

FRYDAIE NIGHTE.

OF THE PAYNES
OF HELL.

THIS DAIE (WHEN
THOU HAST MADE THE SIGNE

of the Crosse, and prepared thy selfe hereunto,) thou hast to meditate vpon the paynes of hel: to the intent that aswell by meanes of this meditation, as by the former, thy soule maye be the more confirmed in the feare of God, and abhorringe of sinne, as we haue there declared.

How we
must ima-
gin the
place of
hel to be.

THESE paynes, (as S. Bonauenture saith) are to be conceiued vnder some such corporal formes, and similitudes, as the sainctes haue taught vs. Wherefore it shal doe well to imagin the place of hell (as he himselfe saith) to be as it were an obscure & darcke lake vnder the earthe, or a passinge deepe pitt full of fire, or as a horrible and darcke

Cittie

Cittie wholie bournig with terrible flames of fire, in which none other noise were there to be hearde, but onely the furious raginge of hellyth tormentors, and ruethful lamentations of damned persones tormented with continual weeping, & wailing, and gnashing of teeth.

Now in this cursed place there be two principal kindes of paynes. The one, which the diuines calle, *Pœnam sensus*: a sensible paine: And th'other, *Pœnam damni*: the paine of the losse of al losses. As towching the first payne, to wit, the payne of sense: consider that there shalbe no sense, neither within nor without a man, but that it shal suffer his proper tormente For like as the wicked haue offended almightie God with al their members, and senses, & haue made armour of them al to serue sinne: euen so wil he ordaine, that they al shal there be tormented, each one of them with his peculiar torment, & paye according to his desert. There shal the wanton and lecherous eies be tormented with the terrible vglie sight of diuells. The eares, with the confusion of such horrible cries, & lamentations, as shal there be hearde. The nose, with the intollerable stench of that filthie and lothesome place. The taste, with a most rauenous hunger, and thirst. The towching, and al the members of the bodie, with extreme colde, and fier. The imagination shalbe tormented with conceiuing of the greifes present. The memorie, by

Of two
principall
kindes of
paynes in
hell.

Pœna sensus.
Each parte
of the bo-
dies of
damned per-
sons shal
be tormen-
ted with
his pecu-
liar tor-
mente.
Eies.

Eares.

Nose.

Taste.

Towching.
*Imagina-
tion.*

Memorie.

Understande.

MEDITATION FOR

callinge to minde the pleasures past. And the vnderstandinge, by consideringe what benefites are lost, and what miseries are to come.

Finally, there shal al the miseries and tormentes that possibly maie be imagined be heaped together vpon the damned person. For as S. Gregorie saith. *There shalbe colde intollerable, fire vnquencheable, the worme of conscience that can not die, and a most horrible stench that cannot be abidden. There shalbe palpable darckenes: whippes of tormentors: vision of foule fiendes, and vglie diuels: confusion of finnes: and desperation of al goodnes.* Now tell me, I praie you, if the least of all these paines that are suffered here in this worlde though it were but for a verie smalle time, do seeme notwithstandinge so intollerable a thinge, what shal it be, to suffer there at one time al these multitude of horrible tormentes, in all the members, and senses, both inwarde, and outwarde, and that not for the space of one night alone, nor of a thousande nightes, but for euer, and euer, duringe infinite worldes. What sense, what wordes, what iudgement is there in the world, that is able to conceiue and expresse this matter as it is indeede?

And yet this is not the greatest paine that is there suffered. For there is an other payne farre greater without anie comparison than al these: to witt, that paine which the diuines tearme, *Paenam damni*: the paine of losse,

Paenam damni.
witt, the
ne to
deprive
for
of the

FRYDAIE NIGHTE.

or deprivation. Which is to be deprived of the sight of almightie God, and of his glorious companie, for euer, and euer. And albeit this paine be commo to al the damned persons, yet shall it be much more grievous vnto them, that haue had better meanes and oportunitie than others, whereby to enioye this felicitie: As namelie al Christiāns to whom the Gospel hath bene preached, & especially all naughtie religious persons, and preistes, who as they haue had greater meanes and prouocations to obtaine this euerlasting felicitie: euen so shall they be more vexed and grieved for the losse thereof.

These are the paines that doe generally appertayne to all the damned. But besides these generall paines, there be other particular paines, which euerie one of them shall also suffer accordinge to the qualitie of his synne. For there shalbe one kinde of paine for the proude man, an other for the enuious: one for the couetous, & an other for the lecherous: and so in lyke maner for al other synnes. In which punnishment the wisdom and iustice of almightie God shall wonderfully appeare, in that emonge such an infinite number of synnes, and synners, he shalbe able to iudge verie perfectly all the excesse of each one, and shal measure vnto the as it were in a balance the paines proportionable to their synnes. As the Wisemā saith: *The iudgemētes of our Lorde are*

sighte of
almightie
God.

In hell besides the generall paynes, there be also particular paynes, proportionable to the qualitie of euerie synne, not forgiven in this lyfe

Prou. 16. 11.

by weight, and measure. O what a doleful thing shall it be to the wicked, when they shall see how almightie God will then paye them home in the verie ioyntes!

The payne
in hel
shalbe
taxed ac-
cordinge
to the plea-
sure and
delight
receiued in
this world.

Apoca. 18.
7.

The eter-
nitie of
paynes
hell.

And what a delighte shal it then be to the iust, when they shall see such a wonderfull iust proportion obserued, in allottinge paines, and tormentes, emonge such a great multitude of synnes! There shal the paine be taxed accordinge to the pleasure and delight receiued. And the confusion accordinge to the presumption, and pride: The pouertie accordinge to the superfluitie, and abundance. The honger and thirst accordinge to the gluttonie and delicate deyntie fare in their lyfe past. And in this wise did almightie God commaunde that naughtie woman to be pūished, which is mentioned in the Apocalips, who sat vpon the waters of the Sea, holdinge a Cuppe in her hande full of poisoned pleasures, and delightes. Against whom was thondered out from heauen that terrible sentence, which sayede: *Looke how much she hath extolled her selfe, and enioyed her pleasures, and delightes: euen so proportionably geue her tormentes, and wailinge, and lamentation.*

Vnto al these paines and tormentes there is added an eternitie or euerlastingnes of sufferinge them. And this is as it were the scale and keye of them all. For all the rest were yet somewhat tollerable, if they might haue some ende. For so much as nothings is

great

great that hath an ende. But to be tormented with most horrible paines that haue neither ende, nor ease, nor mitigation, nor declination, nor change, nor hope that euer they will finish, and haue an ende, neither the paines, nor he that geueth them, nor he that suffereth them, but to be as it were a perpetuall bannishment neuer to be remitted, this is a matter able to make a man besides him selfe, that should consider it deeplie, and with good attention.

Of this eternitie and euerlastinge sufferinge of these paynes and tormentes in hell, cometh that horrible hatred, which the damned haue against almightie God, and those blasphemies which they shall vtter with great despitefull rage against him. For when they shalbe in vtter despaire of his amitie, and friendship, when they shall knowe that they shall neuer be receiued againe into his grace, and fauour, and that none of all their most grievous and horrible tormentes shall euer be deminished, or asswaged, againe, when they shall consider that almightie God is he, that doth thus tormente, and punnishe them, and that it is he, that fettereth them from aboue, and kepeth them prisoners in that fierie tormenting chaine, they wilbe in such an exceeding anger, and rage, against him, that they will neuer cease daie, nor night, blaspheminge his holie name.

51

THE FIFTE TREATISE
OF THE CONSIDERATION
of the paines of hell: wherein the
former meditation is declar-
ed more at large.

I.
The consi-
deration
of the pay-
nes of hell
moueth vs
to susteyne
the labours
and auste-
ritie of pe-
nances.

II.
The consi-
deration
of the pay-
nes of hell,
helpeth vs
to ouer-
come the
temptatiō
of the di-
uell.

THE consideration of the paines of hell is greatlie profitable for diuers and sundrie respectes. First, it moueth vs to susteine the labours and austeritie of penance. As we reade that it moued the blessed holic man S. Ierome, who saith of himselfe, that by reason of the great feare he conceived of the terrible paines and most greiuous tormentes of hell, he condemned him selfe to doe that austere penance, which he writeth he did in the deserte.

It helperth vs also to ouercome the temptations of the enemy, when at the first touch of anie euill thought, we doe forthwith calle to minde the horror of these paines. For by this meane we do quenche the flame of the delighte (before it burne) with the remembrance of the horrible flames of hell fier, which shall burne euerlastingly. Accordinge hereunto it is written of one of those auncient fathers, that liued in the deserte, that beinge vpon a time, tempted by the enemy of mankinde with an euill thought,

he laid his hand vpon certaine burning coles, to trie whether he could abide that litle heate, and perceiuinge that he was not able to abide it, he saied vnto him selfe: What? If I can not abide this litle heate for so thorte a tyme, howe shall I be able to abide the horrible fier of hell, which shall endure for euer, and euer, worlde without ende?

This consideration helperth also to prouoke and styrre vp in our hartes the feare of God, which is the beginninge of wisdom, & the originall of charitie: and nexte after charitie it selfe it is the greatest brydle we can haue to kepe vs from all synne, and wickednes. Aboue all this, this consideration helperth verie much to make vs to be afraide of synne, consideringe what a miserable rewarde is ordeined for it, to wit, death euerlastinge. Wherefore it is much to be meruailed how the Christians that do both beleue and openlie confesse this to be true, dare commit anie one deadlie synne against almightie God. Two greate wonders haue happened in the worlde in these kinde of thinges. The one is, that whereas our Saviour hath wrought so manie miracles as he did here emonge men, there be yet a number of men that doe not beleue in him. The other is, that of suche as be Christians, and doe beleue in him, there be yet neuertheles so many of them that dare offende him. Certainly, it was a wonderfull matter, that

III.
The consi-
deration
of the pay-
nes of hell,
helpeth vs,
to styrre
vp in our
hartes the
feare of
God.

IIII.
The consi-
deration
of the
paynes of
hell, helpeth
vs verie much
to make
vs afraide
of synne.

IOHN. 11.
45. 46.

when our Sauour emonge other wonders had wrought that great miracle in raisinge vp Lazarus from death, when he had bene dead for the space of foure daies, yet there were manie of them that were there present at the doinge thereof, that woulde not beleue in him. And it is also wonderfull, that whereas men doe now beleue by reason of his preachinge, that there is paine and glorie euerlastinge, (all this beleefe, and preachinge notwithstandinge,) there be yet so manie Christians that dare offende him. It is a wonderful matter to see after so great miracles so great infidelitie. And it is no lesse wonderfull also, to see after so great faith such corrupt and wicked lyfe.

But because this proceedeth rather of the want of consideration, than of the want of faith, it is therefore a verie profitable exercise, to consider and weigh diligently those things that our faith telleth vs: to the ende that by vnderstandinge the greiuousnes of the paines of hell, we maye liue more warily, and be the more asfayde to commit any deadlie synne, whereby to deserue such great and euerlastinge paines.

OF TWO KINDES OF
paines that are in hell.

§. 1.

AND although the paines in hell be innumerable, yet they all in conclusion (as we haue saied) are reduced to two. Which are, *Pæna sensus*: and *Pæna damni*: the paine of sense,

and the paine of losse. The paine of sense, is that which tormenteth the senses and bodies of the damned. And the paine of losse, is to be deprived for euer of the sight and companie of almightie God. These two kindes of paines are answerable to two enormities, and disorders, that are in sinne: whereof one is the inordinate loue of the creature: and th'other is the contempte of the creator. Nowe vnto these two enormities doe answere these two kindes of paines in hell. To the loue and sensuall delight which is taken in the creature, doth answere the paine of sense: that like as the sense hath taken delight against the cōmaundement of almightie God, euen so with the greife of the paine it maye make recompence for the enormitie of his offence. And to the contempte of God doth answere the leeing of God for euermore. For seinge that man doth first forsake God, reason it is, that he should likewise be forsake for euer of God. And because among these two euils, the last (which is the contempte of God) is without all comparision greater than the first, therefore the paine of losse, which is answerable to this iniquitie, is without all comparision

The payne
of sense:
and the
paine of
losse.

*Of the
horrible
fier in hell.*

*S. Augu-
stine.*

*The fier of
hell shall
burne, and
tormente,
and neuer
consume.*

farre greater than the paine of sense.

And to beginne now with the paines of the outwarde senses. The first paine is the horrible fier in hell, which is of such a great vehemente heate, and strengthe, that (as S. Augustine saith: *(This fier here in this worlde in comparison of it is as it were but a painted fier.*

This fier shall tormente not onely the bodies of the damned, but euen the soules also. And it shal tormente them in such sort that it shall not consume them. Which is so provided, to the intente that the paine maie be euerlastinge, and continewe for euer, and euer. The which euerlastinge continuance (as S. Augustine saith) is wrought by a speciall miracle. For almightie God (who hath geuen to all thinges their naturall properties) hath geuen this speciall property vnto the fier of hell, that it shall not such wise burne, and torment, that it shall not consume.

Consider then what an intollerable paine it shalbe to the damned to be alwaies lying in suche an horrible euerlastinge tormentinge bedde, as this is. And that thou mayest the better conceiue the same, imagin with thy selfe what a greiuous paine it would be vnto thee, if thou shouldest be cast into a great scaldinge caldron, when it boyleth most feruentlie, and is in greatest heate, into some hoate glowing ouen, such a one as that was, which Nabuchodonosor caused

to be set a fier in Babilon, the flames whereof ascended fourtie and nine Cubites in height. And hereby shalt thou haue some kinde of coniecture and ghesse of that raginge hoate fier which is in hell. For if the fier here in this worlde which (as we haue saide is in comparison of that fier, but as it were a painted fier,) doe so sore burne, and torment, what shall that fier in hel do, which is a verie liuelie tormentinge fier indeede? Me thinketh it were not neidfull to passe any further in the consideration of the paines of hell, but euen to leaue here, if a man would staie him selfe a litle while in consideration of this point, and make a station here, vntill such time as he hath considered this matter, as the thinge it selfe requirereth.

Vnto this paine is ioyned an other directlie contrarie vnto it, although no lesse intollerable, that is, an horrible extreme colde, farre exceedinge without comparison all the colde in this worlde, which shalbe geuen as a miserable refresshing vnto those that burne in that raginge fier. And they shall passe (as it is written in Iob) from the snowie waters, vnto the fierie heates: that there might be no kind of tormentes whereof they shoulde not taste, that would be tastinge of euerie kinde of wanton pleasure, and delight.

And they shall not onely be tormented with extreme fier, and colde, but also by

*Of the
extreme
colde in
hell.*

Iob. 24.

The diuelles shall tormente the damned persons with appearinge vnto them in most horrible and vglie shapen of wilde beastes, & monsters.

the very diuelles them selues, which shall torment them with most horrible shapen of wilde beastes, and terrible monsters, wherein they shall appeare vnto them. And they shall with their most horrible and vglie lookes torment the adulterous, and lecherous eies, and such as haue painted them selues with artificiall colours, to become the bewtifull shapen, and nettes of Satan.

This paine of the horrible & vglie sighte of diuelles, is farre greater than any man can imagine. For if it be euidentlie knowne vnto vs, that some persons haue lost their wittes, and that some haue bene also stricken starcke dead by meanes of the dreadful sight or imagination of fearfull thinges, yea, and that some times the verie suspicion thereof alone hath caused manie men to tremble and quake in such sorte, that the vertie hayre of their heades did stare, and stand vp an ende: what shal the terrour and feare of that darcke lake be, which is full of so manie horrible fiendes, and dreadfull hellishe monsters, as there the damned persons shall beholde with their eies. And we maie the better consider howe vglie and horrible the forme of the diuell is, in that almightie God him selfe describeth him vnto vs by such terrible shapen in the holie scriptures. As in the booke of Iob he saith thus: Who shall discouer the face of his garmente? And who shalbe so hardie as to looke into

his

his mouthe? And who shall open the gates wherewith his face is couered? His teethe are terrible rounde aboute. His bodie is as it were a sheild of steile couered all ouer with scales, and that so close riueted, and ioyned together, that not so much as a litle aier can pearce throughe them. His neisinge is like a lighteninge of fier, and his eies are glowing redde, lyke the eyelyddes of the morninge. He casteth out of his mouth flakes of fier, like burninge torches: and out of his noistrels reaketh smoke, as it were from a boylinge potte. With his breath he is able to sette coles a fier, & raging flames doe issue out of his mouthe. Now what a terrible sight will this be to the damned persons in hell, to beholde such an horrible and vglie monster, as is here figured vnto vs by these similitudes.

Vnto the torment of the eies is added another verie terrible paine for torment of the nose, to wit: an intollerable stench, which shalbe there ordeined to punnishi carnall & worldlie persons, that vsed sweete saouours and perfumes superfluously here in this lyfe. And so doth almightie God threaten by his Prophet Esaie, sayeing: Because the daughters of Sion are hautie, and walke with stretched out neckes, and with rolinge eies, walkinge and minsing as they goe, & makinge a tincklinge with their feete, because they make ostetation of their pompe and riches emonge the poore, and naked,

The nose shalbe tormented with an intollerable stench.

Esaie. 3.

MEDITATION FOR

therefore our Lorde will plucke of their haire from their heades, with all their other prophane attyres, and geue them in steede of their sweit odours, horrible stench: and in steede of their gorgeous girdle, a rope: & in steede of their curled hayre, a balde scull: and in steede of their stomacher, a rough hayre clothe. This is the paine that is due vnto the odoriferous fauours, and gaye ornamentes of worldly men, and women.

That we maie the better conceiue somewhat of this kinde of paine, consider that terrible kinde of torment which a certain cruell Tyrant inuented, to put men to death withall, who tooke a dead bodie, and caused it to be laid a longe vpon him that was liuinge, and bindinge the dead bodie and the liuing bodie verie fast together, he let them continewe both ioyned thus together, vntil such time as the dead bodie had killed the liuinge bodie with the filthie stench, and vermin, that issued from it. Nowe if this seeme to thee so horrible a torment, what a torment shal that be (trowest thou) that shall proceed from the stench of all the bodies of the damned, and from that abhominable place, where the wicked shall remaine in a most horrible continuall stench for euermore. There shall those wordes of Esaie be verified in euerie one of the damned: Thy pride sinckerth downe into hell, and there fell thy dead bodie: the

WORDE

FRYDAIE NIGHTE.

worme is spread vnder thee, and the crawling wormes doe couer thee.

And if this paine be appointed for the nose, with what paines shall the eares be tormented wherewith greater sinnes are committed? The eares shalbe tormented with hearinge of perpetuall horrible cries, clamours, lamentations, and blasphemies, which shall sounde in that place. For like as in heauen there shalbe none other sounde hearde, but onely a continuall Alleluia, and praises of almightie God: euen so shal there none other sounde be hearde in this infernal howse of tormentors, but onely blasphemies, cursinges, and banninges of almightie God, and a disordered horrible melodie of infinit iarringe noises, roing, crying, squeakyng, and howlyng, at the terrible sounde of the hammers, and strokes of the hellishe tormentors, wherein shalbe such confusion, & varietie of noyses, such great howlinges, and lamentations, emonge all of that miserable pryson, that all the noyse that was made at the destruction of Troye, or burninge of Rome, was nothings in comparison of that, which shalbe hearde emonge the damned in hell.

And that thou mayst conceiue somewhat of this horrible paine, imagin with thy selfe that thou diddest passe by a verie great deepe valley, that were full of an infinite number of prisoners, some hurte, some wounded, and some sicke, and that they

*The eares
shalbe tormented
with hearinge
perpetuall
horrible
cries, lamentations,
and blasphemies.*

were all cryenge, roringe, and howlinge, each one in horrible wile after his maner, both men, and women, yonge, and oldertell me I praie thee, what wouldest thou thinke of this so greate roringe, and confusion? Now what maie we thinke of that most horrible cryenge and roringe in hell, of such an infinit number of damned persons, which shall doe nothinge els but crye, and rore, blaspheme, and renye almightie God and his Sainctes euerlastingly? What Galley is there in the worlde so full frayghte with renegates, & bonde-slaues, as that horrible place of hell is? These are the martins which there are songe. This is the miserable chappell of the prince of darcnes. These be his musitions, and singinge men. Of whose brotherhoode and fraternitie shall all sclanderers, and backebiters be, with all such as haue giuen care to the lies of the enemye.

Neither shall the tongue and delicate taste faile of their tormentes in hell. For what a great thirste was that, which the riche glutton mentioned in the Gospell suffered emonge the flames of his tormentes? What dolefull cries and clamours did he make to the holie patriarke Abraham, requestinge of him but one onely droppe of water, to coole his tonge, that burned so terrible?

*The tonge
and deli-
cate taste
shalbe li-
kewise
tormented
in hell.
Luc. 16.*

OF

OF THE TORMENTES OF THE INWARDE SENSES, and powers of the soule.

§. II.



AL these paines of the outwarde senses of the bodie are certainly verie greiuous. But the paines of the inwarde senses of the soule shalbe much more greiuous. For those inwarde senses shalbe more or lesse tormented, accordinge as the sinners haue bene more or lesse negligent in this lyfe in eschewinge the occasions of synnes. First of all therefore the imagination shal there be tormented with such a vehement apprehension of those paines, that it shal not be able to thinke vpon any thinge els, but onely vpon the paines that they suffer. For if we see by experience, that when a greife is verie intense, & sharpe, we be not able (thoughe we woulde) to sepeare our cogitation from the same, because the verie greife it selfe occupieth the imagination so vehemently, that it cannot thinke vpon anie other thinge, but onely vpon that which is the cause of our greife: how much more maie we assure our selues this to be true in hel, where the greife and paine is without all comparison much more intollerable, than al the greifes and paines of this worlde? By this meane

The Imagination

therefore shall the imagination continually quicken and renewe the griefe: and likewise the greife the imagination: and so the tormente of the damned person shall be renewed and increased on euery side. These shall be the continuall meditations of them, that would not (whiles they liued) call to minde these paines. So as they that would not thinke vpon these paines here, and so by thinkinge vpon them bridle their affectiōs in this lyfe, shall suffer them there as a punishment for their offence.

The Memorie.

The memorie shall likewise torment the damned persons, when they shall there call to remembrance their olde felicitie, & prosperous state, and withal the pleasures and delights of the lyfe past, for which they doe then abide such horrible tormentes. There shall they playnlie perceiue how dearlie they paie for their miserable gluttonie, and delicate bellye cheare, and what a sharpe sawce is ordeined for their daintie sugered morsels, which seemed before so sweete and delightfull vnto them. Amongst all kindes of aduersities, one of the greatest is (as a Wise man saith) to haue bene once in prosperitie, and afterwarde to falle into miserie. Now when the riche and mightie personages of this transitorie world do look backward, and call to minde their former prosperitie, and abundance of their liues past: when they see how after that abundance there succeedeth such a great

barrennes,

barrennes, and dearthe, that they shall not haue so much as one onely droppe of colde water geuen vnto them: when they see all their pleasures turned into paines, all their delicacies into miseries, all their sweite perfumes into lothsome stenches, all their musicke into lamentation, what torment can be so great as the verie remembrance of these thinges shall be at that tyme vnto them.

Howbeit they shall yet haue a farre greater torment, when they shall compare the continuance of their former pleasures past, with the continuance of their paines present: when they shall see how their pleasures haue endured but a moment, whereas their paines shall endure euerlastingly world without ende. Now what a terrible greife and anguise of minde shall that be vnto them, when by castinge their accompt they shall perceiue that all the whole time of their lyfe was but a mere shadowe of a dreame, and that for their wanton delights, and pleasures, that were so quicklie at an ende, they shall suffer most horrible paines, and tormentes, that shall neuer haue an ende.

Theise are the paines that the damned persons shall suffer in the memorie by callinge to minde their former prosperitie. But the paines which they shall suffer in their vnderstanding when they shall consider the euerlasting glorie that they haue lost shall be farre

The pleasures of this lyfe continewe but a smalle time: but the paines of hel continewe euerlastingly.

The vnderstandinge.

*The wor-
me of con-
science.*

greater. Hereof commeth that worme that is alwaies gnawinge at their consciences, which (as the holie scripture doth so oftentimes threaten) shal lye daie and night continually vpon the bowels of the damned persons. And as the worme breedeth in the woodde, and is alwaies eatinge the woodde wherein it was bredde: euen so this worme of conscience proceedeth of synne, and is euermore striuinge and settinge it selfe against the same synne, whereof it was ingendered.

This worme of conscience is a certaine despite, and raginge repentance, which the damned shal haue for euer, and euer; when they consider what they haue lost, and what good opportunitie and meanes they haue had in this lyfe not to lose it. This opportunitie shal continuallye be before their eyes.

This worme is alwaies gnawinge their bowels, (howbeit in vaine,) and it causeth them to saie euermore: O what an infortunate wretche am I, that had tyme and opportunitie to gaine that so blessed state which the vertuous doe enioye in the kingdome of heauen, and would not vse the benefite thereof! Alas! Alas! a tyme there was when this felicitie was offered vnto me, and I was exhorted and desired to receiue it, yea it was franckly geuen me, and I would not accept it. For the onelie confesseinge and

pronouncinge

pronouncinge of my synnes with sorowe, and contrition, they had bene all forgeuen me. For the onelie askinge of forgeuenes of almightie God, it had bene graunted me. For the onelie geuinge of a cuppe of colde water to the poore, I had had lyfe euerlastig graunted vnto me. And now alas cursed caytiffe that I am, I shal fast for euer: now alas shal I weipe and waile for euer: and repent me of that which I haue done for euer: and all shalbe vtterlie without anie fruite. O how idlye and wickedlie hath my tyme passed awaie, which shall neuer retourne againe! What greate benefites receiued I of the worlde that mighte allure me to hazarde and lose the euerlastinge felicitie and blisse of heauen? Althoughe the worlde shoulde haue geuen me al the riche offices, mannors, lordshippes, kingdomes, pleasures, and delightes that it had, although I might haue enioyed them so manie yeares as there be sandes in the Sea, al this were nothinge in comparison of the least paine and torment which I now here alas doe suffer. And whereas I haue not had the true fruition of anie of these things, but onely a little shadowe of a fugitiue vayne pleasure, for this must I now suffer euerlasting horrible tormentes here in hel. O vnhappie pleasure! O cursed chaunge! O infortunate howre, and moment, wherein I thus blynded my selfe! O what a blinde bussarde haue I bene! O what a miserable wretche and

Tt

villaynous caytife am I! O a thousande, yea a hundreth thousande times vnhappie, that haue so fondlie deceiued my selfe! Cursed be he that deceiued me. Cursed be he that shoulde haue corrected me, & did not. Cursed be my father, & mother, that so wantonlye brought me vp. Cursed be the milke that I sucked. Cursed be the bread that I did eate, and the lyfe that I haue liued. Cursed be my birthe, and my natiuitie. And cursed be all creatures that were anie helpe or meane to bringe me to anie beinge. O how happie & fortunat are they that had neuer anie beinge, and they that were neuer borne! Happie are the wombes that neuer conceived, and happie are the brestes that neuer gaue sucke.

The heretikes and Schismatickes in hell shal curse their hereticall preachers and ministers that deceiued them.

After this sorte shal the miserable damned wretches curse and banne all creatures, and cheiflie them that were the cause of their damnation. And so we read in the liues of the holie fathers, of a blessed holie man that sawe by reuelation a verie deepe well, full of great and horrible flames of fire, and in the midst of them were the father, and the sonne, both of them manicked together, and cursinge one another with great furious rage, & despite. The father saied vnto his sonne. *Cursed be thou my sonne. For I to leaue thee wealthie, & riche became an vsurer, & for vsurie am I now here in hell damned.* And the sonne saied likewise vnto his father: *Cursed be thou my father, for that imagining to enriche me hast bene the cause of my dam-*

nation: in that thou diddest tease me euill gotten landes, & goodes, & I for the wrongeful keeping of the & not making dewe restitution to the right owners am here now alas damned everlastinglie.

Above all this, how great shal the paines and tormentes of the malicious and euill disposed wil of the damned be? There shal be in the will a continuall and outragious malicious enuie against the glorie of almightie God, and his electe, which shal be enermore bytinge and gnawinge at their entrailes, no lesse than the worme of conscience, whereof we spake before. Of this paine saith the Psalme: *The sinner shall see and be angrie: he shall gnashe with his teeth, and consume. And the desire of the wicked shall perishe.* They shal haue also such a great abhorringe & hatred against almightie God, because he deteyneth & punnisheth them in that place, that like as a made dogge stroken with a speare, toumeth againe in great furie to byte & gnawe it: euen so would the damned persons (if they might possibly) teare & rente almightie God in peeces: because they knowe that it is he, that pricketh them with his terrible speare, and that it is he, that striketh & tormenteth them from aboue with the dreadful sword of his iustice. They haue also a verie greate obstinacie in wickednes: for they are not sorie, either because they are wicked, or because they haue bene wicked, but rather they wish that they had bene worse. And if they be sorie for their wicked lyfe,

The euill disposition of the will of the damned against the glorie of God, and of his Saintes.

Psal. III. 10

The malice and hatred of the damned against almightie God.

The greate obstinacie of the damned in their wickednes.

*The perpetual
desperation of
the damned.*

it is not for anie loue they beare vnto almightie God, but for the loue of themselves, that so they might haue escaped these horrible tormentes, if they had liued otherwise. Besides this, they haue also a perpetuall desperation: For that they thinke so euill of almightie God, and of his mercie, that they haue no maner of hope therein, that euer he can pardon them: and also for that they knowe for certayne that their most grievous paines and tormentes shall neuer haue anie mitigation, or ende. This is the cause of their so horrible blasphemies, and of their dispitfull raylinges against almightie God. For as they haue no hope him, so doe they seike to be reuenged of him as much as they can with their outrageous and malicious raylinge tongues.

OF THE PAINES, WHICH
IS TEARMED BY THE DI-
uines, Poena dāni: that is, the
paine of losse of almigh-
tie God.

§. III.



How woulde thinke that after al these paines here before rehearsed there were yet more to be suffered. And yet neuerthelesse it is certain that al

these

these paines in comparison of that which we haue now to speake of, are as it were nothing. Consider then what a wonderfull payne this is like to be, seinge that such horrible tormentes as we haue before mentioned maie be termed nothing, if they be compared with this torment. For all the paines that we haue hitherto spoken of, appertaine for the most parte to the paine of the sense. But besides al these, there is yet another paine called the paine of losse (which we touched before) the which without all comparison is farre greater than al the other, as it maie wel appeare by this reason. For paine is nothing els, but onely a priuation of some good thinge that was either had, or in hope to be had. Now the greater this good thinge is, the greater paine and greife we haue when it is lost. As it appeareth plainly in the losse of tēporal thinges, the which the greater they are in vallew, the greater is the greife that they cause. Now then, considering that almightie God is an infinite good thinge, and the greatest of all good thinges, it followeth necessarily that the wantinge of him shalbe an infinite miserie, and the greatest of al miseries.

Besides this, almightie God is the center of the reasonable fowle, & the place where it hath his perfect rest. And thereof it cometh that the separation of the fowle from almightie God is the most grievous and painfull separation of al that maie possibly

*To lose
almightie
God is the
greatest
losse: for
that he is
an infinite
good thinge.*

*Almightie
God is the
center of
the reason-
able
fowle.*

S. Christo-
stome.

MEDITATION FOR

be deuised. And therefore S. Christostome
saith: *That if a thousande fiers of hell were ioy-
ned together in one, they shoulde neuer be so great
a paine to the soule, as it is to the soule to be sepe-
rated in this wise for euer from almighty God.*

It is not possible for anie man to expresse
by wordes the exceydinge greatnes of this
greife. That seperation that is wont to hap-
pen in time of warre, when the sucking ba-
bes are taken from their mothers breastes, is
nothings in comparison of the perpetual di-
uision, and seperation, which shalbe from
the fruiō of almighty God. And that thou
mayst vnderstande somewhat hereof, consi-
der what a horrible kinde of death that was,
which certaine tyrantes caused some of the
marrirs to be put vnto. They caused two
toppes or greate boughes of two great trees
to be bowed doune violētly to the grownd,
& at the two endes of them they commaun-
ded the fecte of the holie Martyr that
shoulde suffer death to be boude, this done,
they commaunded that the two bowghes
shoulde sodenly be losed with all violence,
that when they should recoyle & moue vp
again to their natural places, they shoulde
hoysē vp the bodie on highe, and so rent &
teare it a-sonder in the aier, each one of the
bowghes cariēge with it that parte of the
bodie, that was bounde vnto it.

Now if this cruel seperation of the par-
tes of a mans bodie one frō an other seeme
so great a tormente, what a torment thinke
ye shal

FRYDAIE NIGHTE.

503

ye shal that be, when the soule shalbe sepe-
rated from almighty God, which is not a
parte but the whole of our soule, especially
seinge the seperation and torment must en-
dure, not onely for so smalle a time, as whi-
lest the bowgh of a tree maie ascende from
the grownde vp on highe, but so longe as
God shalbe God, which is for euer, & euer,
worlde without ende.

OF THE PARTICVLER
PAINES OF THE DAMNED
in hell.

§. IIII.

BESIDES all theise paines be-
fore rehearsed, there be yet di-
uers & sundrie others. For these
paines are generall, & common
vnto al the damned in hel, but ouer and be-
sides these, there are certaine other paines
that be particularly and especially appoin-
ted and proportioned to euerie damned
person, accordinge to the qualitie of
his synne. As the Prophet Esaie signified
when he saied. *Measure shalbe geuen againste
measure, for so hath our Lorde determined in
his harde harte, in the daie of his heate.* This
heate signifieth the enkendelinge and
furie of the wrathe of almighty God.
The harde harte signifieth the terribleness of
his sentence, that shal punnishe temporall

Certaine
peculiar
paines are
also parti-
cularlie
appointed
vnto eue-
rie damned
person, ac-
cording to
the quali-
tie of his
synne.
Esa. 27. 8.

offences with euerlastinge paines. The measure against measure shalbe the quantitie and proportion of the paine, answerable to the qualitie of the offence. For therein shall the bewtie, and order of gods iustice wonderfullie shewe it selfe, when he shall geue to euerie one of the damned his deserte, according to the qualitie of his synne.

The couetous.

The slouthful.

The glutton.

The lecherous.

The enuious.

The proud.

After this sorte (as a holie father saith) The couetous shal there be punnished with miserable necessitie. The slouthful & negligent shalbe pricked with bourninge hoat bodkins, and needels. The gluttons shalbe tormentèd with passinge great hunger, and thirste. The lecherous, and licentious liuers shalbe wrapped in flames of stinckinge brimstone. The enuious shall houle & crie like madde dogges, with most inwarde paines, and greifes. The proude & presumptuous shalbe full of perpetuall shame, and confusion: and so in like manner of all the rest.

Wherefore o ye Idolators of the world: O ye louers of honor, and promotion! O ye greedie purchasers and scrapers together of landes, and riches! O ye deuifers of newefashioned garments, and of straunge meates, pastimes, and delightes! O thou wicked and miserable Cittie of Babilon, Who wilt now weepe, and bewaile thy case! who wilt lament againe thy miserable state with such pitiefull teares, as our Sauour did,

sayinge:

sayinge: *Si cognouisses & tu: &c.* Yf thou knewest nowe, &c. O that thou knewest how dearly these daintie delicate morsells will cost thee, and what fierce tormentors these same Idols that thou nowe adorest, wilbe there vnto thee! If a man doe eate fruit before it be ripe, it must needes set his teeth on edge. And in like maner forsomuch as worldlie men will now enioye ease and rest before their time, and haue their paradise here in this place of bannishment, certainly the daye will come, when their dainty morsells will set their teethe fore on edge: Accordinge as almightie God hath threatned by his Prophet: sayinge: Who soeuer will eate sower grapes before they be ripe, let him be well assured, that they shalbe bitter vnto him. Now that man eateth grapes before they be ripe, that will preuente and tast before hande here in this lyfe the delightes that are to be enioyed in the lyfe to come: who afterwarde shal feelee the bitternes of that morsell, when by the iust iudgment of almightie God he shalbe punnished, because he woulde be so hastie to enioye rest and delightes before his time.

we must not seeke to enioye ease and rest in this lyfe, but expecte the same in the lyfe to come.

Iera 31. 30

OF THE ETERNITIE
of all these paines before rehersed.

§. v.

V v

Now if all these paines be of them selues so grievous, and so passing greate, how much greater and more greivous shall they appeare, if vnto the greates and greivousnes of all these paines we ioine also the eternitie, and euerlastinge continuance of them, and that they shall neuer haue an ende. When tenne thousande yeares be gone, and past, there shalbe added vnto them a hundred thousande yeares, and after those hundred thousande, there shall succide so manie thousande millions of yeares as there be starres in the Skye, and sandes in the Sea, & after all theise numbers of yeares are past, and gone, then shall the damned beginne to suffer a-fresh and so shall the euerlastinge wheile of their most horrible tormentes go continually turninge about for euer, and euer, worlde without ende. *The valley of Tophet (saith Esaie) is prepared longe since as yesterday, it is prepared at the kinges commaundement, and it is verie deepe, and large. The nutriment thereof is fier, and much woode: and the blaspemy of our Lorde beinge as it were a runninge fountaine of brimstone doth enkindle it. This valley is the bottomles pit of hell, prepared as yesterday, (to wit, from the beginninge of the worlde,) for the punnishment of the wicked. The nutriment thereof is fier, which burneth, & neuer consumeth. And the matter that preserueth this fier can neuer possi-*

Esa. 30. 33.

bly ende, nor consume, nor be diminished with anie continuance of tyme. And that the damned maie be assured that this horrible fier shall neuer be quenched, the diuelles haue alwaies in charge to blowe it, and to kepe it continuallie burninge, who as they be immortall, so shal they neuer cease, or be wearie of blowinge therein. And though they should be wearie, yet is there the blast of the almightie & eternall liuinge God, which shall neuer be wearie. Suerlie it shoulde be to great purpose, and verie much it were to be wished, that men had some vnderstandinge of the continuance and eternitie of these most horrible grievous tormentes, in such sort as they be indeede. For vndoutedlie this woulde be a greate brydle for our lyfe. And therefore it shall not be from our purpose, if we bringe here some examples of like thinges, to the intent that thereby we maie haue some vnderstanding thereof.

Consider then with thy selfe that so horrible kinde of torment, that is vsed in some countreis, where malefactors be burned aliue, & the greater their offences are, the lesse is the fier wherewithall they are burned, which is done in this wise, that their torment maye be the longer prolonged. But what is the longest time ordinarily that the torment of a man maie continewe, that is thus executed by this artificiall crueltie? Trulie it can scarcely continew one

whole naturall daie. Well then, tell me I praie thee, if this be so terrible and so horrible a kinde of tormente that endureth not one whole daie, the fier beinge also but smalle, what an exceidinge horrible tormente shall that be in hell, that shal endure euerlastinglye, for euer, and euer, with such an extreme great and feruente fier as that is? Is there anie man in the worlde so well skilled in the Mathematicall sciences, that he can declare by anie demonstration howe farre the one exceedeth the other? Nowe if a man to escape that tormente would not sticke to put him selfe to all daungers, labours, and paines, be they neuer so greare, what then ought all we to doe, to escape this most horrible extreme tormente of hell fyre?

Consider also what a terrible kinde of tormente that was, which Phalaris that cruel Tyrante inuented, of whom it is written, that he vsed when he would put men to death, to cause the to be inclosed within the bellie of a bull made of mettall, and then caused a fier to be made vnderneath it, and this cruell maner of punishment he deuised, that the miserable man by the heate of the yron shoulde burne within the same by litle and litle, and not be able to escape, nor defende him selfe, nor haue anie other remedie, but onely to burne, and rore, and tumble, & tosse him selfe within that strait place, vntill he were dead. What harre can

heare

heare of this crueltie, but that his fleshe will tremble, and quake, onely in thinkinge of it? Wherefore tell me now (o thou Christian) what is all this in comparison of that most greiuous and horrible torment which we here treat of, but onely a mere dreame, or shadowe? Now if the verie imagination and thinkinge of these horrible paines of hell doe make vs afraide, what shal it be, not to thinke of them onelie, but euen to suffer them in verie deede? Certainlie it is so horrible a matter to suffer paines and tormentes euerlastinglye, that althoughe there were but one alone emonge all the children of Adam, that shoulde suffer in hell in this wise, it were enough to make vs all to tremble, and quake. There was but one emonge Christes disciples, that shoulde sell his matter, and yet when Christ saied: *One of you shall betraie me*: all beganne to be afraide, and waxe sad, for that the matter was of so great importance. Nowe then why doe not we much more tremble, & quake, knowinge certainlie: *That the number of fooles is infinite: and that the waie vnto life euerlastinge is verie narrowe, and strait: and that hell hath enlarged her mouth without anie limite*, to receiue the multitudes that goe into it? If we beleue not this, where is our faith? If we doe beleue and confesse it, where is our iudgment, and reason? And if we haue both iudgment, and reason, why doe we not publish and preache this matter in the open

V v 3

Math. 26.
21.

Eccles. 1. 15
Mat. 7. 14
Esa. 5. 14.

If a Christian did consider the euerlastinge continuance of

the horrible paynes of hell, it woulde make him loke better to the d. we framinge of his lyfe.

streates, and market places? Why goe we not into the desertes, (as manie of the Sainctes haue done) there to doe penance for our synnes, and to liue an austere lyfe amonge beastes, that we maie escape these most horrible and euerlasting tormentes? How is it, that we can sleepe in the night? Yea, how happeneth it, that we be not quite out of our wittes, when we do thinke attentiuely, and consider of so straunge a perill as this is, seing lesse daungers than these haue bene able not onelie to frighte and bestraught men out of their wittes, but also to bereaue them of their liues.

This is the greatest payne that the miserable damned persons haue in hell, to vnderstande that almightie God and their most greiuous tormentes shalbe of one like continuance: and therefore their miserie can haue no comfort, because their paine hath no ende. If the damned persons coulde be perswaded that after a hundred thousand millions of yeares their paynes should haue an ende, euen that persuation alone would be a great comfort vnto them. For then all their tormentes (albeit it were verie longe) would yet at the lengthe come to an ende. But assured they are that their paines shall haue no ende at all. For as S. Gregorie saith. *There the wicked haue death without anie death, an ende without anie ende, and a defect without anie defect.* For their death alwaies liueth, their ende alwaies beginneth, and their

S. Gregorie

their defect neuer faileth. And for this cause the Prophet saith: *They are in hel as it were sheepe, and death feideth vpon them.* The herbe that is there fed vpon is not wholie plucked vp, because the roote is aliue, which is the beginninge of lyfe: and this causeth the herbe to springe againe, that it maie still be fed vpon. And therefore the pasture of those feildes is immortall, forsomuch as it is alwaies eaten, and alwaies reuyueth againe. Now after this sorte shall death feede vpon the damned persons: and as death cannot dye, so shal it neuer be filled with this kinde of foode, nor euer be wearie in doinge this office, neither shall it euer make an ende of deuouringe this morsell. For that death shall euermore haue somewhat in them to deuoure, and they shall euermore minister somewhat vnto death to be deuoured: so as the damned in hell shall suffer their most horrible paines and tormentes for euer, and euer, without anie ende.

Psal. 48. 15

