A psme to psme game hym leane,
And therefore so depe barrenes of hym neight, maketh men stand out of faith out of good hope in God, to see in their tribulation far is greater feare for lack of the light of faith, where they might perceip the utmost most of that perpel, is a farre lelfe thing then they take it for.
But we be so want to far too much by our body which we see feel, and in the feebye foureny where we see our deslie, our welth, so lytle (as alas) so selve we think upon our soul, because we can not see that but by spiritual understanding, so most specially by the pie of our faith (in the meditation whereof we behold God from more psme that we do so our body we take for a farre thing, so a greater tribulacion a greater deale, the we do more our soul. And where as our fanciour biddeth us that we shold not see are those lyone whelpes that ca but by our body, when that is don, have no farther thynge in their power where they can do no harms, but biddeth us stand in deedes of hym, whiche when he hath done the body, is able then by psme to call the soul in to everlastynge toye, we so bypve in the dark night of tribulacion for lack of full fast belpse of God's word, that whereas in the daye of prosperite we bepyr sticke fret God for our soules, our nights feare of aduersite maketh us very space to seeare the lyb and hym wheleps, for beard of losse of our body. And whereas as Paul in lid. plaues thebys, our body is but as the garment of the soul, yet the faymnes of our faith to the scripture of God, maketh us the nights feare of tribulacion more to beard, not onely the losse of our body then of our soul, that is to wope of the clothing, then of the substance that is cloathed thereby, but also of the best out ward goods that issue for the clothing of the body. And much more foolish are we in that dark nightes fear, then wer we that wolde forget the sauing of our body for fear of losinge hym old rapse batten clise, that is but the covering of hym gone out of his cote. Now consider further yet, the buffer in the face remembred lybe, faith not in the night walk one lybe wheleps, but also omnes bethe false, all the beatles of the woode. Nowe you wel, if a man walk theyd the woode in the night, many thingys may make hym afared, of which in the daye he wolde not be afraid a lyt. For in the night enuit butt the hym that warich once afared, se meth a theefe.
I remember that when I was a young proprietar man, I was once in the warre with the king then my master (God afforc hym sole) we were caped within the Turkes ground many a mile beyond Belgrad which would God our sust now as well as it was then. But so happe it that in our campes about mid neight, they obainly rote a rumour a scry, that the Turkes whole army was secretly laylyng by vs. Wherewith our whole host was warned to arme them in half, set them selfe in arm to fight. And then were certes of ours that brought these sobane tidinges, examined more leisurely by the sores, countable, what surety or whatlikely if God they had perceived therein. Of whose the wed, that by the glemmering of the moones, he had espied a perceied and seen the himself, coming on softly and softly in a longe range all in good order, not on one farther frome the other in stoe fount, but as even as a thyp, in in sight farther then he could see in length. Hys sefolwes bewrye and examined, fafter he was somwhat purched sooth before the, and came so fast backe to tell the the, that they thought it rather a psme to make halfe and gave warneynge to the campes, then to go inerer into the. For they were not so far of but they had yet the lease somewhat an uperlye light of the to. Thus we watching all the remainder of of nights evermore harkeninge when we should hear the come. With hyst, hand styly, me think I here a cramping, so that at last many of us thought we heard them once lesse also. But when the warpe was spionges, that we few no mad out as our leare sent again, some of our cap tains with hym, to shew whe aboute y place was in which he perceived theter.
And when they came thither, they fole by that the great fearfule arm of the Tur kes, so soberly coming on, turned God to thankfull into a lyb long hedge standing even from yl. And thus farth in the nightes fear of tribulacion, in which the blude to bear doen and overwhelme with bread, the faithful hope that we should have in god, called in our imaginacion much more fear then cause. For while there walk in that night, not onely the lies wheleps, but over that all the beatles of the woode before, the best that we hear rose in the dark night of tribulacion, forwarl for a lion, we somtime findes wol afterward in the daye that it was no lyon at all, but
The second booke of comfort

The 9th. chapter.

The first parte.

The fault of pusilanimity, a scrupulous confidence.

The viii. chapter.

Pusilanimity.

Verily finde I, as in the nightes fear, one great part is, the fault of pusilanimity; that is to wit, fainting and feable from all, whereby a man so; fainting is a feard, when he neuer bed, by the reason which of her spet, often tymes for feare of that thing, of which he deede not, howbeit above thereby, give out and flye from hym.

C This fault of pusilanimity, a man in his tribulation, so, feable heart, first impatient, afterward often times, deputer hym by impaciency into a contrary afection, making hym forwardly subbyste and angry against God, thereby to fall in to blasphemy, as do the dammed soules in hell.

This fault of pusilanimity, and tyrannous mynde, letsthe man also man tymes from the dyspepse of many good thynge, whereby (the sooke a good fomake to hym in the truth of Gods helpe) be were able to do. But the bluest caseth hym in a cowerdise, maketh hym take it for humility, to thinke hym felte unmete and unable therfore, and therefor to leuse the good thing founde, whereof God offereth hym occasion, he make hym convenient thereto.

But such folke have neede to lese this, and call upon God, and by the commodoles of other godly folk, call forth the commodoles of their owne conceptes, which the nightes fear by the penul hath scanned in theys fantasies, and looke in the gospel upon hym which laied by his talent, and left it uncorrected, and therefor utterly lost it, with a great reproche of his pusilanimity, by which he had went he shoulde have excusd him self, that he was a feard to put it forth in bre and occupit. And all this fear committ by the penuels lyfte, wherein he takeith occasion of the fayntnesse of our God and sure trust in God. And therefore let vs faithfullly wee well in the good hope of hyss helpe, and vs Hal the panpee of hyss truth to compare vs aboute, that of this nightes fear severely we shall have no scare at all.

Of the daughter of pusillanimitie, a scrupulous confidence.

The xi. chapter.

Pusilanimity byyngeth sothly by the nightes fear, a despoylous daughter, a slepe wretchedly, and ever pulling, that is called Scrupulosity, or a Scrupulous confidence. This gyple is a mete and good polit in an house, ever idle but ever occupied and busye. But al at the hale a very gentle maisters that loueth her wel, and is well content with her deede, so if it be not al well (as all can not alway be wel) content to pardon her as the dothe the other of her folwes; and to letter her know that the wyll yet cannot this gyple ye gyn egal cease everce whitening and puyling for fear, left her maisters be alway angry with her, and that the that thredele be then. Were her maisters (were you) to be content with this gyple condition map salfure.

I knew such one my self, whose maptres was a very wise woman, a (whiche thing is in woman veri rare) very mild allo and make, and lyked very well such service as she did her in the house. But thys continual discomfortable sallyon of hers, she so much mislyked, that she would notnodyme: Oye, what ephleth this gyple rulyly shewth wych I was a dwillly I crow. Surely if the did me ten times better service then thee dothet, yet with this falsistical fear of hers, I wond be loth to have her in myne house.

Thus faroth to the scrupulous person which framed himselfe man tymes dowblably the fear that he hard caules, and many tymes a great fear, when there is no cause at al, and of that that is in bede no tyme, maketh a venial; and that that is venial, imagineth to be deadly, a pet for al that falieth in them, being namele of their nature such, as no man long liveth without. And then he beareth that he be new full convicted, no new full convicted, and then that his tyme be new full forgiven him, and then he felte and confessed again, and convicted him selfe and his confessors bothe. And then every prayer that he faith, though he say it as
Ait as well as the tryple ininfmite of the
man wyl suffre yet is he not satisfied,
but if the say it againe and yet after that
agayne, and wyl be bathed with one thing
as little is he satisfied with last,
as with the first, and then is his hart es-
uer more in heauen, brygger, and in
scare of wond and duthe, wthoute conso-
let or spiritual consolacion.

With this tryes he tryes to seare, the dyuell
soe troublly the mynd of many a right
good man, and that doth he to bring him
to some great incusentience. Soe he wyl
(if he can) svere hym so much to the seare;
ful mynding of Gods ragyous infirter,
that he wil hope him from the confortable
remembrance of Gods great mightie
mercy, and to make hym do al his good
workes do wryly, and wthoutt consolacion
or quietnes.

But once he make him to take for
synne, some thing that is none, and for
deadly, some such as are but beniali, to
content that when he that fall into thts,
by that by reason of his scruple, synne
where else he should not, or synne deadly,
whereby his conscience in the deede being
to gau hym, where as els in deede he had
offended but benially.

Soe and farther, the dyuell longeth to
make al his god wrothes and spirituall
eexercisse to paynyall and to tedious unto
hym, that with some other subtyle sugges-
tion of sable wpyly doctrine of a falle spi-
utal lybertry, he hold for the false calke
and pleasant that he would oblige him
with therin, be eayly conuayd fro that
rupid fast into a much wytche, haue his
conscience as wpyly and al after,
as erer it was narowe and kraft
before. For better is of troth a cry-
er a little to kraft, the a little to large.

My mother had (when I was a little
boy) a good old woman that took kee
her children, they called her mother
Pawode. I trouse you haue heare of her.

Vince. Pea vey much. (Anthony.
She was won when thee fat by the fire
wyth by to tell he that were children
many chylde tales. But as them spak
that ther is no boyle lighty so bade, but
that some good thing a man was pla
out therfore, to think that ther is almost
no tale to say, but theret in one mat
rer or other, to some poule it may hap
to seere. For I remembre me that amow
other other soule tales, the told by once,
that the Aile and the Wolfe came upon
syme to confention to the Fore.
The poze Aile came to the stire in the Hous
The second booke of comfort

As no commandment of God this saith but an intencion of man. The physicians make folk false, and put them to paine a bout the monke hene in the water, a doe but make folk false. But the scholl make me no such false I warrant the sonne. 

For I hate falsely all this lent my selfe. Howbeit u u u we because I will not be oc culation of hauntur; I therefore rate it se cretely in my chamber, out of sight of all such solith brethren, as soe they take scrupulous conscience would be offend ered with all. And so wold I counten you to do. 

For: father Fore quoth f Wolfe, so I thank u God I do as nere as I can. For when I go to my meate, I take none other companie with me, but such solith brethren as are of myne owne nature, whose conscience are not weake I warrat you, but the monkes as stey as mine. Welt the noz force quoth father Fore. 

But when he armed after by his counsel, that he was so great a cause now, he devoted and spent sume pounde to much drink at one meal, as you say therof wold wel finde some poyz man to 

His wife his childes almost 5 wecke, then he puently repouz to that point in hym, and preach him a procese of his own temperance, which never bee (as he said) to passe upon him selfe the nature of the poyz in a meate, no no get so much neither. For when Uzing home a gote quoth he, not out of the pulchers hoppe, where folk finde the out of the feathers red plucked 3 fe which is the justest, and yet for fire poyz bye and chose the best, but out of the blyyes boute, as 3 pluck hand, which may somwhat better chepe aft the (you were well then the pulcer maie no pet can be sufferd to fee the plucked and wares choo see bye, but am saine by nighte to take at adventure, when I come home am saine to do the labour to plucke out my selfe to pet for al thes, though it boste leane, and I were not weel the a gote, scrutich it me sometime for al that, both byner and supuer to. And therefore as for that you scharp of raunt, therin can I find no saunt: you have ut to long, that I thinke you can no sone other, therfore wer it fold to forbode it you, to say the truth as g disadvantage good cosecute for. For like you need I wot wel, a other crafte can you none. And therfore (as reall is) must you tewe by that. But yet you wote wel too much is to much, a measure as a mercy make, which I preich by your high say you have never tewe to kepe. And therfore furtho

The Wolf now comming fro Wilt. Now the wolf cleane folyed from bys former, went a suthiche his bout to do as a herued wife once told her pence, 

husband that the wold do when the cau from Wilt. We nerve menne quoth he now: thys day I thank u God was I wel shuen. And I purpose now therefore to cause of almen neurdnesse to begyn euen a fresh. "Winten. Ah wel on e can you report her so? That woode hearde I her speake, but she sebbed it in sypst to mak her good man laugh. Antho. In bre he thanked the speake hal in spece. For that she fabd the wold cau a way at her own mene, therin I crou the sporest. But in that the said the wold begin ne at a fresh, her husband founde that good ene. Winten. Well I shal dther what you lay I warrant you. Antho. Then wil you make me make my woode good, but what so ever the
against Tribulation.

Ps. did, at the least wyse to fare, as I ews\(\text{h}\)ly Wolse, which had call out in confection at his old age. The hunger picked him fo towarde, that as the brest wyse he said he should begin at a freche. E we yet the prickle of conscience with. ws held hyn backe, because he would not for breaking of his pittance take ane pape for hys meate ypde. that sholde palle the pisse of fyre pence. I hopped hym than as he walked pelling for his gearre about; he came to a man had in seve bapes before, call of two old leane and laue hoves, so lyche that no feth was ther left by them. And the tone, when the Wolse came by, could scate ad on his legs, and the other already dead, and his hyn reyt of a carl away. And as he looked upon the bohately, he was stille aboute to feede upon them, as what his crethe on theys bothes. But as he bothes inside, he papped a fayre come in a close, walkinge with her pone calfe by her yped. And as soone as he saw the, his conscience bega to grumble hym against both these two boses. And the he sighed fayd into hym selfe: Alas wicked wythe thee that I am, I had almost broken my penance ere I was ware. Foy ponder beade hoxe, because I never saw no dead bothe solde in the market. I shold even die therefore, by the way, that my sinfull soule hall to, I can not beuise what price I shold set upon him. But in my conscience I lette him fare above fire pence, and therefore I dare not medle with hym. Foy the is yonder quiche hoxe of likelodwith the great deale of money. Foz hoxe be here in this countre, speciale such soke ambler. Foz. I see by his pace he trotteth not, nor caufeth that a fare, therefore I may not medle with him; for he be far passeth my fire pence. But hine this con try here hath inough, but mony heare very little. And therefore considering the plery of the hine, the scarlette of the mony, as Foz, pondered on, fometh unto me in my conscience, worth not pass a got, the be worth so much. Now the as for her calfe, is not so much as the by half, and therefore while the cow is in my conscience worth but soire pence, my conscience can not free me of some of my soule, to passe her calfe aboue two pence: and to passe they not fire pence decrime the both. And therefore the trowe that I wel rate at the hovely a hoxe nor penance at all. And so therupon he did, without any scruple of conscience.

Fozuch dealeas could speake newes (as mother Wolse said they could the som of them wole.) I wole tell a tale almost as wise as this, wherein faue; for the my nthihting of old mother Wolstedale, els wole a hoxer pylese have terme.

But yet as penith as the parable is, in this it theruth for our purpose, that the nightes feare of a confidence semewwhat scrupulous, thought it be painfull and troublous to him that hathe it, I seke as this pape. As he had here, is lefe harme yet, then a confidence out large, as such as for his owne fantasie the man take to frame himselfe, now dawning it narow, now stretching it in breadth, after the ins net of a cheerei point, to seue on every A cheerei hoxe for his owne commodity, as hoxe poynt, the hox Wolse.

But such folk are out of tribulation, and comfort neither they none, and there fore are they out of our matter. But those that are in the nightes feare of their own scrupulous confidence, let them be well ware as I sayd, that the bell for weartness of the tone, brade the not into the other, and whole he wold hye the Silla Silla, chrischione, and drew him into Charibdis. He must bee ribbis, as both a ship that shoulde come into an bauen, in the mouth whereof the secrete rocks hide the water on boths hyles.

If he be my wyfe happened in any of the are on two hyle, if I can not tell how to get out, he must get a substaional cunning Pishe, that so can conduce hym fro the rocks on that hyle, that yet be hing him not into thole that are on the other side, but can gypbe him in the myde hage, let them I at therfore that are in extremous feare of theys own scrupulous cknowledge, to the confall of som other god man, which after the variety and the nature of the scruples, may temper hys ad uite. Pea although a man be very well learned hymself, yet let him in this case, ho lerne the custome bled among Phisici ans, for be one of the neare to cunning the custome yet in hys owne disease and scellbode, he of phisicious, neuer bleth to trast all to hymselfe, but sedeth for each of his fellows as he kno weth more, a puteth himselfe in their had es for maynter considerations, whereof they aligne the caules, And one of the caules is fear, wherepin som take hie may conct in his owne passion, a great deale more then needeth, and then were good for his helthe, that for the time he knew no such thing at all.

I knew once in this countre, one of the most cunning men in my faculity, the best expert
The second booke of comfort

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A expert, and therewith most famous to

Of cunning and be that the greatest cures did upon

other men. And yet when he was hymselfe onely to see me, I heard his fol

lowes that then looked unto hym, of all

where, every one wold in theyr own disea

se, have used his help before any other man,

where yet that for the tyne of theys own

suches were so feeze as it was, for he knew no phlyke of all. He toke

so great heed unto every suspicious taker, and feared so farre the wrath, that

his fear did hym some tymes much more

here, and then the thikenes gaue him cause.

And therfore so I say, who so hath such a

trouble of just scrupleous conscience, let hym so for a while, so beare the judg

ment of himselfe, and folowe the counsel of

them, whom he knoweth for well

learned and vertuous, and specially in

the place of confusion. For ther is God

spes all present in con

fession.

The parke of truth shal, as the prophet saith, so cun

gods truly.

pale hym above, that he that not drage

this myghtes seare of scrupulosity, but

that after ward his conscience sta

bled in good quere and rest.

Another bynde of the nightes seare, a

other daughter of pulilamitie, is to yse that horribile temptation, by

where some solke are tempt to yple

and destroy them selfe.

The re. Chapter.

2. Theu. Wreclyge good uncle, you

haue in my mynde well declared

these kindes of the nightes seare.

Anthony. Surelye Cofyn but yet are ther

men so then I can either remember or

ynde. Now well one yet cometh nowe to my mynde of which I before no

thinge thought, which is yet in mynde opynne, of all the other seares the most

horrible, that is to wit Cofyn, ober the devill tept

eth a man to yple and destroy hymself.

Vincent. Undoutably thys kindes of tep

bulation is marvellous and strange, and

the temptation is of such a for, that

some men have opinie, that such as once

fall in that fantasy, can never ful case it of. Anthony. Yes yes Cofyn, many an

hundred, and els God to bede. But the

thing that makest men to say, it is because th

at of those which finalyse do destrope

them as it were, ther is much speche and much

wadding, as it is wel worth. But ma

ny a good man se woman hath sometyme, yea dyuers peoples ech other con

tinually be tempted thereto, and yet have

garde by grace 4 good confidence, wel 4 vertu

ously with it and, and bene in conclusion
clearly delucere of it, they try

bulation nothinge knowne by, and, and

therefore nothinge talked of. But surcelye

Cofyn any horridebe trouble it is to, is to

yn man of woman that the dyuell temp

teth therewith. Manye have I hearede of, of

with some have I talked my fel, I have

bene solc cobeg in that tempestation, they

marked have I not a byte the mance of

them. Vincent. I require you good uncle

thelme forwhat of suche things as you perceieve therin. For, first, when you

call this kind of temptation, the daught

er of pulilamitie, ye a newe of ybde unto the nightes seare, me thinketh

on y other side, that it is rather a thing

that cometh of a great coage and bolde

nes, when they dare they own handes, put then selle seth from which we are

almost every man thinketh the, that many such as we knowe by good prophet, By

plaine experience, for men of great part

and excellent hardy coage. Anthony, I

caped Cofyn Vincent, that of pulilamitie

cometh this temptation, and very

trough it is, that in deed so to doth. But

yet I set it not, that of onely faint hart

and fear, it cometh most alwayes.

For the diuell tempest fundy solke of fundy

wypes. But the cause whereof I

spake of none other kind of that tep-

tation, then of onely that, which is the

daughter y the diuell beggeth ypo pul

ilamitie, was so; that, y ther other

kindes of tepaciot, sal not underst the

nature of frivalucion seare, and there

fore sal thei far out of our matter her, s

are such temptationes, as onely nece con

fail, not confort, or constacia, so that

the persons therwith tempted, he with y,

kind of temptation, not troubled in their

mynde, but very wel contente, bothe in

the temptacion following. For som

ther ben Cofyn suche y the have be te-

peted thereto, be means of a solite, yple,

y some by the meanes of anger, whome ans

dead all, and very glad to go thereto,

to this I saye not naye. But where you

wrote that none fall thereto by seare, but

that they have all a stronge myghtye

roomake, that thall you well see the con-

tra
A contrary, that perambulence in those
of whom you would were the somashe
most strag, and their head a cocase most
hardye. [Vincent.] Yet is it some of uncle
unto me, that it should be as you say it is
that this temptation is into them that
do it to; but a bes or for aro, in tribulation
no; that he should need in so great
distress and peril, both of body and soule
to be lost, no manner of good golpe con-
fect. [Anthony.] Let us therefore, then, con-
sider a sample; or, so for thereby hall
we the better perceiue it.

Ther was here in Juda in king La-
disaus daies, a good wise, hones, mans
carpe: his wife. This woman was so seuid, that
the duell perceiuing her nature; put her
in the minde, that she should lende her
husband to fosse, that she might give him
occasion to kill her, and then should be
hanged for her. [Vincent.] This was a
strange temptation in with what the
duell should see the better ther: [An-
thony:] Nothig, but that it came ther from
somashe before, to thynke that her hus-
band should be hanged after. And perad
venture if you look about the world and
consider it wel, you shal finde no suche
somashe then a selue. Have you never
heard no furious body plainly say, that
to see some such man have a mitchebe, he
wold with good will be content to lie as
long as he, as God lyued in heauen;
[Vincent.] Fozeoth and some such haue I
heard of. [Anthony.] This monde of men
was not much of lese mad then hers, but
rather haply the more mad of the swayne.
For the woman peradventure dyd not
cast so farre peril therin. But to tell you
now to what good passe her charitable
purpele came. As her husband (the man
was a carpenter) wold betwixt with his
chyppe are upon a piece of timer, the be-
gane after her old gysle to trouble him,
that the man wared work at lane, & bode
her get her in; or he would lay the heime
of his are about her backe, and said alfo
that it were lytie sygne, even with she are
ead to chyppe of that onyappe head of
hers, that carded suche an vngracious
tong therin. At that wold the duell toke
his time, and whetted her tong against
her teeth. And when it was well shapd
the tware to hym in very fierce anger,
by the maie beso his husband I wold thou
wouldst here lyethe ony head to (she
leeth doone the latic her head upon the
same timber logge) at thou shal nee
of a belye noe thinhes to one hart. With
that lyke wise the duell bode at her
elbow, so bode (as I heard say) this good
angel at his, gau him golpive cocase,
and bode him to bode he do. And to the
good man by beso his chyppe are, and
at a choppe choppd of her head in deede.

When were trading other folk by, which
had a good lope to heare her chide, but
lytly they looked for this chancell, till it
was done ere they could let it. She fayd
they heare her tonge bable in her head,
and cal hezoe hzoe, Hzoze, Hzoze, after that
the head was for the body. At the laste
wise after ward unto the king thus they
reported al, except one only, and she was
a woman, and she said that she heard it
not. [Vincent.] Forsooth this was a won-
derof wondrous. What came unce of the
man: [Anthony.] The king gave him his
pardon. [Vincent.] Thereby he might in
scientice doe no leefe. [Anthony.] There
was at that time a most at another point,
that ther shuld bea be a nature made,
that in such case, ther shold never after
pardon be granted, but the truth being
able to be proved, none husband shold
never no pardon, but shold have leave
by the law, to follow the sample of car-
penter, and do the fame. [Vincent.] Howe
happed it unce that that good law was
left unmade? [Anthony.] Howe happeis it
as it happeis Caspe, that may mae be
left unmade as well as it, and within a
little as good as it doth her, and in other
countries, and sompyne som blysse
made thepre. But as they fay, the
lot of that lawe was the Menees grace
(God forgive her soule) It was the greet
est thing I was good lade, that he had
to answer for when the vpe, for surely
sume for that one thinge he was a full
blasted woman. But letting now his law
pake, this temptation in pursuing her
owne death, was unto this Carpenters
wise no tribulation at al, as farre as ever
men could perceiue. If it liked her wel
to thynke of, she even longed ther
foze. And therfore if he shad befor to de
she me the mynde, that the wole to
fame bring it to pax, we could hawe
had none accounts to comfort her, as one
that wer in tribulation. But many cou-
spike her (as I tolde you before) we might
to restraine a amende that maliciouse by
neles mynde. [Vincent.] Werlybe that
true. But such as are we willing to do
any purposed is for shamefull, he neuer
tel their mind to no body for her shame.
[Anthony.] Some will not in deede.

And yet are there some againe, that be
they entente neuer to shamefull, synde
some
A some yet whom they hart securst he the to make of these countysple therin. Some of my folke here can tel you, that no lenger a go than euin yesterbay, one that came out of Aitena, shewed us among other talking, that a rich wydowe (but I toseth to the hym when it happered) hauing her life an high proud mynde; a tell as those two verrues are wont alwaies to keepe company togethers, was at debat with a nother neigbour of hers in the towne. And on a sune she made her countysple a poore neigbour of hers, who, B the thought for money, the might induce to follow her mynde. With hym she secretely brake, she offered hym ten dukates for his labour, to do so much for her, as in a morning early to come to her house and with an aray unknowen, pryplewy strake of her head, when he had do done, then courely the bloody are into 5 hous of hym with whom she was at debat, in some such manner wyle as it might be thought that he had murder her for money, and then she thought the should be taken for a marie; and yet had the C farther deuised, that another sum of mony should after she been to Rome, that she shold he neenes made to the Pope, that he might in al heales be canonizd. Chys poze man promifed, but entend not to performe it, how be it when he dispered it, he provided the archer felte. He appoynted with her the monying when he should come and do it, thereupon in to her house he came. But the let he such other folk he as he wold shold know her frantike fantasy in suche place appoynted, as the might well heare her and him talk together. And after he had talke to her therof what he wold, so much as he thought was enough, he made her bye downe, and take by the are in wys oure hand, and with the other hand, he sete the edge, and found a faulte that it was not sharpe, that therefore he would in no wyfe do it, till he badly grounden it sharpe, he could not els he sayd for perto, it wold put her to to much paine. And so ful sore against her wyfe for that time the kepet her head hpyr. But because the wold no more fafter anymo deper her for, she took her faith with deles, ere it was be very long after, she hung her lettre her owne handes. [Vincent.] Forsooth the here was a tragical royp, where I never heard the lyke. [Anthony.] Forsooth the party that tolde it me, sweare that he knevelt it for a troube. And hym self is I promye you such as I reken to; righte bontely and of substancial truth.

Now here the letted not as shamefull a mynde as hee had, to make one of her countysple yet, and yet as I remember a nother to, whom she trusted with the mony that should procure her canonizacion. And here I wote wel, that her temptation came not of feare, but of the myynge and pryde. But the was the he glad in the pleasant device thereof, that as I shewed you she took it for no tribulation, therefore comfortinge her, could have no place, but men should have any thing gyve her toward her help, it must have bene as I told you good countysple. And therefore as I sayd this kind of temptation to a mas owne destruccio, which requyreth countysple, and is out of tribulation, was out of our matter, that is to treat of comfort in tribulation.

Of hym that were moved to hpyr himself by illusion of the spuel, why he rekkoned for a reeulation.

[The end of Chapter.]
A true how he had bene belde, and then
tempted hym to his owne death by Shame
by dileapay, then was it within cruel
matter to, for then was his temptat
fallen downe fro pryde to puction
and was warre that kind of the nights
that I sache of, wherein a good part
of the countail that wer to be gern
would have none to handle in good com-
fozing, for then was he broughte into
right sope tribulacion.

But (as I was about to tell you) Stregth
of hart and courage is ther none therein,
not only for that Stregth (as it hath
the name of rude in a reasonable crea-
ture) can neuer be without prudence, but
also for this (as I sate enter in them that
tene men of most hardynes, it shall wel
appear to this that we may by the matter,
that the mynde whereby they be led to do
them, the growth of pulation of
and very fully scarce.

Take my, the sample Cato victor, of which
in Afrike killed himself; after the great
victor that Julius Caesar had. Saint
Aug., lib. 1, cap. 23, de inuicta vite del.
Cato victor, declarteth in his works de ec.
I, de inuicta vite del., that there was no strenge neq
magnanimitie therin, but plaine pulp-
imatione impotency of somake, wher-
by he was forced to the destrucctio of his
self, because his hart was to feeble to
bear the beholding of anothr more glori-
ou of the suffering of other woody cala-
mities, that he feared should fall on hym
tell. So that (as St. Augustine wroth)
that horrible deth be none act of strenge,
but an act of anynde, either havende the
consecration of itself, with such in-
elyp fantasy, wherein the hon hart ree
be called home with good counsale,
or else opressed by hyn hart and feare,
wherin a good part of the coisail, must
and intilling by hys courage with god
comolacione consiste. And therefore he
founde any such religious person, as
twas that father wher Cato called inte-
ch, that wer of such authorite a apparat
godly lyning, that he wer with soch
as wel knew hym, reputed for a man of sin-
glues vertu s, that it wer perceived that
he had many strange violens appering
upon him, it is should be perceived
after that, that the man went aboue se-
cretly to destroy hymself, who so shuld
haepe to come to the knowlege therof,
and entende to do his deuer in the lee,
by shal the kynde the means to scribe
and scribe our, whethir the man be in his
maner a hys counternceunce lyghtsome
plad, pepful, dumbse, heape s ladde
whither he go threethere, as one that
were full of the glas hope of heaven, ior
as one that bad hys hart fared ful of re-
dolutes a worynes of the wozide. She
wer founden of the first fashon, it were
a token that the byuell bath by hys san-
tical apparations, pulle him up in such
a pygelie pryde, that she bathe finaly
 persuaded hym by same illusion plo-
eed hym for the pfoode, that Coddes ple-
asure is, that he syl [sic] for hys sake with
his owne handes hit him self. [Vincent,now
if a man to found it vucle, what coisail
should a man gene hym thane [Ambony,
That fere en some out of our purpose
Lohn, fis (as I rold you before) the ma
were not then in to soulue 4 tribulacion,
wherof our matter speaketh, but in a pe-
rilous very mortall tentation, so that
if we shold byisde our owen matter that
we have in hand, enter into that to, we
muntake a longe woode betwene bot,
then we could well find syth this day.
How be it to be nose, it is one lone, that
therin the sume effect of the countail
munt in manner rest in gaving him war-
ning of the buells sleightes. And shul
be done under such frute pleaset manere,
that the man shoul not abache to hear
it. For whyle it could lightly by none ot-
ner, but that the man wer rooked a lon-
gen a nighte by the buells craft, and hys
mind be occupied as it were in a delectable
dreams, he should never have good audien-
ence of hym, that would rebell and bo-
strously hoghe brym meakes him, and to
shake hi out thereof. Therefore must you
faye a espy ground hym, and with some
pleasent phe broake hym to, he was
not to waparde, as chylde love that are
wakend ere they list to ryse.

But when a man buch first begin to
his praise, if the be proude he that much
better please him to a commendation, the
with a syngay, the after saue won the
which a man may lyse a little intuate the
bou of suche recitations, nor at the
shale as it were for, any bouse of hys, but
at some other that men in som other pla-
cesse of. And peradventure it shall
not much content himself, to shew some
verly perus that may fall therein in a ther-
mans case then hys slume, that
began to preach upon it. If you were a man
that had not so verly greater creurful
confidence of an harmelles ise, desired to
do good wyll all (whyrk kynde S. Al.
disco.)

true though he take alweise for son, yet
he taketh but for personal, S. Hieron as
by diuers places in his books apcreth, tach
keth
The second booke of comfort

A beth not fully so much, then may you
Pale some secret friend of yours to be in
such case, that your self somwhat fear
his peril, being made of charity this bi-
age to his fate, so she this good father's
counsell. And in Ecclesiastic upo these
words of S. John; ut aliis omni spiritus creaturæ,
se datur voluntas, ut non sit finis. Ce ne not cre-
dence to every spirit, but protect spirits
whether they be of God. And these words,

des of S. Paul; angelus est, quia sanctus, et
angeli sunt in angelum lucem. The angel of Satan trafl's
greeted himselfe into the angel of light,
S. You shall tak occasion, the better if they
happe to come in on hys side. But
yet not lack occasion neither, if those
tertes fo; lacke of hys order, come in bpo
your occasion. Fadeth that you not
lacke, to engage by what sure & undeniable tokens, a man make vnder the
true revelation from the fals illucis;
whereof a man hal sende many, both
heres, others in byuers other authors, and
whole together, bywers godeely treats of
that godly doctor, master John
Gerson de prosp. Cermon, intitulde probationes spirituum. As
whether the party be natural wise, or a
ny thing some fantastical. Whither the
party be pocus spirited or poucd, whybche
wlyph somewhat appeare by hys delite,
in hys owne people, or if of wypynes, or
of a nother pypde for; to be paged of hum-
likely, he refuse to here thereof, yet any ly-
nelle salt found in hysmeflfe, or dissidence
declared, or pynstruc of hys owne revela-
tions & bountifit tokens told, whereas hime
self shoule feare least they be the duvels
illusion, such thynges, as master Gerson
sayth, wlyph make hym pefect out somwhat
of hys spirit, if the duvel lye in his heart.

So if the duvel be set to labylity, that he
kepe hymselfe close in his warme bene,
and blow out never an hot wynd, yet is
sto be considerd, what end hys revelations
paw to, whyhber to any spirutall
prepse to himselfe or other folk, or onel
be tny merry naunces and wonders.

Also whether they withdraw him fro
such other good versus busines, as by
the common rules of chystendome or any
rules of hys profession, he was wonte to
be, or were bounded to be occuped in.

Als whyther he fall into ane singula-
rity of opinions against the scripture of
God, or against the common faythes of
Christianely be church.

Many other tokens are ther in sw work
of master Gerson spoken of, to consider
by, whyther the person, neither bauing
revelations of God, nor illucis fro the

bypel, do either for wynnynge of money, &
for wooing favours, sawe his reuelacions
hymselfe, and delude the people wyshall.

But now for our purpose, if amonge
anpe of the markes by whyche the true
revelacions maye be knowne from
false illucis, that man hymselfe being
foxtb for one mark, the doing or teachig
of any thyng against f scripture of god,
or the comon faythe of the church, than
have you ane other made you, by whych
when you liate in the specual
mater, wherein he can never wel sit
from you. Oh els may you yet if you like
sawe that your secret friend, for whole
take you come to hym for counsail, is
brought in that mynde by a certane ap-
parition thewed into hym, as hymselfe
faith by an angel, as you feare by the di-
uel, that he can be by you none other wyse
perladosed as pet, but that the pleasure
of God is, that he hal go byl hymselfe, &
that if he do, then that he be therpy by
spetally participant of Christes patris
that he hal faithly with be caried by with
angels into heaven. So wyr whyche is so
روف, that he bymely purloced bpo te,
no lesse glad to do it, then a nother man
wolle be glad to bope it. And therefore
g❛y may you blye bys good countable to in
truct you with some substanital good
daulse, wyr whych you may tyme hym
from this error, he be not under hope
of Gods true revelation, in bod a soule
be destroyed by the duels false illusion.

If he will in this thing be labour
to instruct you, the things that himself
shall tyned by hys owne innocens, though
they be effectual, shall perdurblle
more then whyth hymselfe to warde hys
owne amedement, lyce he hal of ly-
hood better lipe the, then shall doule
so substanital toll hym by a nother ma.

If he be loth to thanke upon that hym,
then whyche bec for the matter, then is
there none other way, but adventure after
the plauy fashyon to fall into the ma-
ter, and heve what you heare, to give
hym counsel, and exhortation to the cy-
trary, but if you ts its to fape, that thus &
thus haue the matter bene reasoned al-
rely between your friend and you. And
therin may you reherse such thynges, as
shall pouse the visid which moweth bi
is no true relatid, but a lest false illucis
of Vince. Merely buyle I wyl allow
this, s a man huld as well in this thing
as every other wherein be longeth to do
another man good, seke such a pleasant
way, as the party shuld be lies to lye
or; at
against Tribulation.

Nor at the least wife, wel to take in thow communication; not so to enter in thow unto, as he whom he would help, thou sholdst heare him, and therfore take no profit by him. But nowe uncle, yt it come by the non way as the other, for the point that heare me as of that, what be the reasons of legal, with which I shoulde by my cote false convert him. Anthony. Al those, by which you may make him perceiue that hymselfe is deceived, and that bys visiones be no godly revelations, but they be wilful illusions. And those reasons must

You gather of the mæ, of the matter, and of the law of god, or of some one of those. Of the man, if you saye unbelieuer or buy him, that in suche a pointe or such, he is worse worse since such revelations have haunted him, then was he before; as in those that are belied, who so weel acquainted with them, that well mark and yeeld. For they were most proud, most warlike, most envious, full of grief, myle of giving, depeaning other men, with the blette of the same plate, and such other spiritual bitches of the soule.

Of the manny make you gather, if it havechappd bys revelations before to pone falle, or that they bee things rather strange then profitable. For that is a good mark bewteen good miracles and the dyuels wonders. For Christ and his sainentes have their miracles alway tending to frute and profit. The dyuel and his witches and necromancers, as they are wonderful works, draw to no smooth end, but to a securitie of entertainent and deale, as it were a stinger which had a show before the people, plaift masters at a feast. Of the law of god you must daye yous reasons, in the bypoyge by the scripture, that the suphing which the bys was bys anget howssh, god harp bys hym nouchte forbyden. And is you not well in the case you speake of so cause to finde. I rede not to rebere tos you. Sire ther is plaine among the. The commandementes forbiden the unlawfull killing of any man, and whereby of hym selfe as sayunt Anthony faith, at the church cherecr, except himselfe be no mæ. Vincent. This is very good true buncle, nor I will not dispute with any glossing of that prohibition. But lest we finde not the contrary, but that god may dispence that commandement himself, so both bys command also if himselfe like, any man to go by the other a mæ; or him self either this man that is now by such a marvelous vision induced to believe God to behinde hym, a therefore thinke him false in that case of that prohibition discharged, was charged with the commandement, with what reason may we make him perceiue that his vision is but an illusion and no true revelation. Anthony. Nay Colyn Vincent, ye shal in this case, not neede to requir thes reasons of me. But taking the scripture of God bys grounde for this matter, you know that yous tell yours that go from what a true wyse was to work, if you ask this question of him, that Christ hath forbidden once the thyng himself, though he may dispence therewith the wyll, yet by the dyuel may fraye himself God, with a verruous billy to beleue one, and make as though God dys it. Yet the dyuel is also more likely to speak against Gods commandement, then god against his own, you shal have good cause I say to demand of the mæ himself, when he knoweth that his vision is Gods true revelation, not the dyuels false delusion. Vincent. In deed uncle I think that would be an hard question to hym. Nay a man uncle have in tuch a thing, or even a very sure knowledge of his own matter. Anthony. Bys colyn, God may cause it to the monke of a man I suppose such an inward light of understanding, that he can not falle but be sure thereof. And yet he that is deluded by the dyuel, may thinke hym selfe as sure, yet be deceived in deed. And suche a difference is ther in a manner between them, as is between the light of a thyng by wytte we have making a light thereon, the light by wytte we make a thing in our hope, whole we dyme thereof. Vincent. This is a pretie similitude uncle in this thyng, so the is easily so; y make we speake of to declare how he knoweth bys vision for a true relation or not a false delusion, whether be so great difference between the. Anthony. Not so eache Colyn yet as you were if. For how can you now prage unto you; you be at ake. Vincent. Nay, I do this. I not nowe wagging my hand, shake my head, stampes with my feste here in the most. Anthony. Have you ever deemed ere this, if you have done the fame? Vin. Yes that have I ehere to then that. For I have ere this in my hope, dreamed I doubted wether I were a sleepe or a wake, I have in good faith thought, that I dyved ther upon even the same things that I do nowe in deed, and thereby determined that I was not a sleepe.

And
The Second booke of comfort

And yet both I dreamed in good sayinge of the father, that I have bene afterwarde at diner, and ther making merry with good company, have told the same dreame at the table, and laughed wel therat. That while I was a sleepe, I had by such meanes, passing the pit of my booke, and of my owne fayning to bely thought my selfe waking. C. Anthony. And wil you not now se (trouwe you) when you wake and yse, laugh as wel at your selfe when you se that you ly now in your same bedde a sleepe agayne, as dreams at this time, while you were soberly that you were waking and talking of these matters with me? C. Vincent. God's Lord buncle, you go now neverly to work with me in debe, when you loake and speake so sadly, and would make me Ier a sleepe. C. Anthony. It may be that you be so for any thing that you say or do, whereby you may with any reason you make, drive me to consider that your self be sure of the contrary, with you can do no; say nothing nowe, whereof you be sure to be waking, but that you have ere this, or hereafter may, thinke your selfe as surely to do the selfe same thinges in debe, while you be at the whyle a sleepe, of nothing but your dreaming. C. Vincent. Well well buncle, though I have ere thys thought my selfe awake while I was in debe a sleepe, yet so at this I know well enough that I am awake nowe, so do you too, though I cannot ynd the words by which I maye with reason force you to consider it, that alwaue you maye drive me of, by the sample of my dreame. C. Anthony. This is Colin as in semeth berye true, and like wise semeth me the maner and difference betweene some kinde of true revelation, and some kinde of false illusions, as it standeth between the thinges that are done waking, as the thinges that in our dreames seem to be done while we be sleepe, that is to say, that he which hath that kinde of revelation fro God, is as sure of the truth, as we are of our owne debe while we be waking. And he that is illudied by the doul, is in sure knowledge beleued and wiste to, then beth by their dreame; and yet recheth for the yvmne himself as sure as the other, saveing that the tone falsly wene, sather truely knoweth. But I say not Colin, that this kinde of true knowledge, cometh in every kinde of revelation. For ther are many kindes, whereof we are loong to take now. But I say that God doth or may do to man in some thing, certaynly lend some suche.
Agaynst tribulation.

God to gue it him: which thing appeareth by these words, that the scripture in some place of that matter saith: *terribilis est dominus in santonem.* The power of might of God, rushed into Sampson. And so therefore while this thing that he did in the pulling downe of the house, was done by the special gift of strength then at that point, greeen pinn by God: it well declared that the strength of God, and thereby with the spirit of God, entered into him therefore.

Saint Augustine also reaascheth, that certain holy virgins, in time of perfection, being by Gods enemies pursued upon to be devoured by force, came into a water and drowned themselves, rather then they would be bereaved of their virginity. And albe it that he thinketh it is not lawfull for any other mayde to follow their example, but rather suffer other to doe her own manner violence by force, and committ some of his owne upon her against her will, than willingly, and thereby soone fully her self become an homicide other self, yet he thinketh that in them it happened by the special instinct of the spirit of God, that so causeth cease unto herself, woud she rather that they should as doe it with their own temporal good, then above the despoiling of their chastitie.

But now this god man neither hath any of goddes enemies to be by his own death revenged on, no any woman that violently pursue him by force, to bereve him of his virginity, no never before we that God proved any mannes obedient mynde, by the commandements of his owne daughter of himselfe. Therefore is his case both plain against Godes a

Exp. precept, the dispensation draunge, and without sample, no caus appeareth not, well imaginable, but the world thinketh, that could neither any longer live without him, no take him to him, in such wise as he doth other men, but commande him to come by a superfine way, by which without other cause, we never heard that ever he bode any man elles before.

Now where you think, if you hold after this bidd don tell you, by what ware he knoweth that his intent is of by a true revelation, and not upon a false illusion, he would bidd you then again, tell him by what mone you know that you be talking with him well waking, nor dreamt it sleping: you rise

tell him agayn that mone that thus to take as you doe and in such manner as prime ones wife, and to prime and perceive that they apeake, to doe, by the mowing of themselves, with putting the question thereof unto themselves for their pleasure, and the making and considering thereof, is in wakeing a daily common thing that every manne doth or may doe when he will, or when they doe it, they doe it but of pleasure. But in sleepe it happeneth whereas, that men dream that they doe, not in the sleepe never putts the question but for double. And therefore it is more reason, that litle this revelation is luche also as if happeneth to solde, and after happeneth that men dream of luche, than have luche in lube: therefore is it more reason you may tell him, that he thew you whereby he knoweth in luche as a thing more like a dreame of him selfe, and that himself is not a luce, than you in luche a common thing among so that are waking, and to lobe doo happen in a luce to neede to thew him whereby you know that you be not a luce.

Besides this, himselfe to whom you should shew it, faith and perceiveth the thing that he would bid you proue. But the thing that he would make you believe, the truth of his revelation which you byhde him proue, you see not the worsteth well himselfe. And therefore we believe it against the scripture, it wert yet constant unto reason, he hold shew you whereby he knoweth it for a true wakking revelation, a not a false dreaming delusion. Then shalt thou aduenture lay to being againe, whether I believe him so not, maketh him no matter: the thing touched himselfe and not me, himself is in himselfe as sure as it is a true revelation, as he can tel thee by he meth not but talketh with me waking. Without done (collin) he abyde at that point, and came be no reason brought to doe so much as but, can no be no meane be hoggd out of his deceased, but wilt necessity take bys dreame for a berpe trouth, and as some by night tyle walke about their chamber in you sleepe, will so tyle and hang your sleps himselfe: I can then noe other way se, but either binde him caste in your bedde, or elle aslaff whether that might happen to help him with in the common tale goz: the carousers wife in such a fantastical fantasie holpe her houther. The cause to whome, when he would upon a way would god epyrae, needes haue killed himselfe in crucifox.
The second booke of comfort

For Christ as Christ did so hym, it were then convenient for him to die even after the same fashion, that might not be by his own handes, but the hand of some other. For Christ (partly) killed not him self. And because her husband hold wede to make no moe of coupl (for that what he not in no wise) she offered him that for Goddes sake the would secretly corrupt him selfe, upon a great cross that he made to have a newe carved crucifire byppon. Whereof when he was very glad, yet the thought her that Christ was bounden to a pillar, f beaten firste, and after crowned with thine. Where byppon when the had by his owne aillent bound him fast to a post, the left not bearing with help execution to suffer, so much f so long, here ever the left work a boundem he, praying neverthelesse that the might put on his head and drive it well downe, a crowne of thine she he had written fo; him, and bought him, he fad he thought this was enough for that pere. He would pray God for bare him of the remenent, till goodyrriage come againe. But when it came againe the nere pere, then was his last part, he longed to follow Christ no further.

For Christ. In dede vnice, if this help him not, then will nothing help him I know.

And yet colin, the devill may peradventure make him toward suche a purpose, first gladly suffer other paine, see a minute his soling to therin, that he may thereby the leste feare his death. And yet are peradventure some tyme such things, a many more to be affected. For as the devill may have to make hym suffer, so may he happy to name, naturally if this trendes falle to paper for hym against his temptation. For that can himself never do while he taketh it for the purpose to destroy himself, as commanded thereto by God, that no god can use that men can use him: no ane other thing that men may do to hym, can remove hym, but it would durely moste hyle himself, therent except gold paper by his trendes made for hym: I can find no farther hist, but either hase him ever in light, or blind him fast in hys bode. And so must he needes of reason be content to be saved. For though himselfe take his fantasy for a true revelation, yet he cannot make his perceive it for such, like wise as he thinketh himself by hys secret commandement bounden to follow it, to must he needes agree, that such it is against the plaine ope prohibition of god, we be by the plaine open precept: bounde to keep him from it. Therefore. In this point vnice, I can goe no further, but now if he were upon the rather lyve, perceived to mind his destruction, to goe therabout with heauenfles of heart, and thought, a bulnes, what avo tre ther to be bid to him then? Anthony. Then were his temptation as I told you before properly pertaining to our matter. For then were he in a faze tribulation a very perillous. For then were it a token, the devill had either by bringing him into some great tyme, brought him in despaye, a peradventure by hys revelacioun fouden false I repoyed, a by some secret tyme of hys hysperended a blayed, cast him both in despaye of heaven thow fear, a in a perines of this plie to name, if the faith hys estimation lost among other folks, of whose people he was wont to be proude. And therefore, colin, in such case as this is, the man is to be fayse handeled and surly, a with dowe and tender loving words, to be put in godly courage, a compassed in all that men godly may.

Where must they put him in mind, that if he despaye not, but pull up his courage a trust in goddes great merce, or shall have in conclusion great cause to be glad of this fall. For before he stood in greater peril then he was ware of, while he took himselfe to better then he was. And God for faavour that he bare him, hath sufferde him to fall dipp into the devilles danger, to make him thereby knowe what he was, why he took himselfe to sure. And therfore as he suffered him then to fail for a remedie against our bold pude, so wil god now (if the man meche himselfe, not with sculles despaye, but with sculeus penance) to set him up again upon hys sete, and to streth him with his grace, that for this one fall that the devill hath gaven hym, he shall gane the devill an hundred.

And here must he be putte in rememberance of Mary Magdalene, of the prophete David, and specially of S. Peter, whose bygh bolde courage take a bowle fall. And yet because he despayed not of Goddes merce, but wept & called upon hym, how high God doke hym into hiss favour againe, in his holy writing is well testified, and well the sowt children-dome knowne.

And now hail it be charitely done, if some
Against tribulation, 1195

If some good persons soke such as himself somewhat esteemeth, and hath alway
longed to stand in estimation with, be not afraid of this, but it is, that good people, in some cases of their own conscience, to let him thereby persevere, that they do not choose him now, but rather more than they did before, if they think him now by this fault, better expert of the devil's craft, that by not only better instructed himself, but also better able to give good advice and counsel unto other. This thing will in my mind well amend and lift by some courage from the peril of that desperate shame.

Cyprian. He thinketh (blessed) that this were a perilous thing; for it may perseverance make his servant, and thereby call him into his first pride, or in to his other sin again, falling whereinto, he bring him into this despair.

Anthony. I do not mean coffin, but every soul hold at avertance fall in hand with him, so long as it happen so to done harine in bode. But (c coffin) if an agony phisitian have a man in hand, he can well differ in when he doeth not some certain thing. Medicine is necessary, which at another time ministered, or at that time ever lost, must put the patient in peril, if he have his patient in an agony, to the cure where he never his medicines in their working cold: yet if the soul that ever be fall cured, so fall into some such other disease, as except it were helped with native medicines, were likely to kill him. Hence before the fever could be cured, he would if the whole house have poor most care to the cure of that thing, wherein we most desire peril. And when that once out of leperkope, do then the more exact diligence after, about the farther cure of the soul.

And likewise if the hippie was in peril to fall into Sicilia, the fault of falseness into Charibdis on the tober spade, shall never let any woman therewith, shall draw him to Sestra till Charibdis spit, in all that ever he may be. But with his mission, set and without the Sicilia, that he set him false one of that danger, then he will begin to take good heed, to keep him well for the tober.

And in like wise, wile this man is falling down to despair, and to the final destruction of himself, is a godly spiritual leche, until first take into that, and by god comfort lift up his courage, and wher he find that peril well past, care for his cure of his other diseases after. How better men in the seeing of his collapsing, he may find ways enough, in such wise to temper his words, the man may take occasion of good courage, yet far from occasion getting of new tribulation into his former sin, till the great part of his countenance being看出 to courage him to amendment, and that is to give false falling into sinne again.

Vincent. I think this, that in this bounteous mind, how to the devil's temptation, by many more means than one. Anthony. That is (so) very true. For this devil taketh his occasions, as he doth them fall in for him. Some he prepare to for mysteries of himself after some great lolle, some by or to barb the holie palace, and some (as I said) for fear of worldly shame.

One will in my selfe, I had been long reputed for a right honest man, where I was fall in such a fashion, that he was witless wolly away therewith. But what he was tempted to, I would he not tel no man: But he would be in me, he was soj cucumber, and that it was always came in his mind of father fantasies fell from him, and that they esteemed not his wit as they were wont to do, but ever his mind gave him, that the people began to take him for a fool. And folk of truth nothing so did at all, but reputed him both for wise and honest.

Two other know that I was mercifully fear, that they should kill myselfe, could tell me no caule whereof they did feared it, but only that they did mind to gane them. Neither selfe they and had, not so much thing toward them, nor none occass of any worldly shame, the tone in body be it taking a lustre, but wondrous were were they both the wayne of that myracle, and alway they thought that doe it they would not for no thing. And neertheless ever they feared they should, wherefore they so feared, neither of them both could tell. And this, lest he should do it, desired his rede to bind him. Vincent. This is unce, a mercurious strange manner. Anthony. For in this coffin, I suppose many of them are in this case. The devil, as I sayd before, seeketh his occasions. For as sure, Peter faith. Auctoritatem inferius dolet, quod loci regiones, circuit quaeque gaudens. Your adversary the devil as a roaring lion goeth about seeking whom he may devour. He marketh well therefor the state and the condition that cure
The second booke of counfort

Answere, this is not onely concerning these outward things, landes, possessions, goods, authoritie, fame, favour, or gathered of the world: but also menne enterprises within the health, of sicknes, godly, godly, or badde, by which they are light hearted or lumpish, strong hearted, or faint and feeble of spiritue, bold or hardy, or timorous and fearfull of courage. And after as these things may move or make these to be the maner of temptation, so let the do so themselves in the maner of yps temptation.

Now likewise as in such folk as are full of warm and lusty blood, and after humouris excelling the others to lusty voluptuous living, the devilb doth to make such things by his instruments is tempting them pouncing them therunto, where he findeth some folke full of lusty blood and choice, he maketh those humouris his instruments to set their hearts on lust in watch and such various anger, so where he findeth some folke, which thes, some worldly, most chalous humouris, are severally disposed to seere, he taketh sometime (such a seare full imaginacn in their mynde, that without helpe of God, they can never cast it out of their heart.

Some at the foraye-falling of some horible thought into their minds, have not onely had a great abomination thereat (whereby abomination they durst and hereby had they that) but the devil being their melancholious humour, and thereby their natural inclination to seere. so his instruments had caused them to conceive with such a diepe deceame helple, that they were seen with that abominable thought, to be taken into such an outrageous slime, that they be ready to fall into despaim of grace, wakening that God had given them over for ever. Whereas as that thought (were it never so horible and never so abominate) is sent unto them that never like it but ever still abhorre it, so true still they against, matter of comfort and merite, and not any time at all.

Some have with holdinge a knyfe in theire hand, aonely thought upon the killing of theire self, and thus with in distilling what an horible thing it were, if they should mischapse so to doe, have fallen in a seare that they should so doe in deth; have with long and often thinking theron, impressed that fear so seare in theiment, that some of the have not after cast it of without great difficulthe; some couldnt never in their speke be rid of tharse, but have after in confusion miserably done it in deth. But ypswasse where the devill dieth the blood of a mannes owne body toward his purpose in pouncing to him to leche his tempation, the man must and doeth with grace, and woman resiteth, so must that man doe, whose melancholious humour the devil abuseth, toward the casting off of such a desperate deth into his heart.

Wysenere, I pray voule what advise wer to be gven him in such case.

Anthony Surely I thinketh his helps standeth in two things, countemplo and prayer. First as concerning counsele, ypswasse as it may be that he hath two things, that holde him in his temptation, that is to wit, some evil humouris of his own body; and the cursed devill that abuseth him to his perricious purpose to must he kneve again them twain, the counsel of two maner of folk, that is to witte, physitions for the body, and picturions for the soule. The body and picturions shall consider what abundance the gauntemps man hath of these seelie humours, that the devill may make his instruments, in movyng the man toward that searefull affectyon, and alowed by dyse convenient, and medicines may therfore, to respite them, as by purgacions to dysbarden the body of them.

But let no man therefor strange, that I would aduise a man to take counsel of a phisioc for the body, in such a spirituall passyon. For both the soule and the body be so knypte togeder, that they both make betweene them one person, the bytemperance of either other, engendeth some ympe the disburseme of both twauns.

And therefore, like as I would aduise every man in certy these sicknesses of the body spirituall to be hysten, and feele of agow spirituall phisioke to phisioc, the sure health of bys soule, the which shall not onely serue against pevil, but that man in this merchandize further growe by that sickness, then in the beginning men were less likely, but the common thereof and goddes favoure increasynge therewith, shall also doe the body, god, for which cause the blessed Apostel James exhorte thine that shall in Jacobs, their bodyes sicknesses induce the pillets of faith that it is God them God both in body and soule: I would sometime advise some menne in some sicknesses of the soule, before their spirituall leche, take also some counsel of the phisioc for the body.
Agaynst tribulation.

A body, some that are wept for by others, and yet long to be more victorious then they be to physicians and potentaries, and enquire what things may serve to make them more happy to them, and wile them to be as they were. And it is then any folly upon the other side, if he that seeketh himself against his will much moved into such vaine necnece, would enquire of the physician, what things without minising of his health, were more for the minishing of the wile of his desire:

If spiritualcounsellor, the spirit is gentle temp; to be his eat, that by reason of his other times, the devil will not more power upon him.

Vroment, I have heard some say(nce) that when such solace have been at rest, their temptation hath been the more bitterly upon them then it was before. Anthony. That think very well, but that is a special token that Christ hath gone some for them, while the devil is with that most worth. You spake in some places of the gospel, that the devil, the person whom he possessed did most trouble when he saw that Christ would cast him out. We must els let the devil be what he will, if we fear his anger. For with every god be he will be ware angry.

Redom. or in spirit. Then is it in his spirit to be beloved him, that he not only feared more then he needed: but also feared where he needed not. And over that, is a toy of that thing, whereof, if he will willingly provoke his god into his heart) he hath more cause to be glad.

For if he have cause to fear, yet feared he more then he needed. For there is not a devil to diligence to destroy him, as God is to preserve him; nor is a devil to desire him to do him harm, as God is to defend him; nor is a devil to cause him to be glad, but God doth him not, but faithfullly put his trust in him.

He seeketh also where he needeth not. For when he seeing that he is out of Goddes favour, because such horrible thoughts fall in his mind, he must understand that while they fall in his mind against his will, they be not imputed unto him. He is finally sad of the he may be glad. For if he take such thoughts displeasingly, as from and sighted a-gaynst them, he hath thereby a god took that he is in goddes favour, that God allitheth him, helped him, may make himself sure, that so will god never cease to do, but if himself was and fall from him self. And over all, this consider that he had against his temptation, hall (if he will not fall where he needeth not) be an oath take his other (as much) as master Corin well behelvet she (and) him in deed of his putracy.

The manner of the fight against his temptation, must stand in these things, tentations, that is to wit, in refraining, and in contemning, and in the invocation of help.

Kestin must a man for his own part Hebting this with reason, considering what a folly it is, were to fall where he needeth not, while he is not doone to it in any kind of any other paper, as in hope of winning any manner of pleasure, but contrariwise should be by that paper, lest evermore throughly, this fall into everlasting paper. And if it were in aduizing of other great paper, yet could he bydye none to great therby, as he should therby fall into.

He must also consider, that a great part of this temptation, is in effect but the scare of his own fantasie, the bed to the he left be hall once be under to, which thing he may be sure, that (but if himself will of his own folly) all the wiles his can never take him to, but his own falsity imagination may. For the similerge as some manne going over an high bridge, warch to fear; but his own fantasie, that he felleth downe in beds, which were els able enough to passe over without any danger, as some may fall upon such a bridge, etfoltsee call by him, you fall you fall, fall with the fantasie that he tooketh thereof, which bydye is folke looke merily upon him, and etfoltse, there is no danger therein, he would passe over with enough; he would not let it to runne therein, if it were but a table for the ground, thus farthy he in this temptation. The devil (bydeth the man of his own fond fantasie after) then cryed he in the care of his heart, thou failest, thou failest, made the fond man as feared, that he should at every foote fall in beds. And the devil to everythim with that continual scare (if he gave the care of his heart into him) that at the last he witheth his mind from due remembrance of god, and thone; buteth him to that godly mistakes in beds. Therfore, like as against the bpe of the flesh, the vicarious standeth not only whole in the fight, but sometime also in the sebe, sauing that it is inde a part of wise.
The second booke of comfort

Awarrie's sight, to die from his enemies' traps, so much a man in this temptation to, not only resist it always with reasoning the sagacity, but sometime set it clear at right thought, and call it of when it cometh; and not once regard it so much, as to broach safe to think the reason.

Some folk have been clearly riddle of such pestilent fantasies, with very full contempt thereof, making a crook upon their hearts, and bevving the devil a vaunt, and sometime laugh him to tears, and then turn their mind end to some other matter. And when the devil bathe seen that they have let to little by him after certain allays, made in such times as he thought most mete, he hath known that the devil quite out, both for that the provost spirit cannot endure to be mocked; and also left with much tempting a man to theSAME, where to be could not in conclusion bring him, he should much increase his merit.

The final sight is, by innovation of help's unto God, both praying for himself, desparing other also to pray for him, both pone folk for his almes, and other folk of their charity, specially God priests in that holy sacred senate of the state, and not only them, but also his own god Angel, and other holy Saints, such as his devotion specially stand to the learned, be then the garden with the holy suffrages that follow which is a prayer in the church of merceval old antiquities, not made by; but some were it by that holy man S. Gregory, which opinio voci of that that in the time of a great pietie in Rome, he caused the whole city go in solemn procession therewith, but it was in the day church many pere before Saplent Gregory's days, as well apparel by the faces of other holy doctors and sages, that were dead hundreds of pere before Saplent Gregory was born. And holp S. Bernard geneal counsel, that evere man should make latt into Angles and pagotes, to pray for him to God, in the things that he would have sed at his holly hand. If any man will stike at that and tape it not, because God can hear by himself and will also lay that it is persiil to do, because the tape we be not so countayed by no scripture. I will dispute the matter here, be that will not doe it, let he hym not leave it undone. But yet for mine own part, I will alswel trust to the counsel of of S. Bernard, thence him for as good and as well learned in scripture, as any man that I have seen the contrary. And better dare I receave my soul with the soul of S. Bernard, then with any that findeth that soul in his doctrine.

Into god himself every god man self rapelie to have recourse above all. And in this temptation, to have special remembrance of Christes passion, reap him for the honor of his body the groups of manye salluacion, kepe this perseone thus temptes in so damnable death.

Speciall verses may there be drawn out of the Psalter, against the devilles wicked temptations. As for example, Psalm 67. Exege deu rur disserentur inimicicius, and fugient qui odernunt e saucie euris. And many other, which are in luche horrible temptation to God pleasing, and to the devil very terrible. But none more terrible nor more obious to the devil, then the wordes with which our Saviour dyde hym away himself: Vade Satana. Nisi no baber more acceptable unto God, nor more effectual for the matter, then those wordes which our Saviour hath taught his himselfe. No non indulga in territio, said libera nos a male. And I doubt not by odomes grace, but he that in luche temptation will use god counsell a paper, he keep himself in good vertuous businesse of God beneficas vertuous company, and abyde in the against tempt faithfull hope of goddes help, hal hancration. The truth of god (as the prophecy sayeth in the verse abore rebecck to compasse him aboute with a panye, that he shal not neede to deade this nightes fearce by this wicked temptation. And thus will I finde this piece of the nightes fearce. And glad am I that we be past it, and by one into the day, to those other wordes of the prophet. A fugitiv volume in die. For me thinketh I have made it a Plaine go long night.

Observe. For the uncle to have you. But we have notkept in it, but been very well occupied. But now I here, except you make her a paute tol you have bind, you hal hope your selfe from your diner overlong. Antony. Nay net over, for both theake I my fast even as you came in, also you hall find this night and this day, like a winter day's a winter night. For as the winter hath shortes days, so longes nights, so hall you know that I made you not this feare at night so long, but I hall make you this light courageous day as thowe. And so shall the matter require well of itself in late.
Agaynst tribulacion.

Psalm 90.

The crow or in y humber, Understand y crowe of pride, with which the beill recepeth a man, not in the night, that is to wit, in tribulation; and he depur, so that time is to dys come, comforable, to fearfull for pruyde, but in the night, that is to wit, in prosperitie, for that time is full of lightsome lust and courage. But surely this worldly prosperitie, wherein a man do prospereth, and after the beill maketh him (so proud) is but even a very short winter day. For we begin, many full pope's cold, by we live like an crowe that was shutt up in a cellar. And yet when we be found that by into the highell, ere we by the warm there, down we come into y cold ground again, and then there nick we still, and yet for the short while we be over sup, lord, howe lady and howe proude we be, buying about busily, lust be a humble be stedeth about in summer, ever were that the hall by in winter.

And so fare many of us god help us. For in that winer day of worldly wealth and prosperitie, this flying crowe of devill this high spirit of pruyde last out of the devils bowels, perling therow we our heart, beareth us up in our affection alight into the cloudes, where we were we sitte on the rayne bowe, overtake the world bee under us, accounting in the regard of our owne glorye, suche other poyne foules as were peradventure toome to be our fellows, for fely poor pistlers sumantes. But this crowe of pruyde lie it never to high in the cloudes, be the man it receiveth by so high, never to loveth it; yet let him remember be this crowe never to light, that hath yet an heape poynt, and therefore (by it never to high, bowe, waight are, heaven is) come, and on the ground mutt it light, that lieth sometime not in a very clean place, but the pruyde turneth into rebuke a shame, and there is then all the glory gone.

Hapian. 6.

With this speecheth the wise man in the 6. Chapter of Hapian, where he saith in the persons of the that in pruyde batrite passeth the time of this presente life, after they spente, passeth hence into hel. God profite nobilis in the, and diuinitatem lascitatis qui contulit nobis, transferrunt omnis illis tantae umbrae, et antiquae fugitae emissis in neci definitis, diuus futurum, continuo in persecutus est ignorantum transtat illius, sic erant nostri continuo damnaminus ego, et virtus quae nullis signati velalimus aedentere, in malignitate autem nostra conspiciamus, totius divinitatis inveniemo.
The second booke of comfort

The first part whereof was I pleased to say it was my mind to say it was to lay to you, laying it being proper pertaining to present matter, or sumwhat of getting therefor: grace matter was thought it was, such as I gave no at all to let. Ambrose. But not to must you consider, though piety be to carry to tribulation, yet unto every man the devil's temptation unto pride in piety is a greater tribulation, is more need of God comfort, is God could that, then he never felt it, wold were. And it is thing, cloth, it makes me speak thereof, as of a thing proper to this matter. For as cloth, as it is a thing right for cloth, to touch pitch, a new like pitches fingers, to put thereunto fire, yet yet he the fire burning, to Him, the pitch in a boy become, yet yet he making a thing, to put young men to young women, without anger, so soul softly desire, so it is hard for any person either man or woman, in great worldly wealth much piety, so to withstand and suggestions of deceit, so occasion given by the worldly, so they hope these for soul believers of ambitious glory, where upon the solstove (if a man fall there) an whole flood of all unhappy mischief, arogation man, high coloyt quality, overcome, over taking their power in wood price, counenence, delight or damage, behaviour, ruine, eruction, opposition, hatred or cruelty. Now many a good man, cloth, come into great authority, casting in his mind peril of such occasions of pride, as the devil to catch of piety to make his instruments of, whereby to move men to such high point of presumption as ingeniously to many get inconveniences, a safety of deceit thereunto, they be so troubled therewith, some fall to see them, even in the day of prosperity, they fall into nights sore of putridalimitie, shoot oner much left they hold them themselves, leue things undone where in they might be the best well, mistrusting the aye's help of God, in holding them by right in their temptations, give place to deceit in the contrary temptation, whereby for faint they leave of God duties whereby the other well occupied: under pretense as it resemble to the roof of bitter mekenes, forcing God in contempt and silence, they take their own ease earthly rest unaware, whereby (if it be God is not well content. How do it it be, a man feel himself such in deed, by the perseverance he hath of him self, he perceiveth that in whom is authoritie he cometh his own soul's harme, he cannot do therin the God that to his parte be in perverting; but such things that he would set his hands to fulfill, because so low his default & fall to lie under him, that that to th amendment thereof, he leued his own dutie home, the word in any way advise him to leave of that thing, be it spiritual beneficence he have, pionage, of justice, of reposizion, of authority, a rather gave it over quite, a draw himself aside a sure God, he take the world we worship, a commodity for himself, an commoditie of them who is his dutie we thereto. But on a tother side if he see not the contrary, but that he may be of deceit conveniently well, a search nothing but that the temptations of ambition pride, make peradventure turne his good purpose, a make hym decline unto finne, I lay not no more but that we done it is it to God in moderate fear, always, whereof is scripture faithe. Bezae, no quis semper ad gentes. Blessed is he that is always fearful, St. Pauli legitur: qui facit, valeat calce. Be that endeth, let hym lose that he fall not, yet is our much fear belong, a desire toward the fear of God fruitful of God grace grace, which longs, immoderate fear, a fainting holy spirit (which is foolishly saving; Notus pustulans, Eccle. 7:20) be so frivoly heard of timorous, lette such a man therefore sper his sect with God. I think that with God hath set him in that place (the think he God have set him therin God will assist him) in his grace to well being thereof. Solomone, in he came there by simony, for such other evil manner, then wer it thing one good reason, wherefore he hold so rather leue it of, but els let him continue in his good bailing, against deceit provocacie unto cuill, blebe himself call unto God pray, and look what thing the devile tempteth him to lene the more toward the contrary. Let him be pittoresque comfortable, to those that are in distresses affliction. I mean not, let every man that pass by unpunished, be freely come out of rob at court, but in his heart be happy to see, that of necessity he: fear of decaying by time were we are given to put malefa- ciors to pain. And yet where he finder God tokens of likelihood of amendment, therein in all that he may, help that mercy may be had. There that never lacks separate disposed witches into hell, Every begi upon whose for ensample justice may be done, ye are. Let him think in his own heart, so.
A proper example of two beggars.

Query poes begger his fellow. Vincent, Charitously very hard (uncle) for an honest table man to do, when he beholds him self richly apparelled and beggar riddled in his raggis. Anthony. If there were (confln). If man and beggar both, afterward a great rich man would take upon tone unto him, tell him for a little time he would have him in his house, therupon accept him in like, give him a great bagge by his side, filled with full of gold, but giving him this knot therewith that done a little white, out he hold in his old raggis again, there never a pen with him, if this beggar mete his fellow now while his gap got one were on, might he not for all his gap grace, take him for his fellow this. For he not a very sole, if so a wealth of such workers, he would have himself for his better self. On the contrary, if the difference of them: late were none other. Anthony. Surely (confln) I thought, that in this world between the richest and the poorest, the difference is scant to muche. For let the high self look on the most base, and consider how poy she came both into this world, and this consider further therewith, how rich forever he be now he shall yet within a while perdurant more then one whee, walk out again as poye as that beggar that, then by my troth I thought this rich man much more then mad, if so the wealth of a little white, happily less then one whee, he reckened himself in earnest any better then the beggers fellow. And lette then this can no man thinke, that hard any natural wit and well doth it.

But note a chisell man, confln. that hath the lights of poet, he cannot fable to thinke in this thing muche further. For we will thinkne, not only uppon his bare coming hither, and his bare going hence again, but also upon the dredful judgement of god, upon the searchfull pynes of hell, and the inclement times of heaven. And in the considering of these things, he will call to remembrance, that perdurance when thys begger be he dead departed here, the begger may be sodainly let lie in suche poyetie, that wele wer him selfe, that there was being, if the might be made his fellow. And he well bethind him (confln) upon these things, I bares thinke that sower of peace flying surly in the daye of worldy wether, shall never to waste his heart, that never it shall beare him by one fate. But now to themet he may thinke on suche thinges the better, let him be often to resect to conselle, and there open his hert, and by the mouth of some verious god, if thys father, have suche thinges oft renued in his remembrance.

Lette hym also chose hymselfe some secret solitary place in his owne house, as farre fro noble and company as he conveniently can, and thither let hym sometime secretly resto alone, imagin hymselfe as one yong out of the world even straught, unto the gazing by his reckoning in god of his finall liuinge. Then lette hym there before an antall of some pitifull image of Chysters byter parly (the beholding where of may putte him in remembrance of the thyng, and move hym to doonc compasion) knele bowne as false prostrate as at the face of almighty god, beleeving hym to be there invisi-bly present as without any doubt he is. There let hym open his heart to god, and consolles his soules as he can call to mind, and praise God of forsakenes. Lette hym call to remembrance of the benefites that God hath genen hym, either in general among all other men, or privately to hymselfe, and gene hym humble hearted thanks therefor. There let hym declare unto God, the temptacons of the devill, the suggested poyntes of the selfe, thocations of the world, and of his worldly conceives, much worse many tymes in dayling a man from God, that his most mortal enemies, which thing our soule who wittlich hymselfe, who he saith, unmieli bombini domnicicis. Mathes. The enemies of a manne, are they that are his owne familiers. There lette hym lamente and bewlye unto God, his owne traylitye, negligence, and South in repying and withstanding of temptation, his readiness and pro-nite to fall thereunto. There lette hym lamentable bexte God of his gras-cious ape and helpes, to strenge his ins-pitite withal, both in kepping hym fro fallinge, and when he by his owne fault misaccount to falie, than with the helpes and lighte of his mercifull grace, to liske hym by and lette hym on his fete in the face of his grace againe. And lette thys man not doube, but that god heare hym and granteth hym, gladlye thys bone. And so dovinge in the fastfull trust of Goddes help, he shall well his hym mayte, and per-soner in his good profit by his soules, and hall fame therein, the truth of GDPD to encompass hym and