, by the meanes of such deuils proctors, as vnder pretext of beggynge for the pore intend and labour to quench the seruour of deuocion to Godward, in simple and soone ledde soules: he shall not nede to feare that all the temporall lande in the realme shall come into the spiritualtie. And yet if men went now so fast to geue in still to the church as they dyd before, whyle deuocion was seruent in the people, and vertue plenteous in the church: yet myght it be, and in other cuntreys is prouided for well ynough, both that mennes deuocion myght be fauoured, and yet not the church haue all.

But thys wyse man, lest they shoulde haue all, would leaue the right nought. For his wisdomen weneth there wer no meane waye betwene eucry whitte and neuer a whitte, but nothing at all. And

surely where that he layeth so forte vnto them, the newe purchasing of mozt temporall landes, eyther boughte or geuen them: it appeareth well he woulde saye forte to them if they pulled the lande from menne by force, whiche nowe layeth so highly to the charge because they take it when men geue it them: whiche thing we suppose hymselfe as holpe as he is, woulde not muche refuse. For they be not muche to bee blamed, if they receiue mennes deuocion, but if they bestowe it not well. And yet where he sayeth there can no statute holde them, but they purchase still and breake the statute, wherein he woulde seme cunning, because he hadde a little smattering in the lawe: it wer god ere he bee so bolde to putte hys ignoraunce in wytyng, that he shoulde see the statute better. Whiche when he list to loke vpon agayne, and lette some wyser man loke with him, if he consider well what remedie the statutes prouide and for whom: he shall fynd that the makers of the statute not so muche feared the great high poynt that pricketh him now lest the whole temporall landes shoulde come into the church, as they did the losse of theyr wardes, and their vnlikelhood of eschetes, and some other comodities that they lacked, when their landes wer aliened into the church: and yet not into the church onely but also into any moztmayn. And for this they prouided that if any mozt were aliened into the church or into any maner of moztmayn, the king or any other lord mediate or immediate, that might take losse thereby might enter therinto, to the intent, that ere euer the purchase wer made, they shoulde be fayne in such wyse to sue to euery one of them for his licence & god will, that ech of the should be arbiter of his own hurt or losse, & take his amendes at his owne hand. And this statute is not made onely for the aduantage of the temporall lordes against the cleargie, but it is made indifferentlye agaynst all moztmayns: which is aswell temporall folke as spiritual, and for the benefite aswell of spiritual menne as temporall. For aswell shall a bishop or an abbotte haue the aduantage of that statute if his tenaunte alene hys landes into any moztmayn, as shall an Earle or a Duke. And nowe when the church pulleth not alwaye the land from the owner by force, but hath it of his deuocion and hys gyft geuen of hys owne offer vnasked, & yet not without licence of all suche as the statute is-

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The statute
of moztmayn

Amiteth: where is thys greate faulte of theirs, for whiche lest they shoulde take moze in thesame maner, he woulde they shoulde leese al that they haue already? What wisdom is this when he layeth agaynst them they dede wherein they breake no law: And yet sith they cannot take it without the king and the lordes, hys woordes if they wayde ough, shoulde runne to the reproche and blame of the, whome he woulde sayn flatter, without faulte founden in them whom he so ze accuseteth. But nowe the speciall hygh poynt of hys wisdom, for which we be bzuien to speake of this matter, he speciallly declareth in thys. We see well that he would that the tempozall menne shoulde take fro the cleargie, not onely all these landes purchased since the statute of mortmyn, but also all that ever they had before too: And yet ouer this al the whole liuing that ever they haue by any maner mene beside: because he thinketh that they haue to muche by altogether. And when he hath geue hys aduise therto, and said that they haue to much: then saith he by and by, that if ther were any purgatoz in dede, it wer woel done to geue them yet moze, and that they haue then a greate deale to little. But now so is it that purgatozpe there is in dede, noz no good chzisten man is there but he will and must beleue, & confesse thesame. Wherof it playnely foloweth that his own agreement added vnto the trowth, that is to saye, that the churche hath as he sayth to litle, if ther be a purgatoz, added vnto the trowth that there is a purgatoz, and that euery true chzisten man doth and must confesse it: than hath loe the wyse man broughte all hys purpose so substancially to passe, that by his owne playn agreement added vnto the vndoutable trowth, no mā may doe that he would haue al men doe, spoyle & pyll the church, but he that will first playnly pzoferse himselfe a playn & vndouted heretike. And therfore sith ye nowe see the wit of this wise man, that laboureth to bring vs oute of poure remembraunce, sith ye see the simple ground of hys proud supplicacion, and ye percepue the rancour and malice that his matter standeth on: for fulfilling whereof he woulde by his will bring all the world in trouble: and sith ye see that he hateth the cleargy for the sayth, and vs for the cleargie, & in reproving purgatozpe, pzoereth himselfe an infidele, sith we haue made it you clere that your prayer may doe vs good,

and haue shewed it you so playnely that a chylde maye percepue it, not onely by the common opinion of all people, & the fast vnfalible sayth of all chzisten people from Chzistes daies vntil your owntime, confirmed by the doctrine of al holy doctours, declared by good reason, & pzoed by the scripture of God, both Apostles and Euangelistes, & our sauour Chzist himselfe: we will encumber you no farther with disputing vpon the matter, noz argue the thyng as doubtfull, that is vndouted & questiolesse. But letting passe ouer such heretikes as are our malicious mortalenemies, praying god of his grace to geue them better mirde: we shall turne vs to you that are saythful folke and our deare louing frendes, beseching your goodnes of your tender pittie that we maye be remembzied with your charitable almes and prayer. And in this part, albeit we stand in such case that it better becommeth vs to besече & pray euery man, then to find any faulte with any man: yet are we somewhat constrained not to make any mater of quarrell or complaint against any mans vnkindnes, but surely to mourne & lament our owne harde fortune and chaunce in the lacke of relief & counfozt, which we misse from our frendes, not of euil mynd vnderstand vs, or of vnsaythfulnes, but of negligence forstouthed, & fodded furth of forgeatfulnes. If ye that are such (for ye be not all such) might loke vpon vs & behold in what heauie plight we lye: your stouth woulde sone be quickened, & your obliuion turne to freshe remembraunce. For if your father, your mother, your child, your brother, your suster, your husband, your wife, or a very stranger too, laye in your syght some where in fyre, & that your meanes might help him: what here wer so hard, what stomacke wer so stony, that could sit in rest at supper, or slepe in rest a bedde, and let a mā lye and burne? We find therfore full true y olde sayd sawe, out of sight out of minde. And yet surely to save the trueth, we can not therein with reason much complayn byd you. For while we wer with you there, for wantonnes of that wretched world we forgate in likewyse our good frēdes here. And therfore can we not meruayle much though the iustice of god suffer vs to be forgotten of you as other haue been before forgotten of vs. But we besече our lozde for both our sakes to geue you the grace to mend for your part that common fault of vs both, lest when ye come hether

A hether hereafter, god of like iustice suffer you to be forgotten of the y^e ye leue ther behinde you, as ye for great vs y^e are come hether afoze you. But albeit we cannot well as we say for the like faulte in oure selfe greatly rebuke or blame this negligence and forgetfulnes in you: yet wolde we for the better with you that pe might without your payne, once at the least wise beholde, perceiue, & see, what heauines of heart, and what a sorrowful thame the sely soule hath at his first coming hether, to loke his olde frendes in the face here, whom he remembzeth himself to haue so soule forgotten while he liued there. when albeit y^e in this place no mā can be angry, yet their piteous loke & lamentable countenance casteth hys vnkind forgetfulnes into his mynde: wit ye well deare frendes, y^e among the manifold great & grieuous payn which he suffereth here, whereof god send you y^e grace to suffer either none or fewe: the gradage & grief of his conscience in y^e consideration of his vnkind forgetfulnes, is not of all them the least. Therfoze deare frendes let our sely learne you wisdom. Sende hether your prayer, sende hether your almes befoze you: so shall we fynde ease therof, and yet shall ye fynde it still.

Foz as he that lighteth another the candle hath neuer the lesse light himselfe, & he that bloweth the fyze for another to warme him, doeth warme himself also therewith: so surely god frendes the god that ye send hether befoze you, both greatly refresheth ys, & yet is wholly reserued here for you to our prayers added thereto for your farther aduantage. Woulde god we could haue done our selfe as we now counsel you. And god geue you the grace which many of vs refused, to make better prouisiō while ye liue thā many of vs haue done. For muche haue we lesse in our errecutours handes, whiche would god we had bestowed vpon poore folke for our owne soules & our frendes with our owne handes. Much haue many of vs bestowed vpon rich men in golde ringes, & black gownes, much in many sayers & tozches: much in worldly pope & high solemne ceremonies aboute our funeralles: wherof the brotle glozy stant deth vs here god wot in very litle stede, but hath on y^e tother side done vs greates displeasure. For albeit y^e the kind sollicitude & louing diligence of y^e quicke blessed about y^e burying of y^e ded, is well allowed & approued afoze the face of God: yet much superfluous charge vsed for boast

& ostentacion, namely deuised by y^e dede befoze his death, is of god greatly mistakid: & most especially y^e kynde & fashion therof wherin some of vs haue fallen & many besides vs y^e now lie dāned in hel. For some hath ther of vs whyle we wer in health, not so much studied howe we might die penitēt & in god chryste plight as how we might be solēncly bōzned out to burying, haue gay & godly funerales to herawdes at our hearces, & offering vpon our helmets, setting vpon our skouchin & cote armours on y^e wall though ther neuer came harnesse on oure backs, nor neuer auncester of oures: neuer bare armes befoze. The deuised we some doctoꝝ to make a sermō at our masse in our mothes mind, & there preache to our prayse to some sond falsly deuised of our name & after masse, muche feasting & costly, & finally like mad men, made mēmeri at our deth, & take our burying for a bydeale. For special punishment wherof, some of vs haue been by our enill augelles brought furth full heauily in full great despight to behold our owne burying, & so standen in great payn inuisible among the preace, & made to loke on our carain cozps caried out w^g great pompe wherof our lord knoweth we haue takē heauy pleasure. Yet would ye peradventure wene y^e we wer in ony thing wel eased, in y^e we wer for y^e time takē hēce out of y^e fyze of our purgatoꝝ. But in thys poynt if ye so thinke, ye be far deceiued. For likewise as god aungelles & saved soules in heauē neuer lese nor lesse their joy by changeyng of their places, but though ther be any special place appointed for heauē farthest frō the centre of y^e hole world or whersoener it be, be it bodily or aboue al bodily space, the blessed heavenly spirites whersoener they becū be either still in heauē or in their heauēly joy: nor Gabriel whē he came downe to our lady, neuer forbare any parte of his pleasure, but he had it peradventure with some newe degree encreaced by the cumfozt of his soifull message, but diminished might it neuer be, not & he hadde an errand into hell: right so fareth it on the tother side, y^e neither damned wretches at any time, nor we for the space of our chēsing time though we haue for y^e generalltie our comon place of payn appointed vs here in purgatoꝝ: yet if it please our lord that at any seson our gardains conuay some of vs to be for some consideration any time elles where, as some percase to appere to some frēd of ours &

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A thew him how we stand, & by þe suffraunce of gods souerayn goodnes to tell him w what almes, prayer, pilgrimage, or o ther good dede done for vs, he may helpe vs heere: in which thing the deuill is loth to walke with vs but he may not chese, & can no ferther withstand vs the god wil geue him leue, but whither soeuer he car re vs we cart our pain with vs: & like as the body þe hath an hote feuer as feruently burneth if he ride an horsebacke, as if he lay lapped in his hedde: so carpe we still about no lesse heate with vs, then if we lay bounden here. And yet the dispightful sightes that our euill aungels bring vs to beholde adzode, so farre augmen teth our torment; that we would with to bee dzowned in the darkenes that is here, rather than see the syghtes that they shew vs there. For among they con uay vs into our own houses; and there double is our payne with syghte some tyme of the selfe same thynges, whiche whye we lured; was halfe our heauen to beholde. There shewe they vs oure substance, and our bagges stuffed with golde: whiche when we now see, we set much lesse by them, then would an olde man that found a bagge of chery stones, whiche he layde vpe when he was a chyld. What a sorowe hath it ben to some of vs when the deuils hath in despyghtfull mockage, cast in our teeth our olde loue bozne to our moner, and then shewed vs our executours as busily rpsing & ransaking our houses as though they wer men of warre that had taken a towne by force. Howe heauelye hath it thinke you gone vnto our hearte, when our euill aungelles haue grynned and laughed, and shewed vs oure late wy ues so sone warron wanton, and sozgeat ting vs their olde housbandes that haue loued them so tenderly and left them so riche, sitte and laughe, and make mery, and moze to sometime, with their netwe woers, whyle our keepers in despyghte kepe vs there in payn to stand still, and loke on. Danye tymes woulde we then speake if we could be suffered, & soze we long to say to her: Ah wife wyse, vwoyse this was not couenaunt wyse, when ye wepte and tolde me, that if I left you to lue by, ye woulde neuer wedde agayn. We see there our chylzen too, whome we loued so well, pype, sing, & daunce, & no moze thinke on their fathers soules, then on their olde shone, sauing þe some time cometh out, God haue mercy on al chrysten soules. But it cummeth out so

coldly & with so dull affection, þe it lyeth but in the lippes, & neuer came nere the hert. Yet heare we sometime our wiues pray for vs moze warmly. For in chyd ing with her second husband to spight him withal, god haue merci saith the on my first husbandes soule, for he was y wise an honest man farre vnlyke you. And then meruayle we muche when we heare th say so well by vs. For they wer euer wot to tell vs farre otherwise. But when we sinde in this wyse our wyues, or chylzen and frendes, so sone and so clearly sozgeat vs, & see our executours rap & rend vnto the selfe, catche euery man what he can, & holde fast þe he catcher & care nothing for vs: Lorde god what it greueth vs; that we left so much behind vs, and had not sent hether moze of our substance befoze vs by our own handes. For happy find we him among vs, that sendeth befoze all that may be sozbozne. And he that is so loth to parte w aught, that hozdeth vp his good, and hadde as leue vpe almost, as to bzeake hys heape: & then at last when there is none other remedie, but that he must nedes leaue it repenteth himselfe todaynlye, & lacketh time to dispoise it, & therfoze biddeth hys frendes to bestowe it well for him: our lord is yet so merciful, that of hys goodnes he accepted the good dedes that hys executours doe in perfournyng hys de uice. And sith that late is better then ne uer, our Lorde somewhat alloweth the mannes mynde, by which he would his goodes þe he hath immoderatelye gather ed and greedily kept together as log as he might, were yet at the least wyse well bestowed at laste, when he must nedes goe fro them. Whiche mynde yet moze pleaseth God, then that a manne cared not what were done with them. And therfoze as we say, the goodnes of God somewhat doth accept it. But yet surely sith we myght & ought to haue doone it our self, and of a filchy affection toward our goodes, could not fynd in our hearte to part from any parte of the, if our exe cutours now deceyue vs, & doe no moze for vs, then we dydde for our selfe: oure lord dydde vs no wrong though he ne uer gaue vs thanke of all our whole tes tament, but imputed the frustracion & not perfourning of oure last will vnto our owne fault: sith the delaye of our good dedes dzieu of to our deth, grew but of our owne sleuth and fleshye loue to the worldward, with sayntenesse of deuocyon to Godwarde, and of little respecte

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Respect & regarde onto our owne soule. And ouer this if our executors do thele good thinges in dede y we do thus at last deuise in our testament: yet our default dꝛyng all to our death as we told you before, though God as we sayde of his high godnes leaueh not all vntrewarded, yet this warning wil we geue you, that ye deceiue not your selfe: we y haue so dyed haue thus found it, that y goodes disposed after vs, geat out executores great thanke, & be toward vswarde accounted alsoe god much lesse then halfe our owne, noꝛ our thanke nothing lyke to y it would haue been if we had in our health geue half as much foꝛ gods sake with our own handes. Of which we geue you this frendly warning, not foꝛ y we wold discoꝛage you to dispose well your goodes whē ye dye: but foꝛ y we woulde aduise you to dyspose them better while ye liue. And among all your almes, su what remember vs: Dure wyues there remember here your husbandes. Dure children there remember here your parentes. Dur parentes there remember here your children. Dur husbandes there remember here your wiues. Ah swete husbandes while we liued there in y wretched world with you: while ye wer glad to please vs, ye bestowed much vpon vs and putte your self to great cost and did vs gret harme therewith, w gay gownes & gay byzles & much waste in apparell, ringes & owches, w partlets & passes garnished with pearle, with whiche proude pyking by: both ye toke hurt & we to, many moe wayes then one though we told you not so thā. But y thinges wer ther speciall, of which your selfe felt than the tone, and we seele nowe the tother. foꝛ ye hadde vs the hygher hearted, and the moze stubburne to you: and god had vs in lesse fauour, and that alacke we sele. foꝛ nowe that gay geare burneth vpon oure backes, and those proude pearled passes hāg hote about our chekes, those partlets and those owches hang heauye about our neckes & cleaue fast fyre hote, that woe be we there & wishe that while we liued, ye neuer had folowed our fantasies, noꝛ neuer had so cockered vs, noꝛ made vs so wanton, noꝛ hadde geueh vs other owches than vnions oꝛ great garlike headdes, noꝛ other pearles foꝛ oure partlettes and oure passes, then saye oriente peason. But now foꝛ asmuch as that is passed, and can not bee called a gayn: we beseeche you sth ye gaue them vs, let vs haue them still, let them hurte

none other woman but helpe to doe vs good: sel the foꝛ our sakes to set in saintes copes, & send the money hether by masse pennies, & by pouze men y may pray foꝛ our soules. Dure fathers also, whiche while we liued fostred vs by so tenderly & could not haue endured to see vs suffer payn: now open your heartes & fatherly affectio, & help vs at the least wise with a pouze mans almes. We woulde not when we wer with you haue letted to lay out much money foꝛ a gret mariage, which if ye meynt foꝛ our sakes, & not foꝛ your own worldly woꝛship, geue vs now the part therof & relieue vs hete with much lesse coste then one marpage, and moze pleasure then systene, though euery one wer a pꝛince oꝛ a pꝛynesse of a realme. Finally, all our other frendes, and euery good chꝛistē man & woman ope your heartes and haue some pittie vpon vs. If ye belieue not y we nede your helpe, alas the lacke of fayth. If ye belieue our nede & care not foꝛ vs, alas y lack of pittie. foꝛ whoso pittieh not vs, who can he pittie? If ye pittie the pouze, there is none so pouze as we, y haue not a byatte to put on our backes. If ye pittie y blind there is none so blinde as we, which are here in the darke, sauing foꝛ sightes vnpleasaunt and lothsome til some cūfort come. If ye pittie y lame, ther is none so lame as we, that neither can creepe one fote out of the fyre, noꝛ haue one hand at libertie to defende our face fro y flame. Finally if ye pittie anye man in payne, neuer knew ye payn coparable to ours: whose fyre as farre passeth in heate, all the fyres that euer burned vpon earth, as the hottest of al those passeth a feyned fyre paynted on a walle. If euer ye laye sicke and thought the nyghte long, and longed soze foꝛ dape while euery hōwze semed longer than spue: bethynke you than what a long night we selpe soules endure, that lye slepelesse, restlesse, burning and broyling in the darke fyre one long night of many dayes, of many weekes, and some of manye yeres together. You walter peraduenture & solter in sickness fro side to side, and find little rest in anye parte of the bedde: we lye bounden to the brondes, and can not lyfte vppre oure headdes. You haue poure physitions with you, that sometime cure and heale you: no physick wil help our pain, noꝛ no playster coole our heate. Weure keepers dooe you great ease, and put you in good cumfort: our keepers are such as God kepe you from, cruell damned spirits,

No payne is comparable to the paynical of purgatory.

We keepers of the soules in purgatory.

rites,

Note this warning.

Note ye wꝛ- us.

Arites, obious, enuious, and hateful, despicious enemies, and despitefull tormētours, and theyr cumpayne more horrible and grieuous to vs, then is the payn it selfe, and the intollerable tourmente that they dooe vs, wherewith from top to toe, they cease not continuallye to teare vs. But nowe if our other enemies, these heretikes almoste as cruell as they, procuryng to theyr power that we shoulde be long lefte in the deuilles handes, will as theyr vsage is, to rayle in stede of reasoning, make a game and a ieste nowe of our heauye payne, and peradventure laughe at our lamentacion, because we speake of our headdes, our handes, our feete, and suche our other grose bodilye members, as lye buryed in our graues, and of our garmentes that we did weare, whiche come not hether with vs: We besechs you for our deare ladies loue to lette theyr solye goe by, and to consider in your owne wisdom, that it were impossible to make anye moztall manne liuing perceyue what maner payne, and in what maner twayne we bodillette soules doe suffer and sustayne: or to make anye manne vpon earth, perfectly to conceiue in hys ymaginacion and fantasie, what maner of substance we be: much more impossible then to make a bozne blinde man to perceiue in his mynde the nature and differēce of colours. And therefore except we shoulde of our paynefull state tell you nothing at all (for there woulde they haue it) wee must of necessitie vse you suche woordes as youre selfe vnderstande, and vse you the similitudes of such thynges as your selfe is in vze with. For sith neither God, aungell nor soule, is in suche twayne blynde, dome, deafe or lame, as be those men that for lacke of epen, legges, handes, tong, or eare, be weake and impotent in the powers that procede from them: but haue in themselves a farre more excellent sight, hearpyng, deliuerneffe, & speche, by meanes vncogitable to man, then any man can haue liuing there on earth: therefore doeth holye scripture in speaking of suche thynges, vse to represent them to the people by the names of suche powers, instrumentes, and members, as men in suche thynges vse and occupye themself. Whiche maner of speaking in such case, whofoeuer haue in derisio: declareth very well howe little faith he hath in Christes owne woordes, in which our sauour himselfe speaking of the soules of the ryche glutton, & porre

nedy Lazarus, and of the Patriarch Abraham also speaketh in lyke maner as Luke. 16. we doe, of finger & tong too, wherof they had neither nother there. And therefore, whoso maketh a mock at our woordes in this point: ye may sone see what credēce ye shoulde geue him, wherin we be contēt ye geue him rēe as muche as ye see your selfe that he geueth to God: for more ye ought not, & surely lesse ye can not. For he geueth god not a whit, but taketh in his heart that hozyr sold by god for a very fantastike fable. And therefore as we say, passing ouer suche iesting and rayling of those vcharitable heretikes moztall enemies vnto vs, & to themself both: consider you our paynes, & pittie the in your heartes, and helpe vs with your prayers, yllgrimages, and other almesdeedes: & of all thinge in speciall procure vs the suffrages and blessed oblacion of the holy masse, wherof no man liuing so well can tell the fruite, as we that here feele it. The cumsozt that we haue here, except our continuall hope in our lord god, cometh at seasons fro our Lady, wth such glozious saintes, as either our self with our own deuocion while we liued or ye wth yours for vs since our decease & departig haue made intercessors for vs. And amōg other right especially be we beholdē to h blessed spytes our own proper god angels, whō whē we behold coming w cumsozt to vs, albeit y we take great pleasure & greatly reioyce therein: yet is it not without muche confusion & shamefastnes, to cōsider howe litle we regarded our god angels, & howe seldū we thought vpon the while we liued. They cart by our prayers to god & good saintes for vs: & they bring down fro the h cumsozt & consolaciō to vs, with which whā they come & cumsozt vs: onely god & we know what ioy it is to our hertes & how heartely we praye for you. And therefore if god accept h prayer after his owne fauour bozne toward him that prayeth, & thaffection y he prayeth with: our prayer must nedes be profitable, for we stāde sure of his grace. And our prayer is for you so feruent, y ye can no where find any such affection vpon earth. And therefore, sith we lye so soze in paynes & haue in our great necessitie so greate nebe of your helpe, and that ye may so well doe it, whereby shall also rebounde vpon your selfe an inestimable profite: lette neuer any southfull obliuion race vs oute of your remembraunce, or malicious enemyes of ours, cause you to be carelesse

Our good
gettes.

A carelesse of vs, or any greedy mind vpon your good withdraue your gracious almes from vs. Thinke how lone ye shall come hether to vs: thinke what greate grief and rebuke woulde then your unkindnes be to you: what cumfort on the contrary parte whan al we shal thanke you: what help ye shal haue here of your god sent hether. Remember what kinne ye and we bee together: what familiar friendship hath ere this ben betwene vs: what swete wordes ye haue spoken, and what promise ye haue made vs. Let now your wordes appeare, and your saye promise be kept. Now deare frendes remember how nature and chzistendome bindeth you to remeber vs. If any point of your olde fauoure, any peece of your olde loue, anye kindnes of kindred, anye care of acquayntaunce, any fauour of olde friendship, anye sparke of sharitie,

any tender poynt of pittie, any regarde of nature, any respect of chzistendome, be left in your brestes: let neuer the malice of a few fond felowes, a few pestilent persones bozne towarde pziesthod, religion, and your chzisten sayth: race oute of your heartes the care of your kindred, all foze of your olde frendes, and al remembraunce of all chzisten soules. Remember our thzist whyle ye sit & drink: our honger whyle ye be feastyng: our restless watche whyle ye be slepyng: our soze and grieuous payne whyle ye bee playng: our hote burning fyze whyle ye bee in pleasure and sportyng: so mote God make your offpyng after remeber you: so God kepe you hence, or not long here, but bying you shortly to that blisse, to whitch for our lordes loue helpe you to bying vs, and we shal set hand to helpe you thether to vs.

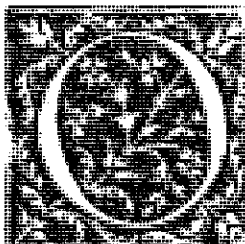
THE CONFVTACIⁿ

ON OF TYNDALES AVNSVVERE MADE

Anno. 1532. by Syr Thomas More knyghte, Aorde
chauncellour of Englande.

(*)

The peface to the chzisten reader.



Our Lorde sende vs now some yeres as plentuous of good cozne, as we haue had some yeres of late, plentuous of euill bookes. For they haue growen so fast, and spronge by so thicke, full of pestilent erroars & pernicious heresies, that they haue infected and kylled, I feare me, moe selye symple soules, then the famine of the deare yeres haue destroyed bodyes. And surely no litle cause ther is to dzeade that the great haboundance and plentie of the tone, is no litle cause and occasion of the greate dearthe and scarcitie of the tother. For sith that our Lord of his especial prouidence, vseth temporally to punishe the whole people for the synnes of some parte to compell the good folke to forbear and abhoze the naughtye,

wherby they may bying the to amende- ment and auoyde them self the contagiõ of theyr cõpany: wisdome wer it for vs to perceiue, I lyke as folke begyn nowe to delite in sedyng their soules of the venemous carayn of those poysoned heresies, of whiche may well be verified the wordes of holpe writte: death is in the pot, our Lorde lykewise agatneward to reuenge it withall, begynneth to withdraue hys gracious hand fro the frutes of the earthe, minythyng the fertilitie both in cozne and cattell, and byynging all in dearthe muche moze then men can remedie or fully synd out the cause. And yet belyde thys, some where he sendeth warre, sickenelle, and moztalitie, to punishe in the fleshe that odious and hateful synne of the soule, that spoyleth the fruit from all maner of vertues. I mene vnbeliefe, false saythe, and infidelitie, and to tell you all at once in playne english, heresie. And I say that God now begynneth. For I feare me surelye that excepte folke beginne to resourme that faulte the sooner, God shall not saye in such

Call booke,

Note,

4. Regum. 4.