

A Vincent. I heard it (vncke) in dede, and to saye the trowth, it was not to displayse. Howe be it surelye, somnewhat lesse praise mighte haue serued it, by moze a great deale than y half. But this am I sure, hadde it bene the worste that euer was made, the prayse had not bene the lesse of one heere. For they that vsed to prayse hym to his face, neuer considered howe muche the thing deserued, but howe greate a laude and prayse them selfe coulde geue his good grace.

*Terentius in eu
nucbo.*

W Anthony. Surely Cosyn (as Terence sayth) suche folke make menne of foolles euen ifarke mad, and muche cause haue their lordes to be right angrye wth them.

Notr.

W Vincent. God hath in dede & is I wene But as for their lordes (vncke) yf they would after w^{re} angrye with the therefoze, they shoulde in my mynde do them very great wrong. Whan it is one of y^r thinges that they specialy keepe them for. For those that are of such vaine glorious mynde (be they lordes or bee they meaner menne) can be much better contented to haue their deuises commended than amended. And requyre they they^r seruaunt and their frende neuer so specialy to tell them the verye trowth, yet shall he better please them, yf he speake them fayre, than if he telleth the trowth.

Martialis.

C For they bee in the case that Martialis speaketh of in an Epigrame, vnto a frend of his that required his iudgement how he liked his verses. But he prayed hym in anye wyse to tell hym euen the verye trowth. To whom Marciall made answer in this wyse.

The very trowth of me thou dost require;

The very trowth is this my frende dere;

The very trowth thou wouldest not gladly here.

D And in good sayth vncke the selfesame prelate that I tolde you my tale of, I dare be bolde to sweare it, I knowe it so surelye had on a time made of his own drauyng, a certayne treatise y^r shoulde serue for a leage betwene that countrey and a greate prynce. In which treatise hymselfe thought that he hadde deuised his artycles so wysely, and endicted the so well, that all the world woulde allowe them. Whereupon longyng soze to bee praysed, he called vnto him a frend of his, a manne well learned, & of good woorthypp, and very wel expert in those matters, as he that hadde bene diuers times Embassadoz for that countrey, & had made manye suche treatises himselfe. Whan he toke hym the treatise, and that he hadde redde it, he asked hym howe he

lyked it, and sayde: But I praye you heartelye tell me the verye trowth. And that he spake so heartelye, that the tother hadde wente he woulde sayne haue heard the trowth. And in truste thereof, he tolde hym a faulte therein, at the hearyng whercof, he sware in great anger, by the masse thou art a verye foole. The tother afterwarde tolde mce, that he would neuer tell hym trowth agayn.

W Anthony. Without question (Cosyn) I canne not greatlye blame him. And thus them selfe make euery man moeke them, flatter them and deceyue them, those I say that are of suche vayne glorious mynde. For yf they bee contented to here the trowth, lette them than make muche of those that tel them the trowth, and withdraue their eare fro them that falselye flatter them, and they shall bee moze truely serued, than with twentye requestes, prayyng menne to tell them true. King Ladislaus oure lord absoyle his soule, vsed muche this maner among his seruautes. Whan one of them prayled any dede of his, or any condicion in hym, if he perceyued that they sayde but the trowth, he woulde lette it passe by, vncontrolled. But whan he sawe that they set a glose vpon it for hye praise of their own makyng besyde, thā would he shortly say vnto them, I pray the good felowe whan thou sayest grace at my bozde, neuer byng in gloria patri, without a sicut erat. Anye acte that euer I dyd, yf thou report it agayne to myne honoure with a gloria patri, neuer reporte it but with a sicut erat, that is to wytte, euen as it was and none other wyse, & list me not by with no lyes. For I loue it not. If menne would vse thys way wth them, that thys noble kyng vsed, it wold minish much of their false flattery. I can wel allowe that men shoulde commend (keping them within y^r bondes of trowth) such thinges as they see prayse woorthy in other men, to geue them the greater courage to thencecrease thereof. For menne kepe still in that point one condicion of children, that prayse must pryck them forth. But better it wer to do well and looke for none. Howebeit they that canne not fynde in they^r heart to commend another mannes good dede, shewe themselfe either enuyous, or elles of nature verye colde and dull.

Ladislaus.

*Gloria patri,
with sicut erat.*

Pray thus.

But oute of questyon, he that putteth hye pleasure in the prayse of the people, hath but a sonde fantasie.

For yf his spynger doo but ake of an hoate

A boate blaine, a greate manye mennes
mouthe blowyng out his prayse, wyl
scantly doe hym among them all, half so
muche ease, as to haue one boie blow v
pon his finger.

The litle commoditie that menne
haue of rowmes, offices, and authozity,
if thei desyre them but for their worldy
commoditie.

The xi. chapter.



Et vs nowe consider in lyke
wylse, what greate worldye
localthe aryleth vnto menne,
by gret offices, rowmes, and
authozitie: to those worldye
disposed people I saue, that desyre them
for no better purpose. For of them that
desyre them for better, we shal speake af
ter anon. The great thing that they
chiese like all therein, is that they maye
beare a rule, commaunde and controlle
other menne, and liue vncommaunded
and vncontrolled them selse. And yet
this commoditie toke I so litle hede of,
that I neuer was ware it was so great,
tyll a good frende of ours merely tolde
me once, that his wife once in a gret an
ger taught it him. For whan her house
bande had no list to growe greatlye vp
warde in the world, noz neither would
labour for office of authozite, and ouer
that for loke a right woozshipful roume
whan it was offred hym, she sel in hand
with hym (he tolde me) and all to rated
him, and asked hym: what wyllyl you doe
that you list not to put furth youre selse
as other folke doe: wyllyl you sitte styl by
the stre, and make goselinges in the as
thes with a sticke as children do: would
God I were a manne: and loke what I
woulde doe. Why wife quod her house
bande what woulde you doe: What: by
God goe forwarde with the beste. For
as my mother was wonte to saue, God
haue mercy on her soule, it is euer moze
better to rule than to bee ruled. And
therefore by God I woulde not I war
raunte you bee so foolishe to bee ruled,
where I mighte rule. By my trouthe
wife quod her housebande in this I dare
saue you saue trouthe. For I neuer found
you willing to be ruled yet.

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

upon, in rowmes and offices of autho
ritie. [Anthony. By my trouthe and me
thinketh very fewe there are of the that
attaine any great commoditie therein.

Comoditie in
rowmes and
offices.

For first there is in euery kingdom but
one, that can haue an office of suche au
thozitie, that no manne may comaund
him, or controlle hym. None officer ca
there stande in that case, but the kynge
himselke, whiche onely vncontrolled or
vncommaunded, maye controlle and
commaunde all. Powe of all the reme
naunte eche is vnder hym. And yet bec
syde him almost euery one is vnder mo
commaunders and controllers to, than
one. And some manne that is in a great
office, commaundeth fewe thynges,
and lesse labour to manye menne that
are vnder him, than some one that is ouer
him, commaundeth hym alone.

Vincen. Yet it dothe them good (vnc
cle) that menne muste make courtesy to
them, and salute them with reuerence,
and stande barehead befoze them, or vn
to some of them knele peradventure to.

Anthony. Well (Cousin) in some parte
they doe but playe at gleke, receiue reue
rence, and to their coste pay honoure a
gayne therefore. For excepte (as I sayd)
onely a kynge, the greatest in authozitie
vnder hym, receyue not so muche re
uerence of no man, as accozding to re
son himselke dothe honour to him. For
twentye mennes courtesies do hym not
so much pleasure, as his owne once kne
lyng dothe hym payne, if his knee happe
to be soze.

Play at gleke

And I wisse once a great officer of h
kinges saue (and in good sayth I weene
he saide but as he thought) that twentye
incnne standing barehead befoze hym,
kepe not his head halfe so warme as to
kepe on his owne cappe. For he neuer
toke so much ease with their being bare
hed befoze hym, as he caught once grief
with a cough that came vpon hym, by
standyng barehed long befoze the king.
But lette it be that these commodities
be somewhat suche as they be, yet than
consider whyther that anye incommo
ditie be so toynd therewith, that a ma
were almost as good lack both, as haue
bothe. Sooth al thyng euermoze as eue
rye one of them woulde haue it: What
were as harde as to please al the people
at once with one weather whyle in one
house the housebande would haue faire
weather for his cozne, & his wife would
haue rain for her lekes. So while thei
are in authozitie, be not al euermoze of
one

Incomodities
with offices
and rowmes.

Rowmes &
offices.

mercy tale

A one mynde, but sometyme barfaunce amonge them, either for the respect of profit, or for contencion of rule, or for maintenance of matters, sundrye partes for theyr sundrye friendes, it can not be, that both the parties canne haue their owne mynde, nor often are they content whiche see theyr conclusion quayle, but tentyes they take the myspage of theyr mynde moze displeasaurlye, then other poze men do. And this goth not onely to men of meane authoryty, but vnto the very greatest. The princes them selfe, can not haue (you wot wel) at theyr wil. For

How were it possible: whyle ech of them almost wold if he might, be lord ouer all the remanant. Then manye men vnder theyr princes in authoryty, are in y case, that pryuy malice and enuy many beare them in hart, falsely sprake the ful fair, and prayse the with their mouth, which wher ther happeth any great fall vnto the bail & bark and bite vpon the like dogs.

Finally, the cost and charge, the daunger & perill of warre, wherin their part is moze then a poze mans is, syth y mattec moze dependeth vpon them: and manya poze ploughman may syt still by the fyze while they must arple and walke.

C And sometyme theyr authoryty fallith by chaunge of their maysters mynde. And of that see we daply in one place or other euamples such & so many, that the parable of the philosopher can lacke no testimony, which lykned the seruaunts of great princes vnto the coptours, with which men do cast acompt. For lyke as that countour that standeth sometyme for a farthing, is sodainly set by and standeth for a thousand pound, and after as sone set downe este sone beneth to stand for a farthing again, so fareth it (lo) somtyme with those that seeke the waye to rise and grow by in authoryty, by the fauour of greate princes, that as they rylse by high, so fall they downe again as low.

Howbeit though a man escape al such aduentures, and abyde in greate authoritie tyl he dye, yet then at the least wyse euery man must leaue it at the last. And that which we cal at last, hath no verpe longe tyme to it. Lette a man reken hys yeres that are passed of his age, ere ever he can get by aloft, and let him whan he hath it first in his fist, reken how longe he shal be like to liue after, & I wene that then the most part shal haue lyttle cause to reioyce: they shal see the tyme lykelye to be so short, that theyr honour and authoritie by nature shall endure, bysbye

the manyfolde chaunces wherby they may leese it moze soone. And then when they see that they must neues leaue it, the thing which they did much moze set their hart vpon then euer they had reasonable cause, what forowe they take therfore, that shal I not nede to tel you. And thus it semeth vnto me Colyn in good sayth, that sith in the haupng, the profit is not great, and the displeasures neither smal nor fewe, and of the leessing so many sundrye chaunces, and that by no meane a man can keepe it long, and that to parte ther from, is suche a paynefull grieffe, I can see no very great cause, for whyche as an high wooldly commodity, menne should greatly depyze it.

A receipt of v. speciall thynges.

- 1.
- 2.
- 3.
- 4.
- 5.

What these outward goodes despyzed but for wooldly welth, be not onely litte good for y body, but are also much harme for the soule.

The. xii. chapter.

And thus farre haue we considered hitherto, in these outward goodes that are called the giftes of fortune, no farther but the slender commoditye that wooldlye mynded men haue by them. But nowe if we consider farther, what harme to the soule they take by them, that despyze them but onely for y wyched welth of this woold, then shal we wel perceiue, how far moze happy is he that wel leesech them, the he that euyl findeth them.

These thynges though they be such as are of their own nature indifferent, that is to wit of themself thynges neither good nor badde, but are mater that may serue to the one or the tother, after as me wyl vse them, yet nede we litte to dout it, but that they that desire them but for theyr wooldly pleasure, & for no farther godly purpose, the diuel shal sone turne the fro thynges indifferent vnto the, & make the thynges very nought. For though they be indifferente of theyr nature: yet can not the vse of them lightly stand indifferent, but determinately must either be good or bad. And therfore he that despyzeth them but for wooldly pleasure, desireth them not for anye good. And for better purpose the he desireth the, to better vse is he not lykelye to put them, and therfore not vnto good, but consequently to naught.

The vse of outward goodes.

As for ensample, syff consider it in richesse. He that longeth for them as for thynges of tempo: all commoditie, & not

33.1. for 82

How true is this

Note this parable.

An excellent resemblance

A sure reckoning.

A foꝛ any godlye purpose, what good they
shal do hym, **S.** Paule declareth, where
1. **Timo. 6.** he wyrteth vnto **Timothe,** *Qui volunt diuis
tes fieri, incidunt in tentationem & in laqueum diaboli,
& desideria multa inutilia et nocua, que mergunt homi
nes in interitum & perditionem.* They that longe
to be ryche, fal into temptacion, and in
to the grynne of the dyuel, and into ma
nye desyres vnprofftable and noyous,
whych dꝛowne men into death and into
perdicion. And the holy scrpyture sayth
Prover. 22. also in the .xxi. chapter of the pꝛouerbs:

B *Cui congregat thesauros, impingetur ad laqueos mor
tis.* He that gathereth treasures, shall be
shoued into the grynnes of deathe. So
that where as by the mouthe of **Sapnte**
Paule, God saythe that they shal fal in
to the dyuels grynne, he saythe in the to
ther place, that they shal bee pushed and
shoued in by vyolence. And of trouthe
whyle a man desyret ryches, not foꝛ a
nye god godlye purpose, but foꝛ onely
woꝛldlye wealth, it must nedes bee, that
he shal haue lytle conscience in the get
tyng, but by all euyl wayes that he can
inuent, shal labour to gete them, and
then shal he either nygerdly heape them
vp together (whych is you wot wel dā
nable) oꝛ wastefully myste spend them
about woꝛldly pompe, pꝛyde, and gloto
nye, wyth occasion of many synnes mo.
And that is yet much moꝛe dampnable.

same.

As foꝛ fame and gloꝛye, desyred but
foꝛ woꝛldly pleasure, doth vnto the soule
inestimable harm. foꝛ that setteth mē
partes vpon hyghe deuyces, and desyres
of such thynges as are immoderate and
outragious, and by helpe of faile flatter
ers, puffe bp a man in pꝛyde, and make
a byrtle man lately made of earthe, and
that shal agayne thozelpe be layed full
lowe in earth, and there lye and rot, and
turne agayne into earth: take hymselfe
in the meane tyme foꝛ a god here vpon
earthe, and wene to wyne hymselfe to
be Loꝛde of al the earth.

Thys maketh battalies betwene these
great pꝛynces, and wyth muche trouble
to muche people, and greate effusyon of
blonde, one kyng to looke to raygne in
spue realmes, that can not wel rule one.
foꝛ howe many hath nowe thys greate
Turk, and yet aspiꝛeth to mo. And those
that he hath, be oꝛdꝛeth euyl, and yet him
selfe warde.

**Offices and
townes.**

Then offices and roumes of authori
tye, if men desyre them onely foꝛ theyꝝ
woꝛldly fantesyes, who can looke that e
uer they shal occupye them wel, but a
buse theyꝝ authorytye, and doe thereby

great hurt: foꝛ then shal they fall from
indifferencye, and mayntayne false ma
ters of theyꝝ friendes: beare vppē theyꝝ
seruauntes and suche as depende vpon
them, with bearing downe of other in
nocent folke, and not so abte to do hurt,
as easye to take harme. Then the lawes
that are made agaynst malefactoures,
shal they make as an olde **Philosopher**
saide to be muche lyke vnto cobwebbes,
in whych the lttle knattes, and flyes
flycke flyll and hange fast, but the great
humble bees bꝛeake them and fly quite
thozowe. And then the lawes that are
made as a bucler in the defence of inno
centes, those shal they make serue foꝛ a
sworde to cutte and soꝛe wounde them
wyth and therewith wounde they theyꝝ
owne soules soꝛe. And thus you se **Co
syn,** that of all these outwarde goodes
whych men call the goodes of foꝛtune,
ther is neuer one that vnto them whych
long theresoꝛe, not foꝛ anye goodlye pur
pose, but onely foꝛ their woꝛldly welth,
hath any great commodity to the body,
and yet are they al in suche case desydes
that, verpe deadly destruction vnto the
soule.

**A bulinge of
the lawes.**

**An excellent
similitude.**

Whither men desyre these outwarde
goodes foꝛ their onely woꝛldly welth,
oꝛ foꝛ anye good vertuous purpose,
thys persecucion of the Turk against
the faith wyl declare, and the comfort
that bothe twayne may take, in the le
sing them thus.

The .xlii. Chapter.

Wh **Incent.** Verely (good vnclē) thys
thyng is so playnlye true, that
no man may wish any good rea
son denye it, but I wene vnclē also, that
there wyl no man say nay. foꝛ I see no
man that wyl foꝛ verpe shame confesse,
that he desyret riches, honoure, and re
noume, offices, and roumes of authori
tye, foꝛ hys onely woꝛldly pleasure. foꝛ
euerye man woulde faine seme as holye
as an hoꝛse. And therfoꝛe wil euery man
saye, and woulde it were so belieued to,
that he desyret these thynges, (thoughe
foꝛ hys woꝛldly welth a litle so) yet pꝛyn
cipally to merit therby, thozowe doynge
some god therwith. **Anthony.** Thys is
Cosyn very sure so, that so doche euerye
man say. But firste he that in the desyre
thereof, hath his respect therin vnto his
woꝛldly welth, as you say but a lytle so,
so much as hymselfe weneth were but a
litle, maye soone pꝛeus a great deale to
much.

And muche,

And many men wyll saye so so, that haue pyncipall respecte vnto theyz worldye commoditie, and vnto godwarde therein lytle oz nothing at all, and yet thet ppretend the contrary, and that vnto theyz owne harme *Quia dominus non irridetur*: God can not be mocked.

Galath. 6.

And some peraduenture know not wel their owne affection theym selfe, but there lyeth moze imperfecion secrete in theyz affection, than themself are well ware of, toliche onelye God beholdeth. And therfoze sayth the prophet vnto God: *Imperfectum meum viderunt oculi tui*: Myne imperfecion haue thine

Psal. 138.

eyen beholden, for whiche the prophet pzieth: *Ab occultis meis nuda me domine*. fro myne hydde synnes clenfe thou mee good Lorde.

Psal. 18.

But nowe Cosyn this tribulacion of the Turke, if he so persecute vs for the faith, that those that wyll forlake theyz faith shal keepe theyz goodes, & those shal lese their goodes that wyl not leaue their faith, this manner of persecucion lo, shal like a touch stone trye them, and shew the fained fro the true mynded, and teache also theym that wene they meane better then thet do in dede, better to dicerne themself.

Persecucion
a trial lke a
touch stone.

For some there are that wene they meane well, whyle they frame theym selfe a conscience, and euer keepe theyll a great heape of superfluous substaunce by theym, thinking euer theyll that they wyl bethinke themselfe vpon some good dede, whereon they will well bestowe it once, oz that els their excutoars shal. But nowe if they lye not vnto them selfe, but keepe theyz goodes for anye good purpose to the pleasure of God in dede, thā thal thet

In euyl fram
med conscience

in thys persecucion for the pleasure of God in keping of his faith, be glad for to depart fro them.

And therfoze as for al these things, the losse I meane of al these outwarde things, that men call the gyftes of fortune, this is me thinketh in thys Turkes persecucion for the faith, consolation great and sufficient, that sith euerye man that hathe theym, epyther setteth by theym for the worlde oz for God, he that setteth by theym for the worlde, hathe as I haue shewed you, lytle profyt by them to the bodye, and great harme vnto the soule, and therfoze may wel (if he be wise) reken that

he winneth by the losse, although he loost them but bi some comon chaunce. And muche moze happye then, whyle he leese them by such a meritorious meane. And on the tother syde, he that keepeth them for some good purpose, entendinge to bestowe them for the pleasure of God, the losse of theym in this Turkes persecucion for keeping of the faith, can be no manner grieffe vnto him, sith that by his so partynge from them he bestoweth them in such wyse vnto Goddes pleasure, that at the tyme when he leese them, by no waye coulde he bestowe theym vnto hys hygh pleasure better. For though it had be peraduenture better to haue bestowed them well befoze, yet sith he kept them for some good purpose, he woulde not haue left them vbestowed, if he had forknowe the chaunce. But being now pprevented so by persecucion, that he can not bestow them in that other good waie that he wold, yet whyle he parteth fro them, because he wil not parte fro the faith, though the deuels Escheatour violently take them from him, yet willinglys geueth he them to God.

wynnyng in
the losse of
outwarde
goodes.

Another cause for which anye man shoulde be content to forgoe hys goodes in the Turkes said persecucion.

The. xiiii. chapter.

Inuent. I can not in god faith good Uncle, saye nay to none of this. And in dede vnto them that by the Turkes ouer runnyng of the countrey, were happed to be spoyled and robbed, and all their substaunce mouable and vnmouable byreste and lost alredye, theyz persones onely fied and saufe, I thinke that these considerations (considered therewith that as you lately sayd, theyz sozow could not amende theyz chaunce) myghte vnto them be good occasion of comfort, and cause them (as you saide) make a vertue of necessity. But in the case Uncle that we nowe speake of, that is to wytte, where they haue yet theyz substaunce vntouched in their own handes, and that the keepynge oz the loosing shal hange bothe in their owne handes, by the Turkes offer, vpon the retapnyng oz the renoucinge of the

Make a vertue
of necessity.

A Chyssen faith, here Uncle I finde it (as you sayde) that this temptacion is most soze and moste perylous. For I feare me that wee shall fynde fewe of suche as haue muche to leese, that shal forsake theyr goodes, with all those othor things afoze rehersted, wherupon theyr wo:ldye wealthe dependeth.

A *Anthony.* That feare I muche Cosyn to, but thersby shall it well (as I said) appeare, that lemed they neuer so good and vertuous befoze, and flattered they themselfe with neuer so gay a gloze of good and gracious purpose that they kepte theyr goodes soz, yet were theyr hartes inwardly in the deepe sighte of God, not sound and fars such as they should be, and as peradventure some had them selfe went they had bee, but like a puffe syng of Paris, holowe, light and counterfaite in deede.

And yet they being euen such, thys would I sayne aske one of thsm. And I pray you Cosyn take you hys person upon you, and in this case answer for him. What letteth you woulde I aske for we will take no smal manne for a sample in thys parte, noz hym that had litle to leese, for such one wer we thyncke so farre from all frame, that woulde cast a waye God for a litle, that he were not wo:thy to taik with) what letteth I say therfoze your Lozdschyppe that you bee not gladly content without anye deliberacion at all, in this kynde of persecucion, rather then to leaue your faith, to let go all that euer you haue at once?

V *Vincent.* Sithe you put it Uncle, vnto me, to make the mater the moze plain that I shoulde playe that great mans parte that is so wealthe and hart so muche to leese, albeit I can not be very sure of a nother mans mynde, noz what a nother man woulde saye, yet as farre as mync owne mynde carne conecture, I shall aunswere in hys parson what I wene woulde be hys lette.

And therfoze to your question I answer, that ther letteth me y thing that your selfe may lightly gesse, the lesing of the maynfold comodities which I nowe haue, rycheffe, and substaunce, landes and great possessions of enheritaunce, with great rule and authoritie here in my cuntry. Al whyche thinges the greate Turke graunteth

me to keepe stil in peace, and haue the enhanced to, so that I wil forsake the faith of Chyisse. Yea I maye saye to you, I haue a mocion secretely made me farther, to keepe al thys per better cheape, that is to wytte, not bee compelled vterly to forsake Chyisse, noz al the whole Chyssen faith, but onely some suche partes thereof as may not stande wyth Mahomettes lawe, and onely grauntynge Mahomete for a true Propheet, and seruing the Turke truelye in hys warres agaynst all Chyssen kinges, I shall not be letted to prayse Chyist also, and to cal hym a god man, & wo:shyp him & serue hym to. *Anthony.* May nay my lozd, Chyist hath not so great neede of your Lozdschyppe, as rather then to lese your seruice, he woulde sal al such couenauntes with you, to take your seruice at halfe to serue hym and hys enemye bothe. He hath geuen you playn warning all ready by Sainte Paule, that he wpll haue in your seruyce no partinge felowe: *Que societas luci ad tenebras? Que autem conuentio Christi ad Belial?* What fellowshipe is there betwene light and darkenelle: betwene Chyist & Belial? And he hath also plainely shewed you himselfe by his owne mouth: *Nemo potest duobus dominis seruire:* No manne may serue twoo Lozdes at once. He wpll haue you beleue al that he telleth you, and do al that he biddeth you, and soz beare al that he soz biddeth you wythout any maner excepcion. Breake one of his commaundementes, and break al. Forsake one popnte of hys saythe, and forsake al, as for any thanks you get of hym for the remnant. And therfoze yf you deaple as it were indentures betwene God and you, what thing you will doe for him, and what thing you wpll not doe, as though he should holde him content with suche seruice of yours, as your selfe yff appointe him, if you make I say such indentures, you shal seale both the partes your selfe, and you get ther to none agrement of hym.

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

The let of lesing outward goodes.

Deny Chyist altogether, and take Da-
homet in his seeede, and so dothe he in
the beginning, whan he wil not haue
you beleue him to be God. For surely
if he were not God, he were no good
man neither, while he playnly sayd,
he was God.

But thoughe hee woulde neuer go
so farre forth wpth you, yet Chyiste
wyl, as I sayde, not take your seruice
to halves, but will that you shall loue
him with al your whole hart, And be-
cause that while he was lyuinge here
xv. C. yere ago, he foresaw this minde
of yours that you haue nowe, wpth
which you woulde faine serue him in
B some such fashon, as you might kepe
your worldly substaunce still, but ra-
ther forsake hys seruice, then put all
your substaunce from you, he telleth
you plaine. xv. C. yere ago his owne
mouth, that he will no such seruyce of
you, saleng: *non potestis deo seruire et mammo-
ne*, you can not serue both God & your
richelle together. And therefore thys
thing stablished for a playne conelu-
sion which you must nedes graunt if
you haue faith, and if you be gone fro
that grounde of faith al redye, then is
al our disputacion you wotte well at
C an end. For whereto should you than
rather leese your goodes then forsake
your faith, if you haue lost your faith
and let it go alredy: thys point I saye
therefore putte first for a grounde, be-
twene vs bothe twayne agreed, that
you haue yet the faith stil, and entend
to keepe it alwaye still in your harte,
and are but in doute whither you wil
leese al your worldly substaunce ra-
ther then forsake your faithe in your
onely worde, now shal I replie to the
point of your answer, wherin you tel
me the lothnes of the losse, and the co-
D st of the keeping, letteth you to for-
go the, and moueth you rather to for-
sake your faith.

I let passe al that I haue spoken of
the small commoditie of theym vnto
your body, and of the great harm that
the hauing of theym do to your soule.
And sythe the promyse of the Turke
made vnto you for the keeping of the,
is the thing that moueth you, and ma-
keth you thus to doat: I aske you first
whereby you wotte, that when you
haue done al that he will haue you do
against Chyiste to the harme of youre
soule, whereby wotte you I say, that

he wil keepe you his promise in these
things, that he promiserh you concer-
ning the retayning of your welbelo-
ued worldlye wealth, for the pleasure
of your body.

Vincent. What suretye can a man
haue of such a greaie pynce, but hys
promise, which for his owne honoure
it can not become him to breake. **Anthony.**
I haue knowen him and his fa-
ther afore him to, breake mo promises
than spue, as greaie as this is that he
shoulde here make with you. **Who**
shal come and cast it in his tethe, & tel
him it is a shame for him to be so fickle
& so false of his promise? And the what
careth he for those words, that he wot-
teth wel he shal neuer heare? not very
muche, althoughe they were told him
to. If you might come after and com-
plaine your grieffe vnto his own per-
son your selfe, you shoulde fynde him
as shamefaste, as a friende of myne a
merchaunt found once the Sowdane
of Surry. To whom beyng certayne
yeres about his merchaundise in that
countray, he gaue a greaie summe of
money for a certayne office meete for
hym there for the whyle, whyche he
seant hadde him graunted and put in
hys hande, but that ere euer it was
aught wozth vnto him, the Sowdane
sodainli sold it to a nother of his own
secte, and putte our Hungarien oute.
Then came he to him, and humblye
put him in remembraunce of his graunt
passed hys owne mouth, and sygned
with his owne hande, wherunto the
Sowdane answered him with a grim
countenaunce: I will thou wpt if I
sell, that neither my mouthe nor mine
hande shalbe maister ouer me, to bind
al my body at their plasure: but I wil
so be lord and maister ouer them both
that what so euer the tone saye, or the
tother wyte, I wpll be at mine owne
libertye to do what me lyketh my selfe,
and aske them both no leaue. And ther-
fore go get the hence out of my coun-
tries knaue.

Wene you now my lord, that Sou-
dane and this Turke, beinge bothe of
one false secte, you may not finde the
bothe like false of their promise?

Vincent. What must I needes sayd,
for other suretye can there none be had.

Anthony. An vnwylle inbarding to put
your soule in peril of dampnacion, for
the keeping of your bodily pleasures,
barding.

I. iii. and

Math. 6.

What money
one to forsake
the sayth,

The Sowdan

H

And yet without fauour thereof must subarde them to.

But yet go a litle farther lo. Suppose me that you might be verie sure, that the Turke would breake no p^romise wth you: are you then sure y^e nough to retaine al your substaunce sp^l: **Vincent.** Yea than. **Anthony.** What if a man shoulde aske you how longe? **Vincent.** How longe? As longe as I lyue. **Anthony.** Well let it bee so then. But yet as farre as I can see,

B though the great Turke fauour you neuer so muche, and lette you keepe your goodes as longe as euer you liue, yet yf it hadde that you bee thys daye ffittie yere olde, all the fauoure he can shewe you, can not make you one daye younger to morrowe, but euerie daye shall you ware elder then other, and then within a while muste you for all his fauoure leese all.

Vincent. Well a man woulde be glad for all that, to be sure not to lak while he lyueth. **Anthony.** Well then if the great Turke geue you your good: can there than in all your life none other take them from you againe.

Vincent. Mercie I suppose no. **Anthony.** Maye he not leese this countrei againe vnto Chyisten men, and you with the taking of this waye, fall in the same peryll then, that ye woulde nowe eschewe? **Vincent.** Forsoothe I thincke that if he gette it once, he wyl neuer lese it after againe in our daies.

Anthony. Yes bi Gods grace. But yet yf he leese it after poure dayes, there goeth your childrens enheritaunce a waye againe.

But bee it nowe that he coulde neuer lese it, could none take your substaunce from you than? **Vincent.** No in good faith none.

Anthony. For none at all: not God? **Vincent.** God? what yes perdy, who douteth of that?

Anthony. Who? Maye he that doubteth whither there be any God or no. And that there lacketh not some such, the prophet testifieth where he saythe:

Diri insipiens in corde suo non est Deus: The foole hath saide in his harte, there is no God. Wth the mouthe the moste foolyshe wyl forbeare to saye it vnto other folke, but in the harte they lette not to saye it softely to theym selfe. And I feare me ther be mani mo such foolles than euerie man woulde wene there were, and woulde not let to saye

it opely to, if they forbare it not moze for dreade or of shame of men, then for any feare of God.

But nowe those that are so frantlike foolyshe, as to weene there were no God, and yet in their woordes confesse him, though that, as Sainte Paule **Tim. i.** saithe, in their dedes they denye him, wce shall lette them passe til it please God thewe him selfe vnto them, eyther inwardly by tyme by hys mercifull grace, or elles outwardly, but ouer late for theym by hys terryble iudgement.;

But vnto you my Lorde, sithe you beleue and confesse lyke as a wise mā shoulde, that though the Turke keepe you p^romise in letting you keepe your substaunce, becaule you do hym pleasure in the forsaking of your faith. yet God whose saythe you forsake, and therein do byn dyspleasure, maye so take the fro you, that the great Turke with all the power he hath, is not able to keepe you theym, why will you bee so vnwysly wth the losse of youre soule, too please the greate Turke for your goodes, whyle you wotte well that God whom you displease therewith, may take them from you to?

Besides this sithe you belieue there is a God, you can not but belieue therewith, that the great Turke canne not take your good from you, withoute his will or iustiferaunce, no moze then the diuell coulde fro Job, And thinke you then, that yf hee wyl suffer the Turke take awaye your good, all bee it that by the keepinge and confessing of his faith you please him, hee wyl when you displease him by forsaking his faith, suffer you of those goodes that you gette or keepe thereby, to reioyce or enioye anye benefyte.

Vincent. God is gractous, & though that manne offende him, yet he suffereth them manie times to liue in prosperitie longe after. **Anthony.** Long after: naye by my trouthe my Lorde, that dothe he no manne. For howe canne that bee that hee shoulde suffer you lyue in prosperitie longe after, when your whole life is but shorte in all together, and either almoste halfe thereof or moze then halfe, you thinke your selfe I dare saye, spent out alreadye before: Canne you burne out half a shorte candell, and then haue a long one leste of the remnaunt.

Ther

The worlde mynde.

There canne not in thys woꝛlde be a wurlde mynde then that a man to de- lyte and take comfozt in anie commo- dytpe, that hee taketh by synnefull meane.

foꝛ it is the verpe strayght waye to- ward the taking of boldnesse and co- rage in synne, and fynallye to fall in- to infidelitpe, and thyncke that God careth not, noꝛ regardeth not, what thynge menne doe hie, noꝛ what mynde we be of.

But vnto suche minded folke spea- keth holpe scripture in thys wyse: *Noli dicere peccavi, & nihil mihi accidit triste; patiens enim redditor est Dominus.* Saye not, I haue synned, and yet there hath happed me none harme, foꝛ God suffereth befoꝛe he stryke. But as Saynte Austyne saythe, the lenger that he tarpyeth oꝛ he stryke, the foꝛer is the stroke when he strybeth.

And therfoꝛe if ye wyll well do, re- ken your selfe verpe sure, that when you deadlye displease God foꝛ the get- ting oꝛ hēping of your goodes, God shall not suffer those goodes to do you good, but eyther shall he take them thoztelye from you, oꝛ suffer you too keepe them foꝛ a lyttle while to your moꝛe harme, and after shall he when you least looke therfoꝛe, take you a- waye from them.

And then what a heape of hea- nyngesse wyll there enter into youre hearte, when you shall see that you shall so sodaynelpe goo from youre goodes, and leaue them here in the earthe in one place, and that your bo- dye shall be putte in the earthe in ano- ther place, and (whiche then shall bee mosse heaunnesse of al) when you shal feare (and not wythoute great cause) that your soule shall firffe foꝛthwith and after that at the synal iudgement your bodye to be dꝛyuen downe deepe towarde the centrye of the earthe, in- to the fyꝛe pytte and doungeon of the dyuell of hell, there to tarpe in toꝛ- ment woꝛlde without ende.

What goodes of this woꝛlde canne anye man imagine, whereof the plea- sure and commoditpe coulde be suche in a thousande yeaꝛe, as were able to recompence that intollerable payne, that ther is to be suffered in one yere: oꝛ one daye: oꝛ one houre either? And then what a madnesse is it foꝛ the

poꝛe pleasure of your woꝛldly gods of so fewe yeaꝛes, to castte youre selfe both bodye and soule, into the euerla- styng syꝛe of hell, whereof there is not mynyshed the mountenaunce of a momente, by the lyenge there the space of an hundꝛed thousand yeaꝛes. And therfoꝛe oure Sauoure in few woꝛdes, concluded and confuted all these folpes of theim, that foꝛ the thozt vbe of this woꝛldly, substaūce, foꝛtake hym, and hys saythe, and sell theyꝛ soules vnto the dyuell foꝛ euer, where he saythe: *Quid prodest homini si miserum mi-* *dum lucretur, anime vero sue detrimentum patiatur,* what auayleth it a man if he wanne all the whole woꝛlde, and losse hys soule? Thys were me thyncketh cause and occasyon inoughe, to hym that hadde neuer so muche parte of thys woꝛld in hys hand, to bee contēt rather to leese it al, than foꝛ the retay- ninge oꝛ cncreasynge of hys woꝛldly goodes, too leese and destroye hys soule.

Vincent. Thys is good Uncle, in good saythe verpe true. And what o- ther thynge any of them that wold not foꝛ thys be contēt, haue foꝛ to alledge in reason foꝛ the defence of theyꝛ folp, that canne I not imagine, noꝛ list not in this matter to playe theyꝛ parte no lenger. But I praye God gyue me the

grace to playe the contrarpe part in deede, and that I neuer foꝛ anye goodes oꝛ sub- staūce of this woꝛ- ched woꝛld, foꝛtake my faith to- ward God, neither in hart noꝛ toung, as I truste in hys greate goodnes I neuer shal.

(.)

Thys kynde of tribulacion tw- eth what mynde menne haue to theyꝛ goodes, whyche they that are wyse wyll at the same there- of, see well and wyfely layed by safe befoꝛe.

The .xv. Chapter.

Anthony,

Eccle. 5

Aug. post yaleri- nia.

Math. 16.

Mark. 8.

Luke. 9.

C

D

H

As we might be full soze ashamed in our selfe, and full soze to, when wee felte in oure affection those woordes, too haue in oure hartes no moze strength and wayghte, but that wee remyne still of the saue dull mynde as we did befoze we hearde them.

This manner of ours, in whose beastes the greate good counsaile of God no better setteth noz taketh no better roote, maye well declare vs, that the thornes, and the byers, and the byambles of oure woꝝldlye substaunce, growe so thicke and spyngge bype so hyghe in the grounde of oure hartes, that they strangle (as the gospell saythe) the woorde of God that was sowne therein. And therefore is God verpe good to orde vnto vs, when he causeth lyke a good husband man, his folke to come on fiede (soz the persecutours be his folke to this purpose) and with their hokes and theyr hoc king pyons, grubbe bype these wycked weedes and bushes of oure earthlye substaunce, and carye them quyte awaye from vs, that the woorde of God sowne in oure hartes maye haue

roume therein, and a glads rounde aboute, soz the warme sunne of grace, to come to it, and make it growe. For surely those woordes of our Saviour, shall wee finde full true: *ubi est thesaurus tuus, ibi est et cor tuum*, wher as thi treasure is, there is also thine harte. If we lay by oure treasure in earthe, in earthe shall be oure hartes. If we sende oure treasure into heauen, in heauen shall we haue oure hartes.

And surely the greatestt comfozte that anye man maye haue in his tribulacion, is to haue hys harte in heauen.

If thine harte were in deede oute of thys woꝝlde and in heauen, all the kyndes of tormment that all this woꝝlde coulde deuyle, coulde putte thee to no payne here. Lette vs then sende oure heartes hence thither in suche maner as we maye, by sending thither oure woꝝldlye substaunce hence, and lette vs neuer doubt it, but we shall (that once done) fynde our hartes so conuersant in heauen, with the glad consideration of oure folowing the gracious counsaile of Christ, that the comfozt of his holy spirit inspired vs thereto, shall mitigate, minimize, aswage,

and in a manner quenche, the greate furious fernoure of the payne, that we shal happen to haue by his louing sufferauce soz our farther meryte in oure tribulacion.

And therefore lyke as if wee sawe that wee shoulde bee wythin a whylle bynne oute of this lande, and sayne to flye into a nother, we woulde wene that man were madde, which woulde not be content to soz beare his goodes here soz the while, and sende them into that lande befoze hym, wher he sawe he shoulde lyue al the remnaunt of his lyfe, so maye wee verply thinck yet oure selfe muche moze madde (seeinge that wee be sure it canne no longer ere we shal bee sent spyghte of oure teethe oute of this woꝝlde) yf the feare of a litle lacke, or the loue to see oure goodes here aboute vs, and the lothenesse too parte from theym soz this litle while whiche we may keepe theym here, shall bee able too lette vs fro the sure sendynge them befoze vs in to the sother woꝝlde, in whiche wee maye be sure to lyue wealthylye with them yf we sende them thither, or elles shortlye leaue theym here behynde vs, and than stande in greate leopardye there to lyue wretches soz euer.

Vincent. In good sayth good Vincent, me thincketh that concernyng the losse of these outwarde thinges, these consideracions are so sufficient comfoztes, that soz myne owne part saue onely grace wel to remember them, I woulde me thinck despyre no moze.

Another comfozte and cozage againste the losse of woꝝldlye substaunce.

The .xvi. chapter.



Nibony. Much lesse then thys maye serue Cosyn, with callinge and trustyng vpon Goddes help, without whiche, muche moze than thys can not serue.

But the fernoure of the Christen saythe so soze saynterly nowe adawes and

gostly.

B

gostly.

The greatestt comfozt.

Our heartes in heauen.

D

Qand decapeth, commynge from hotte vnto luke warme, and from luke warme almoste too kape colde, that meinne muste nowe be fayne as at a fyre that is almoste oute, to laye many dyse styckes thereto, and ble muche blowing thereat. But elles woulde I weene (by my trouthe) that vnto a warme faithfull manne, one thyng alone wherof we spake yet no woꝛde, were comfozte inoughe in this kynde of persecution, against the losse of all hys goodes.

Vincent. What thyng maye that be vnto? **A**nthonye. In good saythe the Cosyn, even the bare remembꝛance of the pouertye that our Sauoure wpyllingly suffred for vs. For I verlye suppose, that if there were a greate kyng, that hadde so tender loue to a seruaunte of his, that he had to helpe hym oute of daunger, forsa- ken and leaste of all hys woꝛldelye wealth and royaltie, and become poore and needie for his sake, that seruaunt coulede skante be founden that were of suche an unkynde byllayne courage, that yf hymselfe came after to some substance, woulde not wpyth better wpyll leese it all agayne, than shamefullye to forsaake suche a mayster.

And therefore as I saye, I doe surelye suppose, that if we woulde wel remember and inwardlye consider the greate goodnes of oure Sauoure towarde vs, not yet beyng hys poore synnefull seruauntes, but rather hys aduertaryes and hys enemyes, and what wealth of thys woꝛlde that hee wpyllnglye forlooke for oure sake beinge in deede vntuersall kyng therof, and so hauynge the power in hys owne hande to haue bled it if he hadde woulde, in steepe whereof (too make vs ryche in heauen) hee lyued here in needynesse and pouertye all hys lyfe, and neyther woulde haue authoritie, nor keepe neither landes nor goodes: the deepe consyderacion and earnest aduilement of this one poynte alone, were able to make anye kynde Chrysten manne or woman, well content rather for hys sake agayne to giue vp all that euer God hath lent them (and lent them hathe he all that euer they haue) than unkyndelye, and vnsaythfullye to forsaake hym. And hym they

forlake, if that for feare they forsaake the conuyllynge of hys Chrysten saythe.

And therefore to spynne the thys peere wpyth al, concernynge the deade of le- syng oure outwarbe woꝛldlye goodes, let vs consider the slender com- moditie that they bringe, with what labour they be boughte, howe lytle whyle they abyde with whom so euer they abyde longest, what payne they pleasure is myngled wpyth all, what harme the loue of them dothe vnto the soule, what losse is in the keepynge, Chrystes saythe refused for them, what wpynyng in the losse, if we leese theym for Godes sake, howe muche more profyttable they be well gyuen then euyl kepte, and synallye what unkyndnesse it were if we woulde not rather forsaake them for Chrystes sake, than vnsaythfullye forsaake Chryste for theym, whyche whyle he lyued for oure sake forlooke all the woꝛlde, by syde the sufferynge of shamefull and paynefull deathe, whereof we shall speake after.

If wee these thynges I saye wpyll consyder well, and wpyll pray God wpyth hys hoyle hande to pꝛynt them in oure hartes, and wpyll abyde and dwell styll in the hope of hys healpe, hys trouthe shall (as the Prophet sayeth) so compasse vs aboute wpyth a paynce, that wee shall not neede to be a- learde *ab incurfu et demonio meridiano*, of this incursion of thys myddedaye dyuell, thys open playne persecution of the Turke, for anye losse that wee canne take by the bypuyng from vs of our wretched woꝛldlye goodes, for whose thorte and small pleasure in thys lyfe forborne, we shall be wpyth hea- uenlye substance euertal- synglye recompenced of God, in ioyfull blysse and glory.

Of bodily paine, and that a man hath no cause to take discomfoꝛt in persecution, though he feele hym selfe in an horroure at the thynkynge vpon bodelye payne.

The .xxvii. Chapter.

Vincent.

The seruante of f. ish. deca- eth.

Chrystes wpy- sal pouertye.

Lesing of our wold goodes.

1.
2.
3.
4.
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6.
7.
8.
9.

J

Ps
138. 30.

9

A



Incent. Forsoothe Uncle as

for these outward goodes, you haue so farsoothe the sayd, that albeit no man canne be sure what strength he shall haue, or howe faynte and holwe feable he maye happe to finde himself when he shall come to the pointe, and therefoze I canne make no warrauntise of my selfe, seynge that Saincte Peter so sodaynelye faynted at a womannes wooorde, and so cowardlye forsooke his maister, for whom he had so boldlye foughte within so fewe houres befoze, and by that fall in forsaikynge, **B** wel perceined that he hadde be to rash in his promise, and was wel woorthye to take a fall, for puttinge so ful truste in him selfe, yet in good faith me thinketh now (and God shall I trust helpe me to keepe this thought styll) that yf the Turke should take all that I haue vnto my berye spyrte, except I would forsake my falthe, and offer it me all agayne wryth spue tymes as muche thereto to fall into his secte, I woulde not once stycke thereat, rather to forsake it euerye whit, than of Christes holy faith to forsake any poynt.

But surelye good Uncle, whan I bethyncke me farther on the grieffe, and the paine that maye tourne vnto my fleshe; here finde I the feare that fozeeth mine harte to tremble.

Anthony. Neither haue I cause therof to meruaile, nor you Cosyn cause to be dismayde therof. The greates horzour and feare that oure Sauour hadde in his owne fleshe againste hys painefull passion, maketh me lyelle to meruaile. And I maye wel make you take that comfozte to, that for no such manner of grudging felte in your sensuall partes, the fleshe thynckynge at the meditation of payne and deathe, your reason shall giue ouer, but resist it, and manlie maister it. And though you woulde faine flye from the painefull deathe, and be loth to come thereto, yet may the meditaciõ of his great greuous agonie moue you, and hymselfe shall (if you so desire hym) not faile to wooke with you therein, and

D gette and giue you the grace that you shall submytte and confozme your wil therein vnto his, as he dydde his vnto his father, and shall thereupon be so comfozted wryth the secrete inward

inspiracion of hys holpe spirite, as hee was wryth the personall pzeffence of that Angell that after his agonie came and comfozted hym, that you shall as his true disciple folowe hym, and wryth god wil without grudge do as he dydde, and take youre crosse of payne and passion vpon your backe, and dye for the truthe wryth him, and thereby reigne wryth him crowned in eternall glozpe.

And thys I saye to gyue you warning of the thing that is truthe, to the entente when a man feeleth suche an horzour of death in his harte, he should not therby stand in outragious feare that hee were fallynge. For manye a suche man standeth for all that feare full laste, and finallye better abyde the bzunt (when God is so good vnto him as to bring him therto, and encourage him therein) than dothe some other that in the beginninge feeleth no feare at all. And yet maye it bee, and most often so it is. For God hauynge manye mancions, and al wonderfull wealthfull in his fathers house, exalteth not euery good man by to the glozpe of a Martyr, but fozeleinge theyr infirmitie, that though they be of good wil befoze, and peraduenture of right good corage to, woulde yet play saint Peter, yf they were broughte to the point, and thereby bying their soules into the peril of eternal dampnacion, he prouideth other wise for theym befoze they come thereat, and either findeth a way that menne shall not haue the minde to lay any handes vpon the, as he found for his disciples whẽ him self was willingly take, or that if they set hand on them, they shall haue no power to hold the as he found for S. John theuangelist whiche let his sheete fall fro him, whereupon they caught hold and so fledde hymselfe naked awaye, and escaped from theym, or though they holde him, and bying hym to prison too, yet God sometime deliuereth theim thence, as he dyd Saincte Peter. And sometime he taketh them to him out of the pyson into heauen, and suffereth them not to come to theyr intent at all, as he hath done by many

F

John 14.

C

Math. 26. Some God prouideth,

Math. 16. Math. 14.

Math. 14.

Acto. 12.

Roman? that shoude haue ben beheaded and yet suffreth the not to dye therein, as Calcebius telleth.

Saynt

Math. 26.

The fear that Christ had in his fleshe,

The meditacion of Christ's agony.

A Sainte John the Gaungelyste, and by manye a nother moe, as wee maye wel see both by sundrye flozpes, and in the pistles of Saint Cipriane also.

*Hom. lina. & a. 1.
pud. S. Cypri. qui
dam relictus pro
mortuo.*

And therfoze which way God wyll take with vs, we can not tel. But surely if we be true Chzisten menne, thys can we wel tel, that without any bold warrauntise of our selfe, or fooly the truiste in oure owne strengthe, we be bounden vpon paine of dampnacion, that we be not of the contrary minde,

*What we be
bound to doe,
rather: then
fozlake the
faith.
Luce. 12.*

But that we wyl with his helpe (howe lo:ly so cuer we scele our flethe thereto) rather yet than fozlake hym or hys faith afoze the wo:zde (whiche yf we doe, he hath promised to fozlake vs afoze his father and al his holy compaigne of heauen) rather I saye then wee woulde so doe, wee woulde wyth hys helpe endure and sustaine foz his sake all the tozmentrye that the dyuel with al his faithlesse tozmentours in thys wo:zde woulde deuple. And then whē

Cwe be of this mynde, and submyt our wil vnto his, and cal and pray foz hys grace, we can tel wel inoughe that he will neuer suffer them to put moze vpon vs, then his grace will make vs able to beare, but wyll also with theyr temptaciō, prouide foz vs a sure way.

1. Cor. 10. 10.

Foz fidelis est deus (saith the Saynte Paule) qui non patitur vos tentari supra id quod potestis, sed dat etiam cum tentatione prouentum: God is

(saith the apottle) saythfull, whyche suffereth you not to be tempted aboue that you maye beare, but giueth also with the temptacion awaye out. Foz

Deither as I sayde he wil keepe vs oute of theyr handes (though he befoze suffered vs to be feared wyth theym to proue oure saythe wythall, that wee maye haue by the amination of oure owne mynde some comfozte, in hope of hys grace, and some feare of oure owne frapltpe to dypue vs to call foz grace) or elles if we fall in theyr handes (so that we fall not fro the track of hym, nor cease to call foz hys helpe) hys truthe shall (as the prophet saith) so compasse vs aboute with a paynce, that wee shall not neede to feare thys ncurcion of thys midday deupl. Foz either shall these Turkes hys tozmentours that shall enter this lande, and persecute vs, either they shall I say not haue the power to touche oure bodies at all, or elles the shorte payne that they shall put vnto oure bodies, shall

turne vs to eternall profytte, bothe in our soules and in our bodies to. And therfoze Cosyn to begynne with, let vs be of good comfozte. Foz sith we be by oure faith verpe sure, that holpe scripture is the verpe wo:zde of God, and that the wo:zde of God can not be but true, and that we see that by the mouthe of his holpe Propheet, and by the mouthe of hys blessed Apostell also, God hath made vs so saythfull promys, bothe that he wyll not suffer vs to be tempted aboue oure power, but wyll bothe proude a waye oute foz vs, and that he wyll also rounde aboute so compasse vs wyth hys paynce, and defende vs that we shall haue no cause to feare thys mydday diuell wyth all his persecution, we can not now be but be very sure (except we be verpe shamefullpe cowardous of harte, and towarde God in saythe oute of measure saynte, and in loue lesse then luke warme, or warent euen kape colde) we maye be verpe sure I saye, that epyther God shall not suffer the Turkes to enuade this lande, or if they doe, God shall proude such resistence, that they shall not preuaile, or if they preuaile, yet, if wee take the waye that I haue tolde you, we shall by their persecution take litle harme, or rather none harme at all, but that that shall some harme, shall in deebe be too vs none harme at all, but good. Foz if God make vs and kepe vs good menne, as he hath promised to doe, yf wee praye wel therfoze, then saith holpe scripture: *Bonis omnia cooperantur in bonum, vnto a good folke al things turne them to good.*

Roma. 8.

And therfoze Cosyn, sith that God knoweth what shall happen and not we, lette vs in the meane while wyth a good hope in the helpe of Goddes grace, haue a good purpose wyth vs of sure standinge by his holpe saythe againste all persecucions, from whyche yf we shoulde, whiche our Lozde fozbedde, hereafter either foz feare or payne, foz lacke of his grace least in oure owne defaute, myshappe to be clyne, yet hadde wee bothe wonne the well spent tyme in thys good purpose befoze, to the mynishmente of oure payne, and were also muche the more helpe, that God shoulde lift vs vpper after oure fall, and giue vs hys grace agayne.

Howe

Howe be self thys persecucion come, we be by thys meditacion and wel continued entent and purpose befoze, the better strengthed and confirmed, and muche the moze lykelye for to stande in dede. And if it so fortune (as wyth Goddes grace at mens good pzapers and amendement of oure euill lyues it maye fortune full well) that the Turkes shall eyther be well withstanden and vanquyshed, or paradventure not inuade vs at al, than shal we perdy by this good purpose, get oure selfe of God a very good cheape thank.

And on the other syde, whyle wee nowe thincke thereon (as not to think thereon in so great lykelyhood thereof, I wene no wyle man canne) yf we shoulde for the feare of worldly losse, or bodily payne, framed in our owne myndes, thyncke that we wolde gyue ouer, and to saue our goodes and our lyues, forsake our sauour by denyall of hys saythe, then whyther the Turkes come or come not, we be gone fro God the while. And than if they come not in dede, or come and be dyspued to flyght, what a shame shoulde thys be to vs befoze the face of God, in so shamefull cowardous wyle to forsake hym,

E for feare of that payne, that we neuer felte nor neuer was fallinge towarde vs. **Vincent.** By my trouth Uncle I thanke you. He thinketh that though you neuer sayde moze in the matter, yet haue you euen with thys that you haue of the feare of bodily paine in thys persecucion spoken here alredeye, meruelously comforted myne hart.

Anthony. I am gladd Cosyn yf your hart haue taken comfort therby. But and if you so haue, giue God the thanke and not me: for that worke is his and not myne. For neyther am I able any good thing to say, but by him, nor al the good words in the world, no not the holy wordes of God hymselfe, and spoken also wyth his owne holy mouthe, can be able to pzoofte the man wyth the sounde entryng at hys eare, but if the spirite of God therewyth inwardlye worke in hys soule. But that is hys goodnes euer redy to do, except the let be through the backwardnes of oure owne ftoward wyl.

Of comfort against bodily paine, & first against captiuitie.

The. xviii. Chapter.



Ad therefore nowe beyng somewhat in comforte and courage befoze, wherby we may the moze quietly conssider euery thynge (whyche is somewhat moze harde and difficile to doe, when the hearte is befoze taken by and oppressed wyth the troublous affection of heauy sorrowful feare) let vs examyne the weyghte and the substaunce of those bodily paynes, as the sorest parte of thys persecucion, whyche you rehearsed befoze, whyche were (if I remember you ryght) thal dome, imprisonment, paynell and shamefull death. And first lette vs (as reason is) begin with the thal dome, for that was as I remember the first. **Vincent.** I pray you good Uncle say then somewhat thereof. For me thinketh Uncle that captiuitie is a meruelous heauy thinge, namelye whan they shall (as they most comonlye do) cary vs farre fro home into a straunge vncouth lande.

Bodily paine
If

Captiuitie.

Anthony. I can not say nat, but that some grieffe it is Cosyn in dede. But yet as vnto me not halfe so muche, as it woulde be if they coulde cary me out into anye suche vnknewen countrey, that God coulde not wyt where, nor synde the meane to come at me. **Vincent.** But in good faithe Cosyn, nowe yf my transmigracion into a straunge countrey, shoulde be any great grieffe vnto me: the faulte shoulde be much in my selfe. For sythe (I am verie sure) that whether so euer men conuey me, God is no moze verlye here, then he shal be there: yf I get (as I maye yf I wyl) the grace to sette myne whole harte vpon him, and long for nothing but hym, it can then make no greete matter to my minde, whither they carye me hence or leaue me here. And then if I synde my minde much offended therewyth, that I am not still here in myne owne countrey, I muste consyder that the cause of my grieffe, is myne owne wronge imagynacion, whereby I begyle my self with an vntrue perswasion, weeninge that thys were myne owne countrey, where as of trouthe it is not so. For as Saynte **Paul** sayth: *non habemus hic manentem ciuitatem, sed futuram inquirimus.* We haue here no citty nor dwellinge countrey at all, but we seeke for one that we shall come to.

Heb. 13.

And

A And in what countrey so euer we walk
Pilgrimes. in this world, we be but as pilgrimes
and wayfaryng men.

Which is myn
own countrey. And if I shoulde take anye countrey
foz myne owne, it must be the countrey
to which I come, and not the countrey
fro which I came. That countrey that
shalbe to me the foz a while so straunge
shal yet perdye be no moze straunge to
me, noz leger straunge to me neither,
then was myne owne natiue countrey
when I came firste into it. And there-
Bfoze if that popnte of my beinge farre
from hence, be verpe greuous to me,
and that I fynde it a great payne that
I am not wher I would be, that grief
shal greate parte growe foz lacke of
sure setting and setting my mynde in
God where it shoulde be. Which fault
of mync when I mende, I shall soone
ease my grieffe.

C Now as foz al the other griefes and
paines that are in captiuitpe, thzal-
dome, and bondage. I can not denye
but manpe there are and great. How
be it, they seeme yet somewhat (what
saye I somewhat? I may say a greate
deale) the moze, because we tooke our
fozmer libertie, foz moze a great deale
then in dede it was. Let vs therefore
consider the matter thus.

What is cap-
tivity. Captiuitie, bondage, oz thzaldom,
what is it but the vpolente restrainte
of a man, being so subdued vnder the
dominio, rule, and power of an other,
that he must do what the tother lyst to
commaunde hym, and maye not do at
hys libertpe suche thpnges as he lyst
hymselfe.

D Now when we shal be caried away
with a Turke, and bee sayne to be oc-
cupied aboute suche thinges as he lyst
to set vs, here shall we lament the losse
of our libertpe, and thincke we beare
an brauy burden of our seruite condi-
cion, & so to do we shal haue I graunt
wel many times great occasion. But
yet shoulde we (I suppose) set thereby
somewhat the lesse, if we would renie-
ber well what libertpe that was that
we lost, and take it foz no larger then
it was in dede. Foz wee reken as
though we myght before do what wee
woulde. But therein we deceiue oure
selfe. Foz what free man is there so
free, that can bee suffered to doe what
him lyst? In many thinges God hath
restrained vs by his highe comman-
dement: so many, that of those things

which els we would doe, I wene it be
moze then the halfe. Howbeit because
(God foz gyue vs) we let so little ther-
foze, but do what we liste, as though
we heard him not, we reken our liber-
tpe neuer the lesse foz that.

But then is our libertpe muche re-
strayned by the lawes made by men,
foz the quiet and politike gouernance
of the people. And these wold (I wene)
let oure lybertpe, but a little neither,
wer it not foz feare of the paynes that
fall thereupon.

Looke then whither other men that
haue authozitte ouer vs, commaunde
vs neuer no buisines whiche we dare
not but do, and therfoze do it ful ofte, **F**
ful foze against our wils. Of whiche
thinges some seruice is sometpne so
paine full and so perilous to, that no
Lord can lightly commaud his bond-
man wurste, noz seldome dothe com-
maunde him halfe so foze.

Let euerye free man that rekeneth
hys libertpe to stande in doinge what
he lyst, consider wel these pointes, and
I wene he shal then finde his libertpe
much lesse then he tolke it foz before.

And yet haue I left vntouched, the
bondage that almost euery man is in
that bosseth himselfe foz fees, the bon-
dage I meane of synne, which to be a
very bondage, I shal haue oure saup-
our himselfe to beare me good recozd.

John 8. Foz he saith: *Omnis qui facit peccatum, seruus est peccati*: Euery man that committeth
sinne, is the thzall oz the bondman of
synne. And then if thys be thus (as it
must nedes be so, sth god saith it is so)
who is there than that maye make so
much boff of his libertp, that he shuld
take it foz so foze a thing & so straunge
to become thozowe chaunce of warre
bonde vnto a man, while he is alre dy
thronghe synne, become willingtpe
thzal and bond vnto the diuel.

D Let vs looke well howe many thin-
ges, and of what vyle wretched sarte,
the dyuell dyueth vs to do dayly, tho-
rowe the rashe braydes of our blynde
affectiōs, whiche we be foz our fact-
ful lacke of grace sayne to solow, and
are to feable to refrayne. And then
shal we finde in our natural freedom,
our bond seruice such, that neuer was
there any man Lord of anye so vyle a
vylayne, that euer woulde foz verpe
shame commaunde hym so shamefull
seruice.

And

A And lette vs in the doing of oure seruice to the manne that we be slaue vnto, remember what we were wont to do aboute the same tyme of the daye, whyle we were at oure free libertie befoze, and were well helpe if we were at libertie to do the lyke againe, and wee shall per adventure perceiue, that it were better for vs to do this busines then that.

Howe shall we haue greate occasion of comfort, if we consider that oure seruicinde (though in the compr of the world it seme to come by chaunce of warre) cometh yet in verie deede vnto vs, by the prouident sounde of God, and that for oure great good if we wyll take it well, both in remp^{ti}o of sinnes, and also matter of our merp^{te}.

The greatest griefe that is in bondage or captiuitie, is thys (as I trowe) that wee be forced to doe suche labour, as with oure good wyll we woulde not. But then agaynst that griefe, Senek teacheth vs a good remedye: *Semper da operam, ne quid inuitus facias.* Endeavour thy selfe euermore, that thou do nothing against thy wyll, but þ^{at} thyng that we se we shal needes do, let vs be allwape to putte our good wyll thereto.

Vincent. That is vncke soone sayd, but it is harde to doe. **Anthony.** Dure frowarde mynde maketh euery good thyng harde, and that to our owne moze hurte and harme. But in this case if wee wyll be good Chyisten menne, wee shall haue great cause gladly to be content, for the great comfort that we may take therby, while we remember that in the patient and glad doing of our seruice vnto that man for Gods sake, accordynge to hys highe commaundement by the mouth of Saynt Paule, *serui obedite dominis carnalibus.* We shal haue our thank and our whole rewarde of God,

Ephes. 6.

Christes meknes,
Philip. 2.
D Finallye if wee remember the greates humble mekenesse of oure Saupoure Chyist himselfe, that he being verie almightie God, *humiliavit semet ipsum formam seruⁱ accipiens:* humbled himself and tooke the forme of a bondeman or slaue, rather than his father shoulde for sake vs, wee maye thinke our selfe verie vnkinde caytyfes, and verie frantypke foolles to, if rather then to endure thys worldlye bondage for a while, we woulde forsake him, that hath by his owne death, deliuered vs oute of euerlastinge bondage of the dyuell, and wyll for oure shor^{te} bondage, geue vs euerlastinge libertie.

Vincent. Well fare you good vncke, this is verie well sayde. Albeit that bondage is a condicion that euery manne of any courage woulde be gladde to eschewe, and verie lothe to fall in, yet haue you well made it open, that it is a thing neither so straunge nor so soze, as it befoze semed vnto me: and specially farre from suche as any man that any wytte hath, shoulde for feare thereof, thynke from the confelstion of his And now therfor I pray you son at speake of imprisonment.

Of imprisonment, and comfozte there agaynst.

The. xij. Chapter.



Anthony. That shall I Cosyn, wyth good wyll. And fyrste, if wee coulde consider what thing imprisonment is of hys owne nature, wee shoulde not me thinketh haue so great hoz^{or} therof. For of it selfe it is perdye, but a restraint of libertie, whiche letteth a man from going whither he woulde.

Vincent. Yes by sainte Marce vncke, me thinketh it is muche moze sozow then so. For byside the lette and restrainte of libertie, it hath many mo displeasures, and verie soze griefes knytte and adoy^{ned} thereto. **Anthony.** That is Cosin verie true in deede, and those paines amog manye sozer then those, thoughte I not after to forger. Howbeit I purpose now to consider fyrste imprisonment, but as imprisonment onelye withoute anye other incommoditie byside, for a manne maye be perdye imprisoned, and yet not sette in the stocks, nor colered faste by the necke, And a man maye be let walke at large where he wyll, and yet a payze of fetters faste r^{et}ucted on his legges. For in this countrie ye wotte well, and in Cyuil and Portyngall to, so go there all the slaues.

Howe be it, because that for suche thinges mennes hartes hathe suche hoz^{or} therof, albeit that I am not so mad as to go aboute to proue that bodye paine were no paine, yet sythe that because of these maner of paines, we so speciallye abhozre the state and condicion of prisoners, we shoulde me thinketh wel perceiue, that a great parte of oure hoz^{or} therof, groweth of our own fantasi, if we wold cal to mynde, and consider the state and con^{dit}

And condicion of many other folke, in whose state and condicion wee woulde wythe our selfe to stande, takyng theym for no pꝛysoners at all, that stans yet for all that in muche parte of the selfe same pꝛyntes that we abhorre. Imprisonment for. Let vs therefore consider these thynges in order.

Imprisonment And first (as I thoughte to begyn because those other kindes of griefes that come wyth imprisonment, are but accidentes thereunto, and yet neyther suche kyndes of accidentes, as eyther bee proper thereunto, but that they may almost al fal vnto a man without it, nor are not such accidentes therunto, as are vnspeparable therfro, but that imprisonment may fal to a mā & none of al the therwyth, we wil I say therfoze begin wth the considerig what maner payne or incommoditee we should reken imprisonment to be of him selfe, and of hys owne nature alone. And then in the course of our communicacion, you shal as you lyst, ecrease and aggreue the cause of your horroz, wyth the terrour of those payneful accidentes.

Vincent. I am soꝛye that I dydde intercept your tale. For you were aboute (I see well) to take an orderly way therein. And as your selfe haue deuyced, so I beseeche you pꝛoceede. For though I reken imprisonment muche the soꝛer tynge, by soꝛe and harde handlyng therein, yet reken I not the pꝛisonment of it selfe, anye lesse then a thinge berpe tedvous, all were it vled in the most fauourable maner that it possible myght. For vncke, yf it were a greate pꝛynce that were taken pꝛysoner vpon the field, and in the hand of a Chꝛyſten kyng, whyche vble in suche case (for the consideracion of theyꝛ soꝛmer estate and mutable chaunce of the warre) to shewe muche humanitie to the, and in berpe fauourable wyle entreate them. (For these insydell Emperours handle often times the pꝛinces that they take moze vylanously, then they do the pooꝛest men, as the great Amberlane kept the great Turke, when he had take him, to tread on his backe alway whyle he lept on horse backe, but as I began to saye by the sample of a pꝛynce taken pꝛysoner, were the imprisonment neuer so fauourable, yet were it in my mynde no iptele griefe in it self, for a man to be pꝛyned by, though not in a narowe chamber, but all though hys walke wer right large and right faire gardines to there in, it could not but grieue his harte to be restrayned by a nother man within cer-

taine limites and boundes, & leese the libertye to be where he mylste. **Anthony.** This is Cosyn, well considered of you. For in this you perceiue well, that imprisonment is of hymselfe and hys owne very nature alone, nothyng els but the retainyng of a mans person, wyth in the circuite of a certaine space, narrower or larger as shal be limited to him, restraynyng hys libertye fro the further going into any other place. **Vincent.** Berpe wel sayd as me thincketh. **Anthony.** Yet soꝛgat I Cosyn to aske you one questio.

Vincent. What is that vncke? **Anthony.** Thys lo. If there be twoo men kepte in two seuerall chambers of one greate castel, of which twoo chambers the one is muche moze large then the tother, whyther bee they pꝛysoners bothe, or but the one y^h hath the lesse roume to walke in? **Vincent.** What question is it. Vncke, but y^h they be pꝛysoners both (as I sayd myselfe before) although the one lay fast locked in the stockes, and the tother had al the whole castel to walke in. **Ambrosy.** He thincketh berplye Cosyn, that you saye the trouthe. And thā yf pꝛisonment be suche a thinge, as your selfe here agreee it is, that is to wytte but a lack of libertie to go whither we list: now wold I sayne wpt of you, what any one man you know that is at this day out of pꝛyson?

Vincent. What one man vncke: may I know almost none other. For surely he pꝛisoner am I none acquainted with that I remember. **Anthony.** Then I see wel you vilit pooꝛe pꝛisoners seld. **Vincent.** No by trouthe vncke, I cry God mercy. I sende them somtyme mine almes, but by my trouthe I loue not to come myselfe where I shoulde see suche myserye. **Anthony.** In good faith Cosyn Vincent, though I saye it before you, you haue many good condicions, but surely though I saye it before you to, that condicion is none of theym. Which condicion if you woulde amende, then should you haue yet the mo good condicions by one, and peradventure the mo by thre or foure. For I assure you, it is harde to tell, howe muche good to a mans soule, the pꝛsonall vlytynge of pooꝛe pꝛisoners dothe.

But nowe sythe ye canne name me none of theym that are in pꝛyson, I pray you name me some one of all thein that you see (as you saye) better acquainted wyth, men I meane that are out of pꝛyson. For I knowe me thincketh, as fewe of them, as youk nowe of the tother.

Vincent

Twoo Castles of pꝛisoners.

C

D

Distinction of pꝛisoners.

None oute of pꝛyson,

A pꝛynce in pꝛyson,

Vyncent. That were (vn)cle a fraunge case. For euery man is, vn)cle, out of pzi)son, that may goe where he will, though he be the worst vn)cle in the town. And in good sayth vn)cle (because you reckon impzi)sonmente so small a matter of it self) the worse begger that is at hys libertie, and may walke where he will, is (as me semeth) in better case then is a kyng kept in pzi)son, y cannot goe but where men geue hym leaue.

Anthony. Well colyn, whether euery way walking begger, be by thys reason oute of pzi)son or no, we shall consider fether when you will, but in the meane while, I can by this reason see no pzi)nce that semeth to be oute of pzi)son. For if the lacke of libertie to goe where a man will, be impzi)sonment as your self say it is, then is the great Turke, by whom we so feare to be put in pzi)son, in pzi)son already him self. For he may not goe where he will. For & he might, he wold into Portugale, Italy, Spain, France, Almayn and England, and as farre on an other quarter to, both Peter Johns land, and the graunde Canes to.

So we the begger that you speke of, if he be, as you saye he is, by reason of hys libertie to goe where he will, in muchs better case then a king kepte in pzi)son, because he cannot goe but where men geue him leaue, then is y begger in better case, not onely then a pzi)nce in pzi)son, but also then manye a pzi)nce oute of pzi)son to. For I am sure there is manye a begger that may without lette walke fether vpon other mennes ground, than many a pzi)nce at his best libertie, maye walke vpon his owne. And as for walking oute abroad vpon other mennes, that pzi)nce might happe to be sayd nape and holden fast, where that begger with his bagge and his staffe, should be suffered to goe furth and hold on his way.

But forasmuch, colyn, as neither the begger nor the pzi)nce is at free libertie to walke where they wil, but that if they woulde walke in some place, neither of them bothe should be suffered, but men woulde with stande them and saye them nape, therefore if impzi)sonmente be (as you graunt it is) a lacke of libertie to goe where we list, I cannot see but as I say, the begger & the pzi)nce whom you reken both at libertie, be by your owne reason restrayned in pzi)son both.

Vyncent. Hea but vn)cle both the tone & the tother haue way ynough to walke, the tone in hys own ground, the tother

in other mennes: or in the common highway, where they may walke till they be both wery of walking ere any man saye them nay. **A**nthony. So may colin, that king that had, as your selfe put the case, all the whole castell to walke in, and yet you say not nay but that he is pzi)soner for all that, though not so straitly kept, yet as verely pzi)soner as he that lyeth in the stocks. **V**yncent. But they may goe at the leaste wise to euery place that they nede, or that is comodious for the, and therfore they doe not will to goe but where they may go. And therfore be they at libertie to goe where they will.

Anthony. He nedeth not colyn to spend the tyme aboute the impugnyng euery part of this aunswer. For letting passe by, that though a pzi)soner wer with his keeper broughte into euery place where nede required, yet sith he might not where he woulde goe where he woulde for hys only pleasure, he wer ye wot wel a pzi)soner still. And lettynge passe ouer also this, that it wer to this begger nede, & to this kyng comodious, to goe into dyuers places where neither of them both may come, & lettynge passe also, that neyther of them both is lightly so temperately determined, but that they both sayne so woulde doe in dede, if this reason of yours put them out of pzi)son, and sette them at libertie and make them free (as I wil wel graunt it doeth if they so doe in dede) that is to witte, if they haue no will to goe but where they maye goe in dede, then let vs loke on our other pzi)soners enclosed within a castell, and we shall fynd that the straightest kept of the both, if he geat the wisdome & the grace to guyete his own mynd, and hold hym self content with that place, & longe not like a woman with child for her luffes, to be gadding out any where elles, is by the same reason of yours, whyle his will is not longynge to be any where elles, he is, I saye, at hys free libertie to bee where he will, and so is oute of pzi)son to. And on the tother syde, if though he his will be not longynge to be any where elles: yet because that if hys will so wer he should not so be suffered, he is therfore not at hys free libertie, but a pzi)soner still: so sith youre free begger that you speake of, and the pzi)nce that you calle out of pzi)son to, though they be (which I wene very few be) by some special wisdom so temperately disposed, that they haue not the will to bee, but where they see they maye bee suffered to be, yet sith

that

The greates Turke in pzi)son.

A beggar in better case then a pzi)nce.

The will of the pzi)soner.

The pzi)soner out of pzi)son.

Every man
in prison.

The griefes
in imprison-
ment.

¶ That if they woulde haue that will, they could not than be where they wold: they lacke the effect of free libertie, & be bothe twayn in prison tw. ¶ Vincent. ¶ Well vn-
cle, if euery man vniuersally, be by thys reason in prison already, after the very propriety of imprisonment, yet to be imprisoned in this speciall maner, whiche maner is only commonly called imprisonment, is a thing of great hozrou & scare both for þe straightnes of þe keeping, & the hard handling that many men haue therein. ¶ Of all which griefes, & paines, & displeasures, in this other generall imprisonment þe you speke of, we sele nothing at al. And therfore eueri man abhorreth the one, and woulde be loth to come into it, and no man abhorreth the tother, for they sele none harme nor fynd no faulte therein. ¶ Wherefore (vncl) in god saythe though I cannot fynd answers conuenient wherewith to auoid your argumētes: yet to be playne with you & tell you the very trowth, my minde findeth not it self satisfyed in this poynt, but that euer me thinketh þe these thinges wherewith you rather conuynce and conlude me, then induce a credence and perswade me that every man is in prison already, be but sophysticall fantasies, and that, except those that are commonly called prisoners, other men are not in any prison at all. ¶ Anthony. ¶ Well fare thine hearte god colin Vincent. There was in god sayth no word that you spake synce we fyre talked of these matters, that half so well lyked me as these that you speake now. For if you had assented in wordes and in your mynde departed vnperswaded, than if the thing be true that I say, yet had you lost þe fruite. And if it be peradventure false, & my self deceiued therein, than while I shoulde wene that it lyked you too, you shoulde haue conuynced me in my foly. For in god sayth colyn, such an olde fole am I, þe this thyng, in the perswading wherof vnto you, I had wēt I had quit me well, & when I haue al done appereth to your mind but a triffl & a sophysticall fantasie, my self haue so many peres taken for so very substantiall truethe, that as yet my mind cannot geue me to thinke it any other. ¶ Wherefore, lest I play as the frech priest plaib, that had so long vsed to say *dominus*, with the seconde sillable long, that at last he thought it must nedes be so, & was ashamed to saye it thort, to thentent that you may the better perceiue me, or I the better my selfe, we shall here betwene vs a

litle moze consider the thing. And hard-
ly spet well on youre handes & take god
holde, and geue it not ouer against your
own minde. For than wer we neuer the
nere. ¶ Vincent. ¶ Say by my trowth vncl,
that entende I not, nor nothing byd yet
since we began. And þe may you wel per-
ceiue by some thinges, which withoute
any gret cause, saue for the ferther satis-
faccion of mine owne mynd, I repeted &
debated agayne. ¶ Anthony. ¶ That gysle
(colyn) hold on hardly still. For in thys
matter I purpose to geue euer my part,
except I make your self perceiue, both þe
euery man vniuersally is a verye prison-
ner in verye prison playnly without any
sophisticacion at all, & that there is also
no prison liuing vpon earth, but he is in
word: se case prisoner by this general im-
prisonment þe I speke of, then is many a
lewd simple wretch by þe speciall impris-
onment that you speke of. And ouer this
that in this generall imprisonment that
I speake of, men are for þe time that they
be therein, so soze hanedled & so hardly, &
in such paynful wise, that mens heartes
haue with reason gret cause, as soze to
abhorre this harde handelyng that is in
this imprisonment, as the tocher that is
in that. ¶ Vincent. ¶ By my trowth vncl,
these thinges woulde I sayn see well pro-
ued. ¶ Anthony. ¶ Well me then (colin) first
by your trowth, if ther wer a mā attain-
ted of treason or of felony, & after iudge-
ment geuen of hys deyh, & that it wer de-
termined that he shold dye, only þe tyme
of his erecucion delayed till the kinges
ferther pleasure knowen, and he theru-
pon deliuered to certayne keepers, & put
by in a sure place out of which he coulde
not scape, wer this mā a prisoner or no?
¶ Vincent. ¶ This man q he? pea mary that
he wer in very dede, if ener any mā wer.
¶ Anthony. ¶ But now, what if for the time
þe wer mene betwene his attepnder & his
erecucion, he wer so fauorably handled,
that he wer suffred to doe what he wold
as he was while he was abode, to haue
the vse of hys landes & hys goddes, & hys
wife & his child? licence to be with him
& his frendes leaue at libertie to resozte
vnto him, & his seruantes not forboden
to abide about him, and adde yet theru-
to, that the place wer a gret castell royal
with parkes and other plesures therein,
a very greate circuite aboute. Pea adde
yet (and pe will) that he wer suffered to
goe and ryde also, both when he woulde
and whither he woulde, onely this one
poynte alwaue prouyded and sozefene,
that

þe pynce in
word: se case
a prisoner,

Q that he should ever be sorely seene to, & sadly kept fro scaping, so y took he neuer so much of his owne mynd in the meane whyle, all other wayes saue scaping, yet he well knew that scape he coulde not, & that when he wer called for, to erect on and to death he shoulde: nowe cosyn Vincent, what wold you call this man? A prisoner, because he is kept for execution: or no prisoner because he is in the meane while so fauonrably handled, and suffered to doe all that he woulde saue scape. And I bidde you not here be hasty in youre aunswere, but aduise it well, that you graunte no such thing in hast, as you would after mislyke by leysure, and thinke your self deceived.

One kept for a prisoner.

V Vincent. Nay by my trowth vncke this thing nedeth no study at al in my mind, but that for all this fauour shewed him & al this libertie lent him, yet being condemned to death, and being kepte therefor, add kept with such sure watch layd vpon him that he cannot eschape, he is al that while a very playn prisoner. I will.

A Anthony. In god sayth cosyn, methinketh you saye very trewe. But then one thing must I yet delyste you (cosyn) to tel me a little ferther. If ther were another layde in prison for a fraye, and thow the gaolers displeasure were bolted and fettered, and layde in a lowe dungeon in the stocks, where he myght happe to lye peradventure for a while, and abyde in the meane season some payne, but no daunger of death at all, but that oute agayne he shoulde come well ynoughe: whiche of these two prisoners shode in worse case: he that hath all this fauour or he that is thus hardly handled?

Of two sorts of prisoners which is in worst case.

V Vincent. By our lady vncke I wene h most part of menne if they should nedes chouse, had leuer be suche prisoners in euery poynt, as he that so sozelye lyeth in the stocks, then in euery poynt such, as he that at suche libertie walketh aboute the parks.

A Anthony. Consider then (cosyn) whether this thing seme any sophistrye to you h I shal shew you now. For it shal be such as semeth in god sayth substantiall true to me. And if it so happen that you think otherwise, I wil be very glad to perceue which of vs both is begyle.

For it semeth to me (cosyn) first, that euery man comyng into this world here bypon earth, as he is created by God, so cummeth he hether by the prouidence of God. Is this any sophistrye first or not?

V Vincent. Nay verelye, this is very sub-

stantiall trueth. A Anthony. Now take I this also for very truth in my mind, that there cummeth no man nor woman hither into the earth, but that ere ever they come quicke into the world oute of the mothers wombe, god condemneth them vnto death by his own sentence & iudgemente, for thozignall synns that they bring with them, contracted in the corrupted stroke of our forefather Adam. Is this thinke you cosyn verely thus or not? V Vincent. This is vncke very true in dede. A Anthony. Then semeth this trewe ferther vnto me, that god hath put euery man here vpon therth, vnder so sure and vnder so safe keeping, that of al the whole people liuing in this wide world, there is neither man, woman, nor child, wold they neuer so sare wander about & seke it, that possibly can find any way wher by they may scape fro death. Is this (cosyn) a fond ymagined fantasy, or is it very trueth in dede? V Vincent. Nay, this is nons ymaginacion vncke, but a thing so clearly proued true, that no man is so madde to say nay.

Every man condemned to death by god.

None can escape death.

A Anthony. Then nebe I no more cosyn. For then is all the matter plaine and open euident trueth, which I said I toke for trueth, which is yet more a little now then I tolde you befoze, when you take my pwose yet but for a sophysicall fantasy, and said that for all my reasonyng that euery man is a prisoner, yet you thought that except these whom the common people call prisoners, there is els no ma a very prisoner in dede. And now you graut your self agayne for very substantiall open trueth, that euery man is here (though he be the grettest king vpon earth) set here by the ordinaunce of god in a place (be it neuer so large) a place I say yet (& you say the same) out of whiche no man can escape, but that therin is euery man put vnder sure & safe keeping, to be readilye set furth when god calleth for him, and that then he shal sorely dye. And is not then (cosyn) by youre owne grauntinge befoze, euery man a verely prisoner, when he is put in a place to be kept to be brought furth when he would not, and himself wot not whither.

Every man proued a prisoner.

V Vincent. Yes in god faith vncke, I cannot but well perceiue this to be so.

A Anthony. This wer (you wot wel) true, although a man should be but taken by the arme, and in sayre maner leade out of this world vnto his iudgement. But now while we well knowe, that there is no king so great, but that all the whyle

Wh. y. He wal