

A tyme to tyme gaue hym leaue.

And therfore y depe darknes of y mid nyght, maketh men y stand out of fayth & out of good hope in God, to bee in their tribulacio far in y greater feare for lack of the light of fayth, wherby they myght perceyue y the vttermoſt of theyr peryll, is a farre leſſe thing then they take it for. But we be ſo wont to ſet ſo much by our body whych we ſee & feele, and in the feedyng & foſter yng wherof we ſet oure deſite & our welth, & ſo lytle (alas) & ſo ſelde we thynk vpon our ſoule, becauſe we ca not ſee that but by ſpirituall vnderſtan-

B dyng, & moſt ſpecially by the vie of oure fayth (in the meditacion wherof we be ſhow God wot lyttle tyme) that the loſſe of our bodye we take for a ſozer th yng, & for a greater tribulacion a greate deale, the we do y loſſe of our ſoule. And wher as our ſauour biddeth vs that we ſhuld not feare thoſe Lyons whelps that ca but kyl our bodies, & when that is don, haue no farther th yng in theyr power wher to they can doe vs harme, but byddeth vs ſtand in dreade of hym, whych when he hath ſlayne the body, is able then by ſyde to caſt the ſoule in to euerlaſt ynge fyre, we be ſo blynde in the dark nyght of tribulacion for lacke of ful & faſt helpeſe of

Math. 10.

C Gods woꝝd, that wher as in the daye of proſperitye we very lyttle feare God for our ſoule, our nights feare of aduerſity maketh vs very ſoze to feare the lyo and hys whelpes, for dreade of loſſe of our bodies. And wher as S. Paul in ſud: i places ſheweth vs, y our bodye is but as the garment of the ſoule, yet the fayntnes of our faythe to the ſcripture of God, maketh vs to the nights feare of tribulacio moze to dreade, not onely the loſſe of oure body then of our ſoule, that is to wyt of the cloth yng, then of the ſubſtaunce that is clothed ther to, but alſo of the bett out ward goods that ſerue for the cloth yng of the body. And much moze fooliſh are we in that darke nights feare, then wer he that wold for get the ſau yng of his body for feare of leſſ yng hys old rayne beaten cloke, that is but the couer yng of hys gown or his cote. Now conſider farther yet, y the prophet in the ſoze remembred verſes, ſaith not y in the night walk one ly y lions whelps, but alſo *omnes beſtie ſyluaru*, al the beaſtes of the wode. Now wot you wel, y if a man walk thro to the wode in the night, many th yngs may make hym aſaerd, of whych in the day he wold not be aſaerd a whyt. For in the night euer buſhe to hym that warthy once aſerd, ſe-

meth a theefe.

Q

I remember that when I was a yong **Q** proper tale man, I was once in the warre wth the king then my mayſter (God alloile hys ſoule) & we wer ca yed within y Turkes ground many a myle beyonde Belgrad whych wold God wer oure now as wel as it was then. But ſo happed it that in our campe about mid nyght, ther ſodainly roſe a rumour & a ſcry, that the Turkes whole army was ſecretly ſtealyng vpo vs. Wherewith our whole hoſt was warned to arme them in haſt, & ſet them ſelfe in aray to fight. And then wer ſcarrers of oure that brought thoſe ſodayne tid ynges, exam yned moze leaſurely by y **The ſcarrers** counſayle, what ſurety or what lykely hood they had perceyued ther in. Of wha one ſhewed, that by the glymer yng of the moone, he had eſpyed & perceyued and ſene the himſelf, coming on ſoftly and ſoberly in a long range al in good order, not one farther ſozth the y other in y ſoze front, but as euen as a th yd, & in byedth farther then he coulde ſe in length. Hys felowes beyng exam yned, ſaide y he was ſom what prycked ſoozth beſoze the, and came ſo faſt backe to tel it the, that they thought it rather tyme to make haſt and giue warn yng to the campe, then to gonerer vnto the. For they were not ſo far of but y they had yet the ſelfe ſomewhat an vnperſyte ſight of the to. Thus ſtoode we watching al the remanat of y nights euer moze harken yng when we ſhoulde heare the come. With huſht, ſtand ſtyll, me thinke I here a trampling, ſo that at laſt many of vs thought we heard them oure ſelfe alſo. But when the daye was ſpꝛongen, & that we ſaw no ma, out was our ſcarrer ſent agayn, & ſom of our captaynes wth him, to ſhe to wher aboute y place was in whych he perceyued them. And when they came thither, they ſoude **U** that the great feareful army of the Turkes, ſo ſoberly com yng on, tourned (God be thanked) into a ſayze long hedge ſtanding euen ſtone ſtyll.

And thus ſarcth it in the nights feare of tribulacio, in whych the diuel to beare downe and overwhelme wth dreade, the faithful hope that we ſhuld haue in god, caſteth in our imaginacion much moze feare then cauſe. For while there walke in that night, not onely the lions whelps, but ouer that al the beaſtes of the woode beſide, the beaſt that we heare roze in the darke night of tribulacion, & feare it for a lion, we ſon tyme ſinde wel after ward in the day that it was no lyon at all, but

J. J. iii. a ſely

A sely rude roppng asse. And the thyng
that on the sea semeth somtyme a rocke,
is in dede nothing els but a myst. Howe
beit as the pꝛophet saith: he that faithful
ly dwelleth in the hope of Gods help, the
paunce of his truth shal so sele hym roude
about, y be it an alle, colt oꝛ a lions whelp
oꝛ a rocke of stone, oꝛ a myst, *non timebit a nis
more nocturno*, the nights feare therof, shal
be nothing nede to dꝛead.

Of pusillanimitie.

The. xiii. Chapter.

B Herfoze finde I, y in the nights
feare one great part is, the fault
of pusillanimitie: that is to wit,
faynte and feable stomake, by
whych a man soꝛ faynte hart is a feard,
wher he nedeth not, by the reason wher
of hee styeth often tyme soꝛ feare of that
thing, of which (if he fled not) he shoulde
take none harme. And some man dothe
sometyme by hys styeng, make hys ene
my bold on hym, whych would if he fled
not, but durste abyde there by, giue ouer
and flye from hym.

C This fault of pusillanimitie, maketh a
man in hys tribulacion, soꝛ feable hart,
first impacient, & after ward oftē times,
dꝛyueh hym by impacience into a con
trary affeccion, makynng hym froward
ly stubborne and angry against God, &
therby to fal into blasphempe, as do the
dampned soules in hel.

This faute of pusillanimitie and ty
moꝛous mynde, letteth a man also mani
tymes from the doyng of manye good
thynges, whych (if he tooke a good sto
make to hym in the trust of Gods helpe)
he were wel able to do. But the diuel ca
steth hym in a cowardice, & maketh him
take it soꝛ humilitie, to thinke hym selfe
brimete and vnable therto, and therfoze
to leaue the good thyng vndone, wherof
God offereth hym occasion, & had made
hym conuenient therto.

But such folke haue nede to lyst bype
theyꝛ hartes and cal bypon God, and by
the counsaile of other good gostly folk,
cast away the cowardice of theyꝛ owne
concepte, whych the nights feare by the
dyuel hath framed in theyꝛ fantasie, and
looke in the gospel vpon hym whych lai
ed by his talent, and lest it vnoccupied,
and therfoze vtterly lost it, with a great
reproche of his pusillanimitie, by whych
he had went he shoulde haue excused him
self, in that he was a feard to put it soꝛth
in bre and occupie it. And all this feare
commeth by the dyuels dꝛyft, wher in he

taketh occasion of the fayntnesse of our
god and sure trust in God. And therfoze
let vs faithfullpe dwell in the good hope
of hys helpe, and then shal the paunce of
hys truth so compassse vs aboute, that of
thys nyghts feare we shal haue no scare
at all.

**Of the daughter of pusillanimitie, a
scrupulous conscience.**

The. xiiii. chapter.

Hys pusillanimitie byngeth
soꝛth by the nyghts feare, a be
ry tymorous daughter, a sely
wretched gyllie, and cuer pu
lyng, that is called scrupulosite, oꝛ a
scrupulous conscience. This gyllie is a
metely good possil in an house, neuer idle
but euer occupied and busye. But al be
it she hath a verpe gentle maystres that
loueth her wel, and is wel cōtent with y
she doth, oꝛ if it be not al well (as all can
not alway be wel) content to pardon her
as she dothe other of her felowes, and so
letteth her know that she wyl, yet canne
thys peuple gyllie neuer ceace whining
and pulynng soꝛ feare, lest her maystres be
alway angry with her, and that she shal
shꝛudlye be spent. Where her maystres
(wene you) lyke to be content wpyth thys
condicion: nay surely.

I knew such one my self, whose may
stres was a very wise woman, & (whych
thing is in women ver rare) very milde
also and meke, and lyked very well such
serupce as she dyd her in the house. But
thys continual discomfoꝛtable fashyon
of hers, she so much mistelyked, that she
would somtyme saie: Eye, what eyleth
this gyllie: y eluistly brchin wencthy I wer
a diuell I trow. Surely if she did me ten
times better seruice then shee dothe, yet
with this fāstical feare of hers, I wold
be loth to haue her in myne house.

Thus fareth lo the scrupulous person
whych frameth himselfe mani times dou
ble the feare that he hath cause, and ma
ny times a great feare, wher there is no
cause at al, and of that that is in dede no
sinne, maketh a venial: and that that is
venial, imagineth to be deadly, & yet soꝛ
al that falleth in them, being namelpe of
theyꝛ nature such, as no man lōg liueth
without. And then he seareth that he bee
neuer full confessed, noꝛ neuer full con
trite, and then that his sinnes bee neuer
ful soꝛgiden him, and then he confesseth
and confesseth again, and combꝛeth him
selfe and his confessour bothe. And then
euery pꝛayer that he saith, though he say
it as

Psal. 90.

Pusillanimitie

Scrupulosite

Propertate

Scrupulosite

Psal. 25.

As well as the fragile infirmittie of the man wyl suffer, yet is he not satisfyed, but if he say it agayne, and yet after that agayne. And whē he hath sayd one thing thysple, as litle is he satisfied with y last, as wyth the first, and then is hys hart euer moze in heauynes, ynquyet, and in feare, ful of dout and dulnesse, withoute comfozt oꝝ spiritual consolacion.

Wyth thys nyghtes feare, the dyuell soze troubleth the mynd of many a right good man, and that doth he to bying him to some great incōuenience. For he wyl (if he can) dyue hym so much to the fearful mynding of Gods rygozous iustice, that he wil kepe him from the cōfoztable remembraunce of Gods great mightye mercy, and so make hym do al hys good woꝝkes wearily, and withoute consolacion oꝝ quyckenes.

Mozeouer he maketh him to take for synne, some thyng that is none, and for deadly, some such as are but veniall, to the intent that when he shal fall into thē, hee shal by reason of his scruple, synne wher els he should not, oꝝ synne deadly, whyle hys conscience in the dedde doing so gaue hym, wher as els in dedde he had offended but venially.

Pea and farther, the dyuel longeth to make al hys god woꝝkes and spirituall exercise so paynful and so tedious vnto hym, that with some other subtil suggestion oꝝ false wylly doctrine of a false spiritual lyberty, he shold for the false ease and pleasure that he should todayne lye fynd therein, be easely conuayed frō that euyl fault into a much worse, & haue his conscience as wyde and as large after, as euer it was narowe and straight before. For better is yet of trowth a cōscyēce a litle to straight, thē a litle to large.

My mother had (when I was a litle boy) a good old woman that tooke heede to her chyldzen, they called her mother Maude. I trow you haue hearde of her. Vincent. Pea pea very much. Anthony. She was wont when they sat by the fire wyth vs, to tell vs (that were chyldzen) many chyldysh tales. But as Plinius sayth that ther is no boke lightly so badde, but that some good thing a man maye pyke out therof, so thynk I that ther is almost no tale so folysh, but that yet in one matter oꝝ other, to some purpose it maye hap to serue. For I remember me that among other of her fond tales, she told vs once, that the Aste and the Wolfe came vpon a tyme to confession to the fore. The poze Aste came to thyspe in the throue,

tyde a day oꝝ two before Ashwednisdai. **W**ut the Wolfe would not come to com. The confessiōn tyl he sawe first Palme sondaye of the alle, pass: and then sodde yet forth farther, vntyl good Fryday. The fore asked y alle before he began benedicite, wherfoze he cāe to confession so sone, before Lent begyn, The poze beast answered hym agayne, for feare of deadly synne, if he shuld lese hys part of any of those papers, that the pziest in the clesning daves, pray for thē that are then confessed already. Than in hys thyspe he had a marueilous grudge in hys inward conscience, that he hadde one day geuen hys master a cause of anger, in that that with his rude rozing before his maister arose, he hadde awaked hym out of hys sleepe, and byreued hym of hys rest. The fore for that fault, lyke a god discritye confessour, charged hym to doe so no moze, but lye styli and sleepe lyke a god sonne hymself, tyl his master were vp and redy to go to woꝝke, and so should he be sure that he shuld not wake hym no moze.

To tel you al the poze Aste confessiōn, it wer a lōg woꝝke. For euery thyng that he dyd, was deadly synne with him. the poze soule was so crupulous. But hys wyle wyllye confessoure accompted them for triffles, as they were & sware after vnto h Wageard, that he was so weary to lye so long and heare him, that sauing for the maner sake, he hadde leauer haue litten al that whyle at bzeakefast wyth a god fat goose.

But when it came to the penance geuing, the fore found y the most weigthy synne in al hys thyspe was glotony, & therfoze he discritye gaue hym in penace that he should neuer for gredynes of his meate, do any other beast anye harme oꝝ hynderaunce, and then eate hys meate and stude for no moze.

Now (as good mother Maude told vs) when the Wolfe came to father Wsinarb that was she sayd the fores name, to confession vpo good Fryday, his confessour thooke his great payze of beades vpon hym, almost as bigge as bowles, & asked hym wherfoze he came so late. For sooth father Keynard quoth he, I must nedes tel you the truth, I come you wote well therfoze. I durst come no soner, for feare lest you wold for any glotony haue giuen me in penance to fast some parte of thys lent. Nay nay quoth the father for, I am not so vnresonable: for I fast none of it my selfe. For I may say to thee sone betwene vs swayne here in confession, it

J. J. iiii. ts 119

The tale of mother maud

Plinius secundus in epist.

A fond tale.

The confessiōn of the wolfe,

A is no commaundemēt of God this fasting
 but an inuencion of man. The priestes
 make folke fast, and put them to paine a
 bout the mōne shene in the water, & doe
 but make folk soles. But thei shal make
 me no such soles. I warraunt the sonne.
 For I eate fleshe all this lent my selfe I.
 Howbeit in dede because I wil not be oc
 casion of flaunder: I therfore eate it se
 cretely in my chamber, out of sight of al
 such fowls bryethen, as for they weake
 scrupulous conscience would ware of
 send with all. And so wold I counsaill
 you to do. For soth father Fore quoth y
 Wolfe, & so (I thanke God) I do as nere
 as I can. For when I go to my meate, I
 take none other company with me, but
 such sure bryethen as are of myne owne
 nature, whose consciences are not weake
 I warant you, but their stomaks as strong
 as mine. Well the no force quoth father
 Fore. But when he hearde after by hys
 confession, that he was so great a rauer
 nour, y he deuoured and spent somtyme
 so much vitayle at one meale, as y pryce
 therof wold wel finde some more man w
Chis wife & his childre almost al y wecke,
 then he prudently reprocud that point in
 hym, and preached him a procelle of hys
 own temperance, whiche neuer vled (as
 he said) to passe vpon him selfe the valure
 of six pence at a meale, no nor yet so much
 neither. For when I byng home a gosse
 quoth he, not out of the pulterers shoppes,
 where folke finde the out of the feathers
 redi plucked & se which is the fattest, and
 yet for six pence bye and chose the beste,
 but out of the huswiues house, at y fyrst
 hand, which may somwhat better chepe
 afozth the (you wote wel) then the pulter
 may: nor yet can not be suffred to see the
 plucked and stand & chose them by daye,
 but am fayne by night to take at aduen
 ture, & when I come home am fain to do
 the labour to plucke her my selfe to, yet
 for al thys, though it be but leane, and I
 wene not wel wote the a grote. serueth it
 me somtyme for al that, both dyner and
 supper to. And therfore as for that you
 lyue of rauen, therin can I find no fault:
 you haue vled it so long, that I thyncke
 you can do none other, & therfore wer it
 folp to forbyd it you, & to say the truth a
 gainst god conscience to. For liue you must
 I wot wel, & other eraste can you none.
 And therfore (as reals is) must you lyue
 by that. But yet you wote wel to much
 is to much, & measure is a mery meane,
 which I perceiue by your shypst you haue
 neuer vled to kepe. And therfore surelye

thys shalbe your penance, that you shal
 al this yeare; neuer passe vpon your self
 the pryce of six pence at a meale, as nere
 as your conscience can geue the pryce.

They: shypst haue I shewed you as
 mother Haude shewed it vs. But nowe
 serueth for our matter the conscience of
 theym bothe, in the true perfozmydge of
 they: penance.

The more Alle after his shypst whē he
 warcd an hungred, saw a sow lye wyth
 her pygges, wel lapped in newe strawe. How the Alle performed his penance.
 And nere he drew, and thought to haue
 eaten of the straw. But anone hys scrupulous
 conscience began therin to grudge
 hym. For while his penance was, y for
 greduyness of hys meate, he shuld do none
 other bodye none harme, he thoughte he
 might not eate one straw there, least for
 lacke of that straw, some of those pygges
 might happe to dye for cold. So helde he
 still hys hunger, tyll one broughte hym
 meate. But when he shoud sal thereto,
 then fel he yet in a farre farther scruple.
 For the it came in his minde, y he shuld
 yet bryake his penance, if he shuld sate
 any of that cither, litch he was commaun
 ded by hys godly father, that he shoulde
 not for hys owne meate, hinder any o
 ther beast. For he thought that if he eate
 not that meate, some other beast mighte
 happe to haue it: and so shoulde he by the
 eatyng of it, peraduenture hynder ano
 ther. And thus stode he still fasting, tyll
 when he told the cause, his godly father
 came and enformed him better, and the
 he cast of that scruple, and sel manerlye
 to his meate, and was a right honest alle
 many a fayre day after.

The Wolfe now coming fro shypst How the wolf cleane soyled from hys synnes, went about to do as a shypst wife once told her husband that she wold do when she came from shypst.
 cleane soyled from hys synnes, went a
 bout to do as a shypst wife once told her
 husband that she wold do when she came
 from shypst. We mery manne quoth she
 now for thys day I thanke God was I
 wel shypst. And I purpose now there
 fore to leaue of al myne old shypstnes &
 begyn euen a fresh. Vincent. Ah wel vn
 cle can you report her so? That woode
 hearde I her speake, but shee sayde it in
 sport to make her god man laugh. Anthony.
 In dede it seemd she spake it half in
 sporte. For that she sayd she wold cast a
 way al her old shypstnes, therin I trow
 she sported. But in that she said she wold
 begyn it al a fresh, her husband founde
 that good earnest. Vincent. Well I shall
 shew her what you say I warrant you.
Anthony. Then wil you make me make
 my woode good, But what so euer she
 dyd,

Aldo, at the least wyse so-fared nowe thys Wolfe, which had cast out in confession al his olde rauyns, & the hunger pricked him forwarde, that (as the sheewd wyse said) he should begin al a frethe. **W**ut yet the pricke of conscience withdrew & held hym backe, because he wold not for breakeing of his penance, take anye pryce for hys meale tyde, that shuld passe the pryse of fyre pence. It happed hym than as he walked prolling for his geare about: he came wher a man had in fewe dayes befoze, cast of two old leane and lamie horses, so sycke that no flesch was ther left by **W**en then. And the tone, when the Wolfe came by, could scant stand on his legges, and the tother already dead, and his skyn rpyt of & caried away. And as he looked vpon the sodainely, he was firthe aboute to feede vpon them, & whet his teethe on theyr bones. **W**ut as he looked asyde, he spyed a fayze cowe in a close, walkynge with her yong calfe by her syde. And as soone as he saw the, hys conscience begā to grudge hym against both those twoo horses. And the he sighed & said vnto him selfe: Alas wicked wretche that I am, I had almoste broken my penaunce ere I was ware. **F**oz yonder deade horse, because I neuer saw no dead horse solde in the market, & I should euen die therfoze, by the way that my sinful soule shall to, I can not deuse what pryce I should set vpon him. **W**ut in my conscience I sette hym farre aboue fyre pence, and therfoze I dare not medle with him. **N**owe the is yonder quicke horse of likelyhod woorth a great deale of mony. **F**oz horse be dere in this country, specially such softe amblers. **F**oz I see by his pace he trotteyth not, noz cā scant shifte a fote, & therfoze I may not medle with him, for he very far passeth my fyre pence. **W**ut kine this courey here hath inoughe, but money haue they very litle. And therfoze considering the plery of the kine, & the scarstie of the mony, as for yonder penyth cow, semeth vnto me in my conscience, woorth not pass a grot, & she be woorth so much. **N**ow the as for her calfe, is not so much as she by halfe. And therfoze while the cowe is in my conscience woorth but foure pence, my conscience can not serue me for synne of my soule, to praise her calfe aboue twoo pence: and so passe they not fyre pence betwene the both. And therfoze the twaine mai I wel eate at this one meale & break not my penaunce at al. And so therupon he did, without any scruple of conscience. **I**f such beastes could speake nowe (as

mother **W**atwe said they could the) som of them wold (I wene) tell a tale almoste as wise as this, wher in saue for the mynithing of old mother **W**atwes tale, els wold a shorter prycesse haue serued.

Wut yet as penyth as the parable is, in this it serueth for oure purpose, that the nightes feare of a conscience somewhat scrupulous, though it be painefull and troublous to him that hathe it, lyke as this poyze **A**lle had here, is lesse harme yet, then a conscience ouer large, or such as for his owne fantasy the man liste to frame himself, now drawing it narrow, now stretchyng it in bredth, after the manner of a chenerel point, to serue on euery syde for his owne commodity, as bydde here the wply Wolfe.

If cheuernt
poynt.

Wut such folk are out of tribulacion, and comfozt neede they none, and therfoze are they out of our mater. **W**ut those that are in the nightes fear of their owne scrupulous conscience, let them be well ware as I sayd, that the deuil for weari-nesse of the tone, drawe the not into the tother, and while he wold slye fro **S**illa dzew him into **C**haribdis. **H**e must doe as both a ship that shoulde come into an haucn, in the mouth wherof Iye secrete rocks vnder the water on both y sydes, **I**f he be by mylle happe entred in among the y are on y tone syde, & cā not tell how to get out, he must get a substaial cūing **P**ilote, that so can conduce hym fro the rocks on that syde, that yet he bring him not into those that are on the tother side, but can guyde him in the myddle waye. **L**et then I sai therfoze that are in vtro- blous feare of theyr owne scrupulous conscience, submit the rule of theyr owne conscience, to the counsaile of som other god man, which after the variety and the nature of the scruples, may temper hys aduise. **Y**ea although a man be very well learned hymself, yet let him in this case, learne the custome vled among **P**hysicians. **F**oz be one of the neuer so cunning yet in hys owne diseale and spekenesse, he neuer vseth to trust all to hymselfe, but sendeth for such of his felowes as he knoweth mete, & putteth himself in their handes for manye consideracions, wherof they allpigne the causes. **A**nd one of the causes is feare, wherof vpon som tokes he may conceiue in his owne passion, a great deale moze then needeth, and then were good for his helth, that for the time he knew no such thing at al.

Silla & **C**ha:
ribdis.

Counsaile for a
scrupulous co
science.

The custome
of phisicians.

I knew once in this towne, one of the most cunning men in y faculty, & the best expert

A expert, and therewith y most famous to, and he that the greatest cures did vpon other men. And yet when hee was hym selfe once very soze sycke, I heard his felowes that then looked vnto hym, of all which, eury one wold in theyr own disease, haue vied hys help before any other man, wylhe yet that for the tyme of hys owne syckenes beinge so soze as it was, he had knowen no physike at al. He toke so great heede vnto euery suspicious token, and feared so farre the wurste, that his feare did hym some tyme much moze harme, then the sikenes gaue him cause.

Note:

God Spee all present in confession.

And therfoze as I sai, who so hath such a trouble of hys scrupulous conscience, let hym for a whyle, sozbeare the iudgement of himselfe, and folow the counsel of som other, whom he knoweth soz well learned and vertuous, and speciallve in the place of confession. For ther is God speciallve presente with hys grace assyding hys sacrament. And lette hym not dout to aquet hys mynde, & folow that he ther is vouden, and thinke for a while lesse of the feare of Gods iustice, and bee moze mery in remembraunce of hys mercy, and perscur in prayer for grace, and abide & dwel faithfullve in the sure hope of hys helpe, and then that he synd with out any doute, that the paupce of Gods

The paucce of Gods truty.

truty that, as the prophete saithe, so cum passe hym about, that he that not drede thys nyghtes feare of scrupulositie, but that haue after ward hys conscience stablished in good quyet and rest.

Another kynde of the nightes feare, a nother daughter of pusillanimitie, y is to wyt that horzible temptacion, by whych some folke are tempted to kyl and destroy them selfe.

D

The .xv. Chapter.

A Incent. Merelye good vncle, you haue in my mynde well declared these kyndes of the nightes feare.

Anthony. Surely Cosyn but yet are ther mani mo then I can either remember oz synde. Howbeit one yet cometh nolwe to my mynde, of which I before nothynge thought, & which is yet in myne oppnio, of al the other feares the most horzible, that is to wit Cosyn, wher the deuyl tempteth a man to kyl and destroy hymselfe.

The most horzible feare.

Vincet. Vndoutedly thys kynde of tribulacion is maruellous and fraunge, and the temptacion is of such a sozt, that some men haue oppnio, that such as once fal in that fantasy, can neuer ful caste it of. **Anthony.** Pes pes Cosyn, manye an hundred, and els God sozbede. But the

thing that maketh men so say, is because that of those whych finaly do destroye them selfe, ther is much spech and much wodderyng, as it is wel woorth. But many a good man & woman hath somtime, yea dyners yeares eche after other continually be tempted therto, and yet haue by grace & good counsaile, well & vertuously withstand it, and bene in conclusion clearly deliuered of it, & theyr tribulacion nothynge knowen abzode, and therfoze nothynge talked of. But rarely Cosyn an horzible soze trouble it is, to any man oz woman that the diuell tempteth therewith. Many haue I heard of, & with some haue I talked my self, y haue bene soze cobzed with that temptacion, & marked haue I not a lytle the maner of them. **Vincet.** I require you good vncle shewe me somwhat of suche thynges as you perceiue therein. For first, wher you cal this kynde of temptacion, the daughter of pusillanimitie, & therby so nere of sybbe vnto the nightes feare, me thinketh on y tother side, that it is rather a thyng that cometh of a great corage and boldnes, when they dare theyr own handes, put them self to death. from which we se almost eurye man thynke & spe, & that many such as we know by god pzoofe & plaine experiance, for men of great hart and excellent hardy corage. **Anthony.** I sayd Cosyn Vincet, that of pusillanimitie cometh this temptacion, and very trouth it is, that in dedde so it doth. But yet I met it not, that of onely faint hart and feare, it cometh & groweth alwaye. For the diuel tempteth sundry folkes by sundry wayes. But the cause wherfoze I spake of none other kynde of that temptacion, then of onely that, whiche is the daughter y the dyuell begetteth vpo pusillanimitie, was so: that, y those other kyndes of y temptacio, fal not vnder the nature of tribulacion & feare, and therfoze fal thei far out of our matter here, & are such temptacions, as onely nere cou sail & not comfort oz consolacio, soz that the persons therwith tempted, be with y kynde of temptacion, not troubled in their mynde, but verply wel content, bothe in the tempting & folowing. For som hath ther ben Cosyn suche y they haue be tempted therto, by means of a wolthe pride, & some by the meane of anger woune anye dredd at al, and very glad to go thereto, to this I saye not naye. But wher you twene that none fall therto by feare, but that they haue all a stronge myghtye stoomake, that shall you well see the

which temptacion: nere be counsaile and not comforte.

contra

A contrary, & that peradventure in those, of whom you woulde wene the stomake most strong, and their hart & cozage most hardye. ¶ *Vincenc.* Yet is it merueyl vncke vnto me, that it should be as you say it is that this temptacion is vnto them that do it for pride or for angre, no tribulacion: nor that they should neede in so great a distresse and peril, both of body & soule to be lost, no maner of good goosly comfort. ¶ *Anthony.* Let vs therfore consider a sample or two, for thereby shall we the better perceiue it.

¶ Ther was here in Buda in king Ladislaus dates, a good poore honest mans wife. This woman was so fenwisch, that the diuell perceiving her nature: put her in the minde, that she should anger her husband so sore, that she might giue him occasion to kil her, and then should he be hanged for her. ¶ *Vincenc.* This was a straunge temptacion in dede. What the diuell should she be the better then? ¶ *Anthony.* Nothing, but that it eated her theud stomake befoze, to thyncke that her husband should be hanged after. And peradventure if you looke about the world and consider it wel, you shall finde moe suche stomakes then a fewe.

¶ Have you neuer heard no furious body plainly say, that to see some such man haue a mischief, he wold with good wil be content to lye as longe in hell, as God lyueth in heauen? ¶ *Vincenc.* Forsooth and some such haue I heard of. ¶ *Anthony.* This mynde of tys was not muche lesse mad then hers, but rather haply the moze mad of hys wayne.

¶ For the woman peradventure dyd not cast so farre peril therin. But to tell you now to what good passe her charytable purpose came. As her husband (the man was a carpenter) stode beuwing with his chyppe are vpon a pece of timber, he begane after her old gyse so to reuyle him, that the man wared wroth at last, & bode her get her in, or he woulde lay the helme of his are about her backe, and said also that it were lytle synne, euen with y are head to choppe of that vnhappye head of hers, that carped suche an vngacious tong therin. At that woord the diuell toke his time, and whetted her tong agaynst her teeth. And when it was wel sharped she sware to hym in verpe fierce anger, by the masse hoord husband I wold thou wouldest: here lyeth in mine head lo (& ther with downe she lated her head vpon the same timber logge) yf thou smyte it not of, I be thew to thine hozelons hart. With that lyke wise as the diuell stode at her

elbow, so stode (as I heard say) his good angel at his, & gaue him gooslye cozage, and bode hym be bold & do it. And so the good man by wyth hys chyppe are, and at a choppe chopped of her head in dede. Ther were stading other folk by, which had a good spozte to heare her chide, but lytle they looked for this chaunce, tyll it was done ere they could let it. Ther said they heard her tonge bable in her head, and cal hozelson hozelson, twise after that the head was fro the bodye. At the leaste wise after ward vnto the king thus they reported al, except onely one, and y was a woman, and she said that she hearde it not. ¶ *Vincenc.* Forsooth this was a wonderfull woorde. What came vncke of the man? ¶ *Anthony.* The king gaue him his pardon. ¶ *Vincenc.* Merely he might in conscience doe no lesse. ¶ *Anthony.* But ther was it farther almost at another point, that ther should haue ben a statute made, that in such case, ther should neuer after pardon be graunted, but the truth being able to be proued, none husband should neede any pardon, but should haue leane by the law, to solow the sample of hys carpenter, and do the same. ¶ *Vincenc.* Howe happed it vncke that that good law was left vnmade? ¶ *Anthony.* Howe happed it?

as it happeth Cosyn, that many moe be left vnmade as well as it, and within a litle as good as it to, both here and in other countres, and somtyme som woordes made in theyr dede. But as they say, the let of that lawe was the Quenes grace (God forgive her soule) It was the greatest thing I wene good lady, that she had to answer for when she dyed. For surely saue for that one thynge, she was a full blessed woman. But letting now y lawe passe, this temptacion in procuring her owne death, was vnto this Carpenters wife no tribulacion at al, as far as ever men could perceiue. For it liked her wel to thinke theron, & she euen longed therfore. And therfore if she had befoze tolde you or me her mynde, & that she wolde so sayne bying it so to passe, we could haue had none occasiō to comfort her, as one that wer in tribulacion. But mary coulsayle her (as I told you befoze) we might to refraine & amende that malicious dyuelly mynde. ¶ *Vincenc.* Merely that is truth. But such as are wel willing to do any purpose y is so shameful, wyl neuer tel their mind to no body for veri shame.

¶ *Anthony.* Somme wyl not in dede. And yet are there some agayne, that be theyr entente neuer so shameful, synde

The carpenter's wife.

f

Not

b

some

A some yet to whom they hart seruech the to make of they countsaile therein. Som of my folke here can tel you, that no lenger a go than euen yester day, one that came out of Vienna, shewed vs among other talkyng, that a ryche wydowe (but I forgot to aske hym wher it happed) hauing al her lyfe an high proud mynde, & a fell as those two vertues are wont alwai to keepe company together, was at debate with a nother neighbour of hers in the towne. And on a tyme shee made of her countsaile a poore neighbour of hers, who

Whe thought for money she might induce to folowe her mynde. Wyth hym she secretly brake, & offered hym ten ducates for hys labour, to do so much for her, as in a morning early to come to her house and wyth an are vnknowen, pryuelye stryke of her head, & when he had so don, then conuey the bloody are into hys house of hym with whom shee was at debate, in some such maner wyse as it might be thought that he hadde murdered her for malice, and then she thought she should be taken for a martyre. And yet hadde she farther deuised, that another sum of money should after be sent to Rome, & there should be meanes made to tbe Pope, that she might in al haste be canonised. Thys poore man promised, but entended not to performe it, how be it when he dyffered it, she prouided the are her selfe. & he appoynted wyth her the morning when he should come and do it, & thereupon in to her house he came. But the set he such other folke as he wold should knowe her frantike fantasy, in suche place appoynted, as they might wel heare her and him talk together. And after y he had talked

C to her therof what he wold, so muche as he thought was inough, he made her lye downe, and toke by the are in hys owne hand, and wyth the tother hand, he felte the edge, and found a faulte that it was not sharpe, & that therefore he woulde in no wyse do it, till he hadde grounden it sharpe, he could not els he sayd for ppty, it wold put her to so much paine. And so ful soze agaynst her wyl for that time she kept her head styll. But because she wold no moze suffer anye mo deceyue her so, & fode her forth with delases, ere it was very long after, she hong her selfe her own handes. ¶ *Vincent.* Forsoothe here was a tragical story, wherof I neuer heard the lyke. ¶ *Anthony.* Forsooth the party that tolde it me, sware that he knewe it for a trouthe. And hym selfe is I promyse you such as I reken for ryght honest and of

substantiall truth.

Now here she letted not as shamefull a mynde as shee had, to make one of her countsaile yet, and yet as I remember a nother to, whom she trusted with the money that should procure her canonisation. And here I wote wel, that her temptation came not of feare, but of hys malice and pryde. But she was so glad in the pleasant deuice thereof, that as I shewed you, she tooke it for no tribulation, & therfore comfortyng of her, could haue no place, but if men should anye thing gyue her toward her help, it must haue bene as I told you good counsaile. And therfore as I sayd, this kynd of temptation to a mans owne destruccio, which requyret counsaile, and is out of tribulation, was out of our matter, that is to treat of comfort in tribulation.

Of hym that were moued to kyl himselfe by illusion of the dyuel, whych he reckned for a reuelacion.

¶ *The. xvi. Chapter.*

At least you myght reiect both these samples, wentyng they wer but fayned tales, & that put you in remembraunce of one which I reken your selfe haue red in the Collations of Cassianus, & if you haue not ther you may sone finde it. For my selfe haue halfe forgotten the thyng, it is so longe since I red it. But thus much I remember, that he telleth there of one, that was many dayes a very special holpe man in hys liuing, & among the other vertuous monkes & ankers that lyued ther in wilderness, was maruelous much esteemed sauing that some were not al out of fear of him, least his reuelacions whercof he told many by hymself, wold proue illusions of the diuel. And so proued it after in dede. For the man was by the dyuels subtil suggestions brought into such an high spirituall pryde, that in conclusion the diuel broughte him to that horryble point, y he made hym go kyl himselfe. And as far as my mind geueth me now wout new sight of the booke: he broughte hym to it by this perswasion, y he made hym believe, y it was Gods wil he should do, & that therby should he go straight to heauen. And the if it wer by y perswasion, with which he tocke very great comfort in hys owne mynde hymselfe, then was it as I sayd out of our case, & neded not comfort, but counsaile agaynst geuing credence to the dyuels perswasion.

But marpe if he made hym first perceyue

The middowe
that would be
hplied.

Cassianus in col
lationibus.

¶ **R**esue how he had bene deluded, and then temptcd hym to his own death bi shame & by dyspayze, then was it wythin oure matter lo, for then was his temptacion fallen down fro pryde to pusillanimitie, and was warden that kinde of the nightes fear that I spake of, wherin a good part of the counsaill that wer to be geue him, should haue nedes to stande in god comforting, for then was he broughte into right soze tribulacion.

¶ **B**ut (as I was about to tel you) strength of hart and cozage is ther none therein, not onely for that veri strength (as it hath the name of bertue in a reasonable creature) can neuer be without prudence, but also for that (as I said euen in them that seme men of most hardynes, it shall wel appeare to the that wel way the matter, that the mynde wherby they be led to destroy them selfe groweth of pusillanimitie and very folysh feare.

¶ **T**ake for the sample *Cato nicensis*, whych in Affrike killed himself, after the great victorie that Julius Cesar hadde. Saint Augustine wel declareth in his woꝝke *de ciuitate dei*, that there was no strengthe nor magnanimitie therein, but plaine pusillanimitie & impotency of stomake, wher bi he was forced to the destruccio of himself, because his hart was so feable for to

beare the beholding of another mans glory or the suffering of other woꝝldly calamities, that he feared should fal on hym self. So that (as S. Augustine wel proueth) that horrible dede is none act of strength, but an act of a mynde, either drawen fro the consideration of it selfe with some vnelysly fantasie, wherin the man hath nede to be called home with good counsaile, or els oppressed by faynt hart and feate, wherin a good part of the counsaill, must stande in tryfing vp hys cozage with god consolacion & comfort. And therefore yf we founde any such religious person, as was that father whych Cassian wyrteth of, that wer of such aueritie & apparēt gossly lying, that he wer with such as wel knew hym, reputed for a man of singular vertu, & that it wer perceiued that he had many straunge visions appering vnto hym, if it should now be perceyued after that, that the man went aboute secretly to destroy hymself, who so should happe to come to the knowledge therof, and entreded to do his deuour in the let, fyrst must he fynde the meanes to serche and fynde out, whither the man be in his watter & hys countenance lyghtsome, glad, & ioyful or dampnysly, heauy & sadde

& whither he go thereabout, as one that were full of the glad hope of heauen, or as one that had hys best farsted ful of tediousnes & wepynes of the woꝝlde. If he wer founden of the first fashon, it were a token that the dyuel hath by hys fantastical apparitions, puffid hym vp in such a peupthe pryde, that hee bathe finallye perswaded hym by some illusyon shewed hym for the prooffe, that Goddes pleasure is, that he shal for hys sake with his owne handes kil him self. ¶ *Vincent.* How if a man so found it vncle, what counsaill should a man geue hym than? ¶ *Anthony.* What were somewhat out of our purpose Cosyn, sith (as I told you before) the man were not then in sozowe & tribulacion, wherof our matter speaketh, but in a perilous mery moztall tentacion. So that if we should bysyde our own mater that we haue in hand, enter into that to, we myght make a lenger woꝝke betwene both, then we could wel synpsh this day. How be it to be thort, it is sone sene, that therin the sum & effect of the counsaile, must in maner rest in geuing him warning of the diuels sleightes. And yf must be done vnder such swete pleasat maner, as the man shoulde not abhorre to heare it. For whyle it could lightly by none other, but that the man wer rocked & sungen a sleepe by the diuels craft, and hys minde occupied as it wer in a delectable dreame, he should neuer haue good audience of hym, that wold rudely and bovously shogge hym & wake him, and so shake hi out therof. Therefore must you saye & easely touch hym, and with some pleasant spech awake hym so, yf he were not waywarde, as chyldren doe that are waked ere they lyst to ryse.

¶ **B**ut when a man hath first begon to his praise for if he be proud yf thal much better please hym to a comendacion, the with a dysrige, the after fauour won therewithal a man may lytle & slyle insinuate the dout of suche reuelacions, not at the fyrst as it were for any dout of hys, but of some other that men in som other places talke of. And peradventure it shall not misse content himself, to shew greaþer perpls that may fall therein in a nother mans case then hys owne, & shal begyn to preach vpon it. Or if you were a man that had not so verpe greaþer scrupulous conscience of an harmeles lie, deuised to do good wyth all (whych kynde S. August. *de mōs dacio.* S. Hierome, *S. Hierome,* by diuers places in his booke apereth, taketh

Cato nicensis.

Aug. lib. 1. cap. 23. de ciuitate dei.

Aug. de ciuitate dei, li. 1. ca. 22.

August. de mōs dacio.

S. Hierome,

A keth not fully foꝛ so much, then may you sayne some secret friend of yours to be in such case, & that your self somewhat fear his peril, & haue made of charity this viage foꝛ his sake, to aske this good fathers counsayl. And in þ̄ cōmunicaciō v̄pō these woꝛdes of S. John: *nolite omni spiritui credere, sed probate spiritus si ex deo sint*. Weue not credence to euery spirit, but pꝛoue þ̄ spirits whyther they be of God. And these woꝛdes of S. Paul: *angelus sathane, transfiguratus in angelum lucis*. The angel of Sathan trañsfigureth himselfe into the angel of light, you shall take occasion, the better if they happe to come in on hys spde. But yet not lacke occasion neyther, if those tertes foꝛ lacke of hys offer, come in v̄pō your owne. Occasion I say þat you not lacke, to enq̄rye by what sure & v̄ndeciable tokens, a man maye dyscerne the true reuelacions from the false illusiōs: whereof a man shall fynde in any, bothe here & ther in dyuers other authoꝛs, and whole together, dyuers goodly treatices of that good godly doctour, master John Gerson, intituled *De probatione spirituum*. As whyther the party be natural wylse, oꝛ a ny thyng seime fantastical. Whither the party be pooze spirited oꝛ pꝛoud, whyche wyl somewhat appeare by hys delite in hys owne pꝛaple, oꝛ if of wylpnes, oꝛ of a nother pꝛyde foꝛ to be pꝛayled of humilitie, he refuse to here ther of, yet any lytle fault found in hymselfe, oꝛ diffidence declared & mystrust of hys owne reuelacions & doubtful tokens told, wherfoꝛe himself should feare least they be the dyuels illusion, such thynges, as master Gersō sayth, wyl make hym spet out somewhat of hys spiryt, if the dyuel lye in his hꝛest.

Dꝛ if the diuel be yet so subtyl, that he kepe hymself close in hys warme denne, and blow out neuer an hote woꝛd, yet is it to be considered, what end hys reuelacions draw to, whyther to any spirytual profyt to hymself oꝛ other folke, oꝛ onell to haue maruailles and wonders.

Also whither they wythdraw him frō such other good vertuous busines, as by the cōmon rules of chꝛistendome oꝛ any rules of hys pꝛofession, he was wonte to vse, oꝛ were bounden to bee occupied in.

Dꝛ whyther he fal into anye singularity of opintions agaynst the scripture of God, oꝛ agaynst the common saythe of Chꝛistles catholyke church.

Many other tokens are ther in þ̄ woꝛk of master Gerson spoken of, to consyder by, whyther the person, neither hauinge reuelacions of God, noꝛ illusiōs fro the

dyuel, do either foꝛ wyynnng of money, oꝛ woꝛldly fauour, sayne his reuelaciōs hymself, and delude the people wythall.

But now foꝛ our purpose, if amonge anye of the markes by whyche the true reuelacyons maye bee knowen frome false illusions, that man hymselfe bꝛing foꝛth foꝛ one marke, the doing oꝛ teachig of any thyng agaynst þ̄ scripture of god, oꝛ the comon saythe of the churche, than haue you an entre made you, by whyche when you list you mai enter into the special matter, wherin he cā neuer wel sit from you. **D**ꝛ els may you yet if you list sayne that your secret friend, foꝛ whose sake you come to hym foꝛ counsayle, is bꝛought in that mynde by a certayne apparicion shewed v̄nto hym, as hymselfe saith by an angel, as you feare by the dyuel, that he cā be by you none other wylse perswaded as yet, but that the pleasure of God is, that he shall go hyl hymselfe, & that if he so do, then shall he be thereby so specially participant of Chꝛistles passiō that he shall foꝛthwyth be caried by with angels into heauen. foꝛ whych he is so ioyful, that he spꝛmely purposeth v̄pō it, no lesse glad to do it, then a nother man wolde be glad to voyde it. And therefore may you desyre hys god counsayle to instruct you with some substantiall good aduise, wherwyth you maye turne hym from this errour, & he be not v̄nder hope of Gods true reuelacion, in bodi & soule destroyed by the diuels false illusion.

If he wil in thys thing study & labour to instruct you, the thinges that himself shall fynde of hys own inuentiō, though they be lesse effectual, shall peraduētūre moꝛe woꝛke wyth hymself towarde hys owne amendement, syth he shall of lyke lyhood better lyke thē, then shall double so substantiall told hym by a nother mā.

If he be loth to thynke v̄pon that spde, & therfoꝛe thꝛynke fro the matter, then is there none other way, but aduenture after the playne fashion to fal into the matter, and shewe what you heare, & to giue hym counsayl and exhortacion to the cōtrary; but if you lyst to saye, that thus & thus hath the matter bene reasoned already betwene your frind and you. And therin may you reherse such thinges, as shall pꝛoue þ̄ the visiō which mouerh h̄ is no true reuelaciō, but a veri false illusion. **Vincent**. Merely vncle I wel allow this, & a man shuld as well in this thing as euery other wherin he longeth to doe another man good, seke such a pleasant way, as the party shuld be likely to lyke
oꝛ at

John. 4.

2. Cor. 11. 11.

Gerson de probatione spirituum

Noz at the leass wisse, wel to take in woꝛth his communicacion, & not so to enter in ther vnto, as he whom he woulde helpe, shoulde abhorre him, and be loth to heare him, and therfoze take no pꝛofit by him. But nowe vnclē, if it come by the tone way oꝛ the toꝛher, so the point that heare we he wil oꝛ thal; what be the reasons effectual, with which I shoulde by my cou saile conuert him. *Anthony.* Al those, by which you may make him perceiue that hymselfe is deceiued, and that hys visyons be no godly reuelacions, but very diueltish illusion. And those reasons must

You gather of the mā, of the matter, and of the law of god, oꝛ of some one of these. *Anthony.* Of the man, if you ca peraduēture thew him, that in suche a pointe oꝛ such, he is ware woꝛse synce such reuelacions haue haunted him; then he was befoze; as in those that are deluded, who so be wel acquainted with them, thal wel mark and pꝛeiuē. For they ware moꝛe pꝛoud, moꝛe waywarde, moꝛe enuious, suspicious, mylke iugding, & depꝛaicing other men, with the delite of theyꝝ owne pꝛaife, and such other spiritual vices of the soule.

Of the matter maye you gather, if it haue happed hys reuelacions befoze to pꝛoue false, oꝛ that they bee thinges rather straunge then pꝛofitable. For that is a good mark betwene gods miracles and the dyuels woꝛders. For Chꝛist and hys saines, haue their miracles alway tending to frute & pꝛofit. The dyuel and hys wiches and necromancers, al theyꝝ wonderful woꝛkes, draw to no fruteful end, but to a fruitelesse offentacion and thew, as it were a iugler y woulde for a thew befoze the people, plai mafferies at a feast. *Anthony.* Of the lawe of God you mulke drawe poure reasons, in the wyng by

D the scripture, that the thyng to byche he weneth God by hys angel byddeth, god hath hys own mouthe for bydden. And y is you wot wel in the case y we speake of so easye to finde, y I nede not to reherse it to you, sith ther is plaine among the. r. comaundemētes forboden the vnlawful killing of any man, and therfoze of hym self as saynt Austyne saith, al the church teacheth, except hymself be no mā. *Vincent.* This is very true good vnclē, noz I wyl not dispute byō any glosing of that prohibicion. But sythe we finde not the contrary, but that God may dispence w that comaundement hymself, & bothe lycence & comaund also if hymself list, any man to go kyl either a nother mā oꝛ him self either thys man that is now by such

a maruelous vision indued, to belieue y God so biddeth hym, & therfoze thinketh him selfe in that case of that prohibicion discharged, & charged wth the contrari comaundement, wth what reason may we make him perceiue that his vision is but an illusion & not a true reuelacion.

Anthony. Nay Cosyn Vincent, ye shall in thys case, not nede to requyre those reasons of me. But takyng y scripture of God for a grounde for thys matter, you know veri wel your self you thal go som what a shorter way to woꝛke, if you aske thys question of him, that sith God hath forboden once the thyng hymself, though he may dispence therwith if he wyl, yet syth the dyuel may sayne hymself God, & wth a meruelous visio delude one, and make as though God dyd it, & syth the dyuel is also moze likely to speake against Gods comaundement, then god against hys owne, you thal haue good cause I say to demaund of the mā hymself, wher by he knoweth that hys vision is Gods true reuelacion, & not the diuels false delusion. *Vincent.* In dede vnclē I thynk that woulde be an hard question to hym.

May a man vnclē haue in suche a thing, & euen a very sure knowledg of hys own mynde? *Anthony.* Nay cosyn, God maye calle in to the mynde of a man I suppose such an inward light of vnderstanding, that he can not fayle but be sure thereof. And yet he that is deluded by the dyuel, may thynke hym selfe as sure, & yet be deceiued in dede. And suche a difference is ther in a maner betwene them, as is betwene the sight of a thyng whyle we be waking & loke thereon, & the sight w whiche we se a thing in our slepe, whyle we dreame therof. *Vincent.* This is a pretty similitude vnclē in this thyng, & the is it easly for y make y we speake of to declare how he knoweth hys vision for a true reuelacion & not a false delusion, if ther be so great difference betwene the. *Anthony.*

Not so easly Cosyn yet as you wene it wer. For how can you now pꝛoue vnto me, y you be awake? *Vincent.* Nay lo do I not nowe wagge my hande, Make my head, & stamp with my fote, here in the floze? *Anthony.* Haue you neuer dreamed ere this, y you haue done the same? *Vincent.* Yes that haue I & moze to then that, For I haue ere this in my slepe, dreamed y I doubted whither I were a slepe oꝛ a wake, & haue in good faith thought, that I dydde ther vpon euen the same thinges that I do nowe in dede, and thereby determined that I was not a slepe.

And

Gods miracles.
The dyuels
wonders.

Dentoro. s.
Aug. de ciuitate
dei, capi. 2.

Dronging to
be a wake.

Dreaming.

And yet haue I dreamed in good faythe farther, that I haue bene afterwarde at diner, and ther making mery with good company, haue told the same dreame at the table, and laughed wel thereat, that while I was a sleepe, I had by such meanes of mouyng the partes of my bodye, and cōsidering therof so berely thought my selfe wakinge. **Anthony.** And wpll you not now sone (trowe you) when you wake and ryse, laugh as wel at your self when you see that you lye now in your warme bedde a sleepe agayne, & dreame at this time, while you wene so berelye that you be waking and talking of these matters with me? **Vincent.** Gods Lorde vncle, you go now merply to work with me in dede, when you loke and speake so sadly, and would make me wene I wer a sleepe. **Anthony.** It maye be that you be so for any thing that you ca say or do, wherby you may with any reason y you make, dzue me to confesse that your self be sur of the contrary, sith you can doe not say nothyng nowe, wherby you be sure to be wakynge, but that you haue ere this, or hercafter may, thinke your selfe as surely to do the selfe same thinges in dede, while you be at the whyle a sleepe, & nothing do but lye dreaming. **Vincent.** Wel wel vncle, though I haue ere thys thought my selfe awake while I was in dede a sleepe, yet for al this I know well inough that I am awake nowe, & so doe you to, though I can not fynde the wordes by whiche I maye with reason force you to confesse it, but that allwape you maye dzue me of, by the sample of my dreame. **Anthony.** This is Cosin as me semeth verye true, and like wise semeth me the manner and difference betwene some kinde of true reuelacions, and soim kinde of false illusions, as it standeth betwene the thinges that are done waking, & the thinges that in our dreames seme to be done while we be sleeping, that is to wit, that he which hath that kinde of reuelacion fro God, is as sure of the truth, as we be of our owne dede while we be waking. And he that is illuded by the dyuell, is in suche wise deceiued and woyste to, then be they by their dreame: and yet rekeneth for the tyme himself as sure as the tother, sauyng that the tone falsly weneeth, y tother truely knoweth. But I say not Cosin, that this kinde of sure knowledge, cometh in euery kinde of reuelacio. For ther are many kindes, wherof wer to long to talk now. But I say that God doth or maye do to man in

some thing, certaynely send some suche. **C**

Vincent. Yet then maye this religious man of whom we speake, when I thewe him the scripture against his reuelacio, and therfoze cal it an illusion, bid me w reason go care for my self. For he knoweth wel & surely himself, that his reuelacion is very good & true, & not any false illusion, sith for al the general cōmaundment of God in the scripture, God may dispence where he will, & when he will, & maie commaund him do the contrary, as he commaunded Abraham to kil his own sonne. And as Sampson had by inspiration of God, commaundement to kil him self, with pulling downe the house vpon his owne head at y feast of y Philisties.

Dispensation
Gene, 22,
Jud: cii 16.
Aug. de ciuitate
dei. cap. 21.

How if I would then doe, as you bode me right now, tel him that such apparitions maye be illusions, and sicke Gods word is in y scripture agaynst him plain for the prohibition, he must perceiue the truth of his reuelacion, wherby that I may know it is not a false illusion: then thal he byd me agayne, tell him wherby that I can proue my selfe to bes a wake, and talke with him, and not to be a slepe and dreame so, sith in my dreame I may as surely wene so, as I know that I doe so. And thus thal he dzue me to the same bay, to which I wolde bring him. **Anthony.** This is well saide Cosin, but yet could he not scape you so. For the dispensacion of Gods common precept, which dispensacion he must say that he hath by his priuate reuelacion, is a thing of such sort, as theweth it self nought and false.

For it neuer hath had any sample lyke, sinne the world began vnto now, that euer man hath redde or heard of, amonge faithful people commended. First in Abraham touching the death of his sonne God entended it not, but onely tempted the towardnesse of the fathers obediēce. In Sampson all miene make not the matter very sure, whither he be fained or not. But yet therein some matter and cause appeareth. For the Philisties, being enemies to God, and vsyng Sampson for their mocking stocke in scoyme of God, it is wel lykely, y God gaue him y minde to bestow his owne life, vpon the reuenging of the displeasure, that those blasphemous Philisties did vnto God. And that appeareth metely clere by this that though he strengthe sayled hym when he wanted hys heare: yet hadde he not as it seemeth that strengthe euer moze at hande, while hee hadde hys heare, but at suche times as it pleased

Gen: 22

God

God to geue it him: which thing appeareth by these wordes, that the scripture in some place of that matter sayth: *Uiruit virtus domini in Sampsonem.* The power or might of God, rushed into Sampson. And so therfoze while this thing that he dyd in the pulling downe of the house, was done by the special gyft of strength then at that poynt geuen hym by God: it wel declareth that the strength of God, and therewith the spirite of God, entred into him therfoze.

Judicū 15.

August. de ciuitate dei. 26.

Saynt Austine also rebearseth, that certayn holy vertuous virgines, in time of persecucion, being by Gods enemies infideles pursaed bypon to be deflowred by force, ranne into a water and drowned themselves, rather then they woulde be bereued of their virginittie. And albeit that he thinketh it is not lawefull for any other mayde to solowe their saumple, but rather suffer other to doe her any maner viscence by force, and comitte sinne of his owne vppon her agaynst her will, than willingly, and therby sinfully her self become an homicide of her self, yet he thinketh that in them it happened by the speciall instinct of the spirite of God, that for causes seene unto himselfe, woulde rather that they shoulde aduoyde it with their own tempoꝛall deth, then abyde the desoyling & vylolation of their chastitie.

But now this god man neither hath any of goddes enities to be by his own deth reuenged on, noꝛ any woman that violently pursue him by force, to bereue him of his virginittie, noꝛ neuer find we that God proued any mannes obedient mynde, by the commaundemente of his owne slaughter of himselfe. Therfoze is his case both playn agaynst Goddes open pꝛecept, & the dispensacion straunge and withoute saumple, no cause appearing noꝛ wel imaginable, but if he wold thinke, that coulde neither anye lenger lue withoute him, noꝛ take him to him, in such wise as he dweth other men, but commaunde him to come by a forboden waye, by whiche withoute other cause, we neuer hearde that euer he vode anye man elles therfoze.

Nowe where you thinke, if you shold after this bidde hym tell you, by what waye he knoweth that his intent ryseth bypon a true reuelacion, and not vpon a false illusion, he woulde bidde you then again, tell him by what mene you know that you be talking with him well waking, & not dreame it sleeping: you maye

tell him agayn that menne thus to talke together as you doe and in suche maner **T**o proue one wise, and to proue and perceue that they awake, so doe, by the mouing of themselves, with putting the question thereof vnto themselves for their pleasure, and the marking and considering thereof, is in waking a dayly common thing that every manne dweth or may doe when he will, & when they doe it, they doe it but of pleasure. But in slepe it happeth verve selde, that men dreame that they so doe, noꝛ in the dreame neuer putte the question but for doubt. And therfoze it is moze reason, that sith this reuelacion is suche also as happeth so selde, and ofter happeth that men dreame of suche, than haue suche indeede: therfoze is it moze reason you may tell hym, that he shewe you wherby he knoweth in such a rare thing, & a thyng moze like a dreame that himself is not a slepe, than you in such a common thing among folk that are waking, and so sel dome happing in a dreame, shoulde nebe to shew him wherby you know that you be not a slepe.

Besides this, himselfe to whome you shoulde shew it, seeth and perceiuerth the thing that he wold bid you proue. But the thing that he wold make you beleue, the truethe of his reuelacion whiche you bydde him proue, you see not he worteth well himselfe. And therfoze ere you beleue it agaynst the scripture, it wer wel consonant vnto reason, & he shold shew you wherby he knoweth it for a true waking reuelacion, & not a false dreaming delation. **Vincent.** Then shal he peraduenture say to me agayne, that whether I beleue him or not, maketh him no matter: the thing toucheth himselfe and not me, & himself is in himself as sure & it is a true reuelacion, as & he can tel & he dweth not but talketh with me waking.

Anthony. Withoute doute (colin) if he abyde at that poynt, and canne be by no reason bzought to doe so much as deat, noꝛ can by no meane be thogged oute of his deade slepe, but wil nedes take hys dreame for a verve trouth, and as some by night rylse & walke about their chamber in theyr slepe, will so rylse and hang himselfe: I can then none other way se, but either binde him false in hys bedde, or elles assay whether that might happe to helpe him, with whiche the common tale goeth, that a caruers wife in such a frantike fantasie holpe her housbande, to whome, when he woulde bypon a god frydape, nedes haue killed himself

To proue one awake.

R

C

D

waiters in their slepe.

The carner to at wouid be crucifyed.

As for Christ as Christ did for hym, it wer then conuenient for him to dye euen after the same fashion, & that mighte not be by his own handes, but the hand of some other. For Christ (pardon) killed not him self. And because her husband shold nede to make no mo of coulsayl (for that wold he not in no wise) she offered him that for Goddes sake she would secretly crucify him her self, vpon a great crosse that he had made to nape a newe carued crucifire vpon. Whereof when he was verpe glad, yet she bethought her that Christ was bounde to a pillar, & beaten firste, and after crowned with thorne. Where vpon when she had by his owne assent bound him fast to a post, she left not bea-
Bring with holy exhortacion to suffer, so much & so long, yere euer she left worke & vnbounde him, praying neuer the lesse that she might put on his head and driue it well downe, a crowne of thorne y she had wretchen for him, and brought him, he sayd he thought this was ynough for that yere. He would pray God for beare him of the remenaunt, till god frydape come agayne. But when it came agayn the next yere, then was his lust past, he longed to folow Christ no ferther.

Vincen. In dede vncle, if this help him not, then wil nothing help him I trow.

Anthon. And yet colin, the deuill may peradventure make him toward suche a purpose, first gladly suffer other payne, pea & minithe his feeling to therin, that he may thereby the lesse feare his death. And yet are peradventure some tyme such thinges, & many moe to be assayed. For as the deuill may hap to make hym suffer, so may he happe to misse, namely if his frendes falle to prayer for hym against his temptacion. For that can him self neuer do while he taketh it for none. But for conclusion, if the man be surely proued so inskeribly set vpon the purpose to destroy himself, as commaunded ther-
Dto by God, that no god counsaile that men can geue him, nor anye other thing that men may doe to him, can refrayne hym, but y he would surely shortly kille himself, then except only god prayer by his frendes made for him: I can find no farther gift, but either haue him euer in sight, or bind him fast in hys bedde. And so must he nedes of reason be content to be ordered. For though himselfe take hys fantasy for a true reuelacion, yet sith he cannot make vs perceiue it for such, like wise as he thinketh himself by hys secret commandement bounden to folow it,

so must he nedes agree, that sith it is against the playn open prohibition of god, we be by the playn open precept bounde to kepe him from it. **V**incen. In thys poynt vncle, I can goe no ferther. But now if he wer vpon the tother syde, perceiued to mind his destruction, & to goe therabout with heauines of hearte, and thought, & dulnes, what waye wer there to be vsed to him then? **A**nthon. Then wer his temptacion as I told you before properly perteyning to our matter. For then wer he in a soze tribulacion & a very perillous. For then were it a token, y the deuill had either by byzinyng him in to some great sinne, brought him in despayre, or peradventure by hys reuelacions founden false & reproued, or by some secreete sinne of his deprehended & diaulged, cast him both in despayre of heauen thowow scare, & in a werines of this lyfe for shame, sith he seeth hys estimacion lost among other folke, of whose pryse he was wont to be proude. And therfore colin, in such case as this is, the man is to be sayre handeled and swetely, & with dolce and tender louing wordes, to be put in god courage, & counforted in all that men godly may.

Here must they put him in mind, that if he despayre not, but pull vpp his courage & trust in goddes greete mercye, he shall haue in conclusion greete cause to be glad of this fall. For before he stode in greater perill then he was ware of, whyle he toke himself for better then he was. And God for fauoure that he beareth him, hath suffered him to fall diepe into the deuilles daunger, to make him thereby knowe what he was, whyle he toke himself for so sure. And therfore as he suffered hym then to fall for a remedye against ouer bold pryde, so wil god now (if the man inke himself, not with scruples despayre, but with fruitfal penance) so set him vp again vpon hys sete, and so strenght him with his grace, that for this one fall that the deuill hath geuen hym, he shall geue the deuill an hundred.

And here must he be putte in remembrance of Mary Magdalene, of the prophete Dauid, and spectally of S. Peter, whose hygh bolde courage toke a fowle fall. And yet because he despayred not of Goddes mercye, but wept & called vpon it, how hyghly God toke hym into hys fauour agayne, in his holy scripture is wel testifed, and well thowow christen dome knowen.

And how shall it be charitably done, if some

A soze and perillous tribulacion.

If some god beruons folke such as him- self somcwhat esteemeth, and hath afore longed to stand in estimacion with, doe resort sūtime vnto him, not only to geue him counsaile, but also to aske aduice & counsaile of him, in some cases of their owne conscience; to let him thereby perceiue, that they no lesse esteeme him now, but rather moze then they did befoze, sith they thinke him now by this fall, better expert of the deuilles craft, & ther by not only better instructed hymself, but also better able to geue god aduice & counsaile vnto other. This thing will in my mind well amend and lift by hys courage frō the peryll of that desperate shame.

Vincent. We thinketh (vncle) that thyse wer a perillous thing. For it may perad- ture make him set the lesse by his falle, & ther by cast him into his first pride, or in to his other sinne again, & falling wher- into, draue him into this despayze.

Anthony. I doe not mene cosin, & euery soke shold at aduēture fall in hand with him, so; so loe might it happe so; to doe harine in bede. But (cosin) if a cunnynge phisicion haue a mā in hand, he can wel discernē when & how long some certayn medicine is necessary, which at another time ministred, or at that time ouer lōg continued, might put the pacient in per- rill. If he haue his pacient in an ague, to the cure wherof he nedeth his medicines in their working cold: yet if he hap ere that feuer be full cured, to fall into some such other disease, as except it were hol- pen with hoate medicines, wer likeli to kill the bodye befoze the feuer coulde be cured, he would so; the whyle haue hys most care to & cure of that thyng, wher- in wer most present perill. And when & wer once out of teopardye, doe then the

Moze exact diligence after, about the ser- ther cure of the feuer.

And likewyse if the shippe wer in per- rill to falle into Scilla, the feare of fal- ling into Charibdis on the tother syde, shall neuer let any wise maister therof, to draue him fro Scilla toward Charib- dis syde, in all that euer he maye. Bot whē he hath him once so farre away fro Scilla, that he seeth him safe out of that daunger, then will he begin to take god bede, to kepe him wel fro the tother.

And in likewyse, whyle this man is falling downe to despayze, and to the st- nall destruccion of himselfe, a god tynse spiritual leche, will syde loke vnto that, and by god comfozt lift by his courage, and whē he seeth that perill wel past, care

so; & cure of his other fautes after. How e- best euen in the geuing of his comfozt, he may find wayes inough, in such wise to temper his wordes, & the man may take occasion of god courage; & get far from occasion geuing of new ressiuacion in- to his former sinne: sith the great part of his counsaile shalbe, to courage him to amendment: and that is perdie farre fro falling vnto sinne agayne.

Vincent. I thinke vncle, that folke fall into this vngacious mind, tho; to the deuils temptacion, by many moe menes then one. **A**nthony. That is (colin) very true. For & deuill taketh his occasions, as he seeth them fall inete for him. Some he styreth to it for weytnes of themselfe after some greate losse, some for feare of horribie bodilye harne. And some (as I sayd) for feare of worldly shame.

One with I my selfe, & had ben long reputed for a righte honest man, whiche was fallē in such a fantasie, that he was wclnere wo; ne away therw. But what he was tempted to doe, & wold he not tel no man: But he tolde vnto me, & he was so; eunabzed, and that it alwaye ranne in his mynd & folkes fantastes wer fallē from him, and that they esteemed not his wit as they were wont to doe, but euer his nōnde gaue him, that the people be- gan to take him for a soke. And folke of trowth nothing so did at all, but reputed him both for wise and honest.

Two other knew I that wer meruel- lous feard, that they shold kil themself, & could tell me no cause wherfoze they so feared it, but onely that they; own mind so gaue them. Neither losse had they any had, nor no such thyng toward them, nor none occasiō of any worldly shame, the tone in body berpe well liking & lustye, but wonderous weyze were they bothe twayne of that mynde. And alway they thought that doe it they woulde not for no thing. And neuer theles euer they fea- red they shold, & wherfoze they so feared, neither of them both could tell. And the tone, lest he shold do it, desired his frē- des to hind him. **V**incent. This is vncle, a merueylous strange maner. **A**nthony.

For so the colyn, I suppose manye of them are in thys case. The deuyll, as I sayde befoze, seeketh hys occasions. For as Saynt Peter saith. *Aduersarius vester dyas bolus, quasi leo rugiens, circumit querens quem deuoret.* Your aduersary the deuill as a roaring lpon goeth about seeking whom he maye deuowze. He marketh well therfoze the state and the condicion that euerpe

C.C.ij. mar

The aspre- tion of a phy- sician.

The wyle of a maister.

l. Peter. 52

A man standeth in, not onely concerning these outward thinges, landes, possessions, goodes, authoritie, fame, fauour, or hatred of the worlde; but also mennes complexion within the health, or sickness, god, humours, or badde, by whiche they be light hearted or lumpish, strong hearted, or faint & sicke of spirite, bolde and hardy, or timorous and fearefull of courage. And after as these thinges minister hym matter of temptacion, so beth he himselfe in the maner of hys temptacion.

As likewise as in such folke as age full of young warme lustye bloude, and other humours excyting the flesh to filthy voluptuous liuing, the deuill vseth to make those thynges hys instrumentes in temptyng them & prouoking them therunto, & where he findeth some folke full of hote bloud and choler, he maketh those humours hys instrumentes to set their hearte on fyre in wrath & fierce furious anger: so where he fyndeth some folke, which thoroowe some dull melancholious humours, are naturally disposed to feare, he casteth sometime suche a fearefull ymaginacion in their mynde, that without helpe of God, they can neuer cast it out of their hearte.

Some at the sodayne falling of some horrible thoughte into their minde, haue not onely hadde a greate abhominacion thereat (whiche abhominacion they wel and verteuously had therat) but the deuill vsing their melancholious humour, and therby their natural inclinacio to feare, for his instrumente hath caused them to conceiue therewith suche a diepe dreade belyde, that they weene them selfe with that abhominable thought, to bee fallen into such an outrageous sinne, that they be ready to falle into despayre of grace, wening that god hath geuen them ouer for euer. Whereas that thought (were it neuer so horrible and neuer so abhominable) is yet vnto them that neuer like it but euer stil abhoze it, & striae stil ther agaynst, matter of conflict and merite, and not any sinne at all.

Some haue with holdinge a knyfe in their hand, sodaynly thought vppon the killing of themselfe, and furthwith in diuising what an horrible thing it wer, if they shoulde misshapen so to doe, haue fallen in a feare that they shoulde so doe in dede: & haue with long and often thinking theron, imprinted that feare so soze in their ymaginacion, that some of the haue not after cast it of without greate

difficultie: & some coulde neuer in their lyfe be ridde therof, but haue after in conclusion miserablye done it in dede. But lyke wyle as where the deuill vseth the bloud of a mannes owne body toward his purpose in prouoking him to lecherie, the man must and doeth with grace and wisdom resist it: so must that man doe, whose melancholious humours the deuill abuserh, toward the castyng of such a desperate drede into his heart.

Vincenc. I pray you vncle what aduice wer to be geuen him in such case?

Anthony. Surely me thinketh his helpe standeth in two thinges, counsaile and prayer. First as concerning counsaile, lyke wyle as it may be that he hath two thynges that holde him in his temptacion, that is to wit, some euil humours of his own body, and the cursed deuill that abuserh them to his pernicious purpose so must he nede agayn them twayne, the counsell of two maner of folke, that is to witte, physicions for the body, & phisicions for the soule. The bodily phisicion shall consider what abundaunce the man hath of those euil humours, that the deuill maketh hys instrumentes, in mouyng the man toward that fearefull affeccion, and aswell by dyete conuenient, and medicines mete therfore, to resist them, as by purgacions to dysburden the body of them.

For let no man thynke strange, that I would aduise a man to take counsaile of a phisicion for the body, in such a spirituall passyon. For syth the soule & the body be so knytte & toynd together, that they bothe make betwene them one person, the dys temperance of either other, engendyeth some tyme the dysperance of both twayne.

And therfore, like as I would aduise every man in euery sickenes of the body be threuen, and seke of agood spirituall phisicion, the sure healthe of hys soule, which shall not onely serue agaynst perill y may peradventure ferther growe by that sickenes, then in the begynning men wold wene wer likely, but the comfort thereof, and goddes fauour encreasyng therewith, shall also doe the bodye god, for which cause the blessed Apostle S. James exhorteth men y they shall in their bodily sickenes induce the priestes & saith that it shall doe them god both in body and soule: so wold I sometime aduise some menne in some sickenes of the soule, belyde their spirituall leche, take also some counsel of the phisicion for the body.

Man must resist temptacion.

Of counsell against temptacion.

Why the gainst temptacion.

Spiritual phisicion to cure the body.

Jacob. 5.

Body. Some that are wretchedlye disposed, and yet long to be moze victors then they be: go to physicions and poticaries, and enquire what thinges maye serue to make them moze lusty to theyr soule fleshye delyte. And were it then any follye vpon the tother syde, if he that faeth hymselfe agaynst his will muche moued vnto such vnclennesse, shoulde enquire of the phisicion, what thinges withoute minishing of his healthe, were mete for the ministrante of suche soule fleshye mocion:

Whysperrall counsaile, the fyrste is to be shewen, that by reason of hys othert sinnes, the deuill haus not the moze power vpon him.

Vincen. I haue heard some say (uncle) that when such folke haue been at thys, their temptacon hath been the moze bynne vpon them then it was before.

Anthon. That thinke I very well, but that is a special token that thys is hole some for them, whyle the deuill is with that most wroth. You fynd in some places of the ghospel, that the deuill, the person whom he possessed did most trouble when he saw that Chysst wold cast him out. We must els let the deuill doe what he will, if we feare his anger. For with euery god dede will he ware angry.

Then is it in hys thysse to be helmed him, that he not onely feareth moze then he nedeth: but also feareth where he nedeth not. And ouer that, is soze of that thing, wherof (but if he will wiltinglye tourne his god into his harme) he hath moze cause to be glad.

Fyrst if he haue cause to feare, yet feareth he moze then he nedeth. For there is no deuill so diligent to destroue him, as God is to preferue him, noz no deuill so nere hym to doe him harme, as god is to doe him good: noz all the deuilles in hell so strong to inuade and assaute him, as god is to defende him, if he distrust hym not, but saythfullye put his trust in him.

He feareth also where he nedeth not. For where he dzedeth that he wer out of Goddes fauour, because suche horrible thoughtes fall in his minde, he must vnderstand that whyle they fall in his mind agaynst his wil, they be not imputed vnto him. He is finallye sad of y he may be glad. For sith he taketh such thoughtes displeasantly, & stryuerth and fighteth agaynst them, he hath thereby a god tokē that he is in goddes fauour, & that God assisteth him & helpeth hym, & may make hymselfe sure, that so wil god neuer cease

to doe, but if hymselfe sayle and fall from hym fyrst. And ouer y, this conflict that he hath agaynst his temptacon, shall (if he will not fall where he nede not) be an occason of his merite, & of a ryght gret rewarde in heauen. And the payne that he taketh therin, shall soz so muche (as master Gerson well sheweth) stand hym in stede of his purgatoz.

The maner of the fighte agaynst hys temptacon, must stand in thze thinges, that is to wit, in resistyng, and in contemning, and in the inuocacion of help.

Resist must a man for his own parte with reason, considering what a follye it were to fall where he nede not, while he is not dzenen to it in auoyding of anye other payne, oz in hope of winning any maner of pleasure, but contrarye wyse shoulde by that payne, lese euerlastynge blyste, & fall into euerlastyng payn. And if it were in aduoydyng of other greates payne, yet could he voyde none so great therby, as he shoulde therby fall into.

He must also consider, that a greates part of this temptacon, is in effecte but the feare of his own fantasie, the dzeded y he hath lest he shall once be dzenen to it, which thing he may be sure, that (but if hymselfe will of his owne follye,) all the deuilles in hel can neuer dzuue him to, but his own folish ymaginacion may. For likewyse as some manne going ouer an high brydge, wareth so feard thozow his owne fantasie, that he falleth doune in dede, which wer els able inough to passe ouer without any danger, & as some mā shall vpon such a brydge, if folke call vpo him, you fall you fall, fall with the fantasie that he taketh therof, which bypoge if folke looked merily vpon him, & sayde, there is no daunger therein, he woulde passe ouer well inough, & woulde not let to runne theron, if it were but a fote fra the ground, thus fareth it in this temptacon. The deuill fyndeth the man of his owne sond fantasie aferd, & then cryeth he in the eare of his hert, thou fallest, thou fallest, & maketh the sonde man a feard, that he shoulde at euery fote fall in dede. And the deuill so weryeth hym with that continual feare (if he geue the eare of hys hearte vnto him) that at the last he withdza weth his mind from due remembzaunce of god, and then dzugeth him to that dedly mischief in dede. Therfoze, like as agaynst the byce of the fleshye, the victoz standeth not all whole in the fight, but sometyme also in the syghte, sauyng that it is in dede a part of a wise

Getsonus.

Fight agaynst tentacions. thz mapes.

Resistyng temptacon.

The Amittude of the brydge.

The Amittude of the brydge.

victoz.

Chysst agaynst temptacon.

Mark. 9.

Terrible counsaile in thysse.

A warriours fight, to flee from his enemies traynes) so must a man in this temptacion too, not onely resist it alwaye with reasoning thereagaynste, but sometime set it cleare at right nought, and cast it of when it cometh: and not once regard it so muche, as to vouchefase to thynke thereon.

Some folke haue ben clearely ridde of such pestilent fantasies, with very ful contempt therof, making a crosse vpon their heartes, and bydding the deuill a uauant, and sometime laugh him to scorn too, & then turne their mind vnto some other matter. And when the deuill hath seen that they haue set so little by him after certayn assaies, made in such tymes as he thought most mete, he hath geuen that tentacion quyte ouer, both for that the proude spirite cannot endure to be mocked: and also lest with muche tempting h man to the sinne, wher to he could not in conclusion bring him, he shoulde much encrease his merite.

Prayer against temptation.

The finall fight is, by inuocacion of helpe vnto God, both praying for hymself, & desyng other also to pray for him both more folke for his almes, and other godd folke of their charitie, specially godd priestes in that holy sacred seruice of the masse, and not onely them, but also his owne godd Angel, and other holy Sayntes, such as his deuocion specially stand vnto: or if he bee learned, vnto the learyng with the holy suffrages that folow which is a prayer in the church of meruelous old antiquitie, not made byt (as some wene it were) by that holy man S. Gregoꝝy, which opiniõ rose of that that in the tyme of a gret pestilence in Rome, he caused the whole cite goe in solemne procession therewith, but it was in vnto in h church many yere befoze Saynt Gregoꝝies dayes, as well apereth by the bookes of other holy doctours and sayntes, that wer dead hundredes of yeres befoze Saynt Gregoꝝy was boꝝne. And holpe S. Bernard geneth counsel, that euery man should make suit vnto Angels and sayntes, to praye for him to God, in the thinges that he woulde haue sped at his holy hand. If any man wil stricke at that and saye it nedde not, because Godd can heare vs hymself and will also say that it is perillous so to doe, because they saye we be not so counsaied by no scripture. I will not dyspute the matter here. He that will not doe it, I lette hym not to leave it vndone. But per for mine own part, I will as wel trust to the counsel of

of S. Bernard, & reken him for as godd and as well learned in scripture, as any man that I heare say the contrary. And better dare I iopard my soule with the soule of S. Bernard, then with his that finderth that faulte in his doctrine.

Vnto godd hymself euery godd man coulde sayleth to haue recourse aboue all. And in this temptacion, to haue speciall remembrance of Chrystes passion, & praye him for the honor of his neath the ground of mannes saluacion, kepe this persone thus tempted fro that damnable death.

Speciall verses may there be drawn oute of the Psalter, against the deuilles wicked temptacions. As for example. *Psalm 67.*

Exurgat deus & dissipentur inimici eius, & fugiant qui oderunt eum a facie eius. And many other, whiche are in suche horrible temptacion to Godd pleasaunt, and to the deuill verie terrible. But none more terryble nor more odious to the deuill, then the wordes with which our sauour draue hym away hymself: *Vade Satana.* For no prayer more acceptable vnto Godd, nor more effectual for the matter, then those wordes whiche our sauour hath taughte vs hymselfe. *Ne nos inducas in tentationem, sed libera nos a malo.* And I doubt not by Goddes grace, but he that in suche a temptacion will vse godd counsaile & prayer, & kepe hymself in godd vertuous busines & godd vertuous companye, and abyde in the sayntes faithfull hope of goddes help, shall haue the trowth of godd (as the prophete sayeth in the verse afore rehearsed) so coumpasse him aboute with a paynce, that he shall not nedde to dreade this nyghtes feare of this wicked temptacion. And thus will I finishe this piece of the nyghtes feare. And glad am I that we be passed it, and comen once vnto the day, to those other wordes of the prophete. *A sagitta volante in die.* For me thinketh I haue made it a long night.

Vincent. Forsothe vnto so haue you, but we haue not slept in it, but ben very wel occupped. But now I seere, & except you make here a pause till you haue dined, you shall kepe your self from your dinner ouerlong. *Anthony.* Day nay cosin, for both byake I my self euen as you came in, & also you shall find this nyght and this day, like a winter day & a winter night. For as the winter hath thort dayes & long nightes, so shall you fynde that I made you not this feareful nyght so long, but I shall make you this lighte courageous day as thort. And so shall the matter require well of it self in dobe.

For in

S. Bernard.

Praying to sayntes and Angles.

Q For in these wordes of the prophete. *Scus*
to circumdabit te veritas eius, a sagitta volante in die.
 The trouth of god thal cupasse the rouñ
 about with a paince, fro the arrowe fleyng
 in y day: I vnderstand y arrow of pryde,
 with which the deuill tēpteth a man, not
 in the night, that is to wit, in tribulaci-
 on & aduersitie, for that tyme is to dys-
 comfortabill & to fearefull for pryde, but
 in the day, that is to wit, in prosperitie,
 for that tyme is full of light some lust &
 courage. But surely this word vlyve pros-
 peritie (wherin a man so reioyce, and
 wherof the deuill maketh him so proud)
 is but euen a very short winter day. For
 we begin, many full wize & cold, & by we
 flye like an arrow that wer shot by into y
 ayer. And yet when we be sodapnly shot
 by into the highest, ere we be wel warm
 there, down we come vnto y cold ground
 agayn, & then euen there sicke we still,
 and yet for the therte whyle y we be by-
 ward & aloft, lord howe lusty and howe
 proude we be, buzzing aboute busily, like
 as a humble bee fleyeth about in summer,
 neuer ware that she shall dye in winter.
 And so fare many of vs god help vs. For
 in y short winter day of worldly wealth
 & prosperitie, this flying arrow of y deuill
 this high spirite of pryde, thst out of the
 deuils bowe, & perling thozow our hert,
 beareth vs by in our affeccion aloft into
 the cloudes, where we wene we sitte on
 the rayne bowe, & ouerloke the worlde
 vnder vs, accounting in the regard of our
 owne glozpe, suche other poze soules as
 were peradventure wouste to be our fe-
 lowes, for sely poze pissemeres & antes.

But this arrow of pryde flie it neuer so
 high in the cloudes, & be the man y it car-
 rieth by so high, neuer so ioyfull therof,
 yet let him remember y be this arrow ne-
 uer so lighte, it hath yet an heauye prou-
 head, and therfore flye it neuer so hygh,
 do wne must it nedes come, and on the
 ground must it light, & fallyeth somtyme
 not in a very clenly place, but the pryde
 turneth into rebuke & shame, and there
 is then all the glozpe gone.

Of this arrowe speaketh the wise man
 in the .v. Chapter of Sapience, where he
 saith in the persone of the that in pryde &
 banitie passed the tyme of thys presente
 life, & after y so spente, passed hence into
 hel. *Quid profuit nobis superbia, aut diuitiarum i scitā-
 tis quid contulit nobis? Transierunt omni. illi tanquā um-
 bra etc. aut tanquā sagitta emissa in locū destinati. diuis
 sus aer, continuo in se reclusus est, vt ignoretur transitus
 illius. Sic et nos nati, continua desinimus esse, et virtutis
 quide nullū signum valuimus ostendere, in malignitate*

autem nostra consumpti sumus. Tali dixerunt in inferno
ii qui peccauerunt. What hath pryde prosited
 vs: or what god hath y glozpe of our ri-
 ches done vnto vs: Banded are all those
 thinges like a shadowe &c. or lyke an a-
 rowe shot out into y place appoynted, the
 ayer y was diuided, is by & by returned
 into y place, & in suche wise closed toge-
 ther again, y the way is not perceued in
 which y arrow went. And in likewise we
 as sone as we were bozne, be by & by ba-
 nished away, & haue left no token of any
 god vertue behind vs, but are consumed &
 wasted & come to nought in our malyg-
 nitie. They lo y haue liued here in sinne
 such wordes haue they spoken whē they
 lay in hel. Here shal you (god cosin) co-
 sider, y wheras y scripture here speket
 of y arrowe shot into his place appoynted
 or entēded, in the shooting of this arrowe
 of pryde, ther be diuers purpocinges & a-
 poyntinges. For y proude man himself
 hath no certain purpoc of appoyntmēt,
 at anye mark, butte, or prycke by o erth,
 wherat he determineth to thote, & there
 to sicke and tary, but euer he shoteth as
 children doe, y loue to thote by a coppe
 high, to se how high their arrow can flye
 by. But now doth y deuill entend and a-
 poynte a certain prycke surely sette in a
 place, into which he purpoceth (flye this
 arrowe neuer so high, & the proude heart
 therō) to haue the light both at last. And
 y place is in the very pitte of hell. There
 is set the deuils wel acquaynted prycke,
 & his very iust marke, downe by which
 prycke with his pricking shaft of pryde,
 he hath by himself a playn proufe & expe-
 rience, that (but if it be stopped by some
 grace of god in the waye) the soule y fly-
 eth by therwith, can neuer sayle to fall.
 For when himselfe was in heauen & be-
 gan to flye by a coppe hygh, with y lusty
 light flight of pryde, saying. *Ascendā super as-
 tra, et ponam solium meum ad latera Aquilonis, et ero
 similis altissimo.* I will flye by aboue y star-
 res, & set my trone on the sides of y north
 & wil be like vnto the highest, long ere he
 could flye by halfe so high as he sayde in
 his heart he would, he was turned from
 a bright glorious angel, into a darke de-
 formed deuill, & from flying any ferther
 bytward, down was he thzowen into the
 drepe dungeon of hell. Now may it per-
 aduēture cosin, seme, that sith this kind
 of temptation of pryde is no tribulacion
 or payn: all this that we speke, of this a-
 rowe of pryde, flying furth in the daye of
 prosperitie, wer beyde our matter.

Vncent. Certely mine vncke, & so semed
 G. iij. it was

Psalm. 90.

The arrow of
 pryde.

Aduersitie.

15

16

17

Sapient. 5.

Sapient. 5.

Sapient. 5.

Eccl. 14.

Lucifers fall
 for pryde.

As it vnto me, & sum what was I mynnded so to say to you too, sauing y^e were it properly pertainyng to y^e present matter, or sum what digressing therfro: god matter me thought it was, & such as I hadde no lust to let. ¶ *Anthony.* But now we must you cosin consider, that though prosperitie be contrary to tribulacion, yet vnto many a god man the deatils temptacion vnto pride in prosperitie, is a greter tribulacio, & moze nede hath of godd comforte & godd coussel both, then he y^e neuer felt it, wold wene. And y^e is y^e thing, cosin, y^e maketh me speake thereof, as of a thing proper to this mater.

¶ *frō (cosin)* as it is a thing right hard, to touch pitch, & neuer fyle y^e fingers, to put there vnto fyre, & yet kepe the fro burning, to kepe a serpent in thy bosome, & yet be safe fro stingyng, to put

Temporacyon
vnto pride,
worldly wel-
th is daunge-
rous,

young men w^o young weomen, without dāger of soule fleshy desire, so is it hard for any person either man or woman, in grete worldly welth & much prosperitie, so to withstand y^e suggestions of y^e deuil, & occasions geuen by the world, y^e they kepe the self from y^e dedly desire of ambitious glozy. ¶ Therupō ther foloweth (if a man fall therto) an whole flood of all unhappy mischiefe, arrogāt maner, high solayn solemne port, ouerlōking y^e poze in wōrd & countenance, displeasnt & disdainous behaneour, rauine, extorcion, opprellion, hatred & crueltie. ¶ Now many a god man, cosin, comen into great autoritie, casting in his mind y^e peril of such occasions of pride, as the deuill taketh of prosperitie to make hys instrumētes of, wherewith to moue mienne to such high poynt of presumpcion as ingendzeth so many grete inconueniēces, & feeling y^e deuil ther w^o offering to the selfe suggesti-

ons therunto, they be soze troubled therewith, & some fall so fearde therof, y^e even in the day of prosperitie, they fall into y^e nightes fere of pusillanimitie, & doutyng ouermuch lest they shold misseuse themselves, leue y^e thinges vndone wherin they might vse the selfe well, & mistrusting the ayde & helpe of god, in holding them by right in their temptacions, geue place to y^e deuil in the contrary temptacion, wherby for faint hert they leaue of godd busynes wherin they wer wel occupied: & vnder pretext (as it sameth to the self) of humbert & mekenes, & seruyng god in cōtemplacion and silence, they seke their own ease & earthly rest vnto ware, wherewith (if it so be) god is not well content. ¶ Howbeit if it so be, y^e a man fele himselfe such in dede, as by the perrience y^e he hath of him

self, he perceueth that in welth & autoritie he doth his own soule harme, & can not doe therein the god that to his parte apperteyneth: but seeth y^e thinges that he shuld set his handes to sustayn, decaye thozow his default & fall to ruine vnder him, & that to thamendment thereof, he leueth his own duetie vndone, the wold I in any wise aduise him to leaue of that thing, be it spirituall benefice y^e he haue, & personage, or bishopric, or tēporal rowm & autoritie, & rather geue it ouer quite, & draw himselfe aside & serue god, the take the worldly wezship & comoditie for himselfe, w^o inconmoditie of them whō his duetie wer to profit. ¶ But on y^e other side if he se not the contrary, but that he may doe his duetie conueniently wel, & feareth nothyng but that y^e temptacions of ambition & pride, maye peradventure turne his godd purpose, & make hym decline vnto sinne, I say not nays but that wel done it is to stād in moderate feare alway, wherof y^e scripture saith. *Beatus homo qui semper est pauidus.* Blessed is y^e mā that is alway feareful, & S. Paule sayth: *Qui stet, videat ne cadat.* He that standeth, let hym loke that he fall not, yet is ouer muche feare perillous, & draweth toward the mistrust of gods gracious helpe, which immoderate feare & faint hert holy scripture forbiddeth saying: *Noli esse pusillanimis,* be not feble hearted or timorous. Lette such a mā therfore tēper his fere w^o godd hope, & think that sith god hath set him in that place (if he think y^e god haue set him therein) god wil assist him w^o his grace to y^e wel vlyng therof. ¶ Howbeit, if he came therto by simony, or soe such other euill mene, then wer y^e thing one godd reason, wherfore he shold y^e rather leue it of, but els let him continue in his godd busines, & agaiust y^e deuits prouocaciō vnto euill, blesse himselfe & call vnto god & pray, and loke what thing the deuil tēpteth him to leue the more toward the contrarye.

Let him be pitteous & comfortable, to those that are in distresse & affliction. ¶ I mene not, to let euery malefactor passe furth vnpunished, & frely rūne out & rob at rouers, but in his heart be sozy to see, that of necessitie for feare of decaying y^e cōmon wele mē are dzyue to put malefactorz to pain. And yet wher he fyndeth godd tokens & likelihod of amendement, therein all that he may, help that mercy may be had. ¶ Where shal neuer lacke desperately disposed wyrcches in olo beside, vpon whō for ensauple iustice may procede. Let him thinke in his own heart, e-

But how many doe so,

Prover, 28,

1, Corin, 10,

Ouer much feare is perillous,

Eccle, 7,

Every begger out scoldy

uery

Query. pwee begger his felowe. ¶ **Vincent.**
 That wil be very hard (vncke) for an hono-
 rable man to do, when he beholdeth him
 self richly appareled & y^e beggar rygged
 in his ragges. ¶ **Anthony.** If here wer (co-
 sin). y. men y^e wer beggers both, & after-
 ward a gret rich man wolde take y^e tone
 vnto him, & tell him y^e for a little time he
 wold haue him in his house, & therupon
 arayed him in silke, & geue him a greate
 bagge by his syde, filled euē full of gold,
 but geuing him this knot therwith that
 win a litle while, out he shold in his old
 ragges again, & bere neuer a peny with
 him, if this begger mette his felow now
 while his gay golde were on, might he
 not for al his gay geare, take him for his
 felow til: & wer he not a very sole, if for
 a welth of a fewe wekes, he wold wene
 himself far his better? ¶ **Vincent.** Yes vn-
 cle, if the difference of they^e state were
 none other. ¶ **Anthony.** Surely (cosin) me
 thinketh, that in this world betwene the
 richest & the most pwee, the difference is
 scant so muche. For let the highest looke
 on the most base, and consider how pwee
 they came both into this world, and thā
 consider fether therwith, how ryche soe-
 ner he be now he shal yet within a while
 peradventure lesse then one weke, walk
 out agayn as pwee as that begger shal, &
 then by my trouch me thinketh this rich
 man much more then mad, if for y^e welth
 of a little while, happelye lesse then one
 weke, he reckon himself in earnest anye
 better then the beggers felow. And lesse
 then thus can no man thinke, that hath
 any natural wit and well bseth it.

But now a chrytten man, cosin, that
 hath the lighte of fayth, he cannot fayle
 to thinke in this thyng muche farther.
 For he will thynke, not only vppon hys
 bare coming hither, and his bare going
 hence again, but also vpon the dzedefull
 iudgement of god, & vpon the fearefull
 paines of hell, & the inestimable toyes of
 heauen. And in the considering of these
 thynges, he will call to remembzaunce,
 that peradventure when thys begger &
 he be both departed hece, the begger may
 be sodainely set vp in such royaltie, that
 wel wer himself that euer was he bozn,
 if he might be made his felow. And he y^e
 well bethinketh hym (cosin) vppon these
 thynges, I sorely thinke that y^e arowe of
 pride flying furth in tye day of worldly
 welch, shall neuer so wound his hert, that
 euer it shall beare him vp one fote. But
 now to thentent he may thinke on suche
 thynges the better, let him vse often to re-

sozt to confessio and there open his hert, ¶
 and by the mouth of some verteous go-
 sly father, haue suche thynges oft renu-
 ed in his remembzaunce.

Lette hym also chouse hymselfe some
 secrete solitary place in his owne house,
 as farre fro noyse and counpanye as he
 conuenientlye can, and thicher let hym
 some time secretely resozt alone, ymagi-
 ning hymselfe as one goyng out of the
 world euen straghte, vnto the geuing
 vp hys reckonyng vnto god of hys syn-
 full liuyng. Then lette hym there be-
 fore an aultare or some pittifull ymage
 of Chyppes bytter passio (the beholding
 wherof may putte him in remembzaunce
 of the thyng, and moue hym to deuoute
 compassion) knele downe or falle prof-
 trate as at the fete of almyghty god, be-
 relpe belieuing hym to be there inuisi-
 blye pzelent as without anye doubt he
 is. There let him open hys heart to god,
 and confesse his faultes suche as he can
 call to mind, and praye God of for geue-
 nes. Lette hym call to remembzaunce
 the benefites that God hath geuen hym,
 either in generall among other menne,
 or pziuatly to hymselfe, and geue hym
 humble hearty thankes therfore. Thers
 let hym declare vnto God, the temptaci-
 ons of the deuyll, the suggestyons of the
 flesch, thoccafions of the world, and of
 his worldly frendes, much worse many
 tymes in dzauyng a man from God,
 thā are his most mortal enemies, which
 thyng our sauour witnesseth hymselfe.
 where he sayth. *Inimici hominis domestici eius.* ¶ **Math. 10.**
 The enemyes of a manne, are they that
 are hys owne familiars. There lette
 hym lamente and betwayne vnto God,
 hys owne frayletie, neglygence, and
 slouth in respyng and withstanding
 of temptacon, hys readynesse and pro-
 nitte to fall thereunto. There lette hym
 lamentablye beseeche God of hys grac-
 ous ayde and helpe, to strength hys in-
 firmities withal, both in keping hym fro
 falling, and when he by hys owne fault
 missefortuneth to falle, than with the
 helpynge hande of his mercifull grace,
 to lyfte hym vp and sette hym on his fete
 in the state of hys grace agayne. And
 lette thys man not doubt, but that god
 heareth hym and graunteth hym, glad-
 lye hys bone. And so diuellinge in the
 saythefull truste of Goddes helpe, he
 shall well vse hys prosperite, and per-
 seuer in hys god profitable busynesse,
 and shall haue therein, the trouchthe of
 G O D S o coumpasse hym aboute
 with

A proper ex-
 ample of two
 beggars,

Good to vse
 confession of
 ten,