

TO THE RIGHT
 WORSHIPFULL SIR
 HENRY KILLEGREW
 KNIGHT.

Syn. 8. 59. 1



Hen I remember
 (right worship-
 full) that wise coun-
 sell of king Salo-
 mon in his diuine
 Proverbes (for-
 sake not thy own
 friend, nor the
 friend of thy fa-
 ther) me thinketh that I finde my selfe so
 straitely bound vnto your worship, that both
 you may well challenge me by a double right,
 and I must needs confesse my selfe by a dou-
 ble duetie to be your owne for euer. For I
 know that long and lasting, auncient and
 faithfull was that sacred friendship betwixt
 you and my father, which hath also descen-
 ded, as most worthy and good inheritaunce,

A ij



88, 58

to his posteritie . And how it hath appeared
towards me, Fraunce may testifie and my
selfe will alway acknowledge and euer re-
maine thankfull for the same . In token
whereof I haue thought good to present this
brief treatise vnto your worship , Englished
by my selfe but written by that noble and
learned Frenchmā Philip Mornay Lord
of Plessis : the which hauing bene honora-
bly accepted by the right honorable the
Earle of Warwicke immediately before his
decease (to whom it was first purposed) was
by that dolefull dy deprived of a most ex-
cellent and worthie Patron,) and euer since
hath privately mourned, & would not haue
desired to see the light, had not your fauour
vouchsafed comfort , by which being as it
were at length renewed, it offers it selfe vnto
your worship, and adventures also to be pu-
blished for the use of some other of my friends,
to declare my thankfulness to you, and to
performe a ductie vnto them. Accept there-
fore (good Sir) of my goodwill, vouchsafe
me pardon instead of reward , and coner
the deformities of the translation (as some-
time you haue the infirmities of the trans-
lator) with your especiall fauour . Thus
cea-

ceasing to hinder you from the author him-
selfe : I make an end, wishing vnto the
continuance of all prosperous health, that
Christ may liue in you, and you in him, and
with him both in this life and for euer.

London. December. 1593.

Your worships most assured.

A. W.



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A CHRISTIAN VIEW OF LIFE AND DEATH.

IT alwayes seemed vnto me worthy the marking, & as it were a paradox that all sortes of laborers and hyrelinges shoulde strue against the streame, and as it were against the force of the Sunne, to see if at any time they may enioy their ease. For behold the mariners they labour with might and maine to approuch the shoare, and beholding it a far off with shouting and great gladnesse they encourage one another. The trauellers likewise, they are not allured with any intisements of this life, they thinke nothing pleasant before they

they come to their iourneys end: But we only (men I meane) who are entangled with the labours and sorrowes of this world are soone wearied, we who are tossed with the waues of this boysterous Sea, are tyred with our rough and troublesome voyage: only we (I say) euen all of vs almost are vnwilling to see the end of our labours, and to finish our taske. We enter the hauē of securitie with sorrow, and go to our rest & quietnesse with horror, feare, & terrour. This life of ours seemeth to be like *Penelopes* web which is dayly done and vndone: It is as a Sea open to windes and whirlwinds, where-with sometyme the outward man, sometime the inward is miserably vexed, and our iourney is hindered as it were by frost and snow, by dangerous rockes, by high mountaines, by the steepe downe places, by deserts, by cruell practises, and malitious cruelties of wicked mē. These things we muse on euery day, thus we talke amidst our businesse, and thus we would be very faine at our iourneys end. But when indeed we see death approaching and reaching forth her helping

⁴ *A Christian view*
hand to ease and refresh vs of our toying, to finish our sorrowes & to bring vs home into our hauen, hauing passed the dangerous peregrinations and troublesome innes of this world. We are not ashamed in stead of great ioy and gladnelle and of some swanlike notes, for the sight of the shoare, to take in hand again (if God would permit vs) our former labors, to iterate our voyage, and to commit our selues againe to the raging sea, being forgetfull of all our sorrowes, forgetful of all shipwracke, forgetful of all theeues and robbers, because we dread death as much as any punishment or paine, yea more then any dangerous rocke or warfar whatsoeuer. For we are like to little children and infants, who although they spend the whole day in teares, yet let Phisition be brought, they will denie that they haue any disease. Neither are we vnlike to those who by anguish of toothache like mad men run continually vp and downe, and yet seeing the Chirurgion which promisseth to pluck out their aking teeth, they denie that they feele any paine at all. And

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Of life and death.

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we deale like those wantons, who by reason of the plurisie make pitifull mone, and scarlie will stay for the Phisition: but when they see him come and begin, that he might heale their disease, to whee his raisor, they plucke in their arme and hide themselues in their beds as though he went about to slay them. So do we feare the Phisition more then the maladie, the Chirurgiō more then the wound, the incision more then the impostume. We perceauē more easilie and thinke more seriously of the momentanie bitterness of the medecine, then of the rigor of any long continuall sicknesse, and the end of miserie is more vnpleasant vnto vs then the continuance of those troubles which we are subiect vnto so long as we liue in this world. And from whence I pray you proceedeth this cowardlinesse? whence haue we this madnesse? euen from hence, because we vnderstand not what death is. We feare those things which we ought both to hope and to wish for; & we desire those things which ought to be feared. Finally we vouchsafe a continuall death the

name of a pleasant life, and we call that death which is an ending of a living death and a beginning of eternall life. But what is there in this life so greatlie to be desired? or what harme in death which ought so to be shunned? Let vs I pray you examine the partes and periods of mans life,

Euery age
hath his
miserie.

Infancie.

We begin this life of ours with pittifull moning, we spend it with paine, and end it with grief. This is the estate both of the most excellent of the sonnes of men, and also of the basest begger which treadeth vpon the earth, and there is not any which can boast of his priuiledge in this behalfe. For in truth mā is in a worse condition a great deale then the rest of the liuing creatures: he is borne and brought into the world and cānot moue at all, whē he is in his swadling cloths, he is not only without pleasure, but troublesome to himselfe and others, and till he come to yeares of reason and discretion he is subiect to many and great dangers: but yet in one thing it is better with him in this his infancie, then in the rest of his age, for that he knoweth not his

his vnhappy estate. What now is any man of so abiect and of such a base mind, who if he could be alwayes a child for wishing would cōtinue in his babeship? from whence it may be easily gathered, that if you measure this life, by it selfe & from the nature thereof, it hath no goodnesse in it at all without we cā lue well and happely therein.

But let vs wade further. When as the *Childhood.* body shall encrease and grow, then do sorrowes spring vp together therewith. Man is scarcely out of the nurses armes (being as yet ignorant how to gouerne himselfe) but he is committed to the schoolemasters rod and gouernement (I speake only of them who haue good education) when though he sport himself he is continually in feare, whilest he learnes he doth it vnwillingly, and his whole infancie being vnder an other mans tuition is vnto him a very prison. Therefore there is nothing that so much troubleth his minde, nor any thing he more desireth then to increase the number of his yeares to be out of others cōmaund at his owne libertie, the which he

hopeth and longeth for, and forceth by his labours, studie and endeuour to attaine, and finally he deuifeth carefully how he may paffe the terme of his infancie and nonage, that hauing finished his childhood, he might at length haue the name of a young man.

Youth.

But being come to age, tell me what is it but the end of his infancie? what is our mā's age but the death of our youthfull yeares? To morrowes rising, is this dayes setting. Therefore if we do so consider the thing, it maketh vs desirous of death, and to thinke that this estate of life is altogether vnhappy, in so much that man cannot be thought blessed of others, nor yet content with his portion in himselfe.

The
floure of
youth.

And now let vs behold man in that age which he so greatly desired, eue now in his own walke, and in that age wherein with *Hercules* he hath his choice either of the way of vertue or else of vice, and a guide to direct him in his journey, either his reason or else his affection, chuse which he will. And whilst he is now betwixt these two wayes, it is worth

worth the consideration which of them he choseth. On the one hand diuerse affections do flatter him, a thousand bayts do allure him, and the shew of all kind of worldly pleasures do bewitch him. But what are all these delicats? euen most wicked and vitious, which do vexe and greeue his minde as if it were some quotidian ague, and whose steps do lead vnto mourning, and end with repentance: which as an itch by often rubbing being more prouoked is at length made vlceroous, and leaueth behind it a long remembrance: such dainties obtained by great sorrow, labour and danger are both lost in a momēt, and they also vexe the mind with a tedious & vnquiet remembrance of them. And such in a word is the nature of all the vnconstant & fraile pleasures of this world, so that if any will examine them within and without, he shal finde none of them seasoned with so excellent sweetnesse, whose bitternesse doth not exceede, none so toothsome which doth not overlay the stomack, none but by lōg custome it doth bring a loathing to thereceauer, none (which of all is most

to be lamented) so moderate which doth not bring some thing with it that doth gnaw the minde and pitifullie hurt and annoy the vnderstanding.

I will not call to minde those things which all men confesse to be altogether vnprofitable in pleasures, as brawls, debates, blowes, murther, exile, diseases and diuerse other perils into the which many fall either by incontinencie of life, or by want of discretion, or by pride of youth. But what if the delights which seeme to be in this life be more troubles? what if the grief of pleasures which be dronke therewith, be as the liquor of wormewood? It is very euident what vnpleasantnesse any man may feele in them, and what bitternesse it is that is takē together with them. This may well appeare in youth that is out of the gouernement of parents or masters, which hath set loose the bridle to licentiousnesse, or that I may more truly say, to the vbridled seruitude of their owne desires, which as an vncleane spirite possessing a man, do sometime throw him into the water, sometime into the fire, one while

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children do most earnestly desire, yet growing in yeares, they can no whit abide.

Now followeth the stayed age of mā, ^{A man in his full strength & stature hath these} which all men dedicate vnto wisdom, as they purposed to consecrate the former to a pleasant and to a quiet life. But this perfect age, is in this one point perfect and fully compleat, for that then the whole imperfectiō of mā's nature, which either the simplicitie of infancie did couer or the inconstancie of headie youth excused, doth especially lift vp his head and bewray what this perfection is. To pretermit other men, only those I iudge worthy the remembrance in this place, whom the world reckoneth in the number of wise and blessed men. Hitherto feare hath taken hold of vs and dallyed with vs, short hath bene the threed of pleasures, & lo, a doleful sting of repentance remaineth behind. For now greater mischiefes assaile our mindes, to wit, couetousnesse & ambitiō, which do promise great plentie of riches and honour if we wil fall downe and worship them. So that there is not any mortal man (ex-

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cept the true & chosen childrē of God) who being rauished with the loue of the same doth not throw himselfe headlong into a dangerous downefall. But let vs examine what mā hath profited and obtained by his couetuousnesse.

Couet-
tousnesse.

The couetous man perhaps makes many a iourney both by land and sea, is many times in danger of theeves and often in perill of diuerse other chaunces, but after he hath oft escaped the dangers of shipwracke, after he hath bene turmoyled with long labour and feare, and oftentimes hath suffered great losse of his time and charges (in stead whereof only he hath gained diuerse kindes of greuous diseases, as the goute, the palsie and feeblenesse of body and lymmes, which especially appeare in his old age) after that I say he hath endeuoured to buy his ease by his painfull labour, and hath offered violence to life it selfe that he might liue in abundance of riches, graunt him now that he hath his hearts desire, suppose he hath spoiled the East cōtries of pearles, and emptied the gold mines of the West, is he therefore the happier and

surer

surer for that? nay, he rather ladeth himself with a greater heape of cares & sorrowes both in body & mind whē all his other troubles cost and charges haue by him bene ouerpasse: so that from one trouble he fells into an other, and he maketh no sale but a change of his miseries. Before he was enflamed with an earnest and greedy desire of getting riches, and now he heauily careth how to keepe that which he hath gotten, with a burning heate he came by thē, & with a cold horror & trembling feare he keepes thē, he first aduentured robbing to obtaine goods, and now hauing got thē, theeves lye in waite euery where for him, with exceeding paines he sought them out of the bowels of the earth, & now finding thē, he studieth how & by what meanes he may hide them in the earth agayne. And that I may speake all in a word, whē his whole voyage is finished, he bequeathes himselfe to bondage, and instead of labour and much sorrow which did molest the body, his spirite findes it selfe beset and enuironed about with infinite torments: what then hath this mi-

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fer gotten? *Mammon* (whom men call the God of couetousnesse) by his vaine illusiōs and iuglings doth perswade him that he shal obtaine some excellēt thing. Hereupon they whom the euill spirit is wont to lead to their owne destruction, haue found in stead of gold their hand full of leaues. Now the nature of the thing which he possesseth (and yet it rather possesseth him) is not endued with any efficacie or force at all to cure any disease, but is farre inferiour to all the hearbes and plants of the field. Thus he heapeth vp these vile excrements, and taketh vpon him such a contemptible nature, that he maketh that an ornament of his head, which is more meet to be troden and trampled vnder his feete. But hath he yet satisfied his thirst by this meanes? no not a whit, for he is enflamed with greater couetousnesse then before. We commend that drinke especially which quencheth the thirst, and those meates which taken in small quantitie do most nourish the body and slake hunger. But these are of such a nature that the more you take against thirst and hun-

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ger, the lesse you are satisfied. Doubtlesse it is a dropsie and an imagined hunger, or more truly that disease called Βαλυσος, from whence it is that we might rather looke that man should sooner burst, thē that by the abundāce of riches he should be satisfied. And this is the worst of all, for that this thirst and gluttonie hath taken such a deepe roote in many, that though very deepe wels should as it were be digged, and out of the same water should be drawne, yet notwithstanding at the last they shall wāt that which might quench their thirst: yea though they were vp to the chinne in water, yet they perish for thirst, in plentie of corne they famish for hunger, they abound in riches, yet dare they not imploy them to their profit, they seeme to enioy them, when they take no pleasure at all by thē, neither yet do they gather them for thē selues or others: so that they haue none of those things which they possesse, and what they possesse not, they are greeued that they want, and thus they finde that to be true within themselues which is commōly said, a couetous man wanteth

as well that which he hath as that which he hath not . Wherefore let vs returne and make a search of all these things, which by a false name are called goods: and let vs shew that they are nothing else, but the grief of the body, and that the possession of riches is for the most part the burthē of the minde (which truly is so much greater then the troubles of the body, by how much the minde is more excellent) :for then miseries ouerwhelme them when they are altogether bereft of their riches either by shipwracke, or by the enemy, or by fire, or by any other like calamitie, wherunto those fraile goods are subiect. Here they yell, they cry, and make pitifull lamentations for their losses, for this cause they disquiet themselues with cares & sorrowes, like as little children are wont to do for loosing their toyes and trifles of no value, and yet cā they not forsooth be perswaded by any reason that mortall men possesse any thing, which is subiect to ruine and destructiō, though they seeme to themselues not onely to be stript of their riches, but euen to haue their skins

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as it were pulled ouer their eares. Whēce it is that after they haue put al their trust in these friuolous things and fixed their cogitations vpon the earth, and being once frustrated of them, they are quite discouraged, and fall into the snares of desperation, out of which it is scarcely scene that any escape and come againe to his right minde. But this exceedeth all their other madnesse, that they think they haue lost all which hath not bene gotten by vsurie, and that a diminishing of their wealth which hath not bene obtained by some vnusual gaine, which despaire hath brought very many to that point, that they haue become their owne butchers. And that I may be brief, the wages and reward which couetousnesse giueth to his clients and slaues, is such oftentimes as is wont to be giuen by the deuill himselfe (frō whom this hath her pedigree) who when he sometime will gratifie his scholers, either preferreth them to the hangman, or plucketh out their throats himselfe. I passe by those crimes in silence to which couetous mē for lucre sake vsually do sell themselues

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into bondage, whose consciences are continually tormented as it were with certaine furies. And to make an end, this falleth out at the length, that by these their violent paines, the chief part of man is beguiled and deceaued, his body slaine, his minde wounded, and finally his soule is deprived of all pleasure or profite of life at all, and so lamentable cast away.

Ambition. Now let vs come to speake of Ambition, which being the desire of honour, doth very foolishly and madly turne many excellent men away frō the truth. What, do we thinke that we shall finde more felicitie in it? we do then deceaue our selues. It is in truth far otherwise, for euen as couetousnesse doth mock vs whilst it requits our worldly pains with the excrement of the earth, so in like manner this doth feed vs with smoke & wind, which reward is as light & vaine, as the other matter is rude & indigested: both of them do throw vs as it were into a most dāgerous whirlpoole, yet notwithstanding this is the more perillous, for that it deceiueth vs more subtilly with

with a faire glosse, and at the first sight seemeth more excellent then couetousnesse. Some of them who haue euen consecrated and geuen themselues ouer to Ambitiō, are in great fauour with Princes, some others are made generals and Lieutenants of the field, and euery one in his seuerall degree, of office, honour and dignitie are reuerēced aboue others, & feared especially of those whom they may cōmand: they are clothed with purple, scarlet, and cloth of gold, so that euen all the delights of the world do seeme to be gotten for their sakes alone. But there are few of them who perceiue how heauie a burthen, euen but one ounce of this vaine honour is to them, how deare this worship costes them, and at what a high price euery ell of this sumptuous apparell is sold: which if so be that mortall mē would seriously cōsider, there would be none found which would buy these things & repēce withall so deare. Many come to great promotiō by continual seruice and greuous seruitude, who after feare no pikes, nor sticks to aduēture a ioynt, an arme or a legge to satisf-

hie their Princes will and pleasure, who yet sometime, will care more for an acre or small plot of ground lying conuiently for his vse, then for a hundreth or a thousand liues of such faithfull seruants. Doubtlesse he is vnhappy who serueth him of whom he is not beloued, and it is also follie to thinke himselfe in great accompt with him who hath set so light by his retinew and seruice, and causeth him to hazard and endanger his life for euery trifling occasion that is offred.

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of a cour-
tiers life
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Many are aduāced by flattery, they accustometh their tongues to speake & hāds to do euery thing that may please their Prince, yea & that many times which a good mā could neuer find in his hart to cōmit. It is the lot of these mē to put vp a thousand iniuries in sport, & they must suffer theselues to be grossly abused. But although they are so great and familiar with their masters, euen all their pastime and delight, & as it were *Iupiter* his own darlings, yet sometime it is no otherwise with them, then is wont to be with the keepers of those most fierce and vnruly beastes the Lyons: who although they haue

haue tamed one of the by great patience, by many a wile and allurement, yet so often as they giue him meat they diligently looke to their hād to pull it backe againe, lest by chaunce he lighting vpon it, reach his maister a reward out of the grate for his seruice so long a time. Such is the end very often of all those Courtiers, who are chiefly in credit and in their Princes especiall fauour.

It is a pleasure for Princes when they haue exalted any to the highest degree of promotion, so that they haue attained the end of their labour, then againe to throw them downe from the top of glorie to the bottome of disgrace. If they haue enriched any they wring him like a wet sponge to dry him againe: they are louers and pleasers of themselves, they thinke that others are borne to be in bondage to them and their pleasures. Further the blind Courtier supposeth that he hath many friends, yea very many of whom he is honored, but doth not once consider that he is euen so regarded of others as himselfe dissembleth honour vnto others. For the noble men do des-

The dis-
position of
Princes
toward
their
courtiers.

pise all base pefants, neither at any time salute they any, but to their reproch. As for their inferiours because they stand in need of their helpe, they do wish them well and vaile the bonnet, yet not to thē so much as to their estate, their robes & dignitie. And their equals (amongest whō there should be the greatest friendship) do boyle with hatred and slanders, trecherie and continuall enuie, and do macerate and torment themselves, either by reason of their owne bad lucke, or for the enuie of other mens good successe. For enuie, then which there is no tormēt greater, is the very consumption of the minde: so that you see these men to want all friendship, the which all mē that are in their right wits haue accounted the chiefest benefit which can come to mortall men. Will you that I set them out in their colours yet more liuely? when they begin to be in aduersitie, and good fortune (as they call it) biddeth thē farewel, thē all men forsake thē, whē she frownes, mē looke awry at thē, if they put off their gorgeous apparell, there is none that cā know them any more. But if to be contrariwise

trariwise that these ornamentes be bestowed vpon any vnworthy and infamous wretch, without all controuersie in regard of might and title, he shalbe made heire of all that honour & estimation, which the first man possessed. In the meane time they become hauty & proud like to that packehorse or asse in the Poet, which whē he did sometime carrie the goddesse *Iris* on his backe, did attribute to himselfe all that worship which was done to the goddesse. Euen so do these men not considering that they do but carrie prosperitie as it were asses on their backe, which of the common sort is more worshipped thē the persons thē selues. But perhaps some man may say, as long as he is in prosperitie he liueth at least reasonably well and at his hearts desire, and whosoeuer liueth in pleasure three or foure yeares more or lesse, his whole life is not to be accompted miserable. In truth he hath liued reasonably wel with a witnesse, if this be to liue reasonably well and quietly, to be vexed with continuall feare of a downefall frō that high estate vnto which he had aspi-

red. and continually to haue an aspiring mind and an insatiable desire of promotion. Dost thou (my friend) whilst thou considerest him superficially and without thinke that he liueth safely and ioyfully? looke the into him throughly, inwardly there is no such matter, he is continually in great heart-burne. Prisons thou seest are built faire and seeme beautiful without, but within are they not full of deepe and darke dungeons, snakes and torments? Euen so they which seeme to thee to dwell at libertie and to inhabite faire houses, they feele themselves in a great strait: they whom thou iudgeth to be aloft & to haue the world at will, they account themselves to be in a vile estate, and base condition. It falleth out that they are oftentimes as weake which imagine themselves onely to be sicke, as those which are very sicke indeede. And so it is with these who when they might be kings, they deeme themselves no better then if they were some caitiffe, & indeede they are so, sith we are in very truth that which we thinke ourselves to be. You see them garded with
many

many men, but they litle credite those to whom they haue committed the custodie of their bodies hauing continuall feare both when they are solitarie and when they haue companie: for being alone they looke behind them, & hauing good store of company they cast their eyes euery where lest any should hurt them, they drinke in pure siluer and fine gold, yet these are oftener poysoned then the bricke glasse or the earthen vessell: they lay themselves vpon their beds of downe, you shall not heare so much as a mouse to stirre till they be a sleepe, neither yet can a gnat any whit trouble their rest: notwithstanding you shall see a poore countrie man, by reason of the still noyse of the streame though he lye in the open market place or in the crosse hauing the earth in stead of his bed, and heauē for his canopy, yet to sleepe more voyde of care and more pleasantly, then they when there is greatest silence and quietnesse, for that their body is turned & tossed to euery side, they thinke they continually heare some noyse, so restless is their rest, so vnpleasant to them is plea-

fant sleepe. Wouldest thou further desire to know what difference there is betwixt these and them which lye bound in the deepe dungeon? both of them doubtlesse are bound with chaines and fetters, but the one hath his body ladē with chaines of iron, the other his minde with golden gyues: The captiue he beareth his bāds, and euen so the Courtier, he is as fast in-wrapped and intāgled as the other. The prisoner in the midst of his sorrowes cōforteth himself & mitigateth his miserie with musike, but the Courtier vexeth himselfe more grieuously, neither cā he euer release or discharge his minde from care. Therefore thou art deceaued if thou perswadest thy self that a Courtier can haue a quiet mind: thou indeed iudgeth thē to be in an excellēt place, because they are crept vp to high promotion, but by the like follie thou mayest make of a little dwarfe a great giant: if when he shall ascend vnto some high tower or top of a mountaine, thou doest measure the image together with the foote & base of the same, doest not thou shew thy selfe a proper Geometrician, when

when the body of the body is thought to be considered and measured in it selfe, and not in regard of the place, whereupon it standeth? But if so be thou wilt consider it a sunder and seperately from the foote, thou wilt finde that it is but little and low. So thou iudgeth them great mē (if so be that any thing may seeme great on the earth which in regard of heauen is but as a pricke, but if thou couldest behold the inward parts of their minds, thou shouldest finde them nothing at all so great: for true valour stands in the cōtempt of all these vaine honors which are before our eyes, in regard of which they are slaues though they little thinke themselves so to be, litch that they endeavour with great care to cline higher, & neuer thinke that they haue risen high enough. Many set vp a marke for themselves to shoote at, which if they aspire vnto, they promise themselves to enioy rest & quietnesse: and admit they haue their wish and desire, yet scarce can they haue time to breath, for that desire of promotiō wherewith their minde is yet so much enflamed. For that thing which

seemed to them when they were of base degree to be very excellent, they now esteeme very meanelly of and of small reputatiō. Euery man adiudgeth himselfe low, because he seeth some in better place then himselfe, when he ought to consider that he is in very truth in great dignitie, for that he cannot be ignorant that there is many a thousand in the world in worse state then himselfe and at a lower ebbe, and at length he soareth so high, that either his wind there faileth him, or else frō thēce he tumbleth down suddely into the pit of miserie. But if so be that by good meanes he be where he would, it is no otherwise with him, then with them which dwell in the top of the lower Alpes, he must hazard not onely the bluttring wind and stormy weather, but haile, yea thunder, lightning and all the violence of the aire whatsoever, which partly maketh mens mindes as it were shaken and weatherbeaten, & partly doth entangle them in perilous dangers, and shewes all their force against such vaine and loftie persons, to the end to smite their pride as with thūderbolt,

and

and to consume the persons themselves to dust and ashes. You will graunt me perhaps the truth of all this, being driuē thereto by authoritie of examples as we may see abundantly in the recordes of antiquitie and the monuments of historiographers. But those men (may some say) in the meane time do seeme to be exēpted from all these calamities, whose head nature her selfe hath crowned with the diademe of honour, to whō she hath giuen the scepter and aduanced from their cradels to this so high degree of dignitie, and that with such good successe, that they haue seemed to cline thither without any labour or trouble at all, & therfore these may rightly be called happy and blessed. And here happely the case so stāds that because they are borne and bred vp in the top of dignitie, they feeleelesse trouble then other men, so that vse preuaileth with thē as with the borderers vpō the fall of Nilus, who become deafe by reason of the violent and swift falling of the streame. He which is accustomed to the prison doth not greatly desire libertie. The countrimen of

Cimmeria who haue perpetuall night & darknesse with not for day . And they which liue in the top of the highest Alpes feele not the force of the snow, thunders and tempestes: but yet they are not altogether freed, seeing very often the lightening doth as it were diminish the glory of their diademe and shake the scepter out of their hands, seeing that both with the dangerous snowes they are enuironed, their minde is blinded as it were with the cloud of heauinesse and sorrow. For they are crowned but with a thorne crowne, they beare a scepter in their hands but it is of reed, which amongst other things most frayle, is most subiect to wind and weather, and this crown it is so far off that it should mitigate the grief and migraing of the minde, or that the scepter should banish and dispel those cares and troubles wherewith they are incumbred, that both crowne and scepter do euery where set vpon, assaile and torment them most miserably. Remember that famous Apophtheg of the Persian Monarch, who said that no man would vouchsafe so much as to
take

take vp the diademe if he should finde it lying vnder feete, if he well knew how heauie it would be to the bearer thereof. And the same Prince although he seemed to rule for a time as he list, and to allot to others at his pleasure and discretion both prosperitie and aduersitie, whom all men iudged onely able to giue men tranquillitie yet notwithstanding he freely and frankly confesseth that there is nothing in the whole circuit of the earth (of which he himself was thē the gouernour) but only sorrow and calamitie. What doest thou suppose other men will say if they will answere one as they are perswaded? I passe by those in silence who haue finished their life by some infamous death, who haue seen the destruction of their kingdomes, yet haue liued long after with great sorrow of minde, and who after all their Princely iolytie and prodigalitie haue been driuen to end with mourning and calamitie. And I come to *Dionysius* that Sicilian tyrant, who did then enioy a more peaceable life, whē being a scholemaster he gouerned the youth of Co-

rinth with the rod, then when he bare the scepter with the which all Sicilie was tormented. What need I remember *Sylla*? who although he had robbed and impouerished the Romain common wealth (which before pilled and poled the whole world) yet was he neuer in his life more quiet, then whē he willingly renounced his power, authoritie and dignitie euen with great hazard of his habilitie and credit. But let vs require the iudgement of king *Salomon*, who although that he was endued of the Lord with certaine singular prerogatiues, with great riches, yea and had found out the hidden treasures of the Ilandes, and the riches of the world, yet doth he tell vs plainly and cōfesse in his Ecclesiastes after a diligent suruey and inquisition made of this worldly felicitie wherewith God had abundantly blessed him, that he found nothing but vanitie, labour and vexation of spirite. Let vs demand of *Augustus Caesar* the Lord of the whole world, whē it was most quiet, will he not answere that he was greued with the sorrowes of his life past, and
that

that therfore he preferred & wished the poore estate and securitie, of a poore mā before his own, & accōuted that an happy houre, which should release him of that great grieuous burden of honour, & cause him to liue though with men of basest condition. So let vs enquire of *Tyberius* his succellour in the Empire, and he will confesse that he held his Empire like a wolfe by the eares (as it is in the prouerbe) which hold he would easily loose if he could escape without danger of byting, he would not then accuse fortune. he would not curse the day which hoyst him to that place, but afterward tooke away the ladder so that he could not descend downe againe. As for *Dioctlesian* whom vertue and wisdom hath greatly renowned, he did very oftē prefer his free and voluntarie banishment in Salon, before the maiestie of the Romain Empire. And to conclude *Charles* the first, whom our age hath esteemed the most happy of all men, who liued in many yeares before, he will curse his victories, the enlarging of his Empire, his triumphes and victorious ensignes, nei-

ther will he be ashamed to confesse that he got more profit in one day by solitarinesse, then in all the triumphes of his whole life besides. Shall we now esteeme these men happy in the imaginarie excellencie, who account themselues most vnhappy, and iudged that onely to be felicitie which diminished their dignitie and brought a meaner kinde of life? who could scarcely finde in all the world any little place where they might vnburden themselues of that great load of honour, or any bed so easie wherein they may quietly take their rest.

Behold
the happy
man.

He is only then a happy man, who is content with the portion that God hath giuen him, and he the most vnhappy of all others, who cannot bridle his desire with the obtaining of his wishes and so be at quiet and peace in his mind. Therefore may *Pirrhus* king of the Epirots be iustly deemed miserable, who that he might enioy a peaceable life, ambitiously sought the rule of the whole world, seeking a far off to obtaine that thing, which was before in his own power. But more vnhappy was *Alexander* the great who

who though he were the heire of a great and famous Empire and Kingdome, & was almost the most glorious Prince in the whole world, yet that he might satisfie his outrageous ambition, he searcheth after other worlds, whose couetousnesse and greedie desire was afterward quenched with a litle ditch and contained within the compasse of six foote of ground. To be short though they were borne on the top of the highest Alpes, they would aspire and ambitiously desire euen heauen it selfe, & endeouour by what means they could to come thither: and though it shalbe permitted to any to subiect to their yoke all the kings of the earth, yet they wil not be content, but bid battaile to God himselfe, neither will they make an end of this their furie, before the almighty shall laugh at their follie, and shal (whē as they do iudge and perswade theselues to be safely placed in the chaire of estate) as it were scatter their presumptuous pride by his might, breake their scepter in their hands, and beate them & oppresse them down with the diademe of their owne authoritie. But in a word

all ambitious felicitie is of this nature, that whosoever is addicted hereunto doth sustaine much damage to procure to himselfe much hurt. And there are some who do hope by climbing higher that they shalbe freed from all euill, nothing considering that that selfe same degree, which they so greatly laboured to obtaine, is but a very heape of all calamitie. I omit the vnhappy lot of those men, who haue bene all their life time very dutiful, who haue waited with cap in hand in the Court hauing hope to receaue some great reward, but yet at length they may put all their gaine in their eye, and though they haue entrusted themselues very egarly vpon the spoile, yet they see to their hearts grief some odde fellow some vpstart Gentleman of the first head to haue all things bestowed vpon him & to encrease in wealth, yea & to be the receiuer of their reward who hath not so much as moued his foote, when as many other can not keepe that which they haue, do what they can, with al their carking & care, but wil they nil they, that litle they haue will needs away

way. But such men truly are esteemed the most vnhappy of all, & indeede they are so euē in this one thing, because they see their calamitie & are couicted as miserable in their owne iudgements. This may suffice to show that all riches, which that foull feend of hel doth as through a window bestow vpon vs, are nothing else but baits by which he might allure vs into his net, & that these transitorie and momentary things are strange deceits, by which he doth miserably delude all our vaine labours & endeouours bestowed vpon riches. And finally that he is the most vnhappy of all men who in obtaining these riches hath had best successe.

But some will indeede confesse that the couetous man in his great plentie enioyeth nothing, and that which was wont to be said in the Prouerbe is verified in him, to wit that he wanteth that which he hath aswell as that which he hath not. And that also the ambitious person, when he imagineth that he liueth most pleasantly and according to his hearts desire, he then especially liueth discommodiously. And that both of the

procure to themselves euē in this world hellish tormēts. Yet they will demaund whether these discommodities are to be found among them, which apply themselves to the administration of law and iustice, or among them who dayly attend vpon the Princes person, who seeme to enioy their riches with pleasure, to obey without trouble of mind, and to obtaine very good credit ioyned with ease and quietnesse. This I graunt might be peraduenture in former times and in the dayes of our ancestors, when as there were some liuely sparkes of iustice amongest mortall men: but in this present and lamentable age I see not truly how this should come to passe: for if thou shalt in this time intermedle with publike affaires, either thou shalt deale well or wickedly, if wickedly, thou shalt kindle the wrath of the highest against thee, and procure to thy selfe a guiltie conscience, which will continually torment thee as it were with burning torches: but if well, thou shalt get the displeasure and hatred of men, and that of no meane men, whose enuie and malice will

will assaile and ouerthrow thee, whose tyrannie and crueltie will menace continuall threats against thee. If thou shalt obtaine a popular fame, thou shalt please a furious beault, but thou must needs displease thy selfe. If thou shalt be a louer of thy selfe, thou shalt anger God and dote for selfe loue. If thou shalt compose thy will to the will of God, thou shalt fall into a thousand worldly dangers & be troubled with innumerable discommodities. From whence it is that if you weigh and consider the speeches of good men, and them who haue bene meetlie well content with their portion, you may finde that some haue desired (whether they speake it in earnest or being compelled I cannot tell, they speake the truth I am sure) that they would change their apparell with the husbandman. And others haue accounted that they liue well and cōueniently who possesse nothing. Some other do complaine greatly of the courtly troubles and hurliburlies, protesting that they seeke all oportunitie to depart. To be brief you shall scarcely finde any who is not grieved with his

lot, who enuieth not an other mans estate, who would not willingly make exchange of his owne, if he could finde any other willing to the bargaine. Who is not wearie of those studies to which he hath cōsecrated himselfe and his life? who doth not desire to be rid thereof, so that he may get a more cōmodious profession? what then shall we do in so great diuersitie of opinions and cōtrarietie of iudgements? shall we flie the companie of man that we may finde if we cā more kinde and friendly curesie? what shall we hide vs in the woods & bushes with wild beastes? to the intent that we may be freed from these perturbations of the minde? or to conclude shall we separate our selues from the societie of all reasonable creatures? And because we would be rid of worldly calamitie, shall we go away out of the world it selfe? well, suppose by this meanes we may obtaine as peaceable life as we desire, shal this thing seeme to be of great weight? yet in truth this almost alway falleth out, that not euen they who do most desire it, do so dispose their course that they can enter
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the same as they list, neither do they who make entrie thereunto, find all that ioyfull rest which they required. There are some who after a sort may force themselves to this, but when a ciuill modestie and worldly shamefastnesse as some scarecrow affrayeth them, they stand at a stay in the middest of their race, neither do they stirre one foote forward. But they are altogether mad whom this ashamed, which in their owne iudgement they condemned, but yet greater madnesse it is to make him of their priuie counsell whō they ought to account their deadly fo. And other some there are who vnder this goodly faire pretence are induced to vndertake office and authoritie, because they know that the cōmon wealth is to be regarded: But they who suffer themselves thus to be perswaded, consider nothing that the perswaders seeke themselves alone, not any others good, and that the most of them would neuer care for the gouernement of the common weale, vnlesse they hoped to amend their priuate estate by occasion of gouerning the same. Againc o-

thers are hereunto drawne, supposing they shall bring many to honestie by their good example and orderly behaviour, neuer a whit weying with themselves, that it is far more likely that a hundred, yea though they were Phisitions themselves, entring into a Citie infected with the plague should dye, then that any one being once tainted should be recovered: but this is euen to tempt God when one shal aduenture himselfe in the infected aire, where as there is no more present counterpoison for this disease then to depart far from the place where the plague raigneth. To conclude this is very certaine that it is as possible that one or two of *Lots* disposition should draw them of the Court of Sodome to liue religiously, as it is for fresh streames which run into the Sea, to take away the salt humour from the same. But as concerning them who excell others in wisdom, & who haue a regard of the health of the soule as well as of the body, who do chuse vnto themselves a more holie and pure place, seperate from the contagion and wicked dealing of the vngodly,

ly, who hauing the Angell of the Lord to guide them do depart for a time with iust *Lot* from the Court into some little and quiet Segor, where they may be far from the deuillish custome of the world, whereout being remoued they may giue themselves to some serious contemplation for the bettering and encreasing of their knowledge. Truly I wil grant that they are lesse subiect to danger then the rest, but yet I will denie that they are altogether free from the common calamitie, euen for this one thing, because they transfer and carrie perill thither with their person. They flie the Court, but the Court pursueth them, they do the best they can that they might withdraw themselves from the world, and yet they are troubled with the world til their dying day. And scarcely in this huge & wast world can they find any litle caue wherein they may hide themselves to the end they might not be found of the world, which is the enemy that so much pursueth and desireth their death. But if so be by the singular goodnesse of God they be deliuered from these dangers, then either

they are oppressed with pouerty or molested with strife at home, or vexed with some familiar spirite, whereby it cometh to passe that dayly by one meanes or other they may haue sufficient experience of worldly miserie within themselves.

Furthermore, which is a thing greatly to be lamēted, we being deliuered from these outward troubles and combats, there is yet a continuall strife and dissention within our selues; the flesh wrastring with the spirit, the perturbations & affections with reason, earth with heauē, and the world for the world, which although it greatly be shunned of vs, yet neuertheless it hath taken deepe roote in the bottome of our hearts: but what do I speak of this? seeing that they which professe with great protestation & faire promises to fly the world, are oftētimes deceiued with the vaine hope of worldly praise and ambition: others who faigne that they do eschue the world, do yet come to meete it, and with open armes do entertaine it. And some do so refuse honor, as that by this meanes they open
them

themselves a doore to dignitie, & some that they may be called, yea intreated to take promotion vpon them, will euen hide the selues, that they might be more diligently fought vnto. So it happeneth that the disguised world liueth sometimes among them who would seeme most to auoyd it. And doubtlesse we deceiue our selues if we follow the multitude, with whom it especially beareth sway. And if we betake our selues to solitarie deserts, euē there he hath his den, who tempted Christ in the wilderness: and if we dwell alone, we finde him no lesse busie then in any other place, neither can we any other wayes dispatch it within vs, vnlesse we our selues do die vnto it. For we are in the world and the world in vs: so that if we will separate our selues from the world, it is conuenient that we depart from our selues. And this departing is death it selfe. We seeme to haue departed out of the contagious citie, but yet do we not sufficiently consider that we haue receiued the infectious aire into the weake constitution of our bodies, nor that we carrie about as well

the plague as our owne selues with vs, yea that we our selues are not the least part of the plague in so much as it beareth vs companie vnseperably euerie where. euen in the vast mountaines and desert wilderness. So that finally whilest we auoide the contagion of others, we may well complaine of our owne. We haue withdrawn our selues from the companie of men, and yet we haue not vterly banished our selues and renounced humane nature. This boysterous sea did trouble vs, our heart grieved thereat, we were sea sicke there withall, we changed ship after ship to auoide the smell of the channell. and to be freed frō this trouble, we go out of one strong & well made into one more slender, out of a large Gallias into a smal pinnelle. Yet for all this we cannot feele in our selues any rest and quietnesse. we loose all our labour and profit nothing at all, we are alwayes beaten by the same surging billowes and waues: and finally the hauen of all mortall men is one and the same, neither is any other hauen to be hoped for onely death. For the changes from
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one state of life to another do not altogether take away the sorrow of the mind. We being as it were sicke and lying neare to some street or market place do prouide to be remoued farther off, to some more quiet roome: and yet notwithstanding we are not in health, our feuer will not leaue vs: yea oftentimes though we change bed, chamber, house, country and all, we are not any whit the quieter. What then is the cause? Doubtlesse euen this, that we find our selues euerie where, and seeke not so much the change of our life, as the alteration of the place. We desire solitarinesse sometimes that we might auoide carefulnesse, to the end that being at leysure we might shake off the halter of cares. We desire to liue seuered from the company of the wicked, yet whither soeuer we carrie our body, we beare thither also with vs our couetousnesse. our pride. our riote, and to conclude the wicked affections of our minde. which many wayes and continually vex and torment vs, and dayly bring into our remembrance the garlick, onions, and flesh pots of E-

gipt. These things do alwayes faile ouer with vs in the same vessell, at all times, into all coastes, they denie all truce, and whether we will or no we must needs abide the combate. But contrariwise if we could dismisle this troupe of vices which doth eate out our minde, we the should finde without doubt peace and tranquillitie, whether we liued in solitarinesse, or frequented the greatest multitudes and assemblies.

The whole life of man in this prison of the body is a continuall warfare. For when we regard not outward dangers, we are set vpon by priuie pollicies and secret deceites. So soone as the Grecians do breake vp the siege and blow the retire, *Simon* that varlet doth labour by his crafty trechery to betray the Citie to the Grecian power. We must therefore watch and ward continually, alwayes hauing vpon our backe our armour, and our weapons in our hand, lest by our securitie and presumptuous confidence, we be intrapped by our enemies. For by what meanes shall we escape their hands? not by the helpe of woods, of waters, or hills,

hills, no not though we should hide our selues in some hole or den. Onely death helpeth here, which by diuorce of the soule from the body, the pure and cleane part, to wit the soule from the vncleane body, doth make agreement of those partes, which being ioyned and coupled together in one man, could neuer be without contention, except the spirite could haue remained altogether subdued vanquished and smothered.

Now although I am not ignorant, that their exercises, who betake themselues to solitarinesse for the studie of Diuinitie or humanitie or of other artes and sciences, are far vnlike vnto the fond & foolish pleasures of hunters (which do make the most men cruel & wild, whose minds are corrupted with this delight) yet euen they must needs yeeld to the opinion of the most wise *Salomon*, and confess with him that all these things (in their iudgement who are sincerely affected) are altogether vanitie, & bring continuall vexation of minde. For some learne all their life time to speake well, but they neuer meditate how to go-

The vanities of arts or rather of professors of arts. Grämer, and Rhetoricks.

uerne their life well. Others whilest they declare and vtter the subtill secretes and quidities of Logike, that they may finde out what reason is: are very often destitute of the naturall light and iudgement of reason. And some learne to diuide all things by Arithmetically fractions, and yet they come not so far as to deale vprightly in giuing their brother his own in the smallest matter. Many by the helpe of Geometrie assigne and appoint outland markes, do seperate one field from an other, and do measure Cities & Prouinces, but yet they cannot find any instrument to measure themselves. The Musitian by consent and time of voyces maketh pleasant and sweet harmonie, when as he hath nothing melodious. nothing in time in his owne minde, but euery thing iarreth by reason of the perturbations of the same. The Astronomer whilest he stedfastly gazeth vp to the skies to behold the course of Planets and Starres, he stumbleth and falleth into the ditch vnder his feete, foretelling what shall come to passe after, he looseth those things that are present: and hauing

Geometric.

Musike.

Astronomic.

hauing his eyes fixed on heauē, his mind lyeth groueling in frayle and earthly things. The Philosopher disputeth cunningly of the nature of things, yet knoweth he not himselfe. The Physitian cureth & careth for the disease of other mē, but in the diseases of his own mind, he is as blind as a mole: he feeleth the alteration of his owne pulses, yet he is carelesse to remedie that hot burning feuer of his minde, whereof he ought to haue especiall regard. The Historiographer hath at his fingers endes the historie of the Thebane and Troian warres, and yet is ignorant what is done at home within himselfe. The Lawyer inuenteth and enacteth lawes for the whole world, when he cannot containe himself within the compasse of any. To conclude the Diuine disputeth earnestly and seriously about faith, but will neuer make mention of charitie, he speaketh of God, but forgetteth to helpe his neighbour. Therefore learning and knowledge do wearie the minde with vncessant trouble, and yet, can neuer bring a man to quietnesse or rest. For how much our vnder-

Philosophic.

Physicke.

Historie.

Law.

Diuinitie.

standing is more enlightned with knowledge, so much the more we endeavour to encrease it, neither doth any art take away those controuerfies, which trouble our minds, or remoue (as saith the Poet) those miserable hurlie-buries or cares of the minde, which do flie continually euen about their vanted & stately buildings. Truly arts, they adorne the mind with learning, but they do not free it from vice and corruption, they make a man eloquent, but nothing good, they bring knowledge, but no wisdom. Moreouer the nearer that any man hath attained to ripenesse of knowledge, so much more he euen confesseth that he hath profited nothing at all, by how much his minde is more laden with learning, by so much he findeth it more light and emptie: in so much that what knowledge soeuer a man can get in this life, it is in regard of that we know not but a litle quantitie, yea our greatest wisdom consisteth in the knowledge of our owne foolishnesse and ignorance: and to conclude the whole perfection of man standeth in the knowledge of his imperfections.

fections, the which whosoever most thoroughly vnderstandeth he is endued with greater wisdom then any other, and goeth before all men in perfection. To be short, let vs confesse with *Salomon* & set down for a truth that the feare of the Lord, is the beginning of wisdom, though truly it seeme meere follie to the world, & be accounted by all that walke after the same to be altogether worthy of deadly hatred. So that as he is to feare no euill, who feareth the Lord, because all his miserie turneth into happinesse, so must he not hope for any good of the world, whē as he is in perpetuall hatred with the deuill, who is accounted the Prince of the world.

Furthermore in what kinde of trade A descrip-
 soeuer we passe our time, it skilleth not: tion of old
 old age creepeth vpon vs, it ouer taketh age with
 vs sliely and on the sudden, it hangeth on a brief re-
 our necke, it will grieue vs, at all times, citall of
 and assault vs alway whether we be in the cala-
 the company of a few or many, or whe- mities of
 ther we seperate our selues frō them al- the same.
 together. Many leuell all their deuises
 at this marke, to wit that when they are

old they may be free from all cares, may liue pleasantly, and enioy both health & rest of body. But it falleth out contrary to their expectation, for in old age we can perceauē scarcely any thing else, but an heape of all our former aduersities, wherein all our infirmities may more easily bud forth againe, wherewith our life hath bene spotted, then in any other age which we haue ouerpasse. A man may see here the weake and vnprofitable childhood though supported and licensed by shew of authoritie, which is especially and in the first place to be lamented. And secondly now do we suffer punishment of the unrulinesse of youthfull yeares, by the gout, the palsie, the stone, and many other diseases of the same kinde, which torment a man wonderfully in euery part and ioynt of body. The watchfulnesse and carefulnesse of our middle age, and the hot affections of the minde are recompensed with blindness, deafnesse and in one word with losse and priuation of all our senses, except onely the sense of sorrow. Death it claimeth iurisdiction ouer euery part of

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our body, that it might bring vs wholly into subiection to it, and here it falleth out no otherwise with vs, then with those who are in other mens debts, who when they haue nothing to pay do alway feare the day wherein they should discharge the band. And though there be nothing at all remaining which is our owne, but death claime euery thing as his, yet our vices do euen then not onely liue within vs, but also nature striving against the, they do dayly more & more grow vp and encrease. The couetous man though he hath put one foote into the graue, and as they say he is euen ready for Charons boate, yet notwithstanding he then ceaseth not to hide his money in the ground as meaning one day to digge it out from thence againe. The ambitious man appointeth in his wil that his funerals be sumptuously solemnised, and causeth tombes and monuments to be erected in remembrance of his sinnes. The lasciuious man when he cannot with his feete (his body being decayed) he yet as it were daunceth with his shoulders, his vices haue forsaken

him, yet he cannot giue them the farewell. The Infant longeth to be a young man, and when he is so, he hath a loathing therof. The young man hasteneth his growth in hope to attaine to stayed yeares, so being, he also feeleth the present euils of that age, and he griueth at the slippery and vaine pleasures of his life past, neither seeth what more is to be wished for by him in the age which ensueth: the which when he attaineth, he is both more foolish then the infant because he in vayne griueth at the losse of his time which will neuer returne, and so forgetteth all his miserie past. And also more vnhappy then the young mā for that when as a miserable death doth commonly follow an vnhappy life, he then may see that he hath nothing remaining but matter of despaire. But he, (who from the slowre of his youth hath encountred and valiantly behaued himselfe against the flesh and the world, who hath vndertakē these so great troubles that he might both learne to dye & to forsake the world before his time, besides all these euils, he seeth that himselfe

is ouertaken and oppressed with that great and lamentable disease of old age, and feeleth also that his flesh though it be wasted with so many diseases and euils, is yet stronger then the spirite. Tell me I pray you what commoditie can he expect of all these but this one, and that very small, to wit, that he seeth himselfe at deathes doore, and that there shalbe an end of that combat, and that he shall shortly haue deliuerance out of that prison wherein he hath bene tormented and racked all his life. I omit here the infinite calamities whereto man in euery age is subiect, as death, banishment, exile, outlawrie of kinsmen and friendes, the wrath or indignation of potentates, and many other of the like sort continually incident vnto this world. For one is sorrowfull for the death of his children, an other contrariwise for the great charge and burthen of children, one lamenteth for the death, an other for the life of his wife, one is discontented for his great place in the Court, an other is not content if he be lower then he desireth. Thus the world is so full of euils that to

describe them all, would require no lesse compasse then the world it selfe. But to be brief whosoever is the happiest of all vnder the Sunne, shall in his own iudgement be vnhappy, if he compare that felicitie which he enioyeth with those sorowes which he sustaineth. And they who do often admire the goodly and prosperous estate of their neighbours, if they had but three dayes experience thereof, they would with all their hearts surrender their title to the first that would haue it. And if any man would diligently weigh with himselfe all the discommodities which he hath endured for the obtaining of his pleasures, and which he suffereth for the maintenance of the same (I speake onely of those delights which are of some reckoning and not of those which are momentarie and wither as the flower) he shall by his own verdict be conuicted that the keeping of them is fraught with miserie and trouble. So that we may from hence gather this necessarie conclusion, that our infancie is a certaine foolish simplicitie, our youth also a vayne iollitie, that our

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mans estate is carefull perplexitie, and our old age extreme maladie, that our eyes are nothing but teares, our pleasures as agues to our minde, that our riches are the torments and rackes of the of the soule, our honours are burthensome vanities, our quietnesse meere vnquietnesse, and finally our growth from age to age is nothing but the changing of euill for euill, yea of a lesse for a greater. Thus doth one waue drine another till at length we arrive at the haven of death. Let vs then conclude that this life is a desire of that which is to come, a sorrow for that that is past, a misliking and loathing of that which is tasted, a longing for that, the fauour whereof we know not, a vayne remembrance of the state passed, an vncertaine hope of future condition, and to make an end, that nothing is sure which is therein, but onely the certaintie of death and doubtfull vncertaintie of the same.

Behold death now approacheth, see how it draweth neare to vs. Behold how it maketh vs affrayd thereof. Now let vs consider well whether it be such as com-

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The remembrance of death is no whit dreadfull.

monly it is esteemed to be, whether it should be so shunned as oftentimes it is. We deale euen like fearefull children whom we see feared by a disguised person, or terrified with some bugbeare. And this is one cause of our tearefulness, that we conceaue not of it, as it is indeede: but imagine it to be seuer, dreadfull and vnpleasant, like as it is accustomed to be painted on the wals, and for this cause I say we runne away when it commeth. For while we are occupied in these vaine conceits, we cause so deepe an impression thereof to remaine in our mindes, that we cannot take such a iust view of it as were conuenient. But let vs stand fast, let vs not start, nor feare to behold it stedfastly & with both our eyes, and we shall finde it to be very vnlike to that which is drawne out by painters, and of a more comely countenance then it seemeth to be by the flattering perswasion of our sorrowfull life. For death it maketh indeede an end of life: but of what life? euē of that life which is meere calamitie and a continuall commotion. So then it is the end of our miserie and grief,

grief, the haue of rest, and the doore which we do take to be free from all danger. What shall we feare this which bringeth vs into the haue after we are passed all danger of shipwrecke? but thou wilt say there is grief in death: it is very true, no man will deny it. For as we feele grief in the healing of our wounds, euen so it commeth to passe in all humaine affaires that sorrow cannot be cured without sorrow, but that one sorrow is remedied by the helpe of an other. There must be launcing and cutting or, else the brused partes of thy body will neuer be cured.

Further thou wilt obiekt that the passage to life by death is very hard and difficult. Why? thou canst finde no haue the entrance whereof is not very strait, narrow, and hard to enter. And what is it in this world if it be any thing worth which is not purchased by labour paines and danger. The entrance must needs be laborious if we our selues do make it laborious, if we arriue thereat with a troubled conscience and with grief of minde, with vnruely cogitations,

A confusion of that argument from difficulty.

and without any preparation at all. But if we haue a calme, constant and quiet minde, we shall neither finde danger nor grief therein. But what grief I pray you is therein death? can it be any other then a tormenting of the sence? we accuse it as though it were onely the fountaine of all euils which trouble vs in the ending of our life, not considering that we haue before time suffered far greater, than we haue bin oftentimes almost brought to deathes doore which yet we haue escaped, and that we haue wrestled out of those calamities for which we haue wished for death it selfe. Finally we are very vnthankfull vnto death. For suppose it came a hile griefeuen at the ending of our life, that it might cause all grief to cease for euer, what shal we not patiently beare it considering that whether we begin or continue the course of our life we are compassed about with carefull anguish, & that it is impossible that our life should euer haue end without some sence of grief and feeling of sorrow?

Our life is
our grief. We do not I say vnderstand that it is
not our death but the end of our life
which

which doth afflict vs, the end of our nauigation, and not the haven into which we do enter for which we are so sorrowfull, and which indeede is the end of all troubles and the beginning of true felicitie, why do we then cōplaine of death, when indeede our life is rather to be lamented? Do we not deale as though a patient being almost recouered of some long continued sicknesse, should imagine that his health, and not the reliques and residue of his disease should be the cause of his last paines? Tell me I pray you what is it to dye, but to make a remouall out of the world? what, do we feelee any paine when we are departed out of the same? is this then simply and of it selfe a miserable estate not to enioy the world? when are we more like vnto dead men then being a sleepe? but yet we are neuer at greater quiet? Therefore if there be no grief in sleepe, why do we thinke that death doth bring these sorrowfull panges (which ought rather to be imputed to life frō whence they proceede) when the soule departeth a sunder from the body? except by the same

reason we will foolishly accuse that time wherein we were not, for the grief we felt in the beginning of our life, which if so be no man entreth without weeping, what maruell is it though the end be answerable to the beginning? If when first we are borne, we warpe the webbe of sorrow, why should it seeme strãge if with sutable woofe, we weaue & worke it out? If we had no paine, when we were not in the world & now afterward whē we are come into the light are neuer free, answer me this questiō whether of these estates we shall most mislike, either the time when we were not at all, or all the while since we had any being? Thus is it thought and supposed, that then we only dye, whē we yeeld vp the ghost, but if we would aduisedly consider, we should finde that our selues are in dying euery day and euery houre and euery momēt. Why, what do we conceaue of death as of so strange a thing when as there is nothing so familiar and common about vs? Our life is nothing else but a continuall death: for it doth as much decay as it doth encrease. Lookē how much we
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gaine euen so much we loose therof. We cannot go one step forward in our life, but so much the nearer we approach to our death. He that hath spent the third part of his life, is dead so far as that portion goeth: and he that hath spent the iust halfe is halfe dead. That part of our life which is past is dead, that which is present doth both liue, and dye at the same instant, and that which is future is likewise subiect vnto death. Whatsoever is past is not at all, whatsoever is future is not yet, and whatsoever is present that onely is extant, and yet euen it hath no long continuance. Finally our whole life in generall is nothing else but as it were a kinde of death. It may therefore be compared vnto a candle light in our body, which in many the wind waſteth, in some it so driueth the flame that it seemeth to be but light on the one side alone, in others it continueth well, and is nourished til it be quite burnt out, howsoever it is, how clearly & brightly soeuer it burneth, by the same burning it is consumed: the brightnesse is the waſting of it, the light is as smoke which speede-

ly vanisheth, the last sparke is the last sinne and drop of moylture. Euen such altogether is the state of mortall life, that to liue and dye is one and the selfe same thing vnto man. If then we call the last gaspes and breathings death, we must needes giue the same vnto the former, because they all do spring from one fountaine and flow after the same manner: onely there is this one difference betwixt this that we name life, and that which we terme by the name of death, that so long as the one remaineth there is dayly ministred sufficient matter and occasion of death, but after the other there is no hope of life any more. For this is graunted of all, that they who thinke that death is the last end of man haue no cause to feare: for whosoever is desirous of long life, the same man is also desirous of long death, and he who feareth lest death should assaile him ouer suddenly, this he feareth (that we may speake properly) lest he should want matter and occasiō of death. But we who are indued not with the light of nature, but with the preceptes of God, know
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that death is far an other thing, for we will not sow comforts together to our selues, according to the manner of the heathen, against it, but euen it shall stand vs in stead against all afflictions whatsoever. Neither will we be very carefull to learne after their fashion either to contentē or not to feare the force therof, but thus rather how it is to be hoped for, and with what desire to be embraced: for that we account it not so much the end of all grief and sorrow, as a plentifull heape and abundance of good things, and not the end of life, but the end of death and the beginning of immortall life. Therefore *Salomon* said very well that much better is the day of our death, thē of our birth. Why so? because it is not vnto vs our last day, but the first arising of that euermlasting light and most happy life, wherein we shall not loath the troubles of things passed, nor carefully desire things to come, for that all things are present, and that which is present shall neuer haue end. Then shall no man serue any more these vayne and wretched altirements, but his soule shall enioy ma-
In heauen
is happi-
nelle.

ny true, sweet and sound delightes. Neither shall we (who shalbe partakers of the heauēly mansiōs) care for the gathering of earthly treasures, hauing lost and layd away that earthly masse, which clogged vs with the burthen thereof, & kept vs groueling on the ground. Blind ambitiō shall not thē inflame our mind, neither shal we desire greater promotiō, and to be aduanced to honour and authoritie, when being placed higher then any dignitie in the world, we shall deride the follie of all them, who now are in credite and admiration, who will for euery trifle bid and make battaile, and like children contend euen for nuts and apples. Then shall we feele no inward combate within our selues as before we did, when the flesh shalbe altogether mortified, and the spirite enioy the full fruition of perfe&t viuification, whē the perturbations & affections of the minde shalbe buried in the earth, and reason shalbe restored to freedome and libertie. Then shall the soule be deliuered out of this filthy and soule prison, wherein this long time it was infected, and had almost

almost gotten as it were an habite, & did sink vnder the burthē thereof, & shall at length be refreshed, and dwell in a pure aire, shall acknowledge her ancient and former māsiō house, and remember her former glory & dignitie. This flesh (my friend) which thou seelest, this body which thou doest touch it is not man. Man is a Citizen of heauen and from thēce fetcheth he his pedegree, this is his countrie, & that aire whereby he is cherished and nourished. If thou behold the body, thou seest onely the place of his exile and banishment: But man properly consisteth of soule and spirite, he is of an heauenly and diuine nature which hath not any iote of grosse matter within it. But the body is like vnto a barke or shell wherein the spirite it shut vp & hid: we must needs break it if we would come forth of it, and if we would liue & see the light. We after a sort perswade our selues that we haue life & sence, whē in the meane while we can scarcely spread forth our wings being altogether benūmed and enfeebled by slouthfulnesse, so far are we of (being ladē with this earth-ly

ly masse of corruption) from mounting aloft and flying vp towards heauen. We indeede see but as it were through spectacles, which deceaue the sight, we haue eyes, but they are couered as with a perle or webbe. We imagine we see, but with these false visions and imaginations of our deames we are deceaued. Whatsoeuer we either possesse or know all is but meere iuggling and leger-demain. Onely death it is that giueth both life and sight to vs. And yet we do so degenerate into the nature of brute beastes, that we admire that which would deprive vs both of life & sight. We account our selues Christians, and we beleue that after this life we shall haue immortal life, and that death is nothing else but the seperation of the body from the soule, which returneth to that happy rest, wherefor euermore it enioyeth the ioyful presence of God, in whō dwelleth all goodnesse, and in whō are hid all the treasures of happinesse. Also we beleue that (after the end & cōsummatiō of this world) the soule shalbe ioined to the body again, which shall neuer any more be

subject

subject to corruptiō. Thus do we fill & fluffe great volumes with heroicall and worthy sentences, but when it commeth to the point indeede, then we tremble and are affrayde of death when it is but once named, as though it were the most terrible of all things in the world. But why do we so I pray you if we giue credite to those things I haue before rehearsed? what, shall we abhorre true pleasures and felicitie? if this be not so, truly then this must needs be confessed of vs, that we do not in whole but in part beleue, and that this is but incre babling, which we haue vtered, and that all these our speeches are but the bragges and vauntes of some craking *Thraso*: and to conclude, playne vanitie of wordes and speech. There are some who affirme that they are perswaded that after this life they shall haue a far better, and that they do not doubt any thing thereof, but onely they feare the way wherein they must tread which seperateth this life from the former. But these mē are white liuered & falshearted souldiers, who when they haue many a

time hazarded death to preserue their life, when they haue endured many a pang and many a wound, yea the dāger of death it selfe at the commandement and appointment of an other, euen for things most vile, most frayle, most subiect to destruction & such as draw their masters after them to perdition: Now whē they haue but a step to go, and the least part of their iourney behind, which whē they haue passed they attein rest and quiet, the which shall last not for a day but for euer, the which is not any common or meane happinesse, but such as cannot be comprehended by mans reason or capicitie, they quake, they trēble, they feare, & altogether forget that feare alone is that enemy which will giue thē the ouerthrow. For in vayne do they accuse grief with the which they say they are troubled. This is but a friuolous thing, this rather is their purpose that they may finde a cloake wherewith they may hide their incredulitie. For I see not by what meanes they will perswade this vnto any, whē they had rather be consumed with continuall paine of the goute,

sciatica,

sciatica, or stone, then to loose the vse of this present life and to exchange it for a better by the meanes of some gentle & mild kinde of death. Nay they had rather be dismembred or consumed by some sharpe and vehemēt sicknesse. & to liue as it were in bondage to their senses, affections and actions, thē to be deliuered by some speedy death frō all these euils & so to liue for euermore. But they will cūningly make this prety excuse, namely that they desire long life, to the intēt they might learne to liue: which shift of theirs is very palpable, and all men perceauē and know by experiēce this their pollicie. For rather thou shouldst learne the art of dying, which thou mayst at lēgh happely put into practise, & thou must dayly dye vnto thy selfe. Therefore thou oughtest to haue thy mind so prepared for euery occasiō, and thy selfe so ready as though euery day were the furthest terme of thy life: But alas it is far otherwise, seeing no word can be so terrible to them as that which bringeth thē in minde of death. What mad and foolish men are we, who for a small pay and

aduantage will beare armes and hazard our life at the curtesie of vncertaine chaunce, in hope of obtaining the spoile: we wilbe the first that shal scale the wals, aduenture those places frō whence there is no hope of safe returning . What is this but carelesly to cast away both body and soule? But that at the length we may be freed from these troubles & casualties, purchase inestimable treasures, & enter euerlasting life, we must set before our eyes a passage, which hath only this one difficultie to attaine the knowledge thereof. And we must haue a notion of such a way, which vnlesse it were sure that we must needs passe thereby whether we will or no, and that God euen against our wills doth well prouide for vs therin, we are so hardened by our owne aduersities , that almost no body would be found who would vndertake the iourney though he were euen consumed with all kinde of miserie.

Furthermore some other laieth the fault in his age, and affirmeth that he should a great deale more willingly yeeld vnto death, if he were fiftie or three-

He knoweth (without all doubt) who hath enioyned thee these duties , the set times and howers when thou shouldest therein be occupied, he knoweth when thou shouldest take thy rest, and he will wholly direct his owne worke. It may be that if he should suffer thee to liue any longer in misery, thou wouldest perhaps faint vnder thy burthen. But if liberally he shall reward thee for thy seruice, and shall cast thee out of the race and from the combat, and shall giue thee as much for thy halfe dayes labour as for the whole, as much for thy mornings work, as if thou sustainedst the heat of the day, wilt not thou the more celebrate his praises and be thankfull vnto his sacred maiesty? But truly if thou shalt enter into the closet of thine owne soule, and ransacke the secrets of thy conscience, thou must needs confesse that thou hast not pittied the cause of the widow, neither wast vexed for not ministring iustice vnto the orphan, neither hast thou performed thy dutie to thy child, parents and friends, nor thy embassage in the behalfe of thy countrie committed

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vnto thy fidelitie , nor giuen that due honour to God , with whose loue thou seemedst to be inflamed , who knoweth farre better how to imploy thy seruice then thou thy selfe. Thy mind is on other matters, thou neuer doest thinke of this, there are houses and gardens which withdraw thy cogitiōs, the platforms of thy buildings are vnperfect, yea thy vnperfect and inchoate life will not suffer thee to soare any higher, which also thou fearest thou shalt neuer perfect, yet if diligently thou wouldest consider, euen one moment would be sufficient to perfect the same, to wit, if thou wouldest carefully marke, that it mattereth not when this life shall be ended, so that thou endeuer that it may haue an happy and good end. And to make a good end indeed of the course of our life, is nothing els but chearfully to hastē vs to the goal, willingly to obey the good will of the almightie, and lustily to follow him for our guide with great circumspection, lest we should be drawne by the eares, and inforced herevnto, as the prouerbe is, by course of fatall destinie. And more willingly

willingly shall we doe this if we desire it with hope , and without any feare or terror, the which we shall thus most easily obtaine, if we stedfastly belecue that the life to come is far better then that we now inioy. And this trust and sure hope of a better life the feare of God will worke in vs, whom if we truly serue, we neede not feare any thing in this world, but hope that we shall haue the fruition of all things in the world to come. He that is perswaded of these things, death cannot be but welcome & comfortable to him, when by this separation of the soule from the body he shall know this for a certaintie, that he must and shall inioy the heauenly Hierusalem, & place of all happinesse and felicitie. If there be any paine or greefe in death, it shall be aswaged by the sweetnesse that wil follow after the same. He shall tast of the cup of patience tempered with hope, and the sting of death shall loose his force, which onely striketh vs with his dreadfull dart of feare. This moreouer will I say, that he which hath thus armed himselfe shall not be terrified with any

imagination of euill which death doth bring into his mind, but hee shall also contemne the miserie and wretchednes of this life whereby mens minds are so much weakened and dismaied. What can he be any whit discomfited who hopeth that he shall die? Shall he feare to be banished and driuen from his countrie, who knoweth he hath a better countrie to go into, from whence hee can neuer be exiled, and that he was but as a stranger in the other, and as it were in an Inne out of the which he must depart when it pleaseth his host? or shal he be afayd of the prison who cannot be in a more vile and closer gayl then is his owne body, in none more filthie, in none more darke and vncomfortable, in none where is greater torment and miserie? Or to conclude, doth he feare least any put him to death, why this is a thing he hopeth for, and withal his harte desireth: he careth not whether it come by fire, sword, famine, sicknesse, nor how long this lasteth, whether for three yeres space, or three dayes, or three howers, he careth no whit I say at all, out of what
doore

doore he goeth, knowing that which soeuer he taketh, the same (he hauing in a readinesse all his necessaries) leadeth him out of this present life, and will be an entrance into the blessed and immortall life. The threats of death may menace him, and that is all it can do, and this he lookte for before, death is of all punishments which he can incur, the sharpest, but he accounteth of this as the best of all things that he hopeth and expecteth. The tyrants threats he esteemes as promises, his enemies swords are drawn not for his harm but for his good, the threatnings of death he esteemeth as the promise of life, and that finally his most deadly wounds shal most hasten his immortallitie. Thus whosoever reuerenceth the almightie, he feareth not death, and who so is free from this feare, he shal not be afraid of the greatest calamitie which can befall him. Therefore if it be euen so, some man will say, that death is in the number of those things which are to be wished and desired, doth it not therfore follow, that our life is to be shortned to the intent that we may be drawne out of

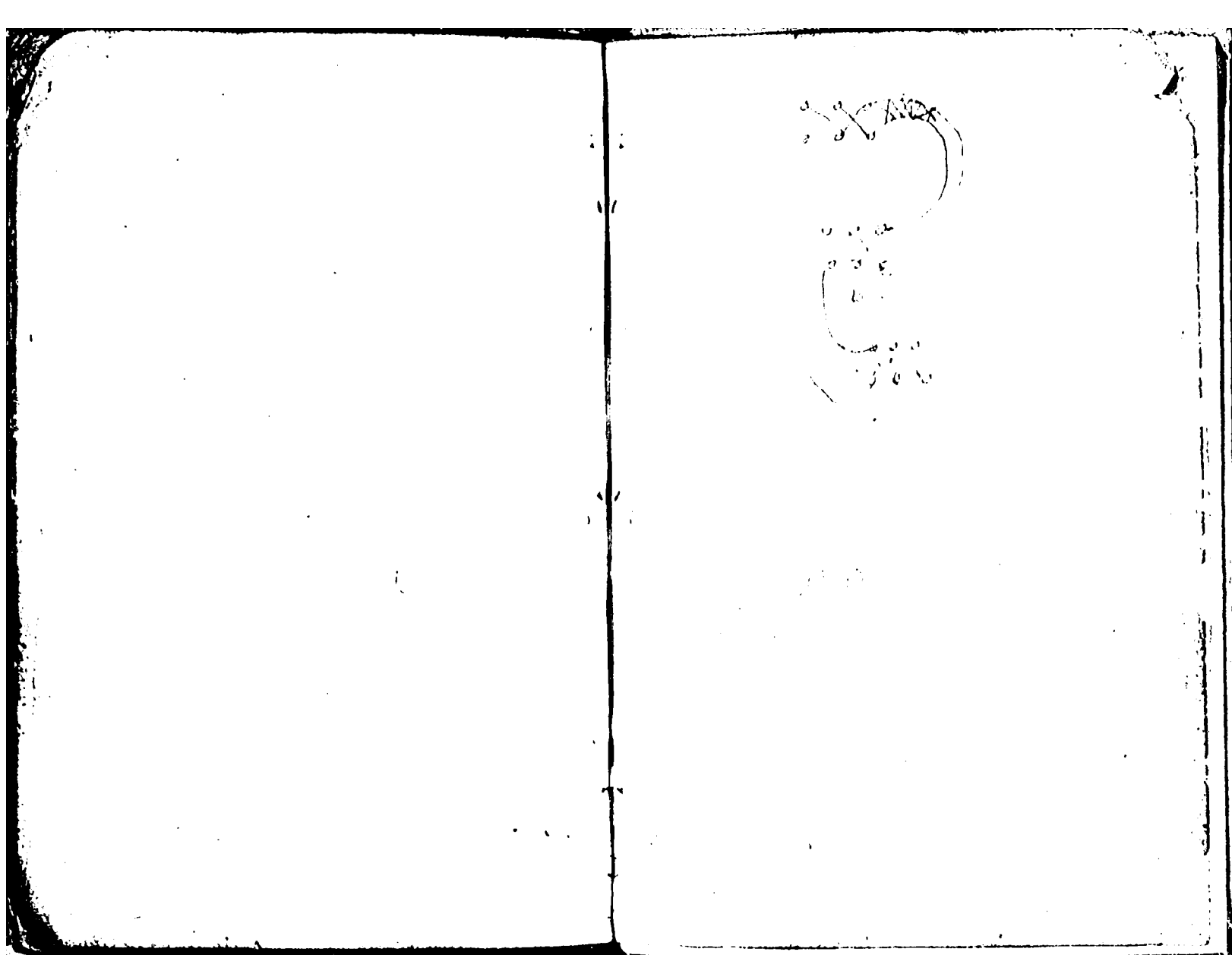
this sea of mischiefe, & obtaine the rich treasures of all goodnesse? Although I nothing feare, that any man will be so much moued by the sure promise of so great commodities, to come any whit the sooner to shorten his dayes, for that I am not ignorant (though we are earnestly set and enslaved with the desire of this life, that euen as yet the burden of the bodie is still a great hinderance & an heauie weight which presseth downe the soule to the earth) yet for all this dare I not, neither will I draw any such conclusion as they object out of that which hath bene before spoken. For although I do not denie that we ought to bring our bodie vnder subiection, to acquaint it with death, and to winne it from the world: yet may we not take away sooner our bodie out of the world, because it is not in our power and commaundement. The true Christian though he may neither withdraw him selfe from death, nor be loth to part with his life, yet may not he forsake it either wickedly or carelessly. He is here in a continuall warfare, therefore he cannot flie from his station, without

without his great infamie and reproch. But when it pleaseth the chieftaine and generall of the field to blow the retraite, he must retire with a chearefull heart & couragious stomacke, and willingly submit him selfe to his gouernors will. For a Christian is not borne to serue himself, but the Lord, to him he liueth and longeth his life till it please God to giue him the reward of the happie course of his life past. The Lord may when he will take it away, but him self may not at his pleasure do it when him selfe list. Now if so be he shal do it, in thy youth & floure of thy age, then giue God hartly thanks, (as mariners vse to do) who hath brought thy ship by prosperous and full sayle, so speedily to the shore. And if when thou art old, render vnto him like thanks, for that it hath fallen out so happily, that though thou sayledst slowly, yet wast not tossed with the raging waues of the boisterous sea. In the meane while make not too great hast, nor yet at thy pleasure too great delay, for neither hast thou the wind at will, neither canst thou very easily escape shipwracke when thou dri-

uest so hastily to the shore. God biddeth some men who haue performed their taske to take their rest in the forenoone some other in the afternoone, but many he letteth alone till it be late in the evening. He exerciseth one till he sweat, an other he parcheth in the heat of the sun, the third toyleth till all his moisture be consumed. Notwithstanding he is not vnmindfull of any which belongeth to him: he giueth at the length euery man leaue to rest, & payeth euery one his due wages in coueniēt time. Neither doth any wāt his pay but only those who craue their wages vnreasonably, either before they be called away, or before they haue ended their taske appointed. Wherefore let vs relie our selues vpon his good wil and pleasure, who in the midst of our toyle refresheth vs with quiet rest. We must not enuie and be grieved at our life because of the griefes of it, this is the part of a cowardly and dastardly mind. Let vs not loue it the more for pleasures, for this is great vanitie and extreme madnesse. But let vs care for our selues, that therein we may loue & serue God,

God, who after this life will crowne vs with true happinesse, and with ioyes which shall neuer decay. Death is not to be feared of vs, vnlesse we will play the foolish children, for death pursueth the fugitiue, and followeth after them that run away from it. Neither can we without incurring the suspicion of temeritie, wish or seeke for it, for he that would most cannot die at his owne pleasure. There is as great desperatnesse in the one as cowardlinesse in the other, and therefore seeing both are very euill, and neither of thē deserues the name of fortitude or magnanimitie, onely let this suffice that we do constantly euery houre expect the same, lest it take vs on the sudden and vnprouided. For as nothing is more certaine then death, so nothing is more vncertaine thē the houre hereof: this is onely knowne to God alone, who is the author of life and death: to whom that we may both liue and also die, we must all of vs yeeld our possible indeuor.

We must die to liue, and liue to die.



$A^8 (A_1, A_2 \text{ missing}) B^8 C^8 D^8 E^8 F^8$
(F_1 and F_2 - blanks - missing)

48-4 = 44 leaves