

## MEDITATION FOR

of them that be condemned, how canst thou settle so greate vanitie, so great pompe, and pride of the worlde, such gaye ornaments, and statelie furniture of houses, and families, in the place of teares? How canst thou imagine to make this a place of pastymes, and pleasures, of feastes, and bankettes, How canst thou be so diligente to heape so greidellie together for the prouision of this worlde, and be so forgetfull of the worlde to come, as if thou were borne onely to liue here in earth with brute beastes, and haddest no parte in heauen with the Angels. Suerlie I must needs saie, that thou art very much wedded to miserie, and that thou camest out of a meruaylous miserable stocke, if so manie argumentes of the miseries of this worlde be not able to open thine eies, and make thee to discerne so grosse and so palpable a blindenes.



## WENSDAIE NIGHTE.

WENSDAIE  
NIGHTE.OF THE HOWER OF  
DEATHE.

THIS DATE (WHEN THOU HAST MADE THE SIGNE of the Crosse, and prepared thy selfe hereunto,) thou hast to meditate vpon the houre of deathe: which is one of the most profitable considerations, that a Christian man may haue, as well for the obteyninge of true wisdom, and eschewing of sinne: as also to moue him to beginne to prepare him selfe in time for the houre of death.

**B**UT to the intent that this consideration maie be profit-able vnto thee, it shall be-  
houe thee to make thy peti-  
tion vnto almightie God, be-  
seachinge him to graunte thee some feeling  
of such thinges as are wont to passe in this



last conflict: that thou maiest dispose of thy landes, and goodes accordinglie, and direct thy lyfe in such sorte, as at that time thou wouldest wishe thou haddest done. Now therefore that thou maiest haue the better feelinge in this matter, thinke vpon it, not as thou wouldest of a thinge that were to come, but as it were euen now present: and thinke vpon it, not as of a thinge, that apperteyneth to others, but as of a thinge that belongeth properlie to thine owne selfe, makinge this accōpte, that thou lyest now varie sicklie & weake in thy bed, and in such a daungerous case, that thou art vtterly forsaken of thy phisitions, and that they are all perswaded, that thou wilt die within fewe howers.

I.  
Of the  
uncertain-  
tie of the  
hower of  
our death.

Consider now first, how vncertain that houre is, in which death will assault thee. For thou knowest not, neither what daie, nor in what place, nor how thou shalt be disposed when death shall come vnto thee. Onely this thou knowest for most certain, that die thou shalt: all the rest is vncertain, sauinge that ordinarily this houre is wonte to steale vpon vs at such a time, as a man is most careles, and thinketh least of it.

II.  
Of the se-  
paration  
of all  
the  
things  
we  
loue  
of  
the  
world.

Secondlye, consider what a separation shall then be made, not onely betwene vs and all the thinges we loue in this worlde, but also euen betwene the soule, & the bodie, which haue bene such auncient, and louinge companions. If it be thought so grieuous a

matter

matter, to be banished out of our native countrie, & from the naturall aier in which a man hath bene bredde, and brought vp, although the bannished man myghte carie away with him whatsoeuer he loveth: how much more grieuous then shall that vniuersall bannishment be from al thinges that we haue, from our landes, from our goodes, from our howse, from wife, father, mother, children, kinsfolke, friendes, and acquaintance, from this light, and common aier, yea (to be short) from al thinges of this worlde? If an ox make so great a bellowinge at what time he is separated from an other ox, with whom he hath bene vsed to be yoked, and to drawe in the ploughe: what a bellowinge will thy hart then make, when death shall separte thee from all those thinges, wherewith thou hast bene yoked, and carried the burthens of this lyfe?

Consider also, what a grieuous paine it shall then be to a man, when a certaine representation shalbe made vnto his mynde foreshewing in what case his bodie and soule shalbe after his death. For as touching the bodie, he knoweth for certaine already, that though it hath bene heretofore neuer so much cherished, & honored, yet there shal no better prouisiō be made for it, but onely a hole seuen foote longe, where it shall remaine in companie of other dead bodies. But as concerninge the soule, he knoweth

of the  
soule's  
fretting  
the bodie,  
at the  
hower of  
our death.

III.  
Of the  
payne that  
is at the  
hower of  
our death  
to consider  
what shal  
befall  
the  
soule  
at  
that  
time.



what con-  
sideratiōs  
maye mo-  
ue vs at  
the hower  
of death  
both to  
hope, and  
feare.

Luc. 23.  
Math. 27.

2. Paral.  
33.

Of the  
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accounte  
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not certainlie what shall become of it, nor what lotte shall fall vnto it. For although the hope which he hath in the mercie of almighty God maie strengthen and comforte him: yet the consideration of his owne sinnes maie dismaie him, and make him afraied: especiallie if he consider withall the greate iustice of almighty God, and the profoundies of his iudgemētes, who vseth often times to crosse his handes, and to alter the lottes of men. The theiffe went vp from the crosse to paradise: and Iudas fell downe frō the honorable dignitie of Apostellshippe into hell fier. Manasses also after his so manie abominations, and wickednes, obtained grace to become repentant: And as yet we knowe not whether Salomon obtained the like for al his verues. This is one of the greatest grieffes, and angwishes, that men are commonlie trowbled withal at the houre of death: to vnderstande, that there is to ensue glorie euerlastinge, & paine euerlastinge & that the a mā is so neare both vnto the one, & to the other, and yet knoweth not whether of these two lottes beise so farre different as they are, shal fall vnto his share.

After this angwische there followeth another no lesse than this: to witt: the particular accompte of all our whole lyfe, which at the verie hower of euerie mans deathe must be made vnto almighty God. This accōpt is so dreadfull, that it causeth euen the most stowtest men that are to tremble and quake

for

our whole  
lyfe.  
Arsenius.

for verie feare. It is written of the famous holie father Arsenius, that beinge at the point of death he beganne to be afraied, whereat his schollers meruayled, and saied vnto him: What father, are you now afraid of your accompt? Vnto whom he answered: yea yea my sonnes, this feare is no newe thinge in me: for I haue alwaies liued with the same. At that time all the synnes of a mans former lyfe are represented vnto him, lyke a squadron of enemies readie sette in battayle arraye to assaulte him. Then are the greatest sinnes and those wherein he hath taken greatest delight represented most liuely vnto him, and are the cause of greater feare: Then commeth the yonge virgine to his minde, which he hath dishonored: Then come the maides, & how sholde seruantes, whom he hath solicited and prouoked to lewdnes: Then come the poore folkes whom he hath iniuried, and euil entreated: Then come his neighbours whom he hath offended: Then shall there crie out against him, not the bloode of Abell, but the pretious blood of our Sauour Iesus Christ, which he shedde, when he gaue scandale and offence to his neighbour. And if his cause must be iudged accordinge to the lawe, that saith: Eie, for eie: tooth, for tooth: and wounde, for wounde: what shall he looke for, that by his euill counsell or lewde example hath bene the occasion of the losse of a Christiā soule, if he be iudged

Genes. 4.

Ex

K k



Prover. 23

Jerem. 51.

Apoc. 14.

v.  
How the  
Catholike  
Churche  
comforteth  
and hel-  
peth the  
sycke per-  
son with  
Sacramen-  
tes, and  
prayers, at  
depar-  
ture  
his  
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by that lawe? O how bitter shal the remembrance of the delightes and pleasures past be at that time vnto him, which at other times seemed so sweete? Vndoubtedly the Wiseman had verie good cause to saie: *Loke not vpon the wine when it is redde, and when it sheweth his colour in the glasse: for although at the time of drinking it seeme delectable, yet at the ende it wil byte like a serpent, and poison like a cockatrice.* O that men would vnderstand how true a saying this is, that we haue here rehearsed! What serpentines sting is there that doth so prycke and vex a man, as the dreadful remembrance of his pleasures past shall doe at the howre of his death? These are the dregges of that poisoned cuppe of the enemye. These be the leauinges of the cuppe of Babylon, that seemeth so gaylie gilted in outwarde apparence.

After this there followeth the Sacrament of Confession, the blessed Sacrament of the Aultar, and last of all the Sacrament of extreme Vnction, which is the last succour and releefe that our mother the Catholike Churche maie helpe vs withall in that troublesome time. And as well herein, as in the other thinges, thou hast to consider what great greiffe and anguise of mynde the sycke person shall then abide in callinge to minde his wicked and synfull lyfe: and how gladly he wiseth at that time that he had taken a better waie: and what an awftre kinde of lyfe he would then determine to

leade

leade, if he might haue time to do the same: and how fayne he would then enforce himselfe to call vpon almightie God, and to desier him of helpe, and succour. Howbeit the verie paine, greife, and continuall increasinge of his lyckenes and death will scarcely permitte him so to doe.

Consider then also those last accidentes, and panges of the sicknes, (which be as it were the messengers of death) how fearefull and terrible they be. Howe at that time the sicke mans breast panteth: his voyce waxeth hoarse: his feete begynne to die: his knees waxe colde, and stiffe: his nostrels runne out: his eies sinke into his head: his countenance looketh pale, and wanne: his tonge faultereth, and is not able to doe his office: finally, by reason of the hast of the departure awaye of the soule out of the bodie, all his senses are fore vexed, and troubled, and doe vterlie leese their force, and vertue.

But aboue all, the soule is then in most payne, and suffereth greatest greifes, and troubles. For at that time she is in a verie great conflict, and agonie: partely for her departure from the bodie: and partely for feare of her dreadfull accompt, which is then to be made. Because she is naturally lothe to departe from the bodie, and she liketh well her lodginge, and is in verie great dread to come to her accompt before almightie God.

v.  
Of the panges  
of  
death.

vii.  
Of the  
great paine  
and agonie  
the soule  
abideth at  
the  
of



Now when the fowle is thus departed out of the fleashe, yet there remayne two voiages for thee to make with him: the one, to accompanie the bodie vntill it be layed in his graue: the other, to followe the fowle vntill her cause be determined. And thou hast to consider diligentlie what shall become of eche one of these two partes.

VIII.  
Of the fun-  
eralles:  
and bu-  
ryenge of  
the bodie.

Consider now in what plight the bodie is after the fowle hath forsaken it: and what a worthie garment they prouide to winde it in: and what haste his friends and executors doe make to get him quickly rydde awaye out of the howse. Consider also the funerals, with all the other circumstances that are wonte to happen therein: The often ringinge of the belles: the goinge aboute of the belman cryinge vnto the people to praye for his fowle: the questionyng in the streates one of an other who is dead: the diriges, and dolefull Seruice of the Church: the accompanyng of his corps to the Church: and the sorowfull weeping, and mourninge of his wife, children, kynsfolke, seruantes, and friends: for him: and finally all th'other particulars, that are then wont to happen vntill the bodie be laide and lefte in the graue, where it shall lye buried vntill it be rayfed agayne by the terrible sounde of the trompet at the generall daie of Iudgement. And such is the great chaunge and alteration in worldlie affaires that it maie so come to passe, as a time maie happen, when

some

some buildinge maie be made neare vnto thy graue, (be it neuer so gaie, and sumptuous,) and that they maie digge for some earthe out of the same to make mortar for a walle, and so shall thy feelie bodie (being now changed into earth) become afterwarde an earthen walle, although it be at this present the most noble bodie and most delicately cherished of al bodies in the world. And how manie bodies of Kinges and Emperors trowest thou haue come already to this promotion.

Now when thou hast left the bodie in the graue, goe from thence forthwith, and followe after the fowle: and consider what waie it taketh through that newe region: whither it goeth: what shall euerlastingly become of it for euer, and euer: and what iudgement it shall haue. Imagin that thou arte now present at this iudgement, & that thou seest all the whole cower of heauen to expecte the ende of this sentence, where the fowle shall giue a particular accompte, and be charged and discharged of all that he hath receaued, euen to the valewe of a pinnes poynte: yea, and (as our Sauour himselfe affirmeth) of euerie idell worde. There an accompt shalbe required of his life, of his landes, and riches: of his howseholde, and familie: of the inspirations of almightie God: of the meanes and opportunitie he hath had to leade a vertuous, and godlie lyfe: and aboue all, he shalbe streitely

IX.

What be-  
come the  
of the  
fowle, af-  
ter it is  
departed  
out of the  
bodie.

Eccles. 12.  
vers. 14.

Iob. 14. 13.

Iob. 31. 14.

23.

Math. 12.

16.

Math. 19

17.

R.

1.0

1.0

27.

2.0

10.

Eph

Phi

K k 3



Heb. 9. 27.  
1. Pet. 4. 18  
2. Pet. 1. 10  
Apoc. 2. 23  
Apoc. 14.  
7. 13  
Apoc. 22.  
12.

examined what estimation he hath made of the most pretious blood of our Saviour Christe: and of the vse of his Sacramentes. And there shall euerie man be iudged accordinge to the accompt he shall make of the giftes and graces he hath receaued of almightie God.

**THE THIRDE TREATISE:** wherein is treated of the consideration of death: where the former meditation is declared more at large.

**T**HE consideration of death is verie profitable for manie purposes, and especially for three. First for the obteyninge of true wisedome: that is, to knowe how a man ought to gouerne and frame his lyfe. For (as the Philosophers do saie) in thinges that are ordeined to anie ende, the rule & measure whereby to direct them, is to be taken of the same ende. And therefore when men doe either builde, or Saile, or do anie thinge, they haue alwaies their eie fixed vpon the ende which they pretende, and accordinge to the same doe frame and directe all the rest of their doinges. Nowe consideringe that emonge the endes and tearmes of our lyfe, death is

The consideration of death causeth a man to gouerne and frame his life.

one

one of them (whither we goe al to take our rest) he that will endeuour to direct his lyfe in good order, let him fixe his eies vpon this marke, and accordinge to the same let him dispose and directe all his affaires. Let him consider howe poore and naked he must depart out of this worlde, and what a strait iudgement he must passe at the hower of his death, and how he shall lie in his graue all betreden, and quyte forgotten of al men: and accordinge to this ende let him consider how to frame and direct the whole order and course of his lyfe. By this rule a certaine Philosopher gouerned and directed his lyfe that saied: Naked came I out of my mothers wombe, and naked must I retorne againe to my graue: To what purpose then shoulde I lose my time, in purchalinge and heapinge together landes, and riches, seing nakednes shalbe my ende. For want of consideration of this our ende doe growe all our errours, and deceites. Hereof commeth our presumption, our pride, our couetousnes, our pleasures, our nicenes, and delicatnes, and the vaine castelles and towres of winde, which we builde vpon sande. For if we woulde consider, in what case we shalbe after a fewe daies when we are once lodged in that poore felie cottage of our graue, we shoulde be more humble, and more temperat in our lyfe. Howe coulde he possiblye haue anie sparcke of presumption, that woulde consider, that he shalbe there dust,

Job. 2.

For wante of consideration of our death doe growe al our errours, & deceites.

K k 4.



and all hes? Howe coulde he finde in his hart to make a God of his belly, that woulde consider that he shall become there wormes meate? Who coulde euer be perswaded to occupie his brayne in such losse and phantasticall thoughtes, and deuices, if he did but consider and wayghe how fraile and weake the foundation is, wherevpon all his sonde designementes are grownded? Who woulde endaunger the losse and destruction of himselfe, in seekinge for riches both by lande, and Sea, if he considered that at his death he shoulde carie no more with him, but a poore windinge sheete? To conclude, all the workes of our lyfe woulde be dewlie corrected, and framed in good order, if we woulde measure and square them out by this rule.

*The lyfe  
of a wise  
man, is a  
continuell  
thinkinge  
of death.*

For this cause the Philosophers saied, that the lyfe of a Wise man was nothinge els but onely a continuall cogitation and thinkinge of death: forsomuch as this consideration teacheth a man what thinge is somewhat, and what is nothinge, what he ought to followe, and what to eschewe, according to the ende whereunto he must certaynelie arriue. It is written of those Philosophers called Brackmanni, that they were so much geuen to thinke vpon their ende, that they had their graues alwaies open before the gates of their howses, to the intent that both at their entrie and goinge forth by them they might alwaies be mindefull of this

ourney

ourney and passage of death.

Almightie God saied vnto the Prophet Ieremie, that he shoulde goe downe into a howse where earth was wroughte, for that he woulde there speake with him. Almighty God coulde haue spoken with his Prophet in anie other place, but he chose to speake with him in that place, to geue vs to vnderstand, that the howse of earthe (which is our graue) is the schoole of true wisdom, where almightie God is wonte to teach those that be his. There he teacheth them how great is the vanitie of this world: There he sheweth vnto them the miserie of our fleashe, and the shortnes of this life. And aboue al, there he teacheth them to knowe themselves, which is one of the most highest pointes of Philosophie that maie be learned. Wherefore (ô thou man) descend down with thy spirite into this howse, and there shalt thou see, who thou art: whereof thou art come: where thou shalt rest: and wherein the bewtie of thy fleashe and glorie of this worlde do ende. So shalt thou learne to despise all those thinges, that the worlde hath in reuerence for wante of dewe knowledge how to consider them. Because the worlde considereth no more but onely the paynted face of Iezabel, that shyned verie bewtifully and gaylie at the windowe. It considereth not the miserable extreme partes of her, which after that her bodie was deuoured with dogges, almightie God woulde haue

*Ierem. 18.*

*To knowe  
a mans  
selfe, is one  
of the highest  
pointes of Phi-  
losophie.*

*4. R.  
3. R.*



to remaine whole, that thereby we might see, that the worlde is an other maner of thinge in deede than it appeareth in outward shewe, and that we shoulde in such wise consider the face of it, as to be mindefull also of the extreme greifes, and sorrowes wherein the glorie of it endeth.

II.

Eccles. 7.

S. Iohn  
Climacus.

Secondely, this consideration is a great helpe to cause vs to eschewe and forsake sinne: accordinge as Ecclesiasticus witnesseth, sayeing: *Remember the last ende, and thou shalt neuer sinne.* It is a greates matter not to sinne, and a great remedie also for the same is for a man to remember that he must die. S. Iohn Climacus writeth of a certaine Monke, that beinge sore tempted with the bewtie of a woman, whom he had seene abroad in the worlde, and vnderstandinge that she was deade, went to the graue where she was buried, and rubbed a napkin in the stinkinge bodie of the dead woman. And he vsed alwaies afterwarde whensoever the deuill troubled him with anie euil thought of her, to take the stinkinge napkin, and to put it to his nose, & saie to him selfe: Behold here thou miserable wretch the thing thou louest, and beholde here what ende the delights and beawties of the worlde haue. This was a great remedie to ouercome this synne. And the deepe consideration of death is of no lesse importance than it, as S. Gregorie saith: *There is nothing that doth so mortifie the appetites of this our peruerse flesh, as to consider*

in

*in what plight the same shalbe after it is deade.*

The same holie father rehearseth a like storie of an other Monke, who hauinge his table readie provided to goe to dinner, to eate somewhat for the refreshinge of his weake & wearie bodie, chaunced sodenly to haue a remembrance of death, which cogitation (euen as though it had bene a constable or other lyke officer there readie to attache him) put him in such a terrour, and feare, that it caused him to refraine from his meate. Consider therefore how much the remembrance of the dreadfull accõpte that we must make at the houre of our deathe is able to worke in the harte of a iust man, seinge it caused this holie Monke to abstaine from a thinge that is so lawfull and necessarie to be done.

Certainlie this is one of the most wonderfull thinges in all the worlde, that men knowinge so assuredlie, that at the verie howre of their death, a particular accompt shalbe required of the of al their whole life, yea and of euerie idell worde, will notwithstandinge runne headlonge with such facilitie into sinne. If a waicfaringman hauing but one farthinge in his purse shoulde enter into an Inne, and placinge him selfe downe at the table, shoulde require of the host to bringe in Partridges, Capons, Phefauntes, and all other delicates that maie be founde in the howse, and shoulde suppe with verie greate pleasure, and contentation,

Mat. 12. 36  
Heb. 9. 17.  
1. Pet. 4. 18  
Apoc. 14.  
7. 13.



neuer remembre that at the last there must come a time of accompt: who would not take this fellowe, either for a iester, or for a verie foole? Now what greater folie or madnes can be deuised, than for men to geue them selues so looselye to all kindes of vices, and to sleepe so sowndlie in them, without euer remembre, that shortly after at their departing out of their Inne, there shalbe required of them a verie strait & particular accompte of all their dissolute and wicked lyfe?

*The diuell  
laboureth  
all he can  
to make vs  
neglecte  
and for-  
gette the  
accompte  
we must  
make of  
all our  
whole lyfe  
at the  
hower of  
our death.*

Wherefore it is verelye to be thought, that the diuell laboureth all he can to make vs vterlie to neglecte and forgette the remembrance of our accompte, that we must make at the verie hower of our deathe, because he knoweth ful wel, what great profit and commoditie woulde arise vnto vs by the continuall remembrance of the same. For otherwise how were it possible that me shoulde forget a thinge that is so terrible, & fearefull, yea such a thing, as they knowe most assuredly will come, and steale verie shortlie vpon them at their owne howses? If we haue but the least doubte or suspition in the worlde of losynge a litle worldly riches, or of some other like thinge, it maketh vs often times very carefull, and watchfull, and causeth vs to lose both our sleepe, & our health. How happeneth it then that the remembrance of death which aswell to the bodie, as to the soule, is the most horrible and

dreadfull

dreadfull thinge that maie come vnto vs, causeth vs not to be likewise verie carefull and watchfull in makinge prouision beforehande for the comminge of it? Suerlie it seemeth vnto me a thinge verie much to be meruayled at, that men shoulde be so carefull as they be in trifles, & matters of smalle importance, and liue so negligently, and without all care in thinges that are of so greate importance vnto them as is their euerlastinge saluation, or damnation.

Thirdly, this consideration of our death is a great helpe not onely to prouoke vs to liue a good lyfe, (as it hath bene saiede,) but besides that to die well. In thinges that be harde, and difficult, foresighte and preparation beforehande is a very great helpe to bringe them well to passe. Now so great a leape as is the leape of death, (which reacheth frō this lyfe to the euerlastinge lyfe to come) cā not well be leaped vnles we make a great course, and fetch a longe race to runne the same. No great thinge can be wel and perfittlie done at the first time. Seinge therefore it is so great a matter to die, and so necessarie to die well, it shalbe verie expedient for vs to die often times in our life, that we maie die well at the verie time of our death. The souldiours that be appoynted to fight doe first practice themselves in such feares, and exercises, as whereby they maie learne in time of peace, what they must doe in time of warre. The horse also that

**III.**  
*The consi-  
deration  
of our  
death pro-  
uoketh vs  
not onelie  
to liue a  
good lyfe,  
but also to  
dye well.*



must runne at the Tylte trauerfeth all the grownde before, and trieth all the steppes thereof, that at suche time as he commeth to make his cowerse he be not founde newe and straunge in doyinge his feate. Wherefore sith we al must needes runne this cowerse (for so much as there is no man aliue but must die,) consideringe also that the waie is so obscure and stonie (as all men knowe,) and the daunger so great, that whosoever falleth shalbe tumbled downe headlonge into the bottomles pit of hell fier, it shalbe requisite that we doe now tread diligentlie beforehand all this waie, and consider particularlie all the steppes and places thereof one by one, for so much as in euerie one of them there is much to be considered.

And let vs not thinke it enoughe to consider onely what passeth outwardelye aboute the sicke mans bedde, but let vs endeavour much more to vnderstande what passeth inwardlie within his harte.

OF THE VNCERTAIN-  
TIE OF THE HOWER OF  
death: And what a greife it is at  
that tyme to departe from all  
thinges of this lyfe.

§. I.

T o



O beginne now euen from the beginninge of this conflict: Consider how when death shall come vpon thee, it will come at such a time, as when thou thinkest thy selfe in most safetie, and suspectest least of the comminge thereof, as we see by experience it is wont to happen vnto manie. *The daie of our Lorde (saith the Apostle) shall come like a thieffe: Which watcheth alwaies to come at such times, as men are most careless, and thinke themselves in most safetie, that it maie take vs vpon a sodeine at vnwares. And so we see it happeneth most often, that euen at that time when men doe least thinke to dye, & when they are least mindfull of their departure out of this lyfe, yea when they cast their accomptes beforehand to make greate purchases, and buildinges, & to set vpon great enterprises of many daies, and yeares, then commeth death sodenly vpon them, and disapoyneth them of al their vaine hopes, and designementes, and vterly ouerthroweth all their sonde imaginations, and buildinges, which they made in the aier. And so is that sayenge fulfilled of the holie kinge. My lyfe (saith he) was cutt of like as the weauer cutteth of his thread: while I was as yet in the beginninge he cut me of: from morninge to eueninge thou wilt make an ende of me*

The first stroke wherewith death is wont

Death  
stealeth  
vpon vs  
at such a  
tyme as  
we thinke  
least of it.

1. Thes. 5. 2.

Esa.



*The first  
stroke of  
death is  
the feare  
of death.*

*1. Reg. 28.*

to strike, is the feare of death. Suerlie this is a very great angwische vnto him that is in loue with his lyfe: and this forewarninge is such a great greife vnto a man, that oftentimes his carnall friendes doe vse to dissemble it, and will not haue the sicke man to beleue it, least it shoulde vex and disquiet him: and this they will do some times although it be to the preiudice and destruction of his miserable fowle. Kinge Saule had a verie stowte and valiant courage, but after that the shadowe of Samuell appeared vnto him, and had tolde him, that he shoulde die in the battell, addinge moreouer these wordes: *To morrowe both thou and thy sonnes shalbe here with me:* The feare and terror which he conceaued at these tidings was so great, that at that very instant he lost all his force, and courage, and fell downe to the grounde as a dead man. Now what a greife wil it be to a man, that is in loue with this life, when such lyke newes shalbe signified vnto him? For immediatly vpon this denuntiation there shalbe represented vnto him his departure and perpetuall bannishment from this worlde, and from all things that be in the same. Then shall he see that his howre is now come, and that the dawninge of that dreadfull daye appeareth now at his howse, wherein he shall departe from all things that he hath loued in this lyfe. His bodie shall die but once, but his harte shall die as often as he shall remember the

losse

losse of all those things whereunto it beareth loue, and affection. For so much as death shall put the knife betwene him, and them all, and make an euerlasting diuision. The deeper roote the toothe hath in the iawe, the greater greife it causeth at what tyme it is plucked out. Now the harte of a wicked man beinge so fast rooted in the loue of the things of this lyfe, it cannot be, but that it must needes be a very great greife vnto him, when he seeth the howre is now come wherein he must depart from the all. At that time those things whereunto he beareth most affection shall wounde his hart most griuously: and that thinge which was wont to be a comfort vnto him in his trouble shalbe then a most cruel torment in vexinge him. S. Augustine declareth that at what time he determined to sepearat himselfe from the worlde, and from all the pleasures and delightes thereof, it seemed vnto him that they all represented them selues liuely vnto him, & saied: What wilt thou leaue vs for euer? and wilt thou neuer haue any more to do with vs? Consider now then with thy selfe, what a greife it wilbe to a carnall harte, when those things that he hath most loued, doe represent themselves at that howre vnto him, and when he seeth that he shalbe spoyled of them all in such wise, that he shalbe enforced to saie. Now shall this worlde haue no more to doe with me, neither this aier, nor this sonne, nor this

*The more  
we be in  
loue with  
worldelie  
thinges,  
the more  
griefe it  
wylbe vnto  
vs to  
departe  
fro them  
at the  
hower of  
our death.  
S. Augu-  
stine.*

LI



element. Now shall I haue no longer con-  
uersation and comfort of my children, my  
wife, my howse, my landes, my goodes, my  
pleasures, and delightes. Of al thinges I am  
now left naked, and bare. Now will death  
spoil me of them all. Now is my olde age  
at an ende. Now is the number of my daies  
fulfilled: Now shall I die vnto all maner of  
thinges, & they al vnto me. Wherefore o thou  
worlde, I bid thee farewell: yee my landes,  
my goodes, and riches, I bid you farewell:  
my friendes, my acquaintance, my kinsfolke,  
my louinge wife, and my deare yonge chil-  
dren I bid you all farewell. For now alas  
shall we neuer see one an other anie more  
in this mortall fleash.

There is yet an other separation after this  
more terrible and dreadfull than this is: to  
witt, betwene the soule, & the bodie, which  
haue kept companie so longe time together,  
and haue bene such hartie friendes. The de-  
uill had spoyled the holie man Iob of all  
maner of thinges sauinge onely of his lyfe,  
and it seemed vnto him, that in comparison  
of the spoile thereof, all the rest were of  
none accompt: and therefore he saied: *skinne*  
*for skinne, and all that a man hath he will geue*  
*for his lyfe.* This is the thinge that naturally  
is most loued, and the separation whereof  
causeth most greife. If the separation of one  
waifaringe man from an other, when they  
haue traueyled in iourney together anie  
time, doe cause such greife, and solitarines.

what

Iob. 2. 4.

what a grief shal it be, when two such entier  
friendes, and companions, as the fowle, and  
the bodie haue bene, are seperated the one  
from the other, which haue traueyled toge-  
ther from their mothers wombe vntill that  
verie houre, and haue had so manie knottes,  
and bondes of friendshippe betwene them?  
What a greife wil it be when the spirite shal  
saie vnto the fleash: I must now remaine all  
alone without thee. And the fleash shal like-  
wise make answer vnto the spirite, saycing:  
And in what case then shall I be without  
thee, seinge al the beinge I haue, I receiued  
of thee?

OF THE HORROR AND  
LOTHSOMENES OF  
*our Graue.*

§ II.



**A**FTER this it commeth na-  
turally to a mans minde to  
thinke what shal become of  
his bodie, when his soule is  
departed out of it. And in  
thinkinge hereupon, he seeth that the best  
happe his bodie maie haue, can be no better  
thā to be laide in a litle graue of earthe. The  
basenes of which condition maketh him to  
be as it were astonied. For cōsidering on the  
one side what great estimatiō he hath made

L I 2



of his bodie in tymes past, & seinge on the other side what a base and vyle place that is, wherein it must now be laide, he cannot but wonder excedinglie at it. He considereth & waygheth with him selfe, that the lodginge which they wil prepare for him in the earth shalbe strait, and narrowe, that it shalbe also obscure, stinkinge, ful of wormes, maggottes, bones, and dead mens skulles, and with all so horrible, that it shalbe verie irksome to them that be alieue only to looke vpon it. And when he seeth that his bodie which he was wont to make so much of, his bellie which he esteimed for his God, his mowth for whose delightes the lande and sea could scarcelie serue, & his fleath for which golde and silke was wont to be wouen with great curiositie, and a soft bed prepared to laie it in, must now be laide in such a filthie and miserable donghill, where it shalbe troden vpon, and eaten with fowle wormes, and maggottes, and within fewe daies be of as owglie a forme, as a dead Carrion that lyeth in the feildes, insomuch that the waiefaringe man will stoppe his nose, and runne awaie in great hast to auoid the stinkinge sauour of it: when (I saie) he considereth at this, and seeth that in steede of his soft bed, he must lie there vpon the harde grownde: and in steede of his pretious and gorgious apparell he must haue there but onely a seely poore windinge sheire: and in steede of his sweete odoriferous parfumes, & muskes,

filthie

filthie rotonnes, and horrible stench: and in steede of his multitude of delicate dishes, and waitinge seruinge men, he must haue there such an infinite number of crawling wormes, and fylthie maggottes feedinge vpon him, he cannot chuse (if he haue anie sense or Iudgment remaininge in him) but merueill to see vnto how bale a condition such a noble creature is now come, and to consider with whom he must now keepe companie there, euen fellowe, and fellowe like, who in his life tyme had no fellowe, nor equal. It is not the part of wise men to wonder at thinges: & the custumable seinge of thinges euerie daie taketh awaye from them (be they neuer so greate) all admiration, and wonder. And yet all this notwithstandinge, the great Wise man wondered at this miserie (though it be a matter whereof we haue dailie experience) when he saide: If man and beast doe die both after one sort, what auaieth me that I haue trauailed so much in seekinge for wisdom? If it were so, that the bodie in this separation shoulde ende in some thinge that were of anie price, or proffit, it would be some kinde of comfort vnto vs. But this is a thinge to be wondered at, that so excellent a creature shal ende in the most dishonorable and lothsome thinge in the world. This is that great miserie whereat the holie man Iob wondered, (and suerlie not without good cause) when he saide. The tree after it is cut, hath

Eccles. 23.

Iob.



hope to reuiue, and springe againe, & if the roote of it do rotte in the grownde, and the stocke be dead in the earthe, yet with the freshenes of water it springeth againe, and bringeth forth leaues, as if it were newlie plāted. But man after he is once dead, withered, and consumed, what is become of him? Great (vndowtedlie) was the tribute that was laid vpon the children of Adam for sinne. And the euerlasting Iudge vnderstood verie wel, what penance he gaue vnto man, when he saide: *Thou art dust, and into dust thou shalt returne againe.*

Genes. 4.

## OF THE GREAT FEARE

AND DOWTE THE SOWLE

*hath at the hower of deathe, what shall happen vnto it after it is departed out of the bodie.*

§. III.



OWBEIT this is not the greatest cause of feare, that a man hath at the hower of his death, but there is yet one farre greater: and that is, when the sowle casteth her eies further, & beginneth to thinke vpon the daungers of the lyfe to come, & imagineth what shall become of her hereafter. For this is

now

now as it were to depart from the haven mowth, and to launche into the mayne Sea, where none other thinge is to be seene on what side so euer ye looke, but onely heauen, and the water, the which is wounte to be occasion of greater feare in such as are but newe Seamen. For when a man considereth that eternitie of worldes, which followeth after death: and withall casteth his eie into that newe and straunge region, which was neuer knowne nor traueiled by anie man aliue, where he must now beginne to take his iourney, when he considereth also the euerlasting glorie or paine which there must fall to his lotte, and seeth that where-soeuer the tree falleth, there it shal remaine for euermore, and knoweth not on which of the two sides he shal falle, when he considereth (I saie) al these thinges, he cannot but be in a verie great feare, and trouble of minde. We reade that when Benadad kinge of Siria was sicke, he was in so great anguise & greife of mind, for that he knewe not whether he should die of that sicknes or not, that he sent the generall of his armie with fowertie Camels laden with treasure vnto the Prophet Elizeus, requestinge him with wordes of great humilitie, to ridde him out of that perplexitie he was in, and to put him out of al dowe, whether he should recouer of that sicknes, or not. Now if the loue of so short a lyfe as this is be able to cause a man to be in such a great care

Eccle. II.

4. Reg 8.

LI 4



and pensuenes, how great care will a Wise man take, when he perceiueth him selfe to be in such a case, as that he maie trulie saie, that within two howres he shall haue one of these two lottes: to witt, either lyfe euerlastinge, or els death euerlastinge: and that he knoweth not certainly whether of these two shall come vnto him? What martirdome maie be compared to such a painfull angwishe and greife as this is? Put the case now, that a kinge were taken prisoner emonge the Turckes & when his Embassadors shoulde come to raunsome him, the Turckes woulde propounde, that the matter shoulde be determined by castinge of lottes, and that if he happened to haue a good lotte, he shoulde be raunsomed, and goe home with his Embassadors to his kingdome, but if contrariwise, that then immediatly he should be throwen into a great fyerie furnace, which were there prepared burninge and flaminge before him. Tell me I praie thee, at the time when they shoulde be castinge the lottes, & puttinge their hande into the vessell to take them out, and al the worlde in great expectation, waitinge what shoulde be the ende thereof, and the kinge him selfe standinge there present, beholdinge the doutful happe that must be allotted vnto him, in what a dolefull case (thinkest thou) woulde he then be? How troubled? How fearfull? How quakinge, and tremblinge? And how readie to

promise

promise and vowe vnto almightie God all he cowlde possiblye doe, to be quite ridde out of that terrible anguise? Now what is all this (be it neuer so great) but as it were a shadowe, if it be compared with this daunger that we speake of? How farre greater is the kingdome that we seike? Howe farre greater is the fyerie furnace that we doe feare? How farre more greiuouse is the perplexitie & doutefulness of this matter, than of the other? For on the one side the angels shalbe there expectinge for vs, to carie vs to the kingdome of heauen, and on th'other side the deuills, to cast vs into the horrible furnace of hell fier, and no man knoweth whether of these two lottes shall happen vnto him, which shalbe determined eyther the one waye or the other within the space of one houre after his death. Consider therefore in what a heauie plight thy hart shalbe at this last instant: how fearfull, how humble, how abased before the face of him, who onelie can deliuer thee out of this daunger. Suerlie I am of this opinion, that there is no tonge in the worlde able to declare this matter as it is indeede.

HOW WE COME TO  
vnderstande hereby the errors and  
blindnes of our lyfe past.

§. IIII.

M m



**A**FTER this anguish there followeth yet an other as great as it, (namely in such persons as haue liued a wicked and dissolute lyfe,) which is, to come so late to thinke vpon the accompt they haue then forthwith to make of all the disorders, and offences of their former lyfe. O how wonderfullie shall the wicked be confounded at that time, when the griefe of their paine shall cause them to open their eies, which heretofore the delight and pleasure of sinne had closed vp! Inso much as they shal then clearlie perceiue what false goddes those were which they haue serued, and how deceitfull those riches were which they haue so greideliie gaped after, and how by followinge that waie, whereby they thought to haue fownde rest, they finde in conclusion their vtter ruin, and destruction. The seruantes of the kinge of Siria came to apprehende the Prophet Heliseus, and when almightie God had stricken them all blinde by meanes of the praier of the Prophet, the Prophet said vnto them:

*4. Reg. 6. Come, goe with me, and I will shewe you him whom you seeke. And when he had thus said, he caried them with him vnto Samaria, and brought them into the market place of the citie, in the middes of al their enemies. And then made his praier againe; and saide. O Lord, open the eies of these miserable men, that they may see where they are. Now tell me I praie*

thee,

thee, when those men opened their eies, and sawe whither they were come, (beleuinge certainlie before, that they went to finde the partie they sought for,) how amased & ashamed were they, when they sawe how fowlie they were deceiued. Now what thing in the worlde could make a more liuely resemblance of the proces and deceites of our lyfe? We all doe walke here in this worlde by the waie of our appetites, and desires. Some seeke after golde: others to purchase landes: others to make great buildinges: others seeke for pleasures, and delights: others for offices, and dignities: and each one is fullie perswaded, that he taketh the best and wisest waie to obtaine the thing he disiereth. But when the terrible presence of death, and the daunger of our accompt discouereth the vanitie of our hopes, then findinge our selues to be in arrerages for our accompt, we shall clearlie perceiue how fowlie we haue bene deceiued: and we shall see that by followinge that waie, whereby we thought to haue founde quiernes, and rest, we finde our perdition. O what miserable men are we! How blindly doe we now wander vp and downe in the worlde? What eies shal we then haue? How shal our iudgment be then altered? How farre different shall it be from that it was before? Then shall we playnelie see, how all the thinges of this worlde are miserable, her goodes false, her waies crooked, her hopes vaine, her

M m 2

*At the  
hower of  
deythe it  
is a great  
greife to a  
sicke man  
if he haue  
liued licen-  
tiously,  
that he  
thinketh  
so late vpon  
his accōpt.*



promises lying, her pleasures bitter, her glorie shorte, and vaine. Then shall we perceiue (though to late) how her riches were thornes, and her delightes poyson. To be short, then shall we see how our eies haue bene closed vp, and that we neuer knewe whither we went: and at the ende of our iourney we shall finde our selues in the streetes of Samaria, and in the snare of the iudgement of almightie God, and compassed about with all our enemies, to witt, the diuells, and our sinnes. O how shall the wicked be confounded at that howre, and how fowly shal they see them selues beguiled! How truelie maye euerie one of them saie at that tyme: O miserable wretch that I am, what other commoditie haue I now by al my pleasures past, but onely that I haue prouoked at this dreadful howre the indignation of the iudge against me, who must geue sentence vpon me? Now my pleasures are all ended, and gone, and there remaineth of them neither relique nor memorie to comfort me withall, no more than if they neuer had bene: yea contrariwise they remaine as thornes that lye prickinge all about my harre, they make my cause doutfull, they torment my wofull soule now presently, and peraduenture shal torment it euerlastingly for euer, and euer. This is the fruit that I haue gathered of my dissolute and wanton lyfe, and of all my carnall delightes: This is the settinge of my teeth on edge, that my gluttonies past do

cause

cause me nowe to haue. My pleasures and delightes haue now forsaken me: They are quite gone awaie, and will neuer returne againe: yea perhaps in steede of pleasures that continued but a momente, there are prepared for me euerlastinge horrible tormentes in hell fier. Now what blindnes can be greater than this? How much better had it bene for me neuer to haue bene borne, than to haue offended him, of whose helpe and fauour I haue at this presente so great neede? How much better had it bene for me that the earth had opened, and swallowed me vp, before I had once thought to offend him? O vnfortunat daie! O cursed howre, wherein I offended thee O Lorde! Why did I not consider beforehande of this dreadful howre? Why was I not sooner mindfull of this terrible iudgement? How were mine eies blynded with so smalle a glimse? Is this the waie that I tooke to be so certayne, and sure? Is this the ende that all the honours of the worlde come vnto? What are all those thinges which I haue so greatlie esteemed heretofore of so litle accompte at this presente?

OF THE TERROVR OF  
the dreadfull accompt we must make  
at the howere of our death vnto al-  
mightie God of all our lyfe past.

§. v.

M m 3





**A**FTER this griefe there fol-  
loweth also an other as great  
as this: which is, the feare of  
the accompt that shall then  
be required of vs.

This is one of the greatest  
troubles, and greifes, we shall haue at that  
time. For besides this that it is so terrible a  
matter to enter into iudgemēt with almightie  
God, the very deuils also, and fyendes of  
hell will increase this feare at that howre,  
which before they were wont to extenuate,  
and diminishe vnto vs, with the hope and  
coulour of gods mercie. Then will they put  
vs in minde of the greates and profounde-  
nes of the iudgements of almightie God,  
& of his iustice, which they will then shew  
to be so greate, that he pardoned not his  
owne onely sonne for the sinnes of others.  
*If this then be done in greine woode, what shalbe  
done (saie they) in drye woode?* Then the wicked  
man shal beginne to tremble, and quake  
for feare, and saie to him selfe. O miserable  
wretche that I am! If that be true, which all  
the scripture reporteth, to wit, that almightie  
God will geue to euerie one accordinge  
to his workes, what maie I hope to receiue  
at his handes, that haue done so manie wicked  
workes? If the Gospell saie, That the  
tree shalbe iudged accordinge to the frute  
that it yeldeth, what iudgment maie I looke  
for, that haue brought forth so manie wicked  
frutes? If it be true, which the Prophet

*Luc. 23:*

*Matth. 6.*

*vers. 27.*

*Rom. 2. 6.*

*2. Cor. 5. 10.*

*Mat. 3. 10.*

*Mat. 7. 19.*

saith:

saith: That none shall ascend vp to the hill  
of God, vnles he haue innocent handes, and  
an vndefiled harte: whither shall I then go,  
that haue had such wicked handes, and such  
a filthie harte? If the sayeing of the Wise-  
man be true: That whosoever shutteth his  
eares and will not heare the lawe, shall crie,  
and not be hearde: what maie I looke for,  
that haue had mine eares shut against al-  
mightie God, and yet haue had them so  
open to harken after lies, and vanities of the  
world. Wherefore (ô my omnipotent God)  
with what face shall I now appeare before  
thee, and desire thee to geue care vnto me,  
seinge thou hast so often times called me,  
and I woulde geue no care vnto thee? How  
can I request thee to receiue me into thy  
howse, seinge thou hast so often times cal-  
led at my howse, and I haue shut my gates  
against thee? How shall I finde thee nowe  
at the time of my neede, seinge thou hast  
had so often times neede of me in thy poore  
and impotent members, and hast not found  
me? By what title or right maie I request  
thee nowe at the end of my iourney to  
graunt me heauen, seinge I haue spent all  
my lyfe time in the seruice of the deuill  
thine enemy: O how iustly maist thou now  
(ô Lorde) saie vnto me: Thou hast serued  
the world, and the deuill, get thee therefore  
vnto them, and let them geue thee thy hyre.  
The like answer made the Prophet Heli-  
seus to kinge Ioram the sonne of Achab.

*Psal. 23.*

*34.*

*Prou. 28. 9*

Mm 2



4. Reg. 3.  
13.

*Whensoever a synner earnestly repenteth, and converteth himselfe vnto God he will forgive & receive him: but fewe sicke persons (that haue lived dissolutely) doe so: but if they recover there health, doe return ordinarily againe to their former wicked lyfe.*  
Esa. 57. 13.  
*At the river of death he wishe at we*

Who when he had spent and employed all his lyfe in the seruice and worshippinge of Idols, and came in the time of his necessitie to the Prophet of God, requestinge him of helpe, and remedie, the holie Prophet answered, and saide: O kinge Ioram, what hast thou to doe with me? Get thee hence to the Prophettes of thy father, & mother, and desire them to helpe thee at this tyme. O how manie of vs doe followe this wicked kinge both in our life, and death! In our lyfe we serue the worlde, and at the point of death we calle vpon almightie God. What answer we maie we looke to haue at that dreadfull howre, but even the same that he hath alreadye geuen in the like case? Which is: What hast thou to doe with me, sith thou diddest neuer seruice vnto me? Get thee hence to thy counsellors whom thou hast followed, and to thy idols whom thou hast loued, serued & adored, & speake vnto them to geue thee thy wages for thy seruice.

*When yee shall crie (saith almightie God by his Prophet Esaye) let them that yee haue gathered together deliuer you, but the winde shall take them all awaie.*

At this time the sicke man beginneth to wishe that he might haue some space to doe penance for his former wicked lyfe. And he thinketh then with himselfe, that if he might obteyne it, o how he would fast, & praye, and do great workes of mercie: Yea, he would not content him selfe with euerie

common

common kinde of penance, but would liue the most strait, and austere kinde of lyfe of al men in the worlde. But alas, when he perceiue by the increasinge of his sicknes, that his request will not be graunted: and calleth to minde what time opportunitie & meanes he hath had to prepare himselfe for this dreadfull howre, and how fondly he hath suffered the same to passe in vaine, then is he wonderfullie greiued and vexed for this losse, and acknowledgeth him selfe to be well worthie of such punishment, for that he would not be mindfull beforehande of his dreadfull accompt, but omitted to doe penance for his synnes when he had time and space to doe it. O vnto how manie of vs doth it happen to be beguiled after this sorte, spendinge and consuminge the time (which almightie God hath geuen vs to doe penance for our synnes,) in vanities, and pleasures, and afterwarde when we stande in most neede of it we wante it! And so it happeneth vnto vs, as it doth commonly to the pages, and seruitours in the Court, who beinge allowed a candle to light them selues to bedde, do spend their candle in plaie all the night, and afterwarde are constrained to goe to bedde darkelinge.

*had more time to do penance for our synnes.*

*A verie apt similitude.*

OF THE SACRAMENT  
of extreme unction: And of the  
agonie of death.



*The Catholike Church helpeth her childre at the hower of their death with prayers, and Sacramentes.*

**N**OW approacheth the sicke person to his last ende: and the Catholike Church as a verie louinge and pittiefull mother, beginneth then to helpe her Children with prayers, and Sacramentes, and with al the meanes she maie possible doe. And because his necessitie is so great (for at that instant it shalbe determined what shal become of him for euer, & euer,) greate hast is made to calle vpon all the Sainctes in heauen, that they al wil helpe the sicke man in this his greate perill, and daunger. For what other thinge is the Letyng which then by commandement of the Church is to be saied ouer him that is at the poynt of death, but that the Catholike Church as a pittiefull mother, being verie carefull for the daunger of her sicke childe, knocketh at all the gates of heauen, and cryeth vnto all the Sainctes, desiringe them to be intercessors before the diuine maiestie for the saluation of him, that standeth now in so great neede of their helpe, at the time of his passinge out of this worlde.

*The Preist then annointeth all the senses, and members of the sicke person.*

Then the Preist out of hande annointeth all the senses and members of the sicke person with the holie Oyle, (accordinge as the holie Scripture comaundeth in the Epistle of S. James. cap. 5. vers. 14.) And desireth almighty God to pardon the sicke person all

that

that he hath offended by any of his senses. And then annointinge his eies he saith: *Almightie God by this Vnction and of his diuine mercie pardon thee all the sinnes that thou hast committed by meanes of thine eies.* And in this wise he annointeth all the other partes of the sicke person. Now if the miserable sinner haue bene dissolute in his eies, or in his tonge, or in anie other of his bodelie senses: If all his former dissolute disorders and wanton pleasures be represented vnto him at that time, in such sorte that he seeth well what litle fruite he is lyke to finde then by all his former delightes, and pleasures: If he perceiue withall into what a narrowe strait he is brought by meanes of his wicked and licentious life, how can he chuse but feele an extreme angnish and grieve therewith? What woulde he geue at that time (trowe yee) that he had neuer lifted vp his eies from the grownde to beholde anie woman with anie wanton looke, and that he had neuer opened his mowth to speake anie wordes of lyenge, slaunder, detraction, or anie other wicked worde?

After this followe the panges and agonie of death, which is suerlie the greatest of all the conflicts we haue in this lyfe. Then is the holie Candle lighted, and his friendes and executors begiane to prouide his wyndinge sheete, and other thinges for his funerals: The they beginne to saie to the sicke man, that the hower of his departure out

*Of the agonie of death.*



of this worlde is now come: and therefore they counsell him to recomende himselfe vnto almightie God, and to calle vpon the holie virgin Marie his blessed Mother, who is wonte at that hower to helpe all them that calle vpon her. Then the sicke man beginneth to heare the woefull cries and pittiefull lamentations of his poore wife, who now presently beginneth to feelee the discomforts of her new widowhede, and solitarie lyfe. Then the soule of the sicke man is readie to departe from the bodie: and at the time of her goinge euerie one of his members is sore grieved and vexed therewith. Then are the cares of the soule renewed afreshe. Then is the soule in a merueilous great conflict, and agonie, not so much for her departure, as for feare of the hower of her dreadfull accompt, approachinge so neare vnto her. Then is the time of trembling, and quakinge, yea euen of such as be most stowte, and couragious. The blessed holie father Hilarion, as he was passinge out of this world, beganne to tremble, and feare, and was lothe to die, howbeit the holie man encouraged himselfe, sayenge, Go forth my soule: go forth out of this bodie: whereof shouldest thou be afraid? It is threescore and tenne yeares that thou hast serued Christ, and art thou yet afraide of death? Nowe if this holie man were afraid of his passinge out of this world, who serued Christ so manie yeares, what

*S. Hilarion.*

shall

shall he doe, who peradventure hath offended him so manie yeares? Whither shall he goe? Whom shall he cal vpon? What counsell shall he take? O that men vnderstode how great this perplexitie and anguise is at this dreadfull howre? Imagin now (I beseech thee) in what a doleful case the harte of the Patriarke Isake was, when his father held him bounde handes, and feete, and had laide him vpon the woode to sacrifice him, when he sawe his fathers glisteringe sword ouer his heade, and vnderneath him the flames of fiere burninge, & the seruantes that might haue succoured him stayinge at the foote of the hill, and he himselfe bownde handes and feete in such sort that he cowlde neither sie, nor defende himselfe, in what plight trowe yee was the harte of this blessed yonge man, when he sawe himselfe in so narrowe a straye? And surelie in farre greater perplexitie is the soule of the wicked man at this dreadfull hower: because he cannot see occasions of great terrour, and feare. If he looke vpwarde, he seeth the terrible sworde of the iustice of almightie God threateninge him: If he looke downwarde, he seeth the graue open euer gapinge, & tarienge for him: If he looke within himselfe, he seeth his owne conscience gnawinge, and bytinge him: If he looke about him, there be Angels, and deuils, on both sides of him, watchinge and expectinge the ende of the

*Genes. 22.*

*In what  
greate per-  
plexitie  
the soule  
of the  
wicked  
man is at  
the hower  
of death.*



sentence, whether of them shall haue the praie: If he looke backward, he seeth his dolefull wyfe, his littell yonge children, his poore seruantes, his kinsfolke, his friends, his companions, his acquaintāce, his howse, his landes, and the goodes of this lyfe to remaine al behinde, and are not able to succoure him in this his great distresse: forso-much as he must depart al alone out of this lyfe, and they all must remaine still here. To conclude, if after all this he take a vewe of him selfe, and consider what he is inwardelic, he shalbe wonderfully amased, & afraide, to see himselfe in such a daungerous and terrible state: insomuch as if it were possible, he woulde flie awaie euen from himselfe. Nowe alas, to depart from the bodie is a thinge intollerable? To continewe stil therein is a thinge impossible. And to differre his departure anie longer will not be graunted. Al the time past seemeth vnto hi but as a blast of wynde: & that which is to come appeareth (as it is in deede) infinite. Now what shal the miserable soule doe beinge thus compassed and enuironed about with so manie straites? O how fonde and blynde are the sonnes of Adam, that will not prouide in time for this terrible passage!

HOW

HOW FILTHIE, AND  
LOTHSOME THE BODIE IS  
*after it is dead: And of the  
buryinge of it in the  
grauē.*

§. VII.

**A**ST of al, when this great conflict is ended, the soule is violently taken awaie from the bodie, and departeth from her auncient habitation, the bodie remaininge vterly spoyled of al the beawtie, & qualities it had.

Now let vs consider what losse each one of theise two partes must haue. First consider, in what case the bodie is, after the soule is departed out of it. What thinge is more esteimed than the bodie of a prince whiles he is aliue? And what thinge is more contemptible, & more vyle, than the verie same bodie when it is dead? Where is then that former princely maiestie become? Where is that royall behauiour, and glorious magnificence? Where is that highe authoritie, and soueraintie? Where is that terrour, and feare, at the beholdinge of his presence? Where is that cappinge, and kneelinge, and speakinge vnto him with such reuerence, and subiection? How quicklie is all this gaye pompe vterly ouerthrowen, & come to nothinge, as if it had bene but a mere dreame, or

*In what  
case the  
bodie is,  
after the  
soule is  
departed  
out of it.*



*The richest man  
in this  
world  
shall haue  
no more  
with him  
of all his  
gooddes at  
the howre  
of his dea-  
the, but  
onely a  
wyndinge  
sheete.  
Psal. 48.  
17. 18.*

*Of the bu-  
rial of the  
bodye.*

a plaie on a stage, that is dispatched in an howre?

Then out of hande the wyndinge sheete is prouided, and brought forth, which is the richest iewel he maie take with him out of this lyfe. And this is the greatest recompence that the richest man in this worlde shal haue of all his goodes at that howre. I wishe this pointe were well considered by euerie couetous man, & by those that make their money their God: whose blindnes and follie the Prophet reprehendeth in these wordes: *Be not afraide when a man waxeth rich, and when thou seest the glorie of his howse verie much multiplied, and increased: for when he dieth he shal not carie his goodes away with him, neither shall his glorie goe downe with him.*

Then doe they make a hole in the earthe of seuen or eight foote long, (and no longer though it be for Alexander the great, whom the whole worlde couide not holde) and with that smalle rowme onely must his bodie be contente. There they appoint him his howse for euer: There he taketh vp his perpetuall lodginge vntill the last daye of generall Iudgment, in companie with other dead bodies: There the wormes crawle out to geue him his intertainment: To be short, there they let him downe in a poore white sheete, his face beinge couered with a napkin, and his handes and feete fast bownd: which trowle needeth not, for he is then surer enough for breakinge out of prison,

neither

neither shall he be able to defende himselfe against anie man. There the earthe receiueth him into her lappe. There the bones of dead men kisse, & welcome him: There the dust of his auncesters embraceth him, and inuieteth him to that table, and howse, which is appointed for all men liuinge. And the last honour that the worlde can doe vnto him at that time, is to cast a litle earth vpon him, and to couer him well therewith, that the people maie not feele his stinckinge sauour, and beholde his dishonour. And the greatest pleasure that his verie deare and speciall friends can do then vnto him (besides prayinge for his soule,) is to honour him with castinge a handful of earthe vpon him. And therefore the faithfull people are wont to vse this ceremonie towards the dead, that almightie God maye dispose others to doe the same vnto them, when they shalbe in the like case. Now what greater confession and acknowledginge of our miserie can we diuise, than to see how men doe preuent beforehande that they may not want after their death so smalle a benefite as this is? O greidie couetousnes of the lyuinge, and great pouertie of the dead! Why shoulde a man desire and gape after so manie thinges for this presente lyfe, beinge so shorte as it is, seinge so litle will content him at the howre of his death?

Then the graue maker taketh the spade, and pykeaxe into his hande, and beginneth

Na



to tumble downe bones vpon bones, and to tread downe the earth verie harde vpon him. Inſomuch that the faireſt face in all the worlde, the beſt trimmed, and moſt charily kepte from wynde, and ſonne, ſhall lye there, and be ſtamped vpon by the rude graue maker, who will not ſticke to laie him on the face, and rappe him on the ſculle, yea & to batter downe his eies and noſe flatte to his face, that they maie lye well and euen with the earth. And the ſyne dapperde gentleman who whiles he liued might in no wiſe abide the wynde to blowe vpon him, nor not ſo much as a litle hayre or mote to falle vpon his garmentes, but in al haſt it muſt be bruſhed of with great curioſitie, here they laie & hurle vpon him a donghill of filthines, & dirte. And that ſweete mynion gentleman alſo that was wont forſooth to goe perfumed with Amber, and other odoriferous ſmelles, muſt be contented here to lye couered al ouer with earthe, and fowle crawlinge wormes, and maggottes. This is the ende of all the gaie braueries, and of all the pompe, and glorie of the worlde.

In this plight doe al his freindes nowe leaue him, lyenge in that ſtrait lodginge, in that earthe of obliuion, and in that darcke priſon, where he ſhal remaine accompanied with perpetual ſolitarines vntill the general daye of Iudgement. O worlde what is become of thy glorie? O yee my howſes, landes, and riches, where is your power? O my

wyfe,

wyfe, my children, my freindes, & kinsfolke, where haue ye now left me? How happeneth it, that yee my olde freindes and companions doe ſo quickly forſake me, and leaue me here in the earthe thus ſolitarie alone? How chaunceth it, that the wheele of my ſo great proſperitie & felicitie is ſo quickly ouerturned, and defaced? They that ſawe Quene Iezabell when ſhe was (by the iuſt iudgement of God) eaten with dogges, when they ſawe that there remained nothinge els of her bewtie, but onelie her ſculle, and the extreme partes of her feete, & handes, thoſe (I ſaie) that had knowen her before in ſo greate flouriſhing and royall eſtate, and ſawe her at that time in ſuch a miſerable plight, wonderinge at that ſo great alteration, and chaunge, demaunded, and ſaied: *Hæcine eſt illa Iezabel?* Is this that Iezabel? And as manicas paſſed by that waie, and behelde her thus eatē with dogges, repeted the ſame exclamation, merueylinge at ſo great a chaunge, and ſaied: *Is this that Iezabel?* Is this that great Quene, and Ladie of Iſraëll? Is this ſhe that was ſo mightie, that ſhe vſurped and ſeaſed the landes and goodes of her ſubiectes, by ſheedinge of their bloude? Is death able to bringe the mightie & puiſſaunte Princes to ſuch a baſe and miſerable calamitie?

Now therefore my deare brother goe downe I praie thee with thy ſpirit into the graues and Sepulchres of ſuch Princes, & great

Nn 2

4. Reg. 9.

4. Reg. 9.  
37.



noble personages, as thou hast either heard of, or known in this worlde: and consider what a horrible & deformed forme of their bodies is there to be seene. And thou shalt see, that thou hast good cause to make the like exclamation, & to vse the same wordes, and saie: Is this that Iezabell? Is this that amiable face, which I knewe so faire, and liuelie? Are these those eies, that were so cleare, and bright to beholde? Is this that pleasaunt rolinge tongue, that talked so eloquently, and made such goodlie discourses? Is this that fyne and neyte bodie, that was so trimlie polished, and adorned? Is this the ende of the maiestie of Princes scepters, and roiall crownes? Is this the ende of the glorie of the worlde? O how often times (saith a Wise man) hath it bene my chaunce to enter into the sepulchres of some dead bodies, where wonderinge or rather beinge greatlie astonied at the sight that I sawe, I fixed mine eies aduisedlie vpon the shape of the dead corps: I sette the bones in order, I ioyned the handes together, and sette the lippes in their proper places, and spake thus secretly to my selfe. Beholde these feete, that haue trauayled such crooked pathes, and waies: These handes also, that haue committed so manie wicked actes: These eies, that haue behelde so manie vanities: This mouth, that hath eaten and deuoured so manie delicate, and superfluous meates. Beholde this scullie of his head, that hath built so manie vaine

castels,

castels, and towers in the aier: This dust, and filthie skinne for whose pleasure, & delight he hath committed so many sinnes, and wickednes: and for which cause the soule of this bodie doth and shal perhappes suffer euerlastinge horrible tormentes in hell fier. This done, I departed out of that place wholly astonied, and amased: and meiringe with certain persons both men, and women, yonge, and olde, I behelde them likewise, & considered, that both they and I shoulde shortelie appeare in the like vglie forme, & sieme as vyle, and lothsome to beholde, as those dead bodies are now presentelie. Wherefore what a fonde wicked wretche am I to liue in suche wise as I do? To what ende is my purchasinge, and heapinge together of landes, and riches, and my buildinge of such sumptuous howses, seinge I shall shortly be here so poore, & naked? To what ende are my gaie braueries, and gorgious ornautes in my apparell, and furniture of howsholde stufte, seinge I shall shortly be here so filthie, and lothsome to beholde? To what ende are my delicate disshes, my sugered sawces, and deyntie fare, seinge I shall shortly be here meate for the wormes and maggottes of the earthe?



MEDITATION FOR  
OF THE WAIE, THAT  
THE SOWLE TAKETH AFTER  
*it is departed out of the bodie: And of  
the dreadfull iudgement, and sen-  
tence, that shalbe geuen  
vpon it at that  
time.*

Statutum est hominibus semel mori, post hoc  
autem Iudicium. Hebr. 9. vers. 27.  
Omne verbum otiosum quod loquuti fuerint  
homines reddent rationem de eo in die Iudi-  
cij. matth. 12. vers. 36.

## §. VIII.

**L**ET vs now leaue the bodie  
lyinge thus buried in the  
graue, & let vs see what waie  
the sowle taketh through  
that new world, which is as  
were an other hemispherie, where it findeth  
a new heauen, a newe earthe, an other kinde  
of lyfe, and an other maner of vnderstan-  
dinge, and knowledge. The sowle then after  
it is departed out of the bodie entereth  
into this newe region, where those that  
by liuinge neuer entered: a place full of feare  
and terrour, and of shadowes of death. But  
now what shall this newe straunger doe in  
this

Note, that  
there be  
two iudge-  
mentes:  
one is at  
the hower  
of euerie  
mans death,  
which is  
called the  
particular  
iudgement:  
And the  
other is at  
doomes-  
daye,  
which  
shalbe the  
vniuersall  
iudgemente  
of all  
mankinde  
together.

this so straunge a countrey, vnlesse it be so,  
that he hath deserued in this lyfe to haue  
the garde and defence of Angels for this  
time. O my sowle (saith S. Bernarde) what  
a terrible daie shal that be, when thou shalt  
enter all alone into that vnknown region,  
where those hellishe monsters that are so  
horrible and vglie to beholde, shal encoun-  
ter and assault thee in the waie? Who will  
then take thy part? Who will then defende  
thee? Who wil then deliuer thee from those  
rampinge lions, which beinge raginge madde  
for hunger, do lie there in waite to deuour  
thee?

Vndoubredle this is a verie fearfull waie,  
but the iudgement that shal then so sol-  
lemnlie be geuen, is farre more terrible.  
Who is able to declare, how strait the de-  
cision of this particular iudgement shalbe?  
How righteous the iudge? How busie, and  
solicitous the deuills our accusers? How  
fewe intercessors on our syde? What a par-  
ticular examination shall then be made of  
euerie point of our accompte? And what a  
longe proces shalbe drawn of al our whole  
lyfe? And as our Sauour affirmeth: *We must  
the reder an accöpte of euerie idell word.* Where-  
fore, if the iust man (as S. Peter saith) shall  
hardly be saued, where shal the sinner & wicked  
man shewe them selues? It is a thinge trulie ve-  
rie worthie to be noted, that whereas a man  
would thinke that those thinges that we  
haue most loued, & for which we haue take

S. Bernard

*At the  
hower of  
death the  
sowle  
must redre  
a particu-  
lar accöpte  
vnto al-  
mightie  
God of all  
thinges: &  
then it  
shalbe  
iudged  
what shal  
become of  
her for  
euermore:  
& this  
termed  
her par-  
ticular  
iudgement.  
Mat. 12.  
& Peter.  
18.*



1. Reg. 14.  
1. Reg. 18.

*The things that  
we loue  
most in  
this lyfe,  
shall  
make our  
accompte  
more  
dowtfull,  
and be  
greater  
greife  
vnto vs  
at the  
hower of  
our death.*

most paines, shoulde most helpe vs in this greate distres, it falleth out quite contrarie. For they shall not onely not helpe vs, but also be an occasion at that tyme of more paine and grieife vnto vs. The thing that Absolon loued, and esteemed aboue all things was his goodlie hayre of his head, and that verie hayre almightie God ordeined by his iust iudgement to be the cause of his death. Now the verie same iudgement is prepared for al wicked persōs at that howre: that those things that euerie man most loued in this lyfe, and for which he committed most haynous offences against almightie God, the verie same things shall make his accompte more doutfull, and be occasion of greater torment vnto him. There shall our children (whom we sought to enriche, not passing whether it were by right or wrong) accuse vs. There shall the nawghtie harlotte (for whose wanton loue we haue broken the lawes and commaundementes of almightie God,) pleade against vs. There shall our lādes, our goodes, our offices, our dignities, our pleasures, and delightes, (which were our idollēs) be our hangmen, and tormente vs most cruellie. There shall almightie God geue iudgement vpon all the gods of Egypt, ordeyninge the matter in such sorte, that those verie things wherein we haue put al our glorie, shall at that tyme be the cause of our ruine.

Now if the seueritie of the dreadfull  
sentence

sentence of almightie God be answerable to our sinnes, Alas, who shall be able to abyde it? One of those auncient holie fathers that liued in the wildernes was wont to saie, that of three things he liued continually in greate feare. The first was, when his sowle shoulde departe out of his bodie. The seconde, when it shoulde be presented before the iudgement seat of almightie God. The third, when the sentence of his cause should be geuen, and pronounced. But now (which is most terrible of all) what if almightie God shall geue this most terrible sentence against thee, that thou shalt be damned for euer and euer to the horrible tormentes of hell fier, there to continewe infinite milliōs of yeares, and world without ende? In what a terrible strait shalt thou then be? What sorowe? What greife? What anguise shalt thou then feele? Againe, what ioye, and triumphes, will the deuills thine enemies make at that tyme? Then shall that sentence of the Prophet be fulfilled: sayeing: All thine enemies shall open their mouthes vpon thee, they shall laugh thee to scorne, and gnashe their teath at thee, and saie: we will deuour him: this is the daie we haue so longe looked for, we haue found him, we haue espied him.

But thou O sweete Iesus, Illuminat the eyes of my sowle (I beseeche thee) that I sleipe not in death, that myne enemye maiue neuer saie: I haue preuailed against him. Amen.

Q o

I.  
II.

III.

*Ierem.  
Lament.  
2. vers. 16.*

*Psalms. 12.*