

Soliloquies  
Meditations  
and  
Prayers  
of  
S<sup>t</sup>. Bonaventure

THE  
SOLILOQUIES  
OF St.  
BONAVENTURE,  
Containing his four  
MENTAL EXERCISES  
AND  
Also his Treatise, called,  
*A Bundle of Myrrh,*  
Concerning  
THE PASSION  
OF  
OUR SAVIOUR.

With XIII. Spirituall Exercises  
of the said St.  
*Bonaventure.*

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London, Printed for H. Trowford  
and R. Wingates 1655.



*The Epistle to the Reader upon the Soliloquy of*  
S. BONAVENTURE.



HIS little work which is no less full of learning, then devotion ministreth most copious matter to him that is willing to cherish the light of contemplation, and the fire of charity. For the Authour induceth the Soul and the inner Man interchange-

A 2 ably,

ably, the one asking and the other answering, and with very many sentences of holy Fathers being intermixed, of which (as he sayth) he hath compiled this Treatise. This hee saith, that he may easily teach every one, how by mentall Exercise converting the eye of contemplation unto those things which are within him, unto those that are without him, unto those that are below him, and to those things that are above him ( the mutable good being despised ) he may

*to the Reader.*

may pursue the Immuta-  
ble & Eternall good with  
all the perfection of his  
mind. For this Soliloquy  
hath many things taken  
out of that work of *Hugo*  
*de S. Victore de Arrha*  
*Anima*, to which it is ve-  
ry like.

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The

## *The Contents.*

The Sum of the 4. Mental Exercises of this little Work, are as followeth.

### *The First Exercise.*

**H**ow the Soul ought by *Mentall Exercise* to reflect the Beams of Contemplation to those things which are within her that she may see, how she is formed by nature, deformed by sinne, and reformed by Grace.

The

## *The Contents.*

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How the Soul by *mentall Exercise* ought to convert her Contemplation to those things that are externall, that she may know how unstable worldly wealth is, how mutable worldly Excellency is, and how miserable worldly magnificence is.

### *The Third Exercise.*

How the Soul by *mentall Exercise*, ought to convert the Rays of contemplation unto those things that are below her, that she may

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understand the inevitable necessity of mans death, the formidable austerity of fi-nall judgement, the intol-erable pain of infernall pu-nishment.

## The Fourth Exercise.

How the Soul by mentall Exercise ought to convert the light of Contemplation into those things which are above her, that she may know and understand the inestimable value of cele-stiall joy, the unspeakable delight, and the intermina-ble Eternity.

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### The Preface.

**I** Bow my knees unto  
the Father of our Lord  
Jesus Christ, of whom the  
whole Family of Heaven  
and Earth is named, That  
he would grant you ac-  
cording to the riches of  
his glory, to be strengthe-  
ned with might by his spi-  
rit in the inner man, that  
Christ may dwell in your  
hearts by Faith, that ye  
be rooted and grounded

A 5 in

## The Preface.

love, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height: and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God, *Eph: 3. 14. to the 20.*

*Paul the Apostle, the Vessel of eternall Election, the Treasury of divine Sanctification, the Mirrour and Example of heavenly contemplation in his former words sheweth us, the Beginning, Object, and Fruit of mentall Exercise.*

*For*

## The Preface.

*For mentall Exercise, to the end it may become pious and wholsome, it is necessary that it have a power supernaturally strengthening, a wisdom regulating, and a clemency comforting; let therefore the devout Soul, inflamed with the love of divine contemplation, bow the knees of her mind before the Throne of the most blessed and Incomprehensible Trinity, let her humbly knock and discreetly desire,*

*The strengthening power of God the Father, lest wearied with labour she be seduced.*

*The*



## The Preface.

The directing *Wisdom* of God the Son, lest seduced with error, she wander from the truth.

The comforting *Piety* and *Clemency* of the Holy Ghost, lest overcome with wearisomness she faint.

For every good thing that is given, and every gift that is perfect, is from above, descending from the Father of lights, and according to S. Augustine, all our good is either God, or from God, he therefore in the beginning of every good worke is fit to be implored, from whom originally every  
good

## The Preface.

good thing proceedeth, by whom every good thing exemplarily is produced, and to whom every good thing finally is addressed.

This is that ineffable Trinity, the Father, the Son, and the Holy Ghost, which the Apostle speaks of when he saith. I bow my knees &c. unto that place. That ye may be able.

Secondly he sheweth the Object of this wholesome mentall Exercise. The Object truly of the Exercise of a devout mind is said to be internall, and externall, superior and inferior.  
For

## The Preface.

For the devout Soule ought by mentall exercise to reflect the light of contemplation first to her interior thoughts, that she may know,

1. How she is formed by Nature.
2. Deformed by sin.
3. Reformed by Grace.

Secondly, she ought to convert the light of contemplation; unto those things which are without her, that shee may know,

1. How

## The Preface.

- 1 How unstable worldly Wealth is.
- 2 How mutable worldly Excellency is. And
- 3 How miserable worldly Magnificence is.

Thirldy she ought also to convert the light of her contemplation, unto those things that are below her that she may understand.

- 1 The inevitable necessity of mans death.
- 2 The formidable austerity of finall Judgement
- 3 The intollerable paine of infernall punishment.

Fourthly she ought to convert the light of Con-  
tem-

## The Preface.

templation unto those things that are above her, that she may know and tast.

- 1 The inestimable value of Heavenly Joy.
- 2 The Ineffable delight,  
And
- 3 The Interminable Eternity.

This is that blessed Cross terminated with foure ends, whereon, O Devout Soule, thou oughtest continually by meditation to suffer with thy most sweet Bridegroom Christ Jesus. This is that fiery Chariot, consisting of foure wheels,  
Where

## The Preface.

Wherewith thou oughtest dayly in contemplation to mount up unto the Palace of Heaven, to find out thy most faithfull friend. This is that foure-fold Region, East, West, North, South, which thou, O my Soule, oughtest daily by Peripgrination to enter into, and to seek and find out therein by speculation thy most dearest beloved, that thou mayest say with the spouse: In my Bed I have sought him by night, whom my soule loved. These foure the Apostle seemeth to insinuate, when he addeth

## The Preface.

deth. That ye may be able to comprehend with all Saints, what is the breadth and length and depth and height.

The fruit of this wholesome Exercise (if it be worthy and laudably put in practise) is eternall felicity which is the best and fairest thing, and of it selfe most sufficient, wanting no other thing besides it selfe. Wherein we shall see, and shall love, shall call upon and laud in Eternity, (and beyond Eternity) him that is blessed for ever. This fruit the Apostle promiseth

## The Preface.

miseth when he concludeth his speech saying. That ye might be filled with all the fulnesse of God.

Wee shall then find this fulnesse, when God shall be to our will, plenty of Peace; to our reason, fulnesse of light; to our memory a continuation of Eternity. For then God shall be All in All, when from reason all error, from will all griefe, from Memory all feare shall depart, and that shall succeed, which we hoped for, wonderfull serenity, divine pleasure, eternall security.

This

## The Preface:

*This Treatise (my Conscience instigating me) I have compiled for the more ignorant, in plaine Phrases, out of the Works of holy men, in forme of a certaine Dialogue, wherein the Devout soule a Disciple of the Eternall truth by Meditation asketh Questions, and the Inner man mentally speaking answereth.*

*But that we may the better attaine to the inestimable Contemplation of this mental exercise. First let us begin and humbly by Invocation approach  
unto*

## The Preface.

*unto the Father of lights: Let Us devoutly bow the knees of our heart, before the Throne of the Eternall Majesty, and with teares and groans before the Royall seate of the Judiciall Trinity, let Us incessantly pray, that God the Father, by his blessed Sonne, would grant us, the grace of mentall Exercise in the Holy Ghost, that we may know, what is the breadth and length, and depth, and height, that by this we may attaine to that which is the end and complement of of all our desires. AMEN.*

*The*



*The first Exercise.*

How the Soul by mentall  
Exercise ought to reflect  
the Beams of Contem-  
plation to those things  
that are within her, that  
she may see.

1. *How she is formed by Nature.*
2. *Deformed by Sin.*
3. *Reformed by Grace.*

CHAP. I.

*How the Soul is formed by Nature.*

**T**ell me, I pray thee,  
after devout invo-  
cation of the divine  
magnificence, and  
after

after an humble imploring  
of the Eternall wisdom, and  
last of all after a meek sup-  
plication of the supernal pie-  
ty and clemency, if I might  
obtain the grace of mental  
exercise concerning the four-  
fold matter, to wit, longitude,  
latitude, sublimity and pro-  
fundity: tell me, I pray thee,  
O man, in what order I  
should begin, lest I should  
lose the worth of this Exer-  
cise, if I should ignorantly  
proceed with an unbecom-  
ing course: for (according to S.  
*Ambr.*) ignorance or want of Or-  
der perturbes the form of merites:  
nor is it accounted (according  
to the same Author) that there  
is in us no perfect knowledge  
of the thing, when we know  
what is to be done, and are  
ignorant in what order to  
proceed.

Man

Man.

O My Soul, (according to  
S. Bernard) let thy consi-  
deration begin with thy selfe,  
lest in vaine thou search into  
other things, thy selfe being  
neglected. [*Idem,*] Many  
men knew many things, and  
know not themselves, they  
look into others and forsake  
themselves, seeking God by  
those things that are exter-  
nall, leaving their internall,  
in whom God is interior.  
Wherefore I will return from  
the externall to the internal,  
and from the internall I will  
ascend to the supernal, that  
I may know from whence I  
came, or whither I go; from  
whence I am, or what I am;  
and so by the knowledge of

B

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my selfe, I may ascend to the knowledge of God. In like manner S. Chrysostom upon S. Mathew saith, That the knowledge of a mans self  
 \* Item is not the least part  
 Ambrosius of Philosophy.  
 in Hexa- Know thy self O  
 merok. man, what thou art,  
 look that thou consider what enters into thee in thy thought, what passeth from thee in thy discourse. Examine thy life therefore, O my Soul, by a daily discussion, consider diligently, how much thou profrest, how much thou art deficient, what thou art in manners, what thou art in affection, how like or dislike, how near or far off thou art to God. Ever acknowledge this, that it is much more commendable and better

ter for thee, if thou knowest thy self, then if (thy self being neglected) thou knowest the course of the Stars, the vertues of Hearbs, the complexions of Men, the natures of living creatures, hadst the knowledge of all heavenly & earthly things. Render therefore thy selfe to thy selfe, and if not alwaies, yet at least sometimes. Govern thy affections, direct thy actions, correct thy waies. Therefore O my Soul, keep the Councils of holy men, and first of all convert the raies of contemplation to the East region, (that is to say) to the consideration of thy own condition. Diligently therefore consider how nobly thou art made of God by nature, how vitiously by thy own will  
 B 2 thou



thou art deformed through sin, how graciously by the diuine goodnes thou art often reformed by Grace.

First therefore consider how nobly thou art formed by nature. Thy naturall nobility, as I conceive, consists in this, because that there is imprinted in thee naturally to beautifie thee, the image of the most blessed Trinity: whereupon *S. Anselm* in his *Profologie* saith: I confesse O Lord, and give thee thanks, because thou hast created me according to thy own Image, that I might be mindfull of thee, think of thee, and love thee.

*S. Bernard.* According to the interior man, three things I find in me, by which I call to mind, behold and  
desire

desire God. These three are, Memory, Understanding, and Will. For when I am mindfull of God, in him also I am delighted, for the memory of him is upon one, when with my understanding I behold him how much in himselfe he is incomprehensible, because he is the beginning and end of all things.

In Angels desirable, because they desire to behold him.

In all his Saints delectable, forasmuch as continually (they being happy) do reioice in him.

In all his Creatures admirable, because he powerfully createth, wisely governeth, bountifully dispenseth all things.

When I look into these  
B 3 things,

things, him also I desire. When I love God by my will, I transform my selfe into him. For this is the power or vertue of love that it maketh thee to be like unto that which thou lovest. *These S. Bernard.*

Re-acknowledge therefore O my soule, how wonderfull and inestimable a dignity it is, not only to be a mark of the Creator, which is common to all creatures, but to be the very Image of him, which is only proper to a reasonable creature. Praise therefore, O my soule, our Lord; praise thy God O Sion.

Awake and praise, rejoice and be glad, because thou art adorned with the image of God, made comely with his similitude, partaker of reason, capable

capable of eternall happiness.

But because these things perhaps not unworthily may be judged means, if they should end with death, exult and praise, because beside the aforesaid he hath bestowed on thee an immortall nature, an incorruptible substance, an interminable durance, a perpetual life. For thou shouldst not be the Image of the eternall Trinity, if thou couldst be shut up within the bounds of death. *S. Aug. of the city of God.*

O my soule consider that thy Creator after this being, hath given thee a perpetuall being, after this he hath given thee power to live, to percieve, to discern; he hath adorned thee with senses,

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he hath enlightened thee with wisdom. Attend therefore thy comeliness, that thou maist understand, what beautie thou oughtest to love in thy selfe, which if thou be not sufficient to contemplate thy selfe, as it befits thee, why then at least dost thou not weigh and consider by another mans judgement, what thou oughtest to esteem of thy self? Thou hast a Spouse, of whose beautie (if thou didst not doubt) thou wouldst know, that so fair, so comly, so only a Son of God would not be ravished with thy countenance, if a singular comeliness, and above all others to be admired did not invite him. *These S. Aug.*

But perhaps these mean things, O my soul who art  
too

*Soliloquies:* II

too ingratefull, do seem to thee too small and mean, wherefore in the third place heare an admirable dignitie: that thou art of such a simplicity, that nothing can inhabit the seat of thy mind, nothing can make therein any mansion, but only the simplicitie and puritie of the Eternal Trinitie. Behold what the Bridegroom saith: I (saith he) and my Father will come unto him, and will make a mansion with him. And in another place in the Gospel, *Zacheus* make haste to come down, because to day it behoveth me to stay in thy house. For to insinuate into the mind is only possible to him that created it. For he it is who being more intimate in thy thoughts, doth  
B § give

give himse to thee, as *S. Aug.* saith. Rejoice therefore, O happie soul, that thou canst be an entertainer of such a Guest, *S. Bern.* O happie is that soul, which daily doth cleanse her heart, that she may receive God to dwell therein, which host can want no good, because he hath in himse the Author of all goodness. O how blessed is that Soul with whom God hath found rest, which can say: Hee that created mee hath rested in my Tabernacle. So that the Heavens cannot deny her a resting place in Heaven, who hath prepared for himse a rest in this life.

O my soule, thou art too covetous, if the presence of such a Guest cannot content thee

thee, because I know he is so liberall, that he wil give and communicate unto thee of his good things, that he is so holy, that he will enrich thee with his gifts. For it would in no wise become so great a Prince, if he should permit his Entertainer to want. Adorn therefore thy Bed, and receive the King thy Maker, of whose presence thy whole Family shall rejoyce and be glad.

O truly wonderfull & very admirable sentence! The King whose beauty the Sun and Moon do admire, whose greatness the Heaven and earth do reverence, of whose wisdom the Troops of Heavenly Spirits are illuminated, of whose clemency the Colledge of all the blessed are satiated

riated ; such a one , O my Soul, desireth thy entertainment, thy Supping Parlour more then he coveteth or wisheth for a Heavenly Palace. For his delights are to be with the Sons of men.

But if yet these do not move thee to praise thy Creator, convert the light of thy contemplation to the fourth benefit, and know , that thy palace is of such a capacity , that no creature is sufficient to satisfy thy desire , *Hugo de Sancto Victore:*

All pleasure , all sweetness , all power , all the abundance of things created may affect a humane heart , but cannot satisfy it. *S. Anselm.*

Every Creature which is  
not

not my God is to me poverty. And wherefore ? Truly (according to *S. Gregory* in his *Morals* ) a humane Soule which is made earnestly to desire God , whatsoever it desireth beneath God is less then God , and therefore by right that sufficeth her not which is not God.

Now as I thinke , O my Soul, thou hast sufficiently seen thy Nobility , which is very laudable. Convert now the light *Hugo de* of contemplation to *Archa* thy power, above all *anima.* other Creatures , which truly is admirable. O my Soule , what hath thy Spouse given thee ? Behold this World, every thing doth direct his course to that end, that

that it may serve for thy profits, and that it may continually offer it selfe to thy pleasures, according to the distribution of times. See now, O my Soule, diligently consider, that the Creator thy Spouse and friend hath ordained the whole Fabricke of the world for thy service. Behold, the Angels doe cleanse and inflame thy affection, illuminate and inform thy Intellect, doe perfect, and keepe thy bodie. It is a great dignitie to have such Doctors, Comforters, and such Conserverers. O my Soule, if thou couldst perceive with what joy, and with what gladness they assist our prayers, are present at our Meditations, with what

what care they conserve us in Good, with what desire they expect Us and Our Eternall salvation,

The Heaven seeks to please thee by his motion, the luminaries by their influence, the Sun gives the day the Moon lights the night, the fire tempers the coldness of the Aire, the Aire mitigates for thee, the internall heat of fire, the water cleanseth thy foulness cooleth the heat of thy thirst, and doth fructifie the Earth, The Earth likewise doth beare thee with his solidity, recreate thee with his fertility, delight thee with his pleasantness. Behold O my soule thou hast briefly runne through all, from the Inferior to the Superior, and hast found that every Creature to  
this

this end doth direct his course by the Divine ordination, how far they maybe beneficiall unto thee, and incessantly offer themselves for thy pleasures. But take heed O my soule, least thou be called not a Spouse, but an Adultrisse, if thou lovest more the gifts of the giver, then the affection of the Lover. *Saint Aug in his 2. Book of Confessions.*

Woe unto thee if thou wander from his foot-steps, if thou love his Invitations and not him, and dost not consider with the understanding of a pure mind, what that most blessed light doth insinuate, whose Invitations and foot-steps are the forme and beauty of all Creatures. Yet if by chance thou art ignorant

norant of thy selfe, O fairest of Woemen, Go forth, and hasten after the footsteps of the Flock, that is, of unreasonable Creatures, who are the Foot-steps of thy Creator, but thou art the mirrour of the most blessed Trinity. Therefore thou art accounted more worthy, and more Excellent then all they. And feed thy Kids nere unto the Tabernacles of the Shepheard, that is, convert thy cogitations to the Troops of Angels, to whom in some sort thou now art like in Nature, and shall be fellow Citizen in Glory.

*S O U L E.*

## SOULE.

**N**OW I have been sufficiently silent, I have long enough held my peace. Even now with shamefastnesse and blushing. I am compelled to confesse and say, that I have little considered this dignity. Alas unhappy soule and miserable that I am, I have too unworthily prostituted my love, I have not glorified my Maker, for all these his benefits, I have not blessed my God for all his gifts, and have not adored him in all my life, but have lived too unworthily and irreverently, too vainly and negligently. And that I may confesse the truth, (according to Saint Bern.) by how much more

more perfectly I behold my dignity, by so much I am confounded, and blush that I have led an unnaturall life. For I feare that the fault is so much the more grievous, by how much my nature is more worthy and noble. I am afraid that by so much the offence is so much the more dangerous, by how much the Excellency of him, who is offended is the greater, I much feare that the Injurie is by so much the worse, by how much greater the benefits of him have been, whom I have wronged.

Alas! Alas! O Lord my God, I now weigh by the dignity of thy substance the vilenesse of my malice, by the comeliness of Nature I know the deformity of sinne,  
by



by the remembrance of Benefits received, are manifested the Ingratitude of my Actions. Wo is me, miserable soule, now I see, now I know, that whatsoever I have received for the use of life of the chief Giver, I have miserably imployed them to the abuse of sinne and wickedness. The tranquillity of humane peace, I have converted to the use of vaine security; the Pilgrimage of the Earth, I have loved, as if it should be my perpetuall Habitation: the health and beauty of body, I have subjected to the servitude of my pleasure: the abundance of plenty I have consumed, not for the necessity of my body, but to the superfluity of my miserable covetousness. Faire  
weather

weather and refreshing Aire I have abused to serve me, for the love of earthly delights. I feare alas and much doubt, least these become Instruments of my punishment which did serve as evill Instruments to my vices.

*M A N.*

**O** My Soule in some sort I now perceive that thy knowledge is good. For I perceive by thy words that my admonition hath not been in vaine. It seemeth to me by the divine power, thou art somewhat enlightned, and moved by the touch of the true light, Because (according to Saint Greg. in his Morals.) Every one whilst he is illuminated by the  
touch

touch of the true light, he is showed from whence that Justice is, whereby he is enlightened, what that sinne is, whereby he is blinded. From whence holy men, by how much the higher they profit in the dignity of vertues with G O D, by so much more clearly they discern themselves to be unworthy: for they when they approach nearest unto the light, do more plainely perceive what lay hid within them.

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C H A P.

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C H A P. II.

*How vitiously the Soule  
is deformed by sinne.*

M A N.

**T** Herefore, O my soul, if being touched with the light of truth, thou know thy dignity, which hitherto thou hast not considered, if thou understandest the same, whereby thou hast offended thy Creator, and hast seen, how graciously thou art framed by Nature, Se now how vitiously thou art deformed. *St. An- by sinne. Bring selme.*

to

to thy own memory, O wearisome and miserable soule thy enormous offence, and conduct it even to Heaven with sorrow, and lamentation. Consider, O my soule, who hast forsaken God, and being an Adulteress unto Christ, what thou hast done: Thou hast forsaken thy chaste love in Heaven, hast despised thy maker, hast cast off thy Spouse, hast offended thy God, thou hast irreverently used thy holy Angel Guardian. Thou wast once the Temple of God, the Spouse of Christ, the Closet of the Holy Ghost. Whence is this suddain and quick change? of a Virgin of God, thou art made corrupted of Satan? of a spouse of Christ, the Execrable Whore of the Devill?

Remem.

Remember O my Soule, for what thou hast sould thy beauty, for what thou hast cast away thy honour, for whom thou hast so filthily defiled thy comlinesse, how great a good thou hast sould at so vile a rate. O my soule, why hast thou robbed thy self of so many good things? wherefore hast thou in vaine deprived thy selfe of such honours? why hast thou neglected so many good works? hast lived so many years, so many dayes, so many houres without fruit?

*S O U L E.*

St. I Acknowledge, O Bern. I man that thou speakest truth, and not unworthily reprehendest me of so  
C great

great a Transgression.

O Lord my God, how many times have passed, that I behold, wherein I have lived before thee without fruit, how shall I subsist? how shall I be able to lift up my face before thee, in that great and terrible *Examen*, when thou shalt command all my dayes to be numbred, seeking fruit therein. O Lord God, why have I at any time omitted thee, to be conversant in my heart, to embrace thee, with all my mind, to be delighted with thy sweetnesse? Where then were all my iaternall thoughts when they were not with thee, when every Creature hath from thee, whatsoever he hath desireable laudable, or delectable.

Alas O Lord, now I understand

derstand, but blush to confess the forme and comlinesse of Creatures have deceived my Eye, and I have not considered, that thou art more beautifull then all Creatures, to whom thou hast communicated but one drop of thy inestimable beauty. For who hath adorned the Heaven with starrs, the Aire with Birds, the Water with Fishes, the Earth with Plants and Flowers. Men in body with divers complexions, in mind with divers Vertues? Are not, O most mercifull Father these Troops of Heavenly Spirits by thee adorned with divers gifts?

O good Jesu, the fountaine of all pulchritude, pardon me miserable soule, that I

C 2 have

have so lately known, and so slowly loved thy beauty, wherefore I have most miserably erred. The sweetnesse also of the Creatures have deceived my tast, and I have not considered that thou art far sweeter then honey. For thou hast given to honey and every Creature its sweetnesse, yea thine also, and there is not any other sweetnesse or delight in any Creature, but the little demonstration of thy sweetnesse, which thou hast laid up for them, that feare thee, whence it comes to passe, that the sweetnesse of all the Creatures (if any one truly consider it) is to no other end, but to invite us to thy Eternall sweetnesse.  
 O Jesu the fountaine of  
 all

all sweetnesse and Piety, pardon me that I have not observed thy inestimable and mellifluous sweetnesse in the Creature nor tasted them with the affection of my internall mind, wherefore I have most miserably erred and gone astray, and I have filled my soule till now, with the Husks or drasse of Swine. But alas, I feare as yet, I have not been fed with the Bread of thy Children, therefore I have alwayes remained empty and Hunger-starven in the delights of the World. Because we will not inwardly St. Gregory. tast of thy prepared sweetnesse, therefore we hunger-starved and miserable Creatures are in love with our own penurie and wants

*S. Aug. in  
his Booke  
of Confes-  
sions.* O most sweet  
Jesus, now I see,  
now I acknow-  
ledge, that all  
sweetness which  
is not from thee,

hath been to me a great af-  
fliction and misery. For thou

O most mercifull God, even  
in my sins wast alwayes pre-  
sent with me, most piously  
sustaining all my wicked and  
evil delights, imbracing them  
with thy most bitter griefs,  
teaching me by thy stripes,  
that if I would have delight  
without bitternesse, I could  
not have it but in thee O  
Lord. But alas, I have not  
understood this learning,  
therefore have I erred, yet in  
my evill delights I have al-  
waies feared the betrayer, I  
have feared the accuser, I  
have

have feared the Reprehen-  
der, I have sometimes fea-  
red my Conscience, I have  
oftentimes feared Infamy, I  
have sometimes feared Hell;  
and yet alas miserable Soule  
that I am, amongst so many  
miseries I have not changed,  
nor forsaken my own will.

The odour also of the Crea-  
ture hath deceived my smell,  
and I have been ignorant,  
O good Jesus, that thy odour  
doth savour sweeter then all  
Aromaticall things. O good  
Jesus, the fountain of all o-  
dour, whose sweetness doth  
make me continually to run  
and incessantly to labour af-  
ter thee. Pardon me that so  
late I have known thee, so  
slowly have run after thee in  
the savour of thy Oyntments.  
I think notwithstanding, and

by this I do not excuse my selfe, that the odour of that heavenly storehouse is not mixed with this earthly stench, wherewith I was infected.

The fall and deceitful sound of the Creatures hath also deceived my hearing, and I have not knowne nor perceived,

How sweet thy words are to the Palate of thy Elect.

How pleasant thy Councels are to the eares of thy friends.

How light thy Commandements are to the hands of thy Saints.

O Jesus, the Fountain of wisdom, the Author of knowledge, the Giver of chaste Councell, make me yet now at least to hear thy voice, let thy

thy voice found in my eares. With how great bitterness do I call to mind that I was deceived by that most miserable voice of those that sung and laid: Come let us enjoy the good things that are, let us crown our selves with Roses before they wither, and let not the flower of our time pass us; let us fill our selves with precious wine, and the best ointments, let us every where leave signes of our joy and gladness. This voice I have heard and have not understood nor considered that all things are vain, and to be laughed at. For all these and the like suddenly have slipped away and vanished like a shadow.

For what have all these vain things brought to their lovers? What

What profit then have they had in those things wherein now they are confounded and ashamed of?

O Lord my God, the light of my heart, the food of my soule, the vertue affecting my minde, I did not love thee, yet I fornicated without thee, and those that fornicated with mee, they cried ha, ha.

The friendship of this world is fornication without thee. O what is more miserable then a miserable man, that shows not mercy to himselfe? But in all these things thou O most loving God wert alwaies present with me, I have often heard thy voice, I have perceived thy wholesome inspiration, but never consented. O how often hast thou

thou inspired this most wholesome counsel to me? Thou hast sinned, forbear, leave, and blush.

To which I miserable soule have followed the custome of *St. Augustine*, in his booke of *Confessions*. Sometimes I have answered drowsily, O Lord expect me a while, suffer me a little, now I will rest from vanity, now I will blush at my naughtiness, I will forsake all vaine and worldly things. But alas! that little that now had neither meane nor measure, and it was too long protracted.

This sloath is a thing, that murdereth many eternally, and for ever detains them in sins who do not correct or apply themselves

*Item Augustine.*

selves



selves to the voice of our Lord. They heare truely the voice of secret inspiration, but do not amend their life, saying, to *morrow*, to *morrow*, and suddenly the doore is shut, and the sinner remains without, even without the Arke of the Celestiall Countrey, croaking with the voice of a Crow for his finnes, because he would not lament and mourne with the Dove.

Alas how their owne  
 Saint felicity hath prostra-  
 Greg. ted many men worse  
 in finnes, their con-  
 tinuall peace hath made ma-  
 ny men sluggish, and there-  
 by the wicked enemy hath  
 presently, more greivously  
 afflicted them, by how much  
 longer by the use of quiet he  
 hath found them negligent.

For

For whom God doth longer suffer that they may be converted, the more greivously he condemneth them, not being converted.

Item  
 Gre-  
 gorius.

But O man, that I may more perfectly and manifestly discover to thee the story of my unhappinesse, all these were not sufficient to make me enough unhappy, but alas to make my dampnation the greater, worldly delicatnesse did too miserably deceive my touch, and I was ignorant, O Good Jesu, that thy embraces were so sweet, thy touch so chaste, thy Familiarity so delightfull. For when I shall love thee, I am cleane, when I touch thee, I am chaste, when I shall receive thee

thee I am a Virgin. Thy Embraces, O most sweet Jesus, do not maculate, but purifie, thy touch doth not defile, but sanctifie:

O Jesu the fountaine of all sweetnesse and delight, pardon me, that so lately I have believed, how much purity, how much dignity, how much sweetnes, the left hand of thy Eternall wisdome and knowledge hath, when it is under my head, that is my reason: and the right hand of thy clemency and affection, when it shall embrace me, that is, my Will. Woe is me miserable soule, what can be ever proved so sweet, so pleasant, so delightfull and healthfull, as to rest betwixt the Armes of such a Spouse, happily to repose within the kisses of so  
great

great a King and friend?

This sweetnesse the devout soule perceived when she wished, saying: Lee him kisse me with the kisses of his lips.

Had the devout soule ever tried these delights when inflamed with love she prayed, and almost fainting for the desire of her beloved, saying: O that thou wert as my Brother, that sucked the breasts of my Mother! when I should finde thee without, I would kisse thee, yet I should not be despised? I would lead thee and bring thee into my Fathers house, and into the bed of her that bare me. There thou shalt instruct me, and I will cause thee to drink of spiced Wine, and of the juice of my Pomegranates. *In the Canticles,*

Who

Who is able to declare, but he that in spirit had tasted, how much sweetnesse and devotion this discourse containeth, when he well considereth, and is rightly nourished with a devout mind? wherefore I leave the Exposition to the devout soule.

But O Lord God, if these be so sweet to our thinking of them, how sweet are they to them that taste them? if so pleasant to him that reads them, how comfortable will they be by affection, to them that feel them? make me, O most sweet Jesu Saint inwardly to taste that *Aug.* by love, which outwardly I taste by thought: make me to perceive by affection, what I perceive by my understanding.

Ah

Ah O most sweet Jesu, peirce the marrow of my soul with the healthfull shafts of thy love, that it may truly burne, languish and melt, and may faint only with the desire of thee, and may desire to be dissolved, and to be with thee. Let it alwayes hunger after thee only, the bread of Celestiall life, who descendest from Heaven. Let it thirst after thee the Fountaine of life, the fountaine of Eternall light, the torrent of true pleasure. That it may alwayes desire thee, seek thee, and may find thee, and sweetly rest in thee. But what madnesse, what infernall furies, so long time hath hindred such things and such comforts of my mind, such joyes and mellifluous banquets from me

Tell

Tell me I pray thee, O man, what is the cause of so great evill, what is the reason of so much danger, what is the occasion of so great losse?

*MAN.*

**I** Perceive, O my soule, that now thou art wearied with labours, now vexed with sorrow, that thou art not further able to find to whom thou mayst ascribe the great evill brought upon thee I desire therefore, that thou wilt heare me with patience, if I shall demonstrate to thee the cause of so great a losse, if I show thee the Enemy of so great an evill. Now somewhat in part thou hast discovered the enemy, yet perhaps

perhaps for greif of mind, thou hast not considered, that thou hast O my soule, a domestick enemy, an Enemy that is thy friend, an adversary thy Neighbour, which hath rendered thee evill for good, and under pretence of friendship being thy crueller foe, hath deprived thee of all these, and many more infinite good things.

This enemy (under favour) is thy unhappy and miserable flesh, yet very much beloved, and pleasant unto thee. This when thou hast pampered thou hast raised against thee, thy worst enemy. This when thou hast honoured, thou hast armed against thy self the cruellest adversary. This when thou hast adorned with various  
and

and pretious Garments, thou hast robbed thy self of all internall ornaments, knowing not what blessed Saint *Gregorie* saith in his *Homilies*. From whence, saith he, the flesh for a time lives sweetly, from thence the spirit for ever shall be tormented, lament and bewaile. And contrarily: by how much the more the flesh is oppressed, by so much the more, the spirit rejoyceth in Heavenly hope. Wherefore for so great an injurie offered to us by thee, I am not able to containe my self any longer, but will reprove so great an evill, hitherto in silence dangrouly passed over. I know saith Saint *Bernard*, a certaine one, who for many years hath lived with thee, hath sate with thee at  
Table,

Table, hath received meat from thy hand, and hath slept in thy bosome, when she pleased hath had discourse with thee, this one, by Hereditary right is thy own servant, but because thou hast too delicately fed her, and hast spared the Rod, she hath lifted up her heel against thee and despised thee, & brought thee into servitude. And he further addeth; O miserable soule and to be pittied who shall deliver thee from the bond of this disgrace? Let God arise, and let the armed fall, and let the enemy be bruised.

This enemy I say, is the contemner of God, the friend of the World, the worshipper of Satan. What thinkest thou of her, if rightly thou  
son-

conjecturest, I beleive thou wilt say with me. Shee is guilty of death, let her be crucified. Do not therefore dissemble, do not defer, do not spare; crucifie her, crucifie her. But on what Cross, on the Crosse of our Lord Jesus Chrst, in which there is our health, life and resurrection.

Call to mind therefore, O my soule, thy first beginnings, consider that thou art marked with the Image of God, adorned with his similitude, espoused by faith, endowed with hope, pre-elected by Charity, redeemed with his blood, partaker of grace, capable of Beatitude, what hast thou to do with flesh, that thou sufferest these things? if thou diligently

ly weigh its Condition, thou hast never seen a viler dung-hill.

If thou wouldest number its miseries, how it is laden with sinnes, itching with Concupiscences busied with passions, polluted with illusions, full of confusion, and replete with ignominie, what other thing hast thou of it, but obscene and unclean thoughts? *These Saint Bern.*

O divine soule, which art from Heaven, blush to be transformed into the similitude of a Swine, blush to wallow in the Mire. The same Author on the *Canticles*. O my soule, so long as thou art in the flesh, thou art conversant among thornes, and it is necessary that thou grievously suffer the troubles of temp.

temptations and the sting  
of resistance. Wherefore it  
is said to thee: in the *Can-*  
*ticles*. As the Lillie among  
Thornes: so is my beloved  
among the Daughters. O  
faire Lillie, O tender and  
delicate flower, unbelievers  
and subverters are with thee  
and thou hast thy habitation  
with Scorpions: See there-  
fore how warily it behoveth  
thee to walk among thorns.

The flesh and the World,  
are full of thornes; to walk  
among these and not to be  
hurt is of divine grace, and  
not of humane power. These  
*Saint Bernard.*

And there is another strong  
and cruell enemy, which by  
his wonderfull craft dissol-  
veth the Customes of all,  
breatheth cares, searcheth  
the

the affections, and there al-  
wayes seeketh cause to hurt,  
where he shall observe any  
one more studiously, to be bu-  
sied. For this old Serpent  
being an enemy of mankind,  
hath known from the begin-  
ing, to whom he may intnu-  
ate the inticements of glur-  
tony, to whom he may poure  
in the poison of Envy, to  
whom he may lay the baits of  
faire perswasions unto luxu-  
rie, to whom he may promise  
the vaine allurements of  
Pride, he knoweth whom he  
may oppresse with feare,  
whom he may deceive with  
joy, whom he may seduce  
with admiration.

He hath also some obliged  
unte him whose Wit and  
Language he maketh use of  
to the deceiving of others.

D

O

O Soule fraile to resist, easie to fall, difficult to rise, how shalt thou be able to escape the snares of this cruell adversary, whom thou knowest to be endowed with so many subtilties.

S O U L E.

NOW I see, now I first perceive, that as Saint *Anselme* saith, it is the Custom of sinne, which is not easily known of him, who is pressed therewith, but presently when any one shall begin to alienate himselfe from it, then at last he knoweth in how great obscenity and pollution he hath continued. Therefore because I now somewhat begin to alienate my selfe from sinne, and thereby I come to acknowledge

knowledge my selfe and my sinne, I am not further able to containe my selfe from lamentation.

O Lord my God thou hast impressed in me thy most lovely image, and I have deformed it with a most hateful Diabollish similitude. Alas! alas! miserable man that I have imprinted the Image of the Devill on the Image of God, why have I not hated the imitation of him, whose name I do abhorre? He hath fallen of his own accord, I willingly have gone astray. He with the bare punishment preceding proudly hath sinned, I having seen his punishment (contemning it) have sinned. He was once created in Innocency, I often times have



been restored. He hath raised himselfe against him that made him, I have raised my selfe against him that hath made me a new. He hath forsaken God, that permitted him to fall, but I have fled from that God, that sought after me. He remaineth in malice, being reprobated of God, I runne from God, that mercifully recalleth me, and though both of us be against God, yet he is against him, that doth not seek him, but I am against him that dyed for me. Behold him whose Image I abhorred, when as I may find my selfe in many things far more horrible.

*M A N.*

*M A N.*

**F**Ly, Fly from me O horrible substance, fly from thy selfe, being terrified of thy selfe. Thou shoutest not therefore without sorrow of thy heart, endure thy horror. If thou dost endure, thou knowest not thy selfe, This is not fortitude but dulnesse of understanding: this is not health but an obdurate wickednesse.

*S O U L E.*

**I**f I should see my selfe, it is an intollerable loathing: if I should not see my selfe, it is an inevitable death: O how unhappy he is, that is horrible to his selfe: but yet

D 3

he

he is much more unhappy, who is sensible of death Eternall, O most meek Father, O most clement King. J am *Saint Anselme* not able to hide, J *in his* cannot excuse, and *prayers.* yet J do not a little blush to confesse, Now J perceivc the Cause of so many Evills, now I acknowledge what heretofore evilly lay secret.

*Saint Ber.* For my miserable heart so long as it hath *in his Meditations.* not cared for the joy to come, nor hath fought after divine Councell hath been far estranged from it selfe, and busied in the love of earthly things, and as long as it hath departed from those, and

and is involved in these, Vanity hath deceived it, Lvxurie hath defiled it, curiosity hath withdrawn it: Envy tormented it, Anger did vex it, Covetousnesse separated it, Sloth did make it sorrowfull, and thus it was overwhelmed with all vices: because it hath forsaken thee our only good, which was able to have satisfied it.

Let therefore O most mercifull God, all my time evilly spent be forgotten of thee, and grant that the residue of my time, perhaps too short, and momentary, may be to thee well pleasing, to mee fruitfull, and to my Neighbour Edification.

Now O most holy God, for the greatnesse of the losse which I unhappy and miserable

rable have miserably incurred, I see and acknowledge that I am not able sufficiently to bewaile my selfe, and my sinne as I have deserved; seeing the detestation of sin, not unworthily ought to be as great, as the delight was in our miserable will.

M A N.

O My Soule, if of thy selfe, as thou affirmest thou art not able, neither sufficient to lament thy fault, it is necessary for thee to adresse thy selfe to the Sonne of God thy Saviour, dost thou not know thou hast through him him a secure access to God the Father? Thy Saviour doth shew his side and wounds to his Father. Thinkest thou  
that

that there shall be any repulse, where there is such an advocate. In all dangers therefore & distresses, and also in doubtfull things, think on God.

Let him not retire from thy heart, let him not depart from thy mouth. Following him thou canst not stray. Imploring him thou canst not despaire. Holding him, thou canst not fall, he protecting, thou needest not feare, he being thy guid, thou canst not be faint, if he be propitious, thou shalt have pardon.

Doubt not O my soule, and though *Saint* thou hast offended the *Anselm.* Father and the Son both, yet both are mercifull, both most holy. Let the  
D 5 guilty

guilty therefore flye from the anger of the just God to the mercy of his sonne and say, O Son of God, which art become the sonne of man that thou mayest satisfie for the sin of man, either have mercy on me a wicked sinner or shew me one more mercifull to whom I miserable soul may address my self.

## S O U L E.

O Man, how cordiall thy councell is, how comfortable thy speech is to me a miserable soule! because when I rightly look unto my sinne, then I find, then I know that I have stained the Elements by my sinnes, defiled the Heavens, darkened the Starres thereof, tormen-  
ted

ted the damned in Hell, troubled the Saints in Heaven, irreverently used the Angels ordained for my custody. Wherefore I feare to seek help from all these. And because the just have justly disdained me, I do not presume to fly unto them.

## M A N.

O My Soule, too great is thy feare, although thy humiliation be acceptable. Knowest thou not that many of the Saints have sinned, who have learned in their great offences, how they ought to have pittie on us sinners? Reflect on Moses that exceeding great Prophet, doubting of the divine power. Think on David the holiest

holiest of Kings; sinning against the Divine Law in Adultery and Murther. Remember *Salomon* the wisest, adoring vaine and most wickd Idolls. Call to mind *Manasses* the wickedst King who had sinned more then all the Kings of *Israel* who said, I have sinned above the number of the sand of the Sea, and I am not worthy to see the height of Heaven, in respect of the multitude of my Iniquities, reflect alwayes on these obtaining Pardon. But to what end shall I say more of the Saints of the old Testament.

Consider now & reflect on a few of the Saints of the new Testament, Look upon the *Matthew* sitting in the Custom House, the Publican sinner, and

and received to be a Disciple: Look upon *Paul* stoning *Stephen* and cholen to be an Apostle. Look upon *Peter*, denying Christ, and by & by obtaining pardon. Look upon the *Souldier* crucifying Christ, and yet not despairing of the divine mercy. Look upon the Theef hanging on the Crosse, and obtaining pardon. Last of all, consider O my soule, that that famous & unclean sinner *Mary Magdalen* becomming so singular and speciall a lover of Christ. For all how many soever they be which now reign with God, have in times past either sinned like us, or at least they might have sinned, if the divine clemency had not preserved them from sinne. Because

64 Soliloquies.

to whom soever it was granted, that he could not at all sinne, this was not of nature, but of Heavenly Grace.

S O U L E.

**E**VEN now I securely implore the Prophets and Kings, even now I boldly call upon the Apostles and Martyrs: I constantly mediate the most blessed Sonne of God. For I know that he is so Holy, sweet and favourable, that he cannot be named but hee inflames, nor thought upon, but he recreates the affection of them that love him. For this is he that hath procured Health for all, and hath obtained reparation of the whole world.

These  
St. Bern.

○

Soliloquies. 65

O God my Saviour wonderfully singular, and singularly wonderfull, by whom the Elements are renewed, the infirme are healed, men are saved and Angels are restored! O my Redeemer, from whose abundance of plenitude sprinkled about, every Creature is revived. O blessed fountaine of Life and Health, by thee we have access to thee through Grace, and by thee even God himselfe doth receive us: who hath given thee to us. Let thy integrity excuse the fault of our Corruption, to him let thy humility, obtaine pardon for our vanity, give us of thy grace here, and vouchsafe to make us partakers of thy glory hereafter.

Saint  
Anselme

CHAP.

## CHAP. III.

*How the Soule is re-  
formed by Grace.*

**E** Ven now, as I think,  
O my soule, in some  
sort thou hast con-  
verted the beames of  
thy contemplation to per-  
ceive, how the soule is infor-  
med by nature, and how de-  
formed by sinne: now con-  
vert thy mind, as I hope,  
cleansed from filth by contri-  
tion, to behold, how thou art  
reformed by Grace. Yet  
thou oughtest to know, by  
how much the more perfect  
the darknesse of thy under-  
stand

standing is wiped away by  
the bath of contrition, by so  
much the clearer the benefit  
of divine reparation is be-  
held.

For (according to Saint  
Augustine) sinne is a dark-  
ness whereby the understand-  
ing is dulled, and the whole  
inferiour man is overcloud-  
ed. Wherefore it is necessa-  
ry that by so much more  
carefully the mentall Eyes  
are to be continually clean-  
sed from the darknesse of sin,  
by the tears of compunction,  
by how much the more the  
light of contemplation is  
darkened thereby.

Therefore now, O my  
soule, being purified in thy  
affections, direct the light of  
contemplation to behold, how  
by the profound clemency of  
God

God, how by the high wisdom of God, how by the wonderfull power of God, thou art reformed by Grace;

First consider, how by the benefit of Redemption, he hath freed thee from originall sinne, knowest thou not that by originall sinne, thou wert robbed of all naturall and spirituall gifts, brought into subjection by the power of the Prince of Darknesse, repulsed and exiled from thy Country?

But (according to Saint Bern.) that singular and excellent Majesty, would dye; that we might live, serve that we might raigne, be banished, that we might be restored to our Country, and he hath subjected himselfe to all base works, that he might place

place us above all his works. For the sonne of man came to seek and save what had been lost, I say, that he might humble thee being proud.

For this the only Son of God, hath taken upon him our infirmity, for this he being invisible, hath made himselfe, not only visible, but also hath appeared despised, for this he hath suffered scornfull reproches, contemptible derisions, tormenting passions, that he an humble God might teach man that he ought not to be proud. God hath despised all earthly Goods, that he might shew us how to contemne all ours, he hath sustained all earthly

St. Greg.  
in his  
Register.

Saint  
August.



earthly evils, that he might teach us how to beare them; so that Felicity ought not to be sought in the one, nor Adversity be feared in the other.

Secondly he came, *Saint* that he might reconcile thee to his Father. *Aug.* When thou wert an enemy to the Father I have reconciled thee, when thou wert as farre of, I came that I might reduce thee, when thou wanderst among Mountains and desarts, I have sought thee. Amongst Rocks and Woods I found thee, upon my Shoulders I have carryed thee, I have restored thee to my Father, I have laboured, I have sweat, I have exposed my head to Thornes, my hands to Nailes, I have suffered my side

side to be opened with a lance, I have poured out my blood for thee, and I have been torne in peeces with all these (I will not say) Injuries, but Austerities, yet alas through sinne, thou seperatest thy self from mee.

Thirdly he came, that being sould, he *Saint* might redeeme thee. *Aug.* Let us admire, give thanks, love, praise, adore. because we are called by the death of our Redeemer, from death to life, from darkness to light, from exile to our Country, from Corruption to incorruption, from misery to Glory, from lamentation to joy. O wonderfull and unheard of mixture! he that is the *St. Gr.* Creator, is become a *Nazi-* Creature *anzen*

Creature, he that is Immense is apprehended, he that is rich towards all men is become poore. He hath taken the forme of my flesh, that he might repaire the Image which he had made, that he might endow mortall flesh with immortality.

A wake now O my soule, look upon the face of thy Saviour. Behold that face in times past full of light with very much splendor, now veiled for thee, contrary to Charity. Beautifull with comelyness now swolne, contrary to comeliness: esteemed for sweetness, now spit upon, contrary to favour, desirable for love, now made abominable, contrary to desire.

See now, O my Soule, and diligent.

diligently consider the strange and unheard of wonders our Lord hath done upon earth. God is mocked that thou mayest be honoured, the Innocent is whipped, that thou mayst be comforted, the just is crucified, that thou mayest be freed, the Immaculat Lamb is slain that thou mayest banquet: Blood and Water are launced from his side that thou mayest drink, &c.

Look therefore into the price of thy Redemption appeasing the offence of prevarication. Behold the example of Information, giving help of sanctification. Behold the aide of protection, laying open the Gate of Imprisonment receive the reward of retribution bringing the grace of Justification. Be-

Behold O Soule too delicate, by continuall contemplating, and do by perfectly imitating according to the example of consummated Iustice, that which is shewed thee in the Mountaine, that is to say, in the most victorious passion of Christ.

Dost thou not consider that thou art putt up with corporall delights, and Christ thy Lord, thy King thy spouse, thy Master and Friend is afflicted with all kind of pains, in every part of his Senses, by all sorts of men? The King mocked him, the chief Ruler Iudged him, the Disciple sold him, the Apostles left him, the chiefe Priests, Scribes, and Pharisees delivered him, the Gentiles whipped him, the rabble

roue

rout and common People, condemned him, the Souldiers crucified him. *Saint Bern.*

That head feared by Angelicall spirits is Crowned with Thorns, that face more beautifull then the sonnes of men, is spit upon by the Jewes: Those Eyes clearer then the Sunne wax dimme in death: Those Ears which heare Heavenly Hymnes, heare the outragious insultings of sinners. That mouth which instructeth Angels is moystned with Vinegar and Gall; Those Feet, whose footstoole is adored, (because it is holy) are fastened to the Cross: Those hands that have framed the Heavens are extended on the Cross, and fastened with Nailes, his bo-

E

dy

dy is beaten, his side opened with a launce. And what more? There remained not in him any thing free, but only his Tongue that he might pray for sinners, and commend his Mother to his Disciple. *These Saint Bern.*

And what more? O faithfull soule our Saviour with none of these intisements, of his aduerse Enemies could be withdrawn from the care of our Salvation. But by how much the more his *A-mulation* is shown: by so much, if we despise this, the more grievous damnation follows us.

S O U L E.

S O U L E:

O Man I have been long silent, because those things which thou hast proposed, both with joy and griefe I have received with a devout mind: Rejoycing therefore I will rejoyce in our Lord, because he hath loved me so much, that he spared not his only begotten Son for me. O inestimable love of Charity thou hast delivered thy Son, that thou mightest redeem a handmaid, and yet not worthy the name of a hand-maid.

O Lord Iesus Christ, who for me hast not spared thy selfe, so vulnerate my heart, and so Inebriate my mind with thy blood, that what way

E 2

foe-

foever I shall turne my selfe,  
I alwayes may behold thee  
Crucified, and whatsoever I  
shall look upon may appeare  
to me ruddy with thy blood:  
that so I may wholly intend  
thee, that I might not find  
any thing beside thee, nor  
behold any thing but thy  
wounds. This is my com-  
fort, I have crucified my selfe,  
O Lord, with thee: and let  
it be to me intimate afflicti-  
on to mediate upon any  
thing except thee. There is

no Affection grea-  
*Hugo de* ter no charity more  
*Santo* sincere, no love  
*Victore* stronger, the Inno-  
cent hath dyed for  
me, finding nothing in me,  
that he might love. But a-  
las! as often as I consider  
this wonderfull favour of di-  
vine

vine Piety towards us, I am  
not a little confounded and  
ashamed of my too much In-  
gratitude.

## M A N.

*Hugo de* *Artha* *Animæ:* O My Soule thou  
hast forsaken  
thy Spouse, thou  
hast prostituted thy love, and  
hast not given thanks for  
these great benefits: yet that  
he might release thee from  
thence, whence thou hadst  
falne, he hath pleased to de-  
scend and pioufly to suffer,  
that which thou didst en-  
dure. Think therefore how  
much he loved thee, which  
by no way but by dying  
would free thee from death.

Wherefore, O my soule, by  
how much the more worthy  
thou

thou knowest the benefits of thy Redeemer are, by so much the finnes of thy Ingratitude are the worse: See therefore that thou be not ingratefull on whom so many benefits are bestowed: for the sinne of Ingratitude is very great, because' (according to Saint *Bern.*) Ingratitude is as it were a burning Wind, drying up the Rivers of divine mercy, the fountaine of clemency, the torrents of Grace.

Consider therefore, O my Soule, often ponder and revolve in thy mind the horrible sentence which is pronounced against ingratefull persons in the Person of our Saviour, saying. O Soule see how great things I suffer for thee, I call unto thee,  
who

who dye for thee, See the paines wherewith I am tormented: See the Nails wherewith I am pierced, heare the reproaches, wherewith I am confounded. But although the externall griefe is great, yet the Internall torment is far greater, when I find thee so ingratefull, and else where: It is inveighed against ingratefull men in the person of

*Et alibi Bernard.*  
Christ saying. O my people what have I done unto thee, or in what have I molested thee, answer me? What is the cause thou wouldst rather obey my Enemy then me? Consider that I am he, who have created thee: I have enriched thee with all good things; if these be ac-

counted but little to ingrate-  
full persons, yet I have re-  
deemed thee with my most  
precious blood. Ah! O my  
soule, let not these things  
depart from thy heart, slip  
from thy mouth, alwayes  
render thanks, never cease  
to blesse, and magnifie the  
only begotten Sonne of God  
for these his great benefits.  
Let thy dearly beloved be for  
all these benefits sometime  
to thee a Bundell of Myrrhe  
in thy heart, sometime joy  
in thy mind, praise in thy  
mouth, Melody in thy  
Eare.

### SOULE.

**N**OW I am not able lon-  
ger to containe my self,  
tell I pray thee; what shall  
I

I render our Lord for all that  
he hath bestowed on me?

### MAN.

**O** My Soule, as  
St. Bern. saith, *In his  
Medita-  
tions.*  
thou owest to him  
thy whole life, and  
not unworthily,  
because he laid down his own  
life for thee, and hath sustai-  
ned cruell torments that  
thou mightest not endure  
eternall punishment.

What therefore can seeme  
hard unto thee, when thou  
shalt call to mind, that he  
that is comely, in the favour  
of God would be crucified  
for thee? O how undue a  
pitty, how free a favour, how  
unlooked for a Charity, how  
wonderfull a sweetness is it!

E 5 that

that the King of Glory should dye, and be crucified for a most despicable worme. O how sweet a friend, how strong a helper, how wise a reconciler is this.

## SOULE.

O Man, I confesse and cruelly acknowledge if I had the lives of all the Sons of Adam in me, all the dayes of an Age, the endeavours of all men that are, have been or shall be, it were nothing in comparison of that, which my Spouse hath sustained for me which the Son of God hath suffered for my finnes. When as therefore I shall give all that I am, and whatsoever I am able, it will not be as a starr to the Sun, as a drop to  
an

an Ocean, or as dust to a Mountaine?

## MAN.

O My Soule, because I now begin to consider thee (the Eye of Contemplation, being more perspicuous) thou acknowledgest the Grace of divine redemption, whereby thy Spouse hath delivered thee from originall sinne, yet a little now I will begin to speak for my God, and show thee to that heap of divine mercy whereby thou art freed from actual sinne also.

Convert therefore the light of Contemplation, unto the benefit of justification and consider the favour of thy Lord, how paternally by  
secret



secret inspiration he hath recalled thee from sinne, how sweetly and how lovingly he hath recalled thee, comforting thee by internall communication, saying, Return, Return, O *Shunamite* (that is) O soule by sinne miserably infected, captivated or mortified. Returne saith hee, O Soule to mee, I am thy Creator, returne, I am thy Redeemer. Returne, I am thy Comforter: And if these seem but little, returne last of all, because I am thy very liberall rewarder: Returne therefore to me, I am hee, that have so nobly created thee. Returne I am he, who so mercifully by my most bitter death have delivered thee from eternall damnation. Return to mee, I am he that  
so,

so manifoldly have enriched thee with spirituall and corporall good things. Returne at last to me, O soule, I am he, who so liberally have now rewarded thee, by prepared felicity. Returne, saith hee, from the sin of thought. Returne from the sinne of Speech. Returne from the sinne of Action. Return from the sinne of Custome. Returne to me, O Soule, the Saints with great desire expect thee, and at thy comming the Angels rejoyce. Return, Jesus Christ calls thee with hands extended on the Cross. Returne the Abiss of the whole Trinity wait for thy returne; O Soule, if thou well remen brest this is the voice of thy welbeloved inviting thee.

Con-

Consider now, how great hath been the longanimity of him expecting thee. O what a long time he hath expected thy coming, alas what a time hath he suffered thee, in thy finnes! O how many, and for what hath he damned for their finnes before thy conversion, yet mercifully hath he expected thee alwayes sinning. Returne yet O Spule, Christ expecting thee on the Cross, hath his head inclined to kiss thee a sinner, and uncleane: hath his Armes stretched forth to embrace thee, his hands open to forgive thee, his body extended wholly to bestow himselfe upon thee, his feet fastened to remain with thee, his side opened to suffer thee to enter therein. Be therefore

fore now O my soule a Dove nesting in the crevices of the Rock, flye into the hollownes of his hands, flye into the wounds of his feet, flye into his side, there is thy rest, there is thy security.

*These Saint Bern.*

O my soule, if thou couldst worthily think, how many & what sort in comparison of thee are rejected, which have not deserved to attaine unto that Grace given thee. Therefore thy Spouse hath elected and pre-elected thee, he hath chosen thee in all, he hath taken thee from all, he loved thee before all.

Art thou ignorant how foul thou wert before, how polluted and dissolute thou remainest

maindest before? He hath washed thee with the water of Regeneration, he hath fed thee with the food of his most sweet body. He hath clothed thee with the Garments of Vertue, wherewith thou mightest cover and adorne thy nakednesse. He hath bestowed on thee the sweet smelling Odours of good works, whereby thou mightest eschew the stench of sinne: he hath given thee a mirrour, even the Scripture wherein thou mightest see thy selfe: *Thus sayre Hugo.*

O my soule, thou hast seen the longanimity of him. Expecting thee. Even now convert the light of thy contemplation to the mercy of him justifying thee. Think diligently from whence after all these

these things is this so inestimable a favour, that thou deservest to be his Bride, on whom the Angels desire to look.

What therefore wilt thou give unto our Lord for all these things which he hath given thee? For he hath given thee by Grace, that thou mayest be a Companion of his Table, a companion of his Kingdome, a companion of his Bed, See with what Armes he is to be embraced of thee, with what lipps he is to be kissed, who hath esteemed thee at such a rate, that he would cleanse thee with his blood, and for thee take upon him the sleep of death.

S O U L E

## SOULE.

**I** Confess now and acknowledge, I approve and understand that I have received much more then these from my God, but that I have repayed for all these nothing worthy so great benefits.

Wherefore Saint *Bernard* saith; I will sing the mercies of our Lord for ever, for that I consider six mercyes done unto me.

1. That he hath preserved me from many finnes.

2. That he hath not presently condemned me sinning, but I prolonging my iniquity he hath prolonged his Piety and Compassion.

3 He

3. He hath changed my heart, that those things might be sweet unto me which formerly were bitter.

4. That he hath mercifully received me repenting.

5. That he hath given me ability to forbear and amend.

6. That he hath given me hope to that I shall be pardoned.

Tell me now, O man, concerning this divine clemency, what I shall render to our Lord for all these things, least I be found unworthy to receive, if I shall be found ingratefull for those that are received? What therefore shall I render to our Lord, but that I shall love and give thanks, confess and sing prayes

prayſes to his eternall and  
 bleſſed name? becauſe he is  
 ſo ready to forgive me my  
 evils, and beſtow upon me  
 ſuch inestimable good things:  
 I attribute it to his grace, that  
 he diſſolves my finnes like  
 Ice, I attribute it to his  
 grace, what evils ſoever I  
 have not committed, and  
 therefore I count all things  
 to be forgiven me, whatſo-  
 ever he being my guide, were  
 not committed by me. *Saint  
 Aug. in his book of Confessions.*

*MAN.*

**O** My ſoule, know that  
 whatſoever thy beloved  
 hath beſtowed on thee, what-  
 ſoever he hath ſuſtained for  
 thee, he hath conſumated the  
 whole in perpetuall charity,  
 where-

wherewith he hath loved  
 thee, wherefore as I think,  
 whatſoever is given of love  
 only, is repayed neither bet-  
 ter, nor more decently then  
 by love.

*SOULE.*

**B**Ehold, O Lord my God,  
 if theſe things be ſo, how  
 much ought I unhappily  
 and miſerable ſoule love my  
 God, who hath created me,  
 when I was not, hath re-  
 demed when I ſhould have  
 periſhed; and hath delivered  
 me from many dangers: when  
 I did wander he reduced me,  
 when I was ignorant, he  
 taught me, when I ſinned he  
 corrected me, when I was ſad  
 he comforted me, when I  
 ſtood, he held me, when I fell,  
 he liſted me up, when I went,  
 he

he led me, when I came, he received me

These and many other things, God hath done for me; of which it shall be pleasant unto me alwayes to speak, alwayes to think, alwayes to give thanks. God grant that I may be able to laud and love him for all his benefits. For truly (according to the Author of the Spirit and Soule) he governeth all things, he filleth all places, he is every where present, taking care of all, and providing as well for every one in particular, as for all, yet so I see him wholly employed for my custody, as though he had forgotten all, and would have care of me only. For thus he doth exhibit himself present unto me  
he

he alwayes offers himselfe prepared, if he find me ready, that whensoever I turne my selfe, he will not forsake me, unlesse I first forsake him. Neither have I wherewith to repay him for all these, but only that I love him:

O good Iesu, how often after immense and innumerable tears, how often after divers sobs and groans hast thou annointed me being wounded, and almost at the point of despairing, with the unction of thy mercy, and hast gladly received me almost altogether fainting, nor yet hast thou forsaken me, presuming of pardon. But above all these O Good Iesu, the Cup of thy passion, which thou hast drunk, being  
the

the work of our Redemption, which thou hast undertaken, not unworthily doth render thee Amiable unto me.

For this is that which challengeth to it selfe all my love, this is it, which more fairely allureth, more justly bindeth, and more vehemently moveth my devotion. For where thou hast humiliated thy selfe, where thou hast put from thee thy naturall brightnesse, there Charity hath more appeared, and Grace hath more amply shined.

I charge you  
*In the* (saith the Soule)  
*Canticles.* O yee Daughters  
of *Hierusalem*, if ye find my beloved,  
that ye tell him, that I am  
sick of love. The Soule doth  
not

not hyde whom she loveth, because she beleeveth him present to all whom she doth not let passe from her thoughts. I love thee O Lord, and love is impatient, which cannot be pacified with teats, untill that be granted unto it, which it is in love withall. Nothing comforteth its sorrow, so long as it beholdeth not, what it desireth.

### SOULE.

But whether or no, O Man, is he held to love God, who rejoyceth that he in no wise hath committed such things, as I have committed?

F

MAN

## MAN.

O My Soule, let not any one scorne thee, it is convenient that the sick be cured of him, from whom it is appointed that he should not be sick, or perhaps that he might more cautiously avoyde greater troubles. And therefore even so much, yea truly the more let him love God: because by whom he perceiveth me, to be deprived of so great paines of my finnes, by him he perceiveth himselfe not to be entangled with so great greifs. *Saint Augustine libro Confessionum.*

St. Hierome. Although without the love of Charity, every one may rightly believe, yet he cannot attaine unto *Beatitude*: because

cause such is the force of Charity that even Prophecie and Marytrdome without it, are esteemed as nothing, no Vertue can Equall Charity. For Charity obtaineth the Excellency of all Vertues.

O my God, give thy selfe unto me, Render *St.* thy self unto me, I love *Aug.* thee, and if that be too little, I will love more forcibly. I am not able to limit, that I might know how much I want of thy love, so that which is sufficient, that my life might runne into thy embraces, and not to divert untill it were hidden in the secrets of thy Countenance. This I only know, that whatsoever I have without thee, and all plenty which



which is not my God, is poverty.

*SOULE.*

**N**ow therefore O Man, (seeing as thou sayest) I ought to love my beloved Lover for all these things, tell me, I pray thee, how much and in what manner I may love him, to the end I may repay the multiplicity of his so great an Affection?

*MAN.*

St. **O** My Soule, al-  
*Be'n.* though (according to Saint Bern.) the cause of loving God, be God himselfe, yet the method to love him, is to love him  
 with-

without method, notwithstanding we can find, by the Revelation of holy Scripture a certaine method. For he that hath given thee love, hath shewed thee a manner how to love, saying. Thou shalt love the Lord thy God, with all thy heart, with all thy soule, and with all thy strength. Love therefore O my soule, with a singular love God the Father, who hath so nobly created thee of nothing. Love God the Sonne, who so inestimably hath reformed thee in dying for thee. Love God the Holy Ghost who so mercifully, and so sweetly by often comforting thee, hath preserved thee from sinne, and hath strengthened thee in Good. Love therefore God the Fa-  
 ther

ther valiantly, that thou mayest not be dangerously overcome by any other strange love. Love God the Sonne wisely, that thou mayest not be craftily seduced by any other love: Love God the Holy Ghost sweetly, that thou mayest not be poysonously infected with any other strange love. Or thus (according to *Saint Bern.*) Learn of Christ, O Christian soule, in what manner thou oughtest to love Christ. Love sweetly, wisely and valiantly. Sweetly; That all other love may be base to thee in respect of his love, and let him only be to thee Honey in thy mouth, melody in thy Eare, and Jubilee in thy heart. Love him wisely, that thy love may continually

ally burne in him only and in no other. Love valiantly that thy frailty may joyfully undergo all sharp and bitter torments for him, that thou mayest say. My suffering is scarce the space of an hour, or if it were more I feel it not, for the love I owe him. These *Saint Bern.*

Thus let a Christian *Saint* by love towards *Hiero.* Christ continually resolve, that he may willingly endure all things for him, until he shall come unto him. Let us love Christ and alwayes seek to cleave fast to his embraces, and every thing shall seem easie that is difficult. *Saint Ambrose.* O my soule alwayes keep in thy mind, how sweetly Christ loved thee in his

Incarnation, how wisely in his Conversation, and how valiantly in his Passion. There is no love greater no Charity more sincere, no Affection stronger, the Innocent hath dyed for thee, finding nothing in thee that he might love.

## S O U L E.

**T**ell me, I pray thee, O man, under favour, I ask not out of curiosity, but of humility, not of presumption but rather of Devotion: what is it that I love when I love my God *Hugo de S.V.*



M A N.

## M A N.

**O** My soule, if thy Question were presumptuous then it were too vitious, but because it hath it originall from devotion, it deserveth a devout answer.

Hearc therefore, *In his* what that great *Book of* Lo- ver of God, *Saint Confessi-* *Augustine* saith, *ons.*

When I love my God saith he, I love not a form or comelinesse, not time nor the Candor of that light, which is lovely in sight, nor sweet Melodies, nor unguents fragrantly senting, nor Manna, nor Honey, nor bodyes acceptable to the Embraces of the flesh. These things I love not when I love God. But what do I love?

F 5

I

I love a certaine light, a certaine voice, a certaine odour, a certaine food, a certaine Embracing of my inner man. Where there is something thyneth to my soule, which no place can comprehend, where there is something foundeth, which time is not capable of, where there is something casteth an odour which a blast cannot disperse, where there is something favours, which Appetite cannot diminish: where there is something cleaveth fast, which society cannot pull away.

## SOULE.

Tell, I pray thee, O man, yet a little of the vertue of Charity, which being known

known the mind may more strongly be enflamed in the love of God.

## MAN.

Truely O my Soule, the fruit of Charity is great but hidden. For (according to Saint Augustine) it endureth aduersity, it mitigateth prosperity, it is strong in hard suffering, pleasant in good works, most safe in temptation, most liberall in Hospitality, amongst true friends most mercy, amongst false most patient. It is secure among reproches, liberall to them that hate it, pleasant in time of Anger, innocent among treacheries, weeping at iniquity, taking comfort in truth, St. Aug. in praise of Charity. O

*Saint Bern.* O happy love from whence arileth strength of Manners, purity of affections, subtilty of understanding, sanctity of desires, clearneſſe of works fruitfullneſſe of Vertues, dignity of merits, ſublimity and height of rewards and honours. O ſweetneſſe of love, O the happy love of ſweetneſſe, let my heart feed on thee, and let the bowells of my ſoule be replenished with thy Nectar. O my ſoule, how ſweet is the food of Charity, which refresheth the weary, ſtrengtheneth the weak, and exhilarateth the ſorrowfull. For it maketh the yoke of truth ſweet and his burden light: I confeſſe O Lord, I have not ſuſtained the waight and heat of  
the

the day, but I carry a ſweet yoke and a light burden. For my work is ſcarce the ſpace of an houre, and were it more, I perceiue it not in reſpect of thy love. But what is mere? O my ſoule ſuch is the force of love, that it is neceſſary thou be like unto that which thou loveſt, and to whom thou art joyned by affection: in ſome ſort by the ſociety of love thou ſhalt be transformed into its ſimilitude.

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*The end of the firſt part.*

The

*The Second Exercise:*

How the Soule by mental Exercise, ought to convert her contemplation to things that are externall, that she may know.

- 1 How unstable worldly wealth is.
- 2 How mutable worldly Excellency is, &c.
- 3 How miserable worldly Magnificence is.

## CHAP. I.

*How unstable worldly wealth is.*

S O U L E.

**N**OW I see, how miserable every soule is, setting her

her heart on worldly things, which are attained with labour, possessed with feare, lost with grieffe. But blessed is hee that loveth thee O Lord, and an enemy for thee, and a friend in thee: for he only looseth no deare friend, to whom all are deare in thee; for no man looseth thee, but he that forsakes thee, and he that departeth from thee, whither goes he, but from thee, being pleased to thee being angrie? These Saint Aug.

O Charity which alwayes burnest, and are never extinguished, My God who art Charity it selfe inflame mee. Thou commandest that I should love thee, give me what thou commandest, and command what thou pleasest.

Thou

Thou commandest truly that I should containe my selfe from the concupiscence of the flesh, from the concupiscence of the Eyes, and from the Ambition of the World.

He loveth thee less  
*St. Aug.* O Lord, which loveth any thing with thee, which he loveth not for thee. O man let us (alwayes) love Christ, and let us ever seek to cleave to his embraces, and every difficult thing will seeme easie.

M A N.

O My soule, now I perceive that thou acknowledgst how happy and how blessed he is, who is wholly  
 fixt

fixt by love in the only desire of eternity, who is puffed up neither *These S.* with prosperity, nor *Greg. in.* is danted with *Ad- his Mo-* versity, and while *valls.* he hath nothing in this world, that he loveth; hath likewise nothing therein that he feareth. Convert therefore now O my Soule, thy contemplation to those things which are without thee, that is to to this sensible world, that thou mayest despise both it, and those things that are therein, so that it being despised, thou mayst be more inflamed with the love of thy Spouse. For thou lovest him the lesse, if thou desirest any thing with him, which thou lovest not for him, and in him. For by  
 so

so much (according to Saint Gregory) every one is separated from the supernall love, by how much he is delighted with any thing below him and he is sooner converted to God, who hath not any thing in this World, where with he may be delighted.

According to the Gloss on Exodus St. Aug. And every one by so much is separated from the love of earthly things, by how much he is elevated to the on-

ly love of the eternall. Let all other creatures therefore be of small esteem unto thee, that thy Creatour only may be sweet in thy heart.

Weigh therefore and alwayes consider not only by heare-say, but by experience, not

not only by relation, but also by Action, how unstable worldly wealth is, how mutable worldly excellency is, how false and deceitfull worldly glory is. For every thing that is here eminent, is more enthralled with sorrow, then it can be delighted with honour. Saint Bern.

Behold the lovers of this World walk about the affairs thereof, some seeking riches, other honours, others Glory? But what shall I speak of Riches which are gotten with labour, possessed with feare, lost with grieffe? Or what shall I say of honour? Thou art seated in a high place, but whether or no shall thou not be judged of all, yea tormented of all? whether or no can any one be in honor with-



without fraud, in Prælace  
without tribulation, in height  
without Vanity: What shall  
I say of Glory? It is nothing  
else, but a certaine vaine  
tickling of the Eares, and  
can that be without censure?  
Behold whom thou hast out-  
gone, and think that thou  
hast given them in all things  
cause of Envy. So often I

*Saint* am like the Apostate  
*Bern.* tate Angell, as often  
as I desire to be a-  
bove others. For

nothing is swifter then the  
World and the things there-

*Saint* of, which when  
*Hiero.* we desire to hold  
we loose. Thou

hast seen Empe-  
rours, thou hast seen Com-  
manders, thou hast seen  
Armies, Victories and Tri-  
umphs,

umphs, yesterday they were,  
to day they are not, yester-  
day they florished as as a  
flower, to day they are wi-  
thered as Hay, nothing  
therefore is good, but what  
is perpetuall.

## S O U L E.

O Man, if these things be  
so, what is it that mise-  
rable men do seek, whilst they  
desire the vanities of the  
World? O how much they  
are blinded that seek the  
Glory thereof. Somewhilst  
they look upon the Glory of  
some eminent men, they e-  
steem it some great thing,  
and with that they may de-  
serve the like. But when  
they behold them in dying,  
they confesse with lamenta-  
tion how vaine their Glory  
was.

was, and say. Behold what a  
nothing man is.

**M A N.**

**O** Most deare soule, and  
what are all worldly  
things, but certaine vaine  
dreams, and what hath Pride,  
or the glorying in riches,  
profited their lovers. For  
they have all passed away  
like a shaddow, and like a  
Ship floating on the Ocean,  
whose tract is not to be found  
for they are consumed in  
their wickednesse. Alas how  
many have there been, which  
have left no signe of their  
being? Where are the Prin-  
ces of the Nations, and those  
that ruled the beasts of the  
Earth? who treasured up  
Silver, and heaped up Gold,  
who

who built Cities and Castles  
who have conquered Kings,  
and Kingdoms by Warre.  
Where is the wise man?  
where the Scribe? where the  
Inquisitour of this World?  
Where is *Salomon* the most  
wise? Where is *Alexander* the  
most puissant? Where *Sam-  
son* the most strong? Where  
is *Absalon* the most beautiful?  
Where is *Assuerus* the most  
glorious? Where are the  
the most potent *Cæsars*?  
Where the Kings? Where are  
the famous Princes? What  
hath vaine Glory, short  
mitch, the power of the  
world, a great Family, the  
pleasure of the flesh, the fal-  
sity of riches, the sweetnesse  
of concupiscence profited  
them? where is their laugh-  
ter? where their joy? where  
their

their glorying? where their Arrogancy? Behold the noblenesse of blood, the faire- nesse of Body, their elegant feature, their youthfull comel- inesse, their Possessions, their mighty Palaces, their Furni- ture, and add also the wise- dome of the World, yet all these things are but of the World, and the World loveth what is his own, and yet they do not long subsist therein. For the World shall passe a- way and the Concupiscence thereof.

*Saint Bern.* Thou therefore, if thou rightly under- standest, if thou canst rightly see, leave to follow such things, which it is a misery to ob- taine, which possessed do bur- den, being loved do defile,  
and

and being lost do torment. Leave thou therefore all these things for him, who is above all.

Fly therefore, I say, fly, O my Soule to the City of Re- fuge, that is to a Religious life, where thou mayest do Pennance for sinnes past, and obtaine grace for the present, and happily obtaine the future Glory. Let not the remembrance of thy sinnes hinder thee, for where Iniquity hath abounded, Grace also is accustomed to Superabound. Let not the very austericy of penitences deter thee. For the suffer- ings of this life are not suf- ficient to satisfie for the fault past which is remitted, for the present Grace which is given; and for the future  
G Glory

Glory which is promised.

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## CHAP. II.

*How mutable worldly  
Wealth is.*

### SOULE.

**N**OW I acknowledge the falsity and instability of the World, but I know not how I am captivated that as yet I am not able to divert my thoughts from it.

M A N

### M A N.

**T**Ruly, O my Soule, if thou wouldest diligently and prudently consider thy danger thou incurrest by living in the World, without doubt thou wouldest restrain thy mind from the Vanities thereof. For troublesome and very dangerous is this worldly conversation, because (according to Saint Bern.) Chastity is hazarded in delights, humility in riches, Godlinesse in much business, Truth in much babling CHARITY in this wicked Age. O weak and infirme Soule, which art so apt to be deceived, so prone to fall, so difficult to rise. Dost thou not know, That as  
G 2 it

it is a hard thing to preserve a Tree placed in the high way having faire fruit, untill they be ripe: So it is a difficult thing for a man living according to the World to maintaine Justice immaculate, even unto the end?  
*These St. Chrysostome.*

*St. Aug.  
 in a cer-  
 taine E-  
 pistle.*

The snares of this World are accompanied with true austerity, but with false delight, with a certaine sorrow, but with an uncertaine pleasure, with hard labour, but with a fearefull rest, with a full misery, but with no beatitude, and with a vaine hope. O my soule if thou wouldest consider this, thou wouldest despise the World and all things that are therein. And

And what is it O most dear Soule that thou lovest? what is it that thou desirest, what is it that thou seekest in the World? If thou lovest Prelacy, what other thing dost thou but confound thy life? Dost thou not know, that the cheifest honour, and a base mind, that the first seat and the worst life, a Sophistical tongue and an idle hand, much babling and no fruit, a grave Countenance, and a light carriage, great authority and a wavering instability is a monstrous thing.  
*Saint. Bern.*

But perhaps thou wouldest say, truly I desire Prelacy, but I intend to live well and piously therein. I commend it but I seldome find, what I willingly would commend; where-

wherefore I alwayes feare that which Saint Gregory relateth: The deserts of Rulers and Subjects are so linked together, that oftentimes by the fault of them that rule the Subjects lives are the worse. And oftentimes by the faults of the commonalty, the life of the Pastors may faile.

**Saine Bern.** If thou seekest the wisdom of this World, O to what a danger dost thou expose thy selfe. Alas how many and what great ones hath the cursed wisdom of the World supplanted, and hath extinguished a divine spirit conceived in them, which our Lord, would more vehemently have enflamed. Dost thou not know, that the

the wisdom of the World is earthly, sensuall and Diabolicall, an enemy of health, a destroyer of life, and the Mother of lust.

**St. Aug** He that seeks health without his Saviour, and thinks that he can become wise without the true wisdom, is not sound, but sick; is not wise, but foolish, and he continually is involved in misery. For he that profiteth in knowledge and not in good life, is far from God as saith *Algazel*. Therefore thou that desirest to be wise, learne on Earth such wisdom as the knowledge thereof may persevere with thee in Heaven. Study here how thou mayest obtaine to that which once to have seen

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is to have learned all things.

This is that eternall Truth, without which to know every thing, is but foolishnesse, which only to know, is perfect knowledge. S. Hierome.

St. Aug. O how unhappy a man is he, that knoweth all other things and knoweth not thee.

For blessed is he that knoweth thee, though he be ignorant of all other things. For if he hath known both thee, and other things, he is not more happy for those, but blessed for the knowledge of thee only.

St. Anselme. But perhaps O my soule, thou lovest worldly wealth, worldly Pompe and carnall

Soliloquies: 131

carnall delights, and for this only thou unwillingly leavest the World, yet consider that all these are but fraile and transitory. Tell me where are the Monarchs? where the Princes? where those Lovers formerly spoken of? I am afraid that most of them alas are utterly undone and gone to Hell. What doth Pride now profit them? what the vaunting of riches? For he that loveth the world more then God, his life better then a Cloyster, Gluttony better then abstinence, Luxury better then Continency, follows Satan and shall go with him to eternall punishment. They that flourish with the felicity of this World, do perish by the power of God: they flourish

G 5

St.  
Aug.  
flourish

flourish for a time and perish eternally, they flourish with deceitfull goods, but are really tormented.

If it delight us to have any thing in this World, let us with a ready will get into the favour of him, that possesseth all things, and in him we shall have whatsoever we happily and holily desire. For wealth harmeth not the rich man, if he use it well, nor doth poverty make the poore man commendable, if in his poverty he taketh not heed of the filth of sinne.

St. Bern. But yet, O my soule thou shalt find, what thou mayst object, saying. I despise the World but I am not able to forsake my friends Parents and kindred

rod. O my Soule, this objection is frivolous. This is a faithfull speech and worthily to be received. Though thou say it is a wicked thing to despise Father or Mother, yet it is most holy, for the love of Christ. O cruell Father, O monstrous Mother, yea not Parents but destroyers, who would rather have thee to perish with them, then to reign without them. Although thy Mother with dangling Saint haire, and her Hierome. Garments rent, show thee the Paps wherewith she had brought thee up. And though thy Father lye in thy way, yet go on, with drye Eyes and flye unto the banner of the Crosse by thy contemned Mother, and by thy Father



Father trodden upon. It is the only signe of Piety, to have been cruell in these things. Dost thou not know O my soule, that he that hath Jesus, hath a Father and Mother, and every one a friend? why followest thou the dead, follow the living, and suffer the dead to bury their dead.

### SOULE.

**N**OW I perceive by thy words, O man, and I know by many experiments that the World also in it self withers, but yet alas it flourisheth in the hearts of many, who love the bitternesse thereof, following it flying, embracing it sliding away, tel me then what is the reason of so great a blindnesse.

MAN

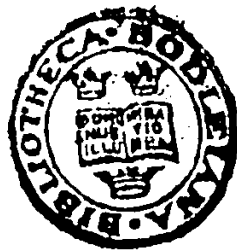
### MAN.

Saint Hierome. **O** my soule, art thou ignorant, that thou art created so delicate and so noble of thy Spouse, the Author of all things, that it is impossible for thee to be without love? It is a hard thing for a humane soule not to love, for it is of necessity that our mind should be drawne to some affections. Wherefore (according to Saint Bern.) It likewise behoveth thee that thou be delighted either in the highest things or the lowest. Therefore (according to Saint Gregory) because there are some, which neglect their own life, whilst they desire transitory things and

and understand not the Eternall, and if they do understand, ye despise them, and feel not the grief whilst they are wounded. VWherefore alas miserable men they think themselves to be in good case, loving this Exile, as their Country, and rejoycing in blindness, as in the clearnesse of light. Contrarily the minds of the Elect, whilst they behold all transitory things as though they were none at all, do enquire to what end they were created. And when nothing can suffice their affections without God, they repose in the only contemplation of their maker, desiring to be present with the Heavenly Citizens, and yet being placed in the VWorld, they rise above the VWorld;

World; Sweetnesse seemeth to be in humane things, yet but to those, which never tasted the sweetnesse of Heavently. Because whilst the humane mind understandeth but a little the Eternall, by so much the sweeter he reposeth in temporall. But now if any one had cordially tasted, what the sweetnesse of Heavenly reward is, look by how much the sweeter it becometh, which he perceives inwardly, by so much the more every thing is converted into bitterness which outwardly he sustaineth.

*These*  
*St. Gre-*  
*gory.*  
*Idem*  
*upon E-*  
*zechiel.*



## CHAP. III.

*How miserable worldly  
Magnificence is.*

## S O U L E.

**D**O not, I pray the, O man, prolong to declare unto me something of worldly and heavenly Joy, to that end that the nature of both being more perfectly known, I may more truly despise the one, and more carefully apply my self to the gaining of the other: because as I think, that as the good is not loved unlesse it be knowne, so  
the

the evill is not avoyded unlesse it be understood.

## M A N.

**O** My Soule, I consider that worldly Joy (if truly it may be termed a joy and not rather an unknowne scourge) is never truly perceived,, but when it is perfectly despised. Wherefore as it is related by the true contemners of the World, Worldly joy is most especially held contemptible for five things. First because it hath a baseness in it's object? For what is the joy of the world? Saint *Aug.* answereth, an unpunished wickedness, that is to say, to be inebriated with Luxury, wholly to be busied in Banquetings, to  
continue

continue in vanities, and to suffer no evill in this life for these things. For evill people think themselves to be in delights, when they are not corrected for their wickednesse. And they know not, that there is nothing more unhappy then the happinels of Sinners, whereby penall infirmity is nourished, and an evill will is strengthened.

2: It hath impurity in its subject. For the soule defiled with sinnes, is the subject of worldly joy, which gladdeth when it shall do wickedly, and rejoyceth in the worst things. Wherefore Saint *Hierome* saith well; That to laugh and rejoyce with this world, is not the Act of an understanding man, but of a  
mad

mad man. Truly O my Soule, a cleane heart is not glad and jocund with this uncleane world, but with God and in God.

3. It hath a shortness in it selfe, because the joy of an Hypocrite is like a minute. The world is this Hypocrite, whose joy is like a point, which is neither broad nor long, nor high nor low. The joy of the world is a vanity, which with a great desire is hoped for, that it may come and when it doth come, it cannot be stayed. O my soule how short, how fraile and how transitory is worldly joy. For short are the dayes of Man as *Job* saith.

4. They have sorrow in  
the

Saint  
*Aug.*  
upon  
Saint  
*Jobn.*

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the end, because alas they miserable men wast their dayes in pleasure, and at an instant they descend into Hell. For the end of such joy is sorrow. Yea O my soule, if thou be able to discern, such joy hath alwayes sorrow mixt with it, because ever of necessity the Guilty Conscience feareth cruell things. Art thou ignorant, O my soule, that the joy endureth no longer, which is in eating and drinking; then the sorrow continueth which is a hungring and thirsting. And so of all other things.

5. It hath great misery in its own Affection, because it is a hindrance of spirituall joy: O my soule, acknowledge how wretched this world is, and how miserable they are that

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that follow it. For men have alwayes excluded worldly joyes from a blessed life. *St. Bern.* O how base and unprofitable worldly comfort is, and which is more to be feared, because it is an Impediment of true and holy consolation. Refuse therefore, O my soule, to be delighted in the World, if thou wilt be comforted in the remembrance of God. Let all things created be vile unto thee, that thy Creator may be sweet in thy heart. *Saint Aug:*

*S O U L E.*

**N**OW I despise the world,  
 now I acknowledge the  
 false joy, the true sorrow, the  
 false sweetnesse, and the true  
 bitterneſs

bitrernesse thereof, and for  
this not unworthily I con-  
temne all these things accor-  
ding to thy Councell. But  
because as thou affirmest, I  
am not able to be without  
love, tell me I pray thee;  
what shall I do? whither  
shall I turne my selfe? where  
shall I find a fit love?

*MAN.*

**O** My Soule, if thou  
shouldest perfectly know  
thy selfe by the knowledge  
thereof thou wouldest de-  
spise the world, and all things  
therein, and thou shouldest  
learne what a Consolation  
thou oughtest not unworthi-  
ly to affect in thy love. O  
my soule, if thou shouldest  
understand thy self to be of a  
Heaven-

Heavenly Nature, without  
doubt thou wouldest abhorre  
earthly consolation. Blush  
therefore to be comforted in  
filthinesse, which art of Hea-  
ven. Blush to be delighted  
with the basest things, which  
art not able to be satisfied, but  
in the cheifest. Thou art as  
I think of a Heavenly Na-  
ture, and doest desire, and  
seek, as I believe, naturally  
(if carnall madnes would  
permit thee) Heavenly con-  
solation. O how sweet and  
delightfull it would be ( the  
seasoning of divine love joy-  
ned therewith) to live accor-  
ding to Nature, if carnall  
foolishnesse would suffer us,  
which being cured, Nature  
presently is delighted with  
naturall things.

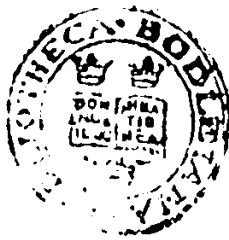
*SOULE*

## SOULE.

**A**Nd what is it properly,  
to live according to Na-  
ture.

## MAN.

**T**O live according to  
Nature most properly, is  
to lead a Heavenly life on  
Earth, to returne from things  
externall to the internall,  
and to ascend from the In-  
ternall to the Supernall, and  
to do all things according to  
the most noble part which  
exceeds in man, that is ac-  
cording to his understand-  
ing. *Hæc Philosophus 4  
Ethicor.*



SOULE.

## SOULE.

**C**AN any one on Earth,  
and in this vale of tears  
lead an Heavenly life ?

## MAN.

**O** My Soule, if thou doub-  
test and wonderest at my  
words, as at the words of a  
sinner. Yet heare Saint *Augo*  
and *Paul* the Apostle. Be-  
hold what Saint *Aug.* saith,  
when we apprehend any  
thing that is eternall either  
by knowledge or love, then  
we are not in this world,  
whence it is as the Apostle  
saith. Our Conversation is  
in Heaven. O my Soule  
think therefore, that thou art  
more truly there, where  
H thou

thou lovest, then where thou dost inanimate: because whatsoever thou lovest, by that very power of affection thou art transformed into its similitude, if therefore thou contempest Celestiall things, if thou lovest Heavenly things, how is it now that thou remainest not in Heaven, who art in this life, resembling celestiall spirits?

*S O U L E.*

**A** Las! Alas! now miserable and unhappy that I am, know perceive my selfe for a long season to have been miserably blinded, who for so long a time knowingly have erred in temporall and earthly things; entangling  
my

my selfe by love in worldly and base things, from which I have received very little comfort, but much grief, and some confusion, but very little joy, yet various and often great sorrow of heart. Tell me therefore I pray thee, O man, what is that Heavenly consolation, and how by any means I may be able to attaine to it in this vale of teares and misery?

What is that which I find in my God, when so willingly and so easily I contemne all things for him, when I say within my selfe with joy: O God of my heart, O God my portion for ever? What is that, which I tast in that most short houre in my beloved, when with all my strength, I desire joyfully  
H a and



and heartily to endure all sharp, bitter, and austere things for him and say: It is good for me to cleave to God. And who shall separate me from the charity of Christ?

*M A N.*

**O** My Soule, this consolation (according to Saint Bern.) is nothing else, but a certaine love of Devotion, proceeding from the hope of Pardon, and tast of the good, though but little and a most certaine sweet Delectation, wherewith our bountifull God recreateth the afflicted soule, whereby the soule is invited to seek God, and is vehemently provoked to a divine love. *Hugo de S. V.*

O

**O** my soule, what thinkest thou is so sweet and so pleasant, that is accustomed to move the devout soules in the remembrance of their beloved, and so sweetly affect them, that now they altogether begin to be rapt and alienated from themselves? The conscience is exhilarated, and the memorie of all their greifs is forgotten: The mind rejoiceth, the understanding waxeth cleare, the heart is illuminated, and the affection is made jocund. Now they know not, where they behold themselves, and as though the embraces of love, hold something within them and they are ignorant what it is, and yet they earnestly desire with all their force to

H 3

re-

retain it. The mind delightfully struggles in some sort, least it should depart from it, as though it should find the end of all its desires therein.

*St. Bern.* Sometimes as though Hoodwinck, O good Jesu, thou sendest me, desiring thee, into the mouth of my heart, yet so know what it is that I feel, it is not lawfull for me. For truly I perceive a savour, being so comfortable a sweetnesse, that if it were perfected in me I should seek nothing else. Is not this the Jubilee of the heart?

*St. Gregory.* Jubilee is said to be an unspeakable joy of the mind, which cannot be hidden nor uttered in words. Yet notwithstanding it may be

be shown by some motions, though not expressed by any proprieties. Wherefore the *Psalmist* saith. Blessed is that people that knoweth Jubilation. He doth not say who speaketh, but who knoweth: because Jubilation truly may be known by the understanding but cannot be expressed by word or speech.

*St. Bern.* For when I perceive this savour, thou sufferest me by no sight of the Body, by no sense of the soule, by no understanding of the Spirit to consider what it is when I shall receive it, and am willing to ruminare thereof, and to judge the sweetnesse of it, it presently slideth away, yet truly I swallow it in hope of eternall Glory, but by long ruminating



ly disposed, by the only grant of divine mercy. For all Gold in comparison of it, is but as a little sand, and silver compared to it, is accounted as nothing.

*S O U L E.*

**O** Man, tell me I desire thee, what manner a one ought that disposition to be, wherewith the affection of him that prays ought to be disposed for obtaining of it?

*M A N.*

**O**F this matter much might be spoken of them that have tryed it, but that I acknowledge my self unexperienced, yea I blush to speak a few things. Wherefore I feare least it should be objected against me.

Where-

Wherefore dost thou relate what thou hast not tasted? Wherefore like an unworthy man dost thou praise, what thou art ignorant of?

*S O U L E.*

**O** Man fear not, but with reverence and Humility devoutly propose what thou hast both heard and read. For there are many that have to the profit of others determined of great and high matters which they have not learned of their own experience but by the knowledge of others.

*M A N.*

**N**ow I shall speak with some boldness; for those abili-

abilities, which lack of knowledge denieth, Charity supplieth. Wherefore as I think, so I relate, I think (under favour of a better Judgment) if thou wilt prepare thy self to tast this Celesstiall Sweetness, thou oughtest to be cleansed, exercised, and lifted up. In the first this Heavenly sweetness is smelled, in the second is is tasted, and in the third sometimes even to inebriation it is taken and swallowed up.

First I say, thou oughtest to be cleansed from sins, from inordinate affections, from temporall contolation, and from the inordinate love of Creatures; because (according to *St. Bernard*) he erreth altogether that beleveth that he is able to mixe the Celesstiall sweetness with this dust,  
that

that divine Balsom with this venemous Joy, those Graces of the Holy Ghost with the Allurements of this world. But faster the Soule shall be purged by such things, cleansed from tear-distilling grones, and purified by sorrowfull sobbings, because as *St. Aug* saith, it is convenient that that mind should always find sorrow in it self, who forsaking his Creator, did alwaies seek joyes in himselfe, and in the Creature.

Excellently therefore *St. Gregory* in his *Morals* speaketh of that Sentence of *Job*. *I sigh before I eat*. It is the office of the Soule to eat and to be fed with the Contemplations of supernall Light: Let it therefore sigh before it feed, because he that doth  
not

not humiliate himself in this Exile by the bewailing of Heavenly desires, cannot taste the joyes of the eternal Kingdom. For they are barren of the food of Truth, who are delighted in the scarcity of this Peregrination.

2: The mind ought to be exercised in the acting of good things, and in the suffering of evil. *Blessed are they that mourne, for they shall be comforted.* Because those whom the love of truth moveth to affection, the refreshing of Consolation feedeth. *St. Bernard;* O good Jesus how often after innumerable tears and groans, hast thou annointed my wounded Soul with the Oyntment of thy mercy, and somtimes almost despairing hast received me,  
and

and being comforted and presuming of mercy hast utterly left me? Behold in what manner the reward of good things is in it self, wherefore truly though in the beginning the way be straight which leadeth to life, yet in process of time, it is enlarged with the sweetness of inestimable love. O how blessed therefore is the consolation which divinely is infused into them that suffer for Christ.

The third thing wherein the Soule is inebriated with this sweetness is the elevation of the mind, when happily the Soul is drawn from earthly delights, and after a certain wonderfull manner is elevated above it self, above the world, ysa, above every Creature, that now the Soul  
can

can say, *The King hath brought me into his Wine-Cellars.* This is that Wine-Cellar wherinto the Soul is brought, where she shal drink of the seasoned wine of the Inestimable Deity, and of the most pure Milk of the incontaminated Humanity. Hence O my Soul his Friends drink, but his most dearest Beloved are therewith inebriated. O happy drunkenness which is accompanied with so chaste and holy a sobriety of mind and body. Hence it is that the Soul like a drunken man is made gladson and joyfull in adversity, strong and secure in dangers, wise and discreet in prosperity, free and pious in pardoning Injuries, and at last lying drowsie and sleepey in the divine Embraces,  
when

when the left hand of the Spouse doth friendly beare up the Bride under her head, and the right hand of the lover familiarly embraceth his Beloved.

### S O U L E.

O Man, I confesse with humility and reverence, that sometimes that hapned unto me, though alas very seldom; That with great violence about the beginning of my conversion, I have drawn my mind from earthly things, and with very much endeavour have lifted it up to contemplate on Heavenly things: I have entred with trembling, I have gaz'd about me with blushing, I have seen the Quier of Angels,

gels, the Palaces and Joyes of the Patriarks, and Prophets: I have beheld the Tabernacles of the Apostles, the Feasts of Martyrs, the Solaces of Virgins and Confessors. Surely I have craved the Almshouses of some comfort from every one of them, I have desired the crumbs falling from the Table of their Lord, yet I have not obtained them. But which is most lamentable to be heard, by and by I have been repulsed of all of them as a stranger, and one unknown. What therefore hath the laborious elevation of the mind profited me, when no comfort hath succeeded it.

*MAN.*

*MAN.*

**O** My Soul, this so comfortable a repulse was not without cause. I beleive this was the cause, for that thou wouldst be a Companion of Comfort, before thou wert a Companion of Suffering. Thou wouldst be a partaker of remuneration before thou wert an Imitator of virtue. Strive therefore first to be a Companion of Angels by purity and innocency, a Companion of the Patriarks and Prophets, by humility and confidence of belief, study to be a Daughter of of the Apostles and Martyrs, by charity and patience, a Daughter of the Confessors and Virgins, by Piety and Contin-

cy,



cy, and then be confident that in this thy Exile, thou shalt with the Prodigal Child obtain Almes of thy Heavenly Father.

### SOULE.

**O** Man, now I acknowledg how vain and unsavory all transitory things are, and for this I despise the World, I little esteem the comfort therof, and I fly and contemn worldly joy as Death bringing poysons, also I bewail my self past as death, and I wash and cleanse my miserable mind with groans and tears, and if at any times betwixt teats and groans, I perceive the odour of Divine Sweetness, though but a little; notwithstanding as yet I unhappy,

py and miserable, hungry & thirsty tast not the food of the Angels, and the Wine of thy Friends. *St. Bern.* As yet O Lord my God, my heart hath not come neer unto the Abundance of thy Sweetness, *which thou hast laid up for them that fear thee.* For outwardly I am comforted, howsoever with the Sent therof, because it is sweeter to me then Balsom, or all other Perfumes whatsoever.

O Lord God, if the smell therof be so excellent, how pleasant is the tast of thy sweetness? If a little tast be of such virtue, how much joy hath the Happy inebriation therewith? O who will grant it unto me, that thou mayest come into my heart, and that thou mayest inebriate me with thy

thy Wine, and I may embrace thee O my God.

### MAN.

St. **O** Devout Soule (I Aug. speak under correction) you are too covetous, and I would to God you were not too presumptuous. Examine your strength, consider your vileness, weigh your virtues, and then if it please you, it may suffice you rather humbly to run after the Odor of the Divine Oynments with the young men, then presumptuously to rely on your own merits, ask that which you about your merits have not deserved.

SOULE.

### SOULE.

**O** Man how harsh and burdensom a Comforter art thou to me a miserable Soule? How niggardly a Dispenser (if it be lawfull to say so) art thou of the Divine Bounty. I boldly speak it, I am not able to refrain, the smell thereof doth not suffice me, a little tast doth not fully refresh me, but affect me, my love covereth and requireth Inebriation. I know him that saith, *Drink ye my Friends, and be ye Inebriated. O my dearest Beloved,* Though the unworthyness of the Asker do depress, yet the piety of the Promiser raiseth hope.

O man, how can I doubt  
but

but that he is ready to give me his good things, who hath not disdained to suffer me my evils.

Art thou ignorant of that which thou hast taught many of the goodnesse of God, which thou hast learned of *Saint Augustine*, thus speaking: *Do vera Religione*. Let humane slothfullnesse blush, God will bestow more then man dares ask? God hath given us a pledge of this Spirit, wherein we may feele his sweetnesse, and may tast of the very fountaine of life, wherein we may be sweetened and moystned with a sober ebriety, like unto a tree that is planted by the running streames.

*St. Chryostome*. Nothing maketh the Omnipotency of  
God

God more manifest, then that he maketh those omnipotent that hope in him: for no deceit, no snare or allurement shall be able to deject the mind relying on God through hope, or overcome him persevering. Now let humane despaire be ashamed, and cursed be the feare of cowardlinesse which believeth that he can deny or withhold his benefits from them, being rich and very liberall to all those that call upon him, and put their perfect hope in him. For hath not the eternall Father in whom there is no change, of his tole exceeding great bounty sent his only begotten Son, in whom he hath given all that he had, all that he wold, all that  
I bee

he was? So that if his liberality should now diminish his infinite goodness, perhaps our infirmity, and weaknesse not unworthly would stagger. But because he is good of himselfe, and not by any accidentall good, he is not by the communication of his goodnesse diminished, nor by Addition of any others goodnesse, augmented.

*M. A. N.*

**O** my soule, Great is thy faith, thou art very strong in hope and confidence; And although the hope, which proceeds from the promise of God, and a holy life, and conversation be worthy of praise, and ought

to

be eternised; yet cruely counsell thee before thou ascendest to get Inebriation into thee, that thou first wholesomely descend below thy selfe by the consideration of thy selfe, that thou mayest learne reverently to feare thy Spouse, before that thou beginnest to enter into his secret Bed-chamber, whom thou oughtest not only to feare when he is angry, but also when he doth most sweetly and delicately cherish thee.

*The end of the second part.*

*The third Exercise.*

How the Soule by mental Exercise, ought to convert the beames of *Contemplation* to things below her, that shee may understand.

- 1 *The Inevitable necessity of mans death.*
- 2 *The Formidable austerity of finall Judgment.*
- 3 *The Intollerable paine of Infernall punishment.*

## CHAP. I.

*Of the Inevitable necessity of Mans death.*

## S O U L E.

**T**ell me I pray thee, O man, what are those Inferiour

feriour things, to which my consideration is to be converted? I hasten to ascend, I seek Incubriation of the divine comfort, I am not able long to rest on those things which are below me. Even now I desire O Lord my helper thy beloved Tabernacles, I covet with all my strength to dwell in the Courts of our Lord,

## M A N.

**T**hese are the Inferiour things, O my Soul, that thou mayst convert thy selfe unto, and may see the inevitable necessity of Death, and mayst lament all the infallible equity and truth of the Divine Judge, and mayst tremble and be afraid of the

intollerable austerity of infernall punishment. Consider therefore often, weigh and revolve diligently that death cannot be avoided, that the hour of death cannot be discovered, that the time pre-ordained of God cannot be altered.

*Isidorus,* In humane things nothing is more certain then death, nothing more uncertain then the hour of death: it hath not any pity on Poverty, it is not afraid of power, it respecteth not the excellency of manners or kindred, it spareth not youth or age, it is at the old mans gate, and at the young mans heels.

*SOULE.*

*S O U L E.*

**I** Understand that our life is nothing else but a passage to death; Why then are temporall things loved, which for such an uncertain time are possessed? Why desire we this life to continue so long, wherin, by how much the longer we live, by so much the more we sin; by how much our life is prolonged, by so much the more numerous is our transgression? for daily evils encrease, and good things are diminished. For who is able to consider, how many evils wee commit in a moment of time, or how many good things we neglect? For truly it is a great sinne, when wee neither do good,

I 4

no

nor think of good, but suffer our mind to wander after vain and unprofitable things.

### M A N.

**A**S St. Gregory saith, Carnall minds, O my Soul, for that cause love temporall pleasures, because they consider not how fleeting this life is; For if they should but look into the swiftness of the passage thereof, truely they would not affect this so little enduring a prosperity. My life is like to one sailing, for whether I sleep or watch, I am still hastning to my end. O present life how many dost thou deceive, which whilest thou flyest art nothing, when thou art seen but a shadow, when exalted, but a fume, to  
fools

fools pleasant, to wise men bitter, they that love thee know thee not, they that fly thee onely understand thee. To some thou promigest thy selfe for a long season, that thou mayst deceive them, to others for a short time, that thou mayst bring them into despair.

With continuall meditation let us exercise our understanding, and let us consider our miseries. With sorrow we entred this life, with labour we live therein, with fear go out thereof. St. Bern. How many of us have lived in this Region of the shadow of death, in sickness of body, in conflict, and in the place of tentation, if wee diligently take notice  
I § therof,

therof, wee miserably labour with a threefold discommodity. For we are easie to be seduced, weak to resist, and frail to operate.

*S O U L E.*

**N**ow I see, that he lives unprofitably in this world, that hastens not to gain that, wherby, he may live for ever. Therefore it should not be any ones care to live long, but rather that he may live well: Because although it may be granted to any one that he live well, yet it is certain that it is not granted to any that he may live long. *St. Bern.* Therefore that is a secure life where the conscience is pure, where death is expected without feare or trem-

trembling, is wished to be at hand with delight, and received with devotion.

*M A N.*

**O** My Soul, if thou understandest these things to be so, hear my counsell, and in this life, so long as it lasteth, prepare for thy self that life which lasteth eternally. Whilst thou art in the flesh dy to the World, that afterwards thou mayst begin to live in God. Understand that there is no one that admitteth death approaching merrily and joyfully, but he that hath prepared himself thereto by good works, whilst he lived, give attention to that of *Seneca*. The indiscreet man, that is, the sinner and the guilty man begin-



beginneth his death in dying; but the wise man and virtuous overcometh death by death.

*S O U L E.*

**O** Man I perceive that the death of good men is blessed, and the death of Sinners unhappy and miserable.

*M A N.*

**O** My Soul (according to *St. Bern.*) the death of the just man is good in respect of rest, better in respect of change, the best in respect of security. Contrarywise the death of Sinners is most miserable, and well may it be termed the worst, evil, in the loss of the world, worse in the

the separation of the flesh, but the worst in the double sorrow and suffering of the Worme and fire, and that which is worst of all, is in the privation of divine Contemplation.

*CHAP. II.*

*Of the Formidable austerity of the finall Judgment.*

*S O U L E.*

**N**OW thou hast spoken sufficiently of death, so also speak of the state of final Judgment.

*M A N.*

## MAN.

O My Soule I do what thou exhortest, yet I entreat thee to hear with patience. Thou oughtest to know, that although it be a horrible thing to meditate on death, yet to meditate on the state of finall Judgment, as I am perswaded it is no less formidable, because there is not any that then shall be able to deceive his Wisdom, to alter his Justice, to incline his Clemency, to avoid the sentence of revenge and just retribution. *St. Bern.* Consider therefore, O my Soule, with trembling, how it shall be with thee in the last day, when thy Conscience shall speak against thee of thy thoughts, when

when the Elements shall accuse thee of all thy Actions, when the Cross of Christ shall be carried for a testimony against thee, when his stripes shall cry out against thee, his wounds plead against thee, his nails speak against thee, his scars complaine against thee. O Anguish! hence shall proceed the accusing sins, from thence terrifying justice, within a burning Conscience, below the horrible Chaos of Hell, above the angry Judge of just Judgment, without the flaming World, within the fearful justice of the Judge. And if then the just shall scarcely be saved, where shall the wicked man and sinner appear? Where shall they hide themselves? To lye hid impossible, to appear.

peare is intollerable.

*Anselm* O sinfull Soul,  
*in medi-* unprofitable and  
*tationi-* dry wood, adjudg-  
*bus.* ed to eternal flames  
what will thou an-  
swer at the day,  
when all the time bestowed  
on thee shall be even to the  
twinkling of an eye exacted,  
how thou hast spent it? Ah,  
Ah! O my Soul, what shall  
then become of vain and idle  
thoughts, of light, sportfull  
and ridiculous words, of un-  
profitable and unfruitfull  
works.

Woe is me, if I  
*St. Amb.* shall not lament  
*on St.* for my sins; woe  
*Luke.* is me, if I shall not  
rise at midnight to  
confess to thee. Now the Axe  
is laid to the Tree, let him,  
that

that may bring forth fruits, the  
works truly worthy of repen-  
tance. O my Soul, whether  
thou wakest or sleepest, let  
that horrible Trumpet al-  
waies sound in thy Ears. A-  
rise yee dead and come to judg-  
ment. O my Soule never let  
this pass from thy memory,  
Go yee cursed into fire everla-  
sting: Come yee blessed receive  
a Kingdom. O what can bee  
thought more lamentable or  
more terrible then, Go yee?  
And what can bee exprest  
more pleasant then, Come yee?  
They are two Voyces, then  
the one whereof there is no-  
thing can be heard more hor-  
rible, then the other nothing  
more delightful. O my Soule,  
now separate thy self from the  
world, that hereafter thou  
mayst abide with Christ. Now  
fly

fly the world, that thou mayst follow God; Now forsake the Companies and Societies of wicked people, that hereafter thou mayst be able to follow the Troops of Saints.

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### CHAP. III.

*Of the intollerable pain of  
Infernall punishment.*

*M A N.*

**A**fter all these, convert thy Contemplation to the torments of Reprobates, take notice how various they are, how sharp, how intol-  
St. Bernard rable. I am a-  
to Eugenius. fraid of and am  
astonied

astonied at the gnawing Worm & never dying death. O infernall Region to be flyed, where there is flaming fire, chilling cold, the immortall Worm, intollerable stench, and brusing mallets, palpable darkness, confusion of Sinners, and intangling of Fetters, and the horrible sight of Devils.

Wo be to him St. Aug. in  
for whom the quodam  
gnawing worm, sermone.  
burning flame,  
thirst without drink, weeping  
and gnashing of teeth, conti-  
nuall tears shall be prepared,  
where death is wished for,  
but shall not bee granted,  
where there is no order, but  
everlasting horrour doth in-  
habit. What dost thou think  
then shall bee the sorrow?  
what

what the grief? what the lamentation? when the wicked shall bee separated from the company of the just, and shall be delivered to the power of Devils, and shall go with them to everlasting punishment, and shall for ever be with them in lamentation, mourning & groaning without end, far from the joyes of Paradise, never to receive comfort, or recreation, but to be tormented for many thousands of years, and yet alas most miserable never to be released. There the tormentor and Punisher shall never bee weary, there he that is tormented shall never dye; For so shall that fire consume that it shall alwaies notwithstanding preserve life: they shall so suffer old torments, as if they

they were alwaies renewed; they shall alwaies so live without hope of pardon or mercy, as they should dy notwithstanding: they shall so dye, as notwithstanding they may never be consumed.

*S O U L E.*

**O** Man, wherfore is death, as thou sayest, in Hell sought for and not found: And wherfore is that punished eternally, which was committed temporally?

*M A N.*

**B**Ecause, according to St. Gregory, to whom life is offered in this world, and they would not receive it, in Hell they shall seek death, and

& shall not find it. *idem.* The wicked willingly would live eternally, that they might persist in their Iniquities for ever. Therefore it pertaineth to the justice of the just Judge, that they should never want punishment, whose mind in this life would never want sin.

*St. Hierome.* O death how sweet will thou be to those to whom thou hast been so bitter, they only desire thee, who so vehemently have hated thee. O my Soul, if these before spoken of seem so terrible unto thee, heare those things which are more harsh then all these.

*St. Chrysoft.* If thou seest before me a thousand Hells, I do not so much weigh  
*upon St. Matthew.*

weigh them, as to be expelled from the pleasure of that glorious Society, and to become hatefull to my Creator. O my Soul, Hell is terrible, but more terrible is the angry countenance of the Judge, but that which surpasseth all terrour is, the perpetuall elongation from the Contemplation of the most sweet and most blessed Trinity. To be excluded from the eternall good, and be estranged from that which God hath prepared for them that love him, doth beget so much torment, that if outwardly no torment or punishment should torment, this only was sufficient, and it would be better to endure a thousand thousand flames, then to behold that most meek face of Christ angry,

angry, and from it to be eternall separated. O if God hath dealt thus with the Angells growing proud, what shall become of Earth and Ashes? He was proud in a Celestiall Palace, but I upon a Dung-hil. Who will not affirm that it is more tollerable in a rich man to be proud, then in a poor man? Wo is me if pride bee so austerely and harshly punishable in an Angel, how in me miserable and poore, is it to be adjudged?

O mercifull Jesus, for thy names sake grant me thy mercy, and pardon me proud provoking thee. Behold me miserable humbly calling upon thee, and acknowledge O most benign God, what is thine, and wipe away what is any others. Have pity, O Lord,

Lord, whilst there is time of pity, least thou condemnest me in the time of judgment. True it is, that my Conscience hath deserved damnation, my repentance sufficeth not for satisfaction, yet certain it is, that thy mercy is above every offence.

Do not O Lord, so look into my evil, that thou mayst forget thy owne goodnes. O good

Lord, if I have committed that wherby thou mayst condemn me, thou hast not lost that wherewith thou mayst save me. O if man could but understand how admi-

*These Sta  
Anselme  
in his me-  
ditations.*

*St Aug:  
in his  
medita-  
tions.*

*St. Gregory  
in Hom.*

table

table that is; Behold the Spouse cometh, How pleasant? Those that were prepared entred with him to the marriage. How bitter? And the Gate was shut. O my Soule, what is more? Consider how great an evil it is to be separated from the face of Christ, to be excluded from that joy of divine Contemplation, to be deprived of the most blessed Society of all the Saints, to dye an everlasting life, and to live in eternall death, to be plunged in the bottom of a restless Gulph, for ever to be torne in peeces with consuming worms, and yet the torments not to end, to suffer the noise of raging flames, to be blinded with the bitter myst of the sulphurous smoaking Pit, not to perceive that which enlightneth

lightneth, but to perceive that which tormenteth.

St. Aug. Such shall be the power of grief in the infernal deep, that it admitterh no other intention of thought within it self.

## SOULE.

**N**ow I tremble with fear, now I faint with the horrour therof. Tell me I pray thee, O man, to what purpose is so lamentable a Meditation?

## MAN.

**O** My Soul, I think that the continuall and devout meditation of the prescribed, is the sinners medicine, and wholsom encourager and pro-



voker to do all good things,  
and to sustain all evil.

St. Bern. in  
quodam E-  
pistola.

Thou fearest  
watching and  
the labour of thy  
hands, but these  
are but easie to  
any one meditating on per-  
petuall flames. The remem-  
brance of that darkness ma-  
keth a man not to abhor So-  
litude; yet if thou leasurely  
shinkest on a future discussion  
of thy words: silence shall  
not displease thee, that weep-  
ing and gnashing of teeth be-  
ing often brought before the  
eyes of thy understanding, do  
render unto thee equal rest  
and peace. A

St. Aug. in  
quodam  
sermone.

mans under-  
standing being  
overcome with  
the incitements  
and

and concupiscences of this  
world, flyeth all labour, de-  
sireth pleasures, & can scarce  
be brought to this, that hee  
can refrain the customes of  
his former life. But when  
hee shall begin to think on  
the necessity of future judg-  
ment, he induceth a volunta-  
ry war on his passions, moved  
either by hope of reward, or  
for fear of punishment, hee  
doth violence to his former  
desires, and earnestly contem-  
deth to overcome himselfe:  
Whence cometh these Verles:  
*O felix mortale Genus, si sem-  
per haberet*

*Aeternum præ mente bonum, fi-  
nemque timeret.*

Right happy is that man that  
ever hath

The eternall good in's mind  
and fears his death.

*The fourth Exercise.*

How the Soul by mentall Exercise, ought to convert the light of Contemplation to those things that are above her, that shee may know and understand.

1. *The inestimable value of Celestiall Joy.*
2. *The unspeakable Delight, and*
3. *The interminable Eternity.*

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CHAP. I.

*Of the Inestimable value of Celestiall Joy.*

*SOULE.*

**E**ven now, O man, thou hast sufficiently affright-  
ed

ed me miserable soule, being prostrated in this vale of teares, although thou hast taught me not unprofitably. have mercy also now on mee most miserable, and do what thou long since hast promised. Speak a little of the perpetuall felicity, if happily I may be able to receive thereby some comfort of mind, for that it is delightfull to use change, because according to Saint Aug. It is alwayes well done whether it be by punishing, or pardoning, or by terrifying, or comforting, so that there by the life of man may be amended.

Consider O man, how noble the mind of man is, often times it is more easily perswaded with easie and pleasant

pleasant things, then by terrible and aduersē, oftentimes it is more allured by promises and things comforting, then it is enforced by threats and terrours. Wherefore our Sister the Spouse desired to be drawn with the odour of **Celestiall Unguents**, with the savour of divine graces, and so to runne with the Spouse, and now not out of feare, but love delightfully to walk in the way of his **Commandements**.

### *MAN.*

**O** My Soule, it is true I confesse which thou sayest, but alas there are many which will not imitate God in Prosperity. Wherefore it is convenient that they be terrified

terrified in Aduersity. For there are many, which either for blindnesse understand not the divine Graces, or for negligence loose them in vaine Employments. Wherefore, as I beleeve God out of the abundance of his Infinite goodnes would alwayes be ready rather to fauour them with Consolations, then to affright them with austerities, if men were rightly disposed, that they might receive his divine consolation: which is so pretious and delicate that by no means it is fitting or expedient, that it should be indifferently bestowed on all. Thou therefore, if thou aspiest, after all these things proposed unto thee, see that thou have a

K 5

pure

pure understanding, and a well disposed affection, because the chiefest good is not discerned according to Saint *Aug.* but by the clearest understandings, and I think it is much lesse tasted, but by very well disposed affections. For it is of many men in this life clearly discerned, of whom neverthelesse it is in no wise tasted.

Wherefore Saint *Aug.* saith  
**O** Lord mak me I desire thee to taste that by affection, which by my intellect I understand: make me to perceive that by love, which I perceive by knowledge.

### S O U L E.

**T**ell me I pray thee, O man, what dispositions ought

ought to proceed in affection and understanding, that at least to a little Excess of mind I may be able to tast in contemplation the Celestiall sweetnesse?

For I have long agoe exercised my mind in speculation, and alas as yet, my feare is, that I have never felt the least drop of that Heavenly sweetnesse, I have read many things of the lives and conversation of Saints, many things of Nature, of the operations and orders of Angels, also I have read some things of the inestimable unity of the Divinity, of the Incomprehensible Trinity of the Godhead, more of the inestimable happinesse of all the blessed, and when with all my endeavours I have employed

ployed my mind to the former studies, alas I have remained, yet Hunger-starven and empty, and have alwaies cryed out with blessed Saint *Aug.* Make me O most mercifull Father to tast by affection, what I perceive by my understanding, and yet I have not profited: Also oftentimes being wearied with long study and angry at my self, I have cryed out with the Prophet, expecting the Crummes which fall from the Table of their Lord in that Heavenly Court: How long O Lord, wilt thou forget me for ever? How long dost thou turne thy face from me? For though I have Judged my selfe unworthy to eat of the bread of thy Children, yet I have expected with earnest desire

desire, to eat at the least of the Crummes falling from their Table, but alas! though with with open mouth I have earnestly expected, yet I have alwayes been frustrate d.

*MAN.*

O My soule, the former things which thou hast most lamentably complained of, happen by a two fold reason. Sometimes of the very pious and wholsome dispensation of the divine goodnesse. Whereupon Saint *Gregory* *In his Morals* The just God is went to deferre the complaints of them that Petition him, for a time that their desires might encrease, to that end they may rather be heard

heard for their good, by how much the sooner they are not heard at their desire.

Holy desires encrease by delays, for if they faint, at the denyall thereof, they were not desires. For although

*Items  
in  
Ho-  
milia*

God of his goodnesse is most clement, notwithstanding sometimes it happeneth that he protracteth that, which he most willingly would give, that thou mayst learne earnestly and ardently to desire great things, and more carefully to preserve them obtained, with thanksgiving. Also sometimes he prolongs his benefits by reason of the inordinate disposition of the Asker. Hee is altogether out of the way that thinketh any one can mix that Heavenly sweet-

sweetnesse with this dust, that divine Balsome with this poisonous joy, those Graces of the Holy Ghost with the allurements of this World.

But now O my soule, that I may not longer keep thee in dalliance, nor longer afflict thee by expectation, cleanse thy understanding from vaine and unprofitable Phantasies, from naturall and curious reasons, from extravagant, and overmuch curious employments in the sciences. Also cleanse thy affection from sinne, from the sequell of sinne, and from the occasion or cause thereof. Lift up thy reason, dilate and declare thy affection, enter into the joy of thy Lord, which neither Eye in this life

life hath perfectly seen, nor eare hath heard, nor hath it ascended into the heart of man. Be vehement therefore  
 O my soule, in the love and desire of the supernall life of the Saints, where there is action not laborious, rest not Idle or slothfull, where there is life without defection or revolt divine prayse without cessation. *Hæc Aug.*

*Saint Bern.* Rejoyce therefore and be glad, and consider the reward of thy labour, which truly is so much, that it cannot be numbred, so great, that it cannot be measured, so pretious that it cannot be terminated:

### S O U L E.

O Man, thou hast now spoken much in generall,  
 tell

tell me I pray thee, of all in particular, because wee understand those things better, which are particularly distinguished, then those which a generally related.

### M A N.

O My Soule, What can I say, when I behold the future joy? Now I almost faint with admiration, because the joy shall be within us and without us, under us and over us, nigh us and round about us: Thou shalt therefore rejoyce in all, thou shalt rejoyce of all. Thy joy I beleive is prefigured in the Apocalipse, by that blessed woman, which was clothed with the Sun, and the Moon was under her feet and a Crown of twelve Stars about her head. This woman

as I think is a blessed Soule the Daughter, Bride, and Queen of the eternall King. A Daughter by the Creation of Nature, a Bride by the Adoption of Grace, a Queen by the Collation of Glory. This Soule is well sayd to be clothed with the Sun, because shee is adorned with the Splendor of divine cleereness, crowned with the Dignity of eternall felicity. In which happines for the speciall comliness, there are 12 Joyes, figured by the Stars by which the Celestiall happines is beautified and adorned.

These joyes, O my Soule thou oughtest dayly, & devoutly to contemplate & seek no consolation of thy present misery & sojourning, & in hope patiently and joyfully to sustain

sustain all tribulation of this present life. O my Soule thou shouldst not be perplext if evil men flourish in this world *Beda.* and thou sufferest, that they shall rejoyce and that thou shalt be vexed. Alas wicked men have no share in the celestiall joy, neither shouldst thou care if thou shouldst have no share in this world, but by the hope of that joy at which thou aimest thy Affection may joyfully and patiently endure whatsoever hapneth to thee in the *Hac Beda.* way of adversity.

*St. Ber.* O my Soule, if at any time worldly joyes, the false glory, the short and frail power thereof, delight thee, recall thy mind from them, and thou wilt esteem all as dung.

*St. Hierom*



216 *Soliloquies.*

*St. Hierom.* Run therefor  
 O my Soul not with the pa-  
 ces of the body, but with af-  
 fection and desire, because  
 not only the Angells and  
 Saints, but also the Lord and  
 Master of Angells and Saints  
 expecks thee: God the Father  
 expecks thee as his most belo-  
 ved Daughter, God the Son  
 expecks thee as his sweetest  
 Bride, God the Hoiy Ghost  
 expecks thee, as one most  
 dearly beloved unto him;  
 God the Father expecks thee,  
 that he may constitute thee  
 the Heir of all good things,  
 God the Son expecks thee,  
 that hee may offer thee to  
 God the Father as the fruit of  
 his Nativity, and the price of  
 his most precious blood, God  
 the Holy Ghost expecks thee,  
 that he may make thee parta-  
 ker

*Soliloquies.* 215

ker of his eternall Beatitude  
 and Swetness.

That most blessed Family  
 of all the Celestiall Spirits  
 of the eternall King do ex-  
 pect thee, that they may re-  
 ceive thee into their Colledg  
 therefore desire thou their  
 Society above all things, thou  
 shouldest come thither with  
 great modesty if thou hadst  
 loved it in this vale of tears.  
 As often therefore as the vain  
 Ambition of this V World de-  
 lighteth thee, as often as thou  
 shalt behold any glorious  
 Creature therein, presently  
 fly up to Heaven, and begin  
 to be what thou art to be. Tru-  
 ly I beleive, O my Soule, if  
 thou wouldest continually  
 keep these heavenly joyes in  
 thy mind, thou wouldest  
 build a certain Suburbs of  
 the

the celestially Kingdome in his Exile, wherein dayly thou mightest spiritually by Assay, taste that eternal sweetness. for when we settle in our thoughts any thing that is eternall, even then we dwell not in this world but in Heaven. So great, O my Soul, is the force of thy love, that thou livest there more truly, where thou lovest by contemplation, then where thou art but by Essence. This O most dear Soul is the kingdome of God, which is within us, which alas we miserably neglect, when outwardly we are given to idle and vain things, We disperse St. Grego. our selves abroad, in not caring for the Kingdom of God which is within us, we seek abroad for Consolation frome  
idle

idle things and deceitfull Popperies, so that now wee have lost the Devotion of our ancient Religion even so that we retaine not the forme thereof.

Thou therefore, O my Soule, the Daughter of the Eternall King, hear with a devout mind, and incline thy Eare to holy and health-bringing counsell. Behold by contemplation the comfort of the Celestiall Kingdome, forget by contempt and derestation thy People and thy Fathers house, that is to say, the World, the Devill, thy selfe, and vain Ambition.

See therefore and devoutly consider, how those divine and Heavenly Spirits which have escaped the danger of this present life and misery,  
although

although they can never convert themselves from that splendour of that eternall Sonne, sometimes notwithstanding they convert the light of their contemplation to things below them, sometimes to things above them. sometimes to things interior, & sometimes to things exterior. They convert themselves, I say, to things below them, and rejoyce for three reasons.

First, That they have overcome by the divine power such impious, horrible, and cruell enemies.

Secondly that they have avoided all their defects and sins, either by the divine wisdom, or long ago have amended their faults & transgressions.

Thirdly,

Thirdly, That they have escaped such lamentable and eternally interminable torments by the divine mercy and clemency.

O my Soul, With how great joy thinkest thou do they daily rejoyce, when they perceiue so many to be overcome of the flesh, the world and the devill, so many to be defiled with such diversity of sins of which they shall never obtain pardon, so many without end, eternally to be damned: Truly then I beleive to have passed from death to life, redoubleth the joy of life.

O Lord God, if the danger in war be now so greivous, how great shall the joy be in Triumph, when after the world is overcome and utterly vanquished, wicked Phari-  
tish

*roah* and his Army being drowned in the Red Sea, all the Elect shall hold their Timbrels, playing, singing, praising and blessing our Lord, saying with one voice: Let us sing unto our Lord for glorious, &c.

Then two Cherubims shall be framed, that is to say, two quiers of the elect, to wit the Innocents and Penitents, the one answering the other, Holy, Holy, Holy, Lord God of the Sabboth.

Holy God the Father, that hast powerfully delivered us from the world, the flesh and the devill.

Holy God the Son, which hast so wisely justified us both from the sinne and punishment.

Holy God the Holy Ghost  
which

which hast so mercifully preserved us from the Eternall Torments.

All the Earth is full of his Glory, who hath called us from the misery of the world to the joyes of the celestiall Kingdome.

O my Soule, what a one shall that day be unto thee, when thou shalt be assumed into this quier, when all thy torments, if thou shalt live well, if thou wilt patiently suffer, shalbe converted into Eternall Jubilee? Then shalt thou praise with exultation the Lord thy God for all these things, saying, I will sing the mercies of our Lord for ever. Then which Song according to Saint *Aug.* that is sung to the praise of the glory of Christ, by

whose precious blood wee are delivered, nothing shall be more pleasant to that City, nothing more sweet.

Thou therefore when thou art tryed with Temptations, when thou art overcom with Persecutions, and when thou art molested in this World with divers Tribulations, then mentally fly into Heaven, and consider that this is no other thing but the Subject of eternall joy, and then the consideration of the Reward, lesseneth the violence of the punishment.

If we would consider what and how great the Rewards are, which are promised us in Heaven, all things on Earth would seem vile in our mind and truly not only the goods which delightfully we possesse  
but

but also the evils which lamentably wee sustain. The troubles of this world are not equivalent to the fault past which is forgiven, to the present Grace which is bestowed and for the future glory which is promised, which thou then O my Soul, with joy shalt possess when thou perfectly understandest, that thou hast lived in the world with so great danger, wherewith the most are oppressed, that thou hast overcome the deceitfull wiles of Satan, wherewith many are deceived, that thou hast escaped the eternall torments wherewith innumerable are afflicted.



**CHAP. II.***Of the ineffable De-  
light.***S O U L E.**

**O** Man, how sound and  
wholsome is thy Conso-  
lation, for when I consider  
these things which thou hast  
proposed, by hope, I receive  
very much comfort. But, O  
Lord God, what thinkest  
thou shalt then that be, when I  
shall truly possess that which  
now I but hope for.

**M A N.**

**O** My Soule, These are  
but little, which thou  
hast

hast heard, yea comparatively  
they are as none which thou  
hast mentally perceived, but  
erect the eyes of thy under-  
standing a little, and weigh  
and devoutly consider, how  
great the joyes are, which  
thou shalt perceive by these,  
which are nere unto thee.

Attend therefore and confi-  
der the beautiful place which  
the divine wisdom hath built  
for thee. Consider also the  
delicate food, the curious bra-  
very, the precious Treasure,  
which the eternal power hath  
gathered for thee. Consider  
likewise the renowned Col-  
ledge, with whom thy mind  
shall eternally rejoice, by the  
divine clemency, O my Soule,  
consider how glorious, how  
renowned, how glad some that  
house of God is, the Heaven-  
ly

ly City, the secure mansion,  
the Countrey containing all  
that delighteth.

Consider how clear, how  
light, how glorious that Ci-  
ty is, which needeth neither  
Sun nor Moon, that they  
may shine therein, but the  
Lord himselfe the Sun of Ju-  
stice, the Candor of Eternall  
light, is the light thereof, and  
the Lamb is the Lamp there-  
of. O my Soule, consider  
how high, and how spacious  
how fair and how beautifull,  
how comely and how renow-  
ned that City is, which the  
most blessed Trinity of him-  
self adorneth, O City of God  
how glorious are the things  
which are spoken of thee? O  
Israel, how magnificent is  
the house of God, and great  
is the place of his possessions,  
O my

O my Soule, contemplate  
there, the Tabernacles of the  
Patriarcks and Prophets, the  
Habitaclcs of the Apostles  
and Martyrs, the stately and  
lofty Chambers of the Con-  
fessors and Virgins, the Pa-  
laces of the most heavenly  
Spirits, that most beautifull  
Throne of the most blessed  
Trinity; O my Soul, though  
thou art here corporally, yet  
be there mentally O my Soul  
fly over all things, search all  
things, visit all things, enter  
into all the Gates in order,  
untill thou shalt come into  
the Palaces of the highest  
King, let thy mind *St. Aug.*  
be there, and here shall be  
thy rest. O my Soule, wil-  
lingly endeavour to be stay-  
ed, willingly to be conver-  
sant in that holy City, because

there is life without death, youth without old age, light without darknesse, peace without disturbance. For my People shall sit in a Tabernacle of confidence, and in a rich rest, saith our Lord.

Secondly consider the delicate food, the curious bravery and the pretious treasure: And who shall there be our food, but that most blessed Lamb, that pure, and Immaculate Jesus, the Son of God the Father, of whom they shall administer, most excellent dainties to the holy spirits in all sufficiency? very excellent truly of the most pure humanity, but most of the more then most blessed Divinity. For then the soule shall enter in to tast the Divinity, shall go forth to tast or  
assay

assay the humanity, and she shall find a Pasture full of all sufficiency and satiety. O how blessed are they that shall be called to the marriage-Supper of the Lamb. There also a blessed life is drunk in its fountaine. Whereupon sometimes part thereof is sprinkled as it were on this our humane life, whereby we may become, in temptations, stronger, more juste, temperate, and wiser. There alwayes thirst and satiety are joyned together: but after a wonderfull manner necessity shall be far from thirst, and loathing far from satiety. For they shall be inebriated, with the plenty of thy house, and thou shalt give them to drink of the Torrent of thy pleasure according to the  
Prophet. Soule



## SOULE.

**A**Nd when shall this be?

## MAN.

*Man.* **I** Beleive not before  
*cuple.* that time, untill when  
 that sweet dispenser of the  
 highest King, the Splendour  
 of the Paternall glory, the  
 candour of the eternall light,  
 the Figure of the divine sub-  
 stance, the mirrou without  
 spot of the extraordinary  
 Godlike clearnesse, on whom  
 all those celestiall spirits de-  
 sire to look, when such a one,  
 and so great a one shall gird  
 himsele, and shall make them  
 to sit down, and personally  
 passing

passing by them shall mini-  
 ster unto them.

O my soule, here devout-  
 ly consider how great joy  
 those good spirits shall then  
 conceive, of so stupendious a  
 dignity of him that serves  
 them, of so admirable a cha-  
 rity of every particular com-  
 panion banqueting, of the  
 plenty of very delicious  
 dainties, of the numerous  
 Assembly of the servitours, of  
 the sweet sounding-Eccho of  
 the Muscicall Instruments, and  
 of others playing, singing and  
 praying the King of Glory,  
 God the Son of God.

In this great Celestiall and  
 admirable banquet, thou shalt  
 hear Angels rejoycing  
 Virgins dancing, Apostles,  
 singing, Martyrs sporting  
 Confessors praying, Patri-  
 archs

archs and Prophets making merry all the Saints and Elect of God unanimously colauding the Father, the Son and the Holy Ghost, and with one voyce saying: Holy, Holy holy Lord God of Sabbath all the Earth is full of thy Glory.

○ how glorious is that Kingdome wherein all the Saints raigne with Christ, cloathed with white stoles, following the Lamb which way soever he shall go. ○ my soule, how can there be the want of any good, when there is such variety of matter for the rejoycer. For then shall be opened all those treasures of the Eternall God, where there are all riches, all delights laid up, and divers and precious gifts shall be given

given to every one according to their deserts; But it yet these are not sufficient, consider in the third place all the Colledge of Saints nere unto thee, which the Divine clemency hath assembled together for an addition of thy beatitude. Because the possession of any Good, is not pleasant without a Companion, as saith *Seneca*.

See then what tongue or what vnderstanding is able to conceive how great the joyes are of that supernall City, to be present with the Quiers of Angels, alwayes to assist with the most blessed Spirits the glory of our Creator, and never to depart from the most blessed society of them, but continually with them, and of their joy to rejoyce

rejoyce for ever.  
 Saint For there all are  
*Anselme.* known of every  
 one, there every  
 one are known of all. Nor  
 shall it be a secret to any of  
 them to know, of what Coun-  
 try, of what Nation, of what  
 kindred every one is borne.  
 For there shall be so blessed  
 and perfect a charity of the  
 Just, that every one of them  
 will love his Neighbour as  
 much as himselfe. Where-  
 of that inestimable good  
 shall follow, that every one  
 shall so rejoyce at the joy or  
 good of another, as though  
 it were of his own merit.  
 Therefore when there is such  
 an innumerable number of  
 the Elect, who thinkest thou,  
 is sufficient to declare the joy  
 of the blessed? *St. Hierome*  
 de-

describing these Joyes saith,  
 Go forth I pray  
 thee, O my soule, a  
 little from the Pa-  
 vilion of thy body,  
 that standing in  
 the doore thou  
 mayest perceiue  
 the Glory of God  
 passing by, and before thy  
 eyes describe the reward of  
 thy present labour. What a  
 day shall that be unto thee,  
 when our Lord shall meet  
 thee accompanied with his  
 Heavenly Quier, when the  
 Spouse himselfe shall meet  
 thee with all his Saints, say-  
 ing. Arise, come, make hast  
 my beloved, my deare, my  
 Dove, now the Winter is o-  
 ver, the shower is gone and  
 past. Then the Angels shall  
 admire at thy Glory, saying:  
 who

*In the  
 end of  
 an Epi-  
 stle to  
 Eustochi-  
 us.*

Who is this that ascendeth from the desert, flowing with delights, and leaning on her beloved? The Daughters of *Sion* shall see thee and praise thee. Then those 144 thousand in sight of the Throne and Elders shall hold their Harps, and sing a new song. Then thou shalt flye securely into the embraces of the Spouse, saying with Jubilation: I have found him whom my Soule loveth, I have held him and will not let him depart. *Hæc Hieronimus.*

Then those seven Sonnes of that great *Job*, who is more excellent then all that remaine in the blessed Easterne Region, every one on his proper day shall make Feasts, and shall invite thee, their

their Sister, thee their Companion. And every one of them shall say unto thee: Drink now and sit down with pleasure, for thou hast found favour of the highest Prince. And thou shalt answer with joy, saying: I will drink and become merrier, because to day my soule is magnified, more then all the dayes of my life. O truely unheard of magnificency. O joyfull and pleasant Excellency, the like whereof was never heard on Earth. I beleive that all the Pompe of this World in comparison thereof would scarce be as a little drop.

*S O U L E.*

O Man, now I have long held my peace, now I have

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have been sufficiently silent, because those things which thou hast proposed. I have heard with exceeding much delight and admiration, Do not prolong me I pray thee, but expound to me more particularly and perfectly, something of this banquet of the Heavenly spirits, for that a little before thou hast touched something thereof, but hast passed them over too quickly.

*M A N.*

**O** My Soul, I would rather again passe over with silence what thou requirest, then with a polluted tongue utter the least thing of the Celestiall secret mystery, yea, or conceive in mind, because  
I

*Soliloquies.* 239

I that am alas as yet too often entangled with worldly & superfluous things, that am alas as yet with other worldlings fed, O pittie! with husks of swine? I very much blush and am confounded to discourse of such familiar operations of the divine Spirit: Yet because I am not able to contradict thy pious desires, I will speak briefly what sometimes the Holy Ghost instigating me, though unworthy I often mentally thinke of. For although in that celestiall Court, where fulness of all good is perfectly in all of them, although there for the difference of merits, some things are bestowed in excellency, yet nothing shall be possessed (according to St. Gregory) there particularly  
of

of the exceeding greatnesse of the inestimable divine piety. For all things are common to all in respect of him, who is All in All: For there the Virgin shall rejoyce at the merit of the holy Widdow, there the Widdow shall rejoyce at the priviledge of the Chast Maid, There the Confessors shall be made glad at Triumph of the Martyr, there the Martyr shall dance for joy at the Crown of the Confessors, there the Prophet shall give thanks for the pious and holy conversation of the Patriarchs, there the Patriarchs shall be glad for the faith and speculation of the Prophets, there the Apostles and Angells shall rejoyce at the merit of all that are inferiour unto them, there all  
the

the inferiour shall make joy for the glory of all those that are above them: For from that rye and bond of holy and perfect Charity, it shall come to pass, that every one shall have that within another which he hath not of his own merit.

*S O U L E.*

O Man, as yet these are not sufficient to ease my mind; wherefore I pray thee do not pass over to explicate some things particularly and distinctly of the forsaide banquet.

*M A N.*

O My Soule, Thou hast known, that as wee are able

242 *Soliloquies.*

able, though unperfectly we resound or Eccho forth the high mysteries of God, nor is it a wonder, seeing we are very unapt to understand, how should we be sufficient to speak, when those things, which blindly we contemplate are truer then they can be understood, and they are more truly understood then they can be expressed by words? Notwithstanding that I may not protract thee too long, heare what my Intellect imagineth, although as yet my affection tasteth but little. I think that those seaven Sons of whom we have before mentioned, are all the Saints and Elect Spirits of God, the heirs and sonnes of the most Omnipotent Father. These do make banquets every  
one

*Soliloquies.* 243

one at appointed time, when they feed one another with Heavenly joyes, wherein of their own merits, every one particularly no preferre or give, most delicious dishes according to the Glory bestowed on them.

In the first day therefore, the first begotten, that is that number of Heavenly Angells who not unworthily are entitled the first borne, because they are the first in Creation and conversation with God, from whom they have never departed by sinne, but alwayes with constant Charity have cleaved unto God the Father, and before all have happily possessed that blessed Heritage of the Celestiall Kingdome. These O my Soul, bestow upon thee in that  
M 1688

feast divers delicious, and precious dishes, when every order doth administer particular Joyes, from that which it more excellently hath received of his reward.

Now weigh O my soule, what dainties those high Seraphicall spirits bestow on thee, who are so nigh unto the eternall Father, that there are no other spirits as a *Medium* between him and them, who do more immediatly contemplate him, and more perfectly enjoy his eternall good things. What joy thinkest thou do these give of the noblenesse of nature, what of the clearnesse of Contemplation, what of the sincerity of love?

These therefore, that is, those that are nominated Seraphins

raphins do adorne this banquet with the ardour of divine Charity. The *Cheyubims* with the splendour of eternall cleernes: The Thrones with the equity or uprightnes of the divine Majesty. Dominations also glorifie this banquet, by the excellency of ruling over others. The Principalities by the magnificence of taking charge or counselling the inferiours. The Angells by the authority of expelling evill and maligne spirits:

The Arch-Angells by the dignity of declaring high mysteries: The Angells by the Agility of reveiling the lesser secrets of the divine knowledge. Behold thou seest how every one particularly doth feed the minds of the Saints,



with Celestiall joyes, with such things, which they have received in that Celestiall Court. Nor is it to be marvelled at, that these spirits do give unto us for our joy, these things before spoken of, and many other, as yet more unknown unto us, who so faithfully, so sweetly, and so lovingly do guard and preserve us in this vale of tears, and with all their power earnestly desire to bring us to that Country of eternall beatitude.

*St. Bern.* O if any one could know in what manner they prevent us, the chiefest being joyed to the singers in middle of the young Virgins playing on Timbrells, hee should see forthwith with what care, or with what respect

respect, they are amidst them singing, are present with them praying, are in them meditating, are over them or remaine with them reposing, are present with them for their help.

O Empty and Manger-starven soule, if thou couldest but inwardly receive one crumme falling from the Table of their Lord in this Banquet, I think from that present thou wouldest impatiently endure this peregrination. I think if thou hadst but tasted one drop of the Wine of their drink, thou wouldest loath and disdain all the sweetness of this world, if the heart understand by tast once & be fastened in celestial things

*St. Greg.  
in his  
Morals.*

things it is by and by discerned how abject and base those things are, which before seemed of great account.

O my beloved soule, what shall I say of the Banquet of the Patriarchs, Prophets, Apostles, Martyrs, Confessors, Virgins, which by other six Sonnes are not unworthily prefigured? For every one of these will render so many dishes in this feast, as he had vertuous works in this life. And who is able to declare, how great joy every soule shall receive of the most perfect humility of the holy Patriarchs of the most certaine confidence of the Prophets, of the most ardent charity of the Apostles, of the couragiousnesse and patience of the Martyrs, of the Piety  
and

and clemency of the Confessors, of the Chastity and continency of the Virgins? and the same Saint Gregory saith. Truly my voice and tongue faileth, because my

understanding is  
not able to comprehend, how great  
joy, it is to be pre-

*In a Homily on  
St. Luke.*

sent with the Quires of Angels, to assist with the most blessed spirits the Glory of our Creatour, to discern the countenance of God present, to see the unlimited light, to be affected with no feare of death, to rejoyce and be glad at the gift of perpetuall incorruption. O how happy will that day be unto thee, when thou shalt returne to the Heritage of thy Fathers, and when thou shalt be re-

250 *Soliloquies:*

ceived of them all with an inestimable joy, and happily brought into the bed of the highest King.

Rouze up thy selfe, O my soule, and with that famous Queen of *Sheba* ascend into that Heavenly *Hierusalem* with the perfumes of vertue, with the treasures of good works, with great preparations of Celestiall desires and diligently contemplate every particular, and behold, that truth exceedeth fame, that the glory exceedeth all report; if perhaps by the greatness and noblenesse of admiration, thou canst be ravished of thy humane spirit, and after a certaine wonderfull manner be transformed into a divine spirit, that thou mayest begin to cry out with *St. Peter*

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*Peter* in great Jubilation of heart: O Lord, it is good that we remaine here, here is our Father, here our Sister, here our Brother, here our Country. O Lord permit us to be here, and never to depart from hence.

*St. Amb.* Let us fly, O my soule, into our most true Country, because there is our Countrey, for that which we were created, there our Father by whom we were created, there is that *Hierusalem* that Heavenly City, which is our Mother. O my soule, thy love here in this mortall life ought to be so great, and desire to come to that, for which we were created, and so great thy griefe, because as yet  
Saint Ansel.  
M 5 thou

thou art not there, and so great thy feare, least perchance thou never comest therethat thou oughtst to feel no Joy, but from these things which do either bring thee aid, or hope to come thither.

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### CHAP. III.

*Of the Interminable Eternity.*

#### S O U L E.

**O** Man, whilst that sometimes I think of these things, whilst that silently I consider with my selfe what is that which then shineth in me  
and

and woundeth my heart without hurting me, and I am afraid, yet am inflam'd. I admit sometimes mentally into my affection something which is unusuall, but I know not what sweetness it is, which if it were perfected in me, I know not what it shall be, that this life shall not be. But I fall into a relapse with ponderous burthens, and am swallowed up with my wonted cares. Here I am able to be, but not willing, there I am willing to be, but am not able, miserable in both.  
*Hec August.*

M A N.

## M A N.

**O** My Soul, consider that these celestiall things can not so much as be thought upon of those that are worthily disposed, without foretasting of the sweetnesse. But I am ignorant what that shall then be, when they can be perfectly without intricacy tasted or perceived in thee, wherefore it is not to be marvelled at, if the foretasting of such things, cause in thee a wearinesse of this Exile; because nothing is more bitter, then after that the Soul hath been accustomed to be comforted with the joy of such delights, if again it shall begin to be intangled with worldly and transitory things.

From

From hence it is, that the Soul laboureth, struggles and is vexed, there she alwaies desires to be, and yet it sufficeth not, here she is compelled to be, yet after this, she endeavoureth to ascend to that which she hath already tasted, for now having tasted of the Spirit, all flesh is distastfull.

Thou hast seen the joy of the blessed from these that are below thee, and from these which are neer thee, now behold if thou canst, what joy is to come from these which are within thee. For man shall be rewarded in body and in mind, and with the eternall and inseperable union of these two, for our body is composed of four Elements, wherefore it shall be remunerated

with

with four gifts of Nature, the Earth then shall have eternall immortality, the water all manner of impassibility, the Air exceeding great agility, and the fire most transparent and bright shining clearness: then shall the Just shine like the Sun, and shall run like sparkles among the reeds for God will wipe away all tears from the eyes of his Saints, and then there shall not be any more, either lamentation, or roaring or greif but everlasting peace, and gladness: In this sempiternall Kingdome, the hearts of the blessed shall shine in clearnes one against another, and shall in purity be transparent, there every ones Countenance is beheld, and conscience penetrated, there the bodily

dily substance of any one hideth not his intent from the eyes of another: Also at an instant wheresoever the mind would be, there the body shall be also presently. *St. Aug.* For as then the mind most perfectly obeyeth its Creator so also the body shall most readily obey its Moover. God will make the Soule then so powerfull, that from the most full beatitude thereof it shall returne into the body, from the superabundance whereof, it shall receive the vigor of impassability, the splendor of clearness, the aptitude of subtilty, the promptitude of agility, there all the senses shall be imployed in their proper actions, for there the eye shall see a most beautifull comeliness, the tast shall feele a most

most most sweet Savour, the sense of smelling shall be perfumed with a most pleasant odour, the touch shall embrace a most delicious object, the Hearing shall be changed by a most delicate Sound, for there when the mind is ravished by exultation, the Tongue is elevated into a Song of praise.

## SOULE.

O Man, I have heard these wonderfull things long ago, and seeing that these are all true, what other thing is this present life but a certain shadow of death.



MAN.

## MAN.

O My Soul, thou hast sayd well, because temporall life compared to the eternall, is rather be called death then life, for what other thing is this defect of our daily corruption, then a certain prolongation of death, therefore holy men, because they incessantly look into the shortness of this life, live as though they were dayly dying, and therefore more carefully prepare themselves, not minding an abode, because they alway consider that all these things are nothing in the end. But men carnally minded therefore love things present for that they never weigh how fleeting mans life is, for  
if

if they should looke into the swiftnes of their passage, yea they would in no wise love this prosperity. *Hac Gregorius.*

Let therefore O my Soule the love of this present life passe from thee, and let the fervency of the life to come take place, where no adversity disturbeth, noe necessity distresseth, no trouble disquieteth, but everlasting gladness raigneth, and consider how great the future felicity is to be, where there shall be no evil thing, nor good thing shall be hidden, all being imploeyd to the praises of God, who shall be All in All for there shall be no end of rest, nor shall any want pinch there our being shall have no Death, our knowledge shall have no Errour, our Love shall

shall have no offence.

There all slowness all corruption, all deformity, all infirmity shall be absent. There is a new Heaven and a new Earth, there we shall be like unto the Angells of God, and although not in age, yet truly in happines.

*St. Aug.* O my Soul, Thou shouldest embrace that Life, where there is Life without Death, Youth without old Age, Joy without Sadnesse, Peace without Discord, Will without Injury, Light without Darknesse, & a Kingdom without Change.

Consider how much the spirit may rejoyce, when it shall resume such a body as now thou hast heard, not such a one as thou hast sustained with great griefe, and hast overcome



vercome with great strife, of whom oftentimes thou patiently impatient, and meekly angry hast said to thy self: Who will free from the body of this death? Not surely such a one, but now perfectly obeying and spirituall, such a one I say, such a one, which shall be to thee for a comfort of contemplation and for an augmentation of Eternall felicity.

*SOULE.*

I Cannot sufficiently admire all these things, yet in respect of the magnitude of admiration, I faint in the search thereof. Notwithstanding one thing I desire to know, in what manner the mind which in this present life is held under  
by

by the body from the contemplation of God shall there be assisted by it in contemplation.

*MAN.*

O My Soule, this thy Question is scrupulous, but since it is more curious then devout, the answer shall be short. For the soule shall then by the divine power have another manner of form to understand then in the passage. Nor is it to be wondered at, if for the time and place healter and change the order and forme of action in the Creature, who is the framer and Author of universall Nature. For in things mutable, the whole being of  
the

the thing done is in the power of the Doer. It is certaine that the Soule would never desire resumption of body, if being resumed, though never so glorious, it should hinder divine contemplation. For according to the opinion and doctrine of *St. Augustine* those holy soules earnestly desire resumption of Body, and expect an iterated Union thereof, because their felicity cannot be consummated without it nor their pleasure satisfied without it. For the soule doth so vehemently desire the body, that in some sort it also hindreth and retardeth its contemplation:

*St. Bern.* O miserable stinking and loathsome flesh, from whence is this thy Glory

ry, that the holy soules whom God hath marked with his owne Image, hath redeemed with his own blood, do desire thee, do expect thee, and their happinesse cannot be consummated (without thee) nor their sweetnesse satisfied without thee? *St. Augustine* to this.

When the soule shall receive this body, not now carnall, but spirituall, she shall possesse the perfect forme of her nature, obeying and commanding, revived and reviving. Then it shall come to passe with unspeakeable felicity, that that is to her a glory, which was before to her a burthen.

O my soule, consider what a glory that shall be then unto thee, when thou shalt be arrayed and invested with those

those new and pure Robes of honour, adorned with all precious stones, that is with a glorified body, wherein there shall shine so many most precious Jewels, as there are vertues in thy mind. Then I beleive thou wilt sing unto our Lord with Jubilation a new Song saying: Rejoycing I will rejoyce in our Lord because he hath attyred me with a Garment of health, and hath compassed me about with a Vestment of gladness, and as a spouse hath graced me with a Crowne.

Yet in the third place view and diligently consider, that if thou art to have so great joy, as from another, what shalt thou receive from thy own? for who can be able to declare how great joy, how  
stupendious

stupendious a glory, how incomprehensible a praise and magnificence thou art to have of the most blessed Trinity, of the most happy Society of all the Saints, for that thou hast so manfully overcome thy own body with the sheild of Chastity and Continency: For that thou hast so potently vanquished the world with the sword of poverty and Indigency, for that thou hast so valiantly put to flight the worst of devills with the spear of Humility and Obedience, for that thou hast so powerfully withstood and resisted all thy evill Thoughts, all thy Passions, all thy dissolute Manners, consider if thou canst, how much glory thou art to have from those, whom by Word and Example thou  
N                      hast

hast exhorted to a virtuous life. And what is more? thou shalt receive a speciall and an eternall praise for all the virtuous thoughts, speeches and actions, and that which shall be wanting unto thee in thy self, that celestiall and divine society of the blessed, will with mutuall charity fulfill and supply, because every one shall there receive from his Neighbour what is deficient unto him in his own merit: O my Soul, when Adversity happens unto thee, though thou piously think of these things & keep them in mind when thy body greives or overchargeth thee, fly mentally unto these, when the world rage, have recourse unto these, & when Sathan lyes in wait for thee, recreate and  
mi<sup>o</sup>

mitigate thy mind with these, for our light affliction which is but for a moment worketh for us a far more exceeding and eternall weight of Glory. But because truly that is the only and true joy which is conceived not of the creature, but of the Creator, to whom all pleasure, otherwise compared is a Sorrow, all sweetnesse, greif, and to conclude, all that can delight, is but troublesome, according to *St Bern.*

Therefore I counsell thee, O my Soul, that now by the aforesaid, as though moved, disposed, and invited, thou convert thy self to thy Creator, and thou art diligently to weigh and consider, how great joy those blessed Spirits receive from him, because all

joy proposed, is either accidentall, and for that, doth not satisfie, but only move or encourage, as is that which the blessed Spirits receive from these that are below, or neer unto them, or it is substantiall, and for that it sufficeth not, and yet it affecteth, as is that which they conceive from these which are within themselves. For this joy which they draw from them that are above them, is only termed substantiall, because by this only the rationall desire of the creature is satisfied,

*Hugo de S. V.* All the joy, all the sweetness, all the pleasantness of things created may affect a humane heart, but cannot satisfie it.

SOULE.

## SOULE.

**T**ell me I pray thee O man what and how great is that joy? because I desire this only, this is it which I earnestly covet above all, for that I know that these things are not only sufficient, although they might be had without it, but also do leave the Soul empty, hungerstarven and miserable.

## MAN.

**O** My Soule, Thou see'st what, and how great that joy is, I have asked and examined all my inmost thoughts and they are not sufficient to tell me, for if all *St. Anselme* that are before spoken of are good and pleasant, consider

N 3

scri-

seriously, how great that delightfull good is, which contains in it self the pleasure of all good, not such a one as we experience in things created, but differing as much as the Creator differeth from the Creature, hee that shall enjoy so great a good shall be what he will, and what he will not, he shall not be.

*Casarius.* It is more easie to obtain a good life then to express it, whose course is without end, use without loathing, refection without meat, having alwaies after ancient and perpetuall joyes, new delectation, and a continuated felicity without feare of losing.

*St. Aug.* He is the Reward of virtue, who hath giuen virtue, and hath promised himself,

self, then which nothing can be greater or better. For what other thing is it that is spoken by the Prophet, I will be their God, unlesse I be, whence shall they be satisfied, I will be whatsoever, is honestly desired of all? he is the end of our Desires, who shall be seen without end, shall be beloved without contempt, shall be praised without wearisomness, this Gift this Affection, this Action, shall truly be All in All.

I thinke notwithstanding, (that I may not overlong protract thee) although truly, that bee an inestimable and unspeakable joy, yet I conceive it proceedeth of a threefold cause, and a triple joy shall make glad, and delight

274 *Soliloquies:*

those blessed Spirits, for they shall delightfully rejoyce, in the perfect and most excellent contemplation of the divine cleannes, they shall sweetely rejoyce in the mellifluous and most pleasant taste of the divine goodness, they shall eternally rejoyce in the quiet and most secure imbracing of the divine Majesty. For thou knowest, O my soule, that thou excellest in thy substance with three naturall powers, for thou hast a ratiounall power which is not perfectly illuminated, but by the manifest knowledg of the first Truth, and a concupiscible power, which is not satisfied but by the perfect love of the cheifest goodness, also an irascible power, which is not quieted, but by the secure comprehension

*Soliloquies:* 275

prehension of the Divine Majesty. Of these three blessed Saint Bernard speaketh upon the *Canticles*, He that replenisheth thy desire with good things, shall be to thy reason fulnesse of light, to thy will fulnesse of peace, to thy memory a continuation of Eternity.

Why art thou sad O my soule? and wherefore dost thou trouble me? hope in God, because yet I will confesse unto him; when all error shall depart from thy reason, all griefe from thy will, all tears from thy memory, and that shall succeed which we hoped for, wonderfull quietnesse, full sweetness, and eternall security. O my soule, how much thinkest thou, shall their joy and glad-

N 5 nesse

ness be, who perpetually contemplate this mirrour of Eternity, wherein all things past, present and to come, which do appertaine to the chiefest beatitude, are most manifestly beheld; *St. Aug.* When we shall arrive at the supernall light of the Father of lights, we shall understand al that can be in the creatures. Then the Just shall know all that God hath made to be known. And what is that they cannot know, who see him that knowes all things. *Saint Anselme.*

*SOULE.*

**A**Nd how can simplicity admit this?

*MAN**MAN.*

*Fulgen* **E**VEN as by a looking-Glasse a three fold vision is demonstrated unto us, in that we see our selves, the Glasse and whatsoever is present, so by the mirrour of divine clearnesse, we know God himselfe, and whatsoever is present, that is our selves and all creatures.

*SOULE.*

**O**Blessed truth I now perceive, that to be wise without thee, is to be foolish, and to know thee perfectly is to become wise.

*MAN*



## MAN.

O My soule, those things which thou desirest naturally to know, earnestly endeavour to see in this mirror, seek continually to study and read therein: because to have seen this once, is to have learned all things. Truly

*Plato's Contem-  
plation, Aristotles  
Philosophy, Em-  
pedocles Specula-  
tion, Hypocrites  
Searches, Ptolo-  
mies Astrology &c.*

shall be seen there, and accounted but foolishnesse: Because whatsoever we understand here concerning the truth, is the least part of those things which we are ignorant  
of

of. But then, O my soule, thou shalt see, and abound, and thy heart shall admire and be enlarged.

## SOULE.

AND WHAT SHALL  
I SEE?

## MAN.

THE King of Heaven in  
This Glory: Beda. The  
splendour of eternall pulcri-  
tude is of such and so great  
pleasantness, and of so great  
sweetnesse, that the very An-  
gells themselves, who are  
incomparably more clear then  
the Sunne, cannot be satisfied  
therewith. Therefore thou  
shalt then abound with de-  
lights in the admirable and  
won-

wonderfull knowledge of the Divine cleernesse, thou shalt admire at the delightfull consideration of thy own glory, thou shalt be enlarged in the perfect speculation of all Creatures. O stupendious and admirable Contemplation! O sweet and delectable consideration! O joyfull and unspeakable speculation!

O Lord my God, how worthily is it spoken of thee: One day in thy Courts is better then a thousand elsewhere. Because according to *Saint Augustine*, so great is the beauty of Justice, so great is the pleasure of the Eternall light, that although it were not lawfull to be delighted there, in more then an houre of one day, for this only innumerable dayes of this life, though

though full of delights, and on every side abundancy of temporall good things, should rightly and worthily be despised. For it is so beautifull and sweet, that it being once seen, nothing more can be desired, and it excelleth all other desires.

### *S O U L E.*

**A**Nd is there no other thing, whose Vision delighteth? whole Contemplation maketh glad?

### *M A N.*

**O** My Soule, although these above be sufficient, if there were no other thing there, yet there remaines one thing, (though I should for  
bear-

beare to speak of the sweet and pleasant vision of all the others almost innumerable) which wonderfully gladdeth the minds of all the Celestiall Spirits, and after a certaine wonderfull manner, I know not with what inestimable joy inebriateth every blessed creature, to wit, to see the exceeding glory of our Heavenly Father, and the glorified humanity of his most blessed Sonne. Who, O my soule, is sufficient, as to think, how great joy it begetteth to see the *Virgin Mary*, not now lying with her Infant crying in the Manger, not now going about weeping, seeking and saying: Have ye not seen him, whom my soule loveth? when shee had lost her most beloved Infant for three daies  
but

but now looking on him with Eternall Joy? For now shee shall not be troubled as flying into *Egypt* from the face of *Herod*, because he is ascended into Heaven, but *Herod* into Hell: Now shee is not troubled about many things, which the Jews have done to her Sonne because all things are subject to him: Not now surely watching, crying out, complaining, and saying: Who will grant it me, that I may dye for thee O my Sonne *Abfalon*? when shee stood neere unto her only Son, hanging and dying on the Crosse: now not lamentably lamenting when the Disciple was given her instead of her Master, a Servant in stead of her Lord, a Creature in stead of the Creator, as though it were, a  
stranger

stranger instead of her only and most sweet Sonne: But now she that in times past was so miserable for us being full of so great sorrow, is inestimably exalted above every Creature reigning with Christ in the Pallace of the exceeding blessed Trinity, singing, rejoycing, and saying: I have held him and will not part from him: And Christ himselfe saying. *Come unto me all ye that labour and are heavy laden and I will refresh you.*

And this: *Come unto me all ye that desire me, and ye shall be filled from my Generations.*

O my Soule, devoutly consider in thy mind, what a joy, full of all sweetnesse it is to behold a man the Creator of man, a woman the Mother of the Creator of all, our Brother

ther in times past, lost, abject and despised, now found, now returned, now Raigning, now commanding all. O that thou wert as my Brother sucking the breasts of my Mother, when I should find thee without, I should kisse thee with the kisses of devotion, I would embrace thee with the embraces of love, yet I should not be despised, I would lead thee into a Chamber with delight of the sweetest fruition? In his Meditations. This devout St. Anselme desired, when he said. O most sweet Infant, when shall I see thee? when shall I appeare before thy face? when shall I be satisfied with thy comelinesse? when shall I behold thy wished for Countenance? on whom the Angels desire

desire to look; woe be to that soule that loves not thee, that seeks not thee, who if she love the World, she is a slave to sinne, she is never quiet or content, never secure. Let nothing I beseech thee please me without thee, let nothing be sweet unto me, nothing comely, let no pretious thing content mee besides thee; Let all things be vile unto me, except thee. Whatsoever is against thee, let it be troublesome unto me, and let thy will and pleasure be my indefatigable desire; Let it greive me to rejoyce without thee, delight me to rejoyce with thee, and to weep with thee. O good Jesu, if it be so sweet to weep with thee, how pleasant is it to rejoyce with thee,

S O U L E

## S O U L E.

O Man, Now I languish with Love to see our Lord my Creatour, I faint with ardent desire to see Jesus my Brother and my Redeemer, now being wounded, with desire, I sigh and groan to behold that glorious Virgin, Mother of my Redeemer. O good Jesus, when shall I see my Joy which I desire? O when will his glory appear which I hunger after? O when will my Comforter come, which I expect? O that at any time I shall be intoxicated with the plenty of his house for which I sigh after! Now every Creature is troublesome to me to behold, because far incomparably shall that beauty excell from which

which all these things proceeded.

*M A N.*

**O** My Soul, expect with patience, that thy desires may increase, because it is written, *After a while and yee shall not see me, and again, after a while and yee shall see me.*

*S O U L E.*

**O** Long while, **O** a little too prolix, for although thy merits be little, yet notwithstanding large are thy desires.

*M A N.*

**O** My Soul, if thy desires seem unto thee large and great, wherewith thou art inflamed

flamed to contemplate the Eternal glory and charity, with how great a desire, thinkest thou, oughtest thou to be inflamed perfectly to love God, the eternall goodness, and eternally to possess the highest Majesty? if thou shouldest not love all these things, how canst thou rejoice in the Vision? Although thou shouldest well see and understand them, and shouldest not possess them securely, how shouldest thou continue blessed, *St. Aug.* There therefore we shall be at leisure, and shall see, shall see and love, shall love & possess, for he is the end of our desires, who shall be seen without end, shall be loved without tediousness, shall be prais'd eternally without wearisomness, for there one and  
the

the whole virtue is to love; what thou see'st, and the chiefest felicity is eternally to have what thou love'st, there a blessed life is fully & perfectly drunken from its very fountain, wherefore after a certain wonderfull manner, both an innated thirst, and also a Satiety is delectably varied by course, but necessity is far repelled from thirst and loathing is far removed from satiety.

*In fine prologion.* But that I may not, O my Soule, now longer keep thee in suspence, hear what that devout *Anselmus* saith, of all the former Heavenly joyes, stir up thy self now, O my Soule, and lift up thy whole understanding, and as much as thou art able, consider attentively  
how

how delightfull that good is which containeth the delectation of all good things. If a created life be delightfull, how pleasant is the creating Essence? if a made health be pleasant, how pleasant is that health which makes all things? If the knowledge of the creatures be amiable, how pleasant is that knowledge which is of things created? why therefore dost thou wander through many things, seeking Goods created? love one in whom are all, if Beauty delight thee, the Just shall shine as the sun, if Liberty or strength, they shall be like unto the Angels of God in Heaven, if long and healthfull life there is eternal, health if satiety or excess, they shall be satisfied of the glory, and they shall be inebriated

ebriated with the fulness of the house of God, if melody, there the Angells do sing, if society and freindship, there is the society of the Saints, & all of them of one mind, if honours and riches, glory and riches are in his Court, if security and certainty, there is the eternall longitude of all times and ages.

O humane heart, O poor and needy heart, O heart experienced in cares, yea overwhelmed with sorrowes, how much wouldest thou rejoyce, if thou shouldest abound in all these, enquire of thy inmost thoughts, if they be able to conceive there so great joy, of their so great a beatitude. But if man of so great a beatitude can scarce conceive his own joy, how shall he be capable

capable of so many joyes, as is the number of the Elect, where every one loveth his Neighbour as much as himselfe. And doth so much rejoyce at his joy, as he loves him? so also every one doth more rejoyce without question of the Felicity of God, then either of his own or of all the Elect. Because even as he loveth God with all his heart, with all his soule, and with all his power; so the whole heart, the whole Soule, the whole mind, is not sufficient to the fullnesse of that joy, because they shall rejoyce, so much as they loved, they shall love so much as they shall behold. Truly neither Eye hath seen, nor Ear hath heard, nor hath it entered into the heart of Man, how much the Saints of God shall

O 2



shall love thee and know thee.

I beseech thee, O my God, that I may know thee, that I may love thee, and that I may eternally rejoyce with thee. And though I cannot fully in this life, yea at least, let my knowledge and love of thee increase here, that there my joy may be full. Here let that be in hope there let it be in possession. O Lord and Father here thou commandest by thy Sonne, yea thou counellest us to ask, and promistest us we shall receive, that our joy may be full: I begg O Lord that which by thy admirable Councellour thou counellest to ask, and promistest us to receive that our joy may be accomplished, let my understanding meditate  
of

of this, let my mouth discourse of this, let my Tongue speak thereof, let my Soule hunger after it, let my flesh thirst after it, untill it shall enter into the joy of my God, who is the Trinity and Unity blessed for ever. Amen.

*The end of the last part.*

*The*

**The humble and Contrite  
sinners thankfulness to  
Almighty God for his  
mercy and goodnesse  
towards him.**

**O** Eternal God my Creator,  
behold me wretched sinner  
thy poore Creature, prostrate  
at the feet of thy mercy, craving  
pardon most humbly of thy Divine  
Majesty for my horrible ingra-  
titude towards thee, in that be-  
ing made by thee of nothing to  
thy owne Image, and ordained to  
enjoy thee eternally, I have made  
no account of thee, but preferred  
every trifle before thee, and hea-  
ped sinne upon sinne with ex-  
treame contempt of thy Justice,  
and

and abuse of thy mercy, long-  
animity and patience. Therefore  
how admirable hath thy clemen-  
cy been towards me, in that thou  
hast forborne to poure downe  
thy vengeance upon me, to strike  
me with suddaine death, and to  
cast me headlong to Hell, as thou  
hast done many others, not so  
greivous sinners as I, whilcs ne-  
vertheless thou hast spared me.  
But seeing it hath pleased thee,  
out of thy infinite goodnesse, now  
to open my eyes, and to discover  
unto me, both the horrour of my  
owne Conscience, and the bottom-  
lest pit, whereinto I was ready to  
fall, vouchsafe I beseech thee,  
to consummate and perfect thy  
owne good work in me, giving  
me an humble and contrite heart,  
that my eyes may be conduites  
and fountaines of water, to be-  
waile my sinnes, that my teares  
may

may be my Bread day and night,  
and that I may bring forth fruits  
worthy of repentance, that thy  
Justice being satisfied, by the me-  
rits of thy Son and my Saviour,  
the inevitable and dreadfull  
houre of my death, may serve  
me for a happy and sure passage  
to those everlasting and incom-  
prehensible joyes, whereto out of  
thy infinite mercy thou hast or-  
dained me. Amen.

F. Fits-Herbert.

A

✠✠✠✠✠✠✠✠✠✠  
A BUNDLE OF  
MYRRHE.

Concerning the Passion  
of Christ made by St.  
BONAVENTURE that  
famous Dr. of the Church.

This Treatate is devout and  
full of all piety, wherein a  
Bundle of Myrrhe is put be-  
tween the breasts of the spouse,  
that the study of vertues, and  
the desire of compassion to the  
sufferings of Christ may be  
increased.

The first Bundle.

Of our Lords Praying in the  
Garden, and of his taking.

MY beloved is to me a  
Bundle of Myrrhe, he shal  
O s rest

rest betwixt my breasts, The devout soule speaketh thus, signifying the bitterness of the passion of Christ that shee moreover continually beareth about this, gathered to gether in her breast. And as thou also, whosoever thou art that desirest to reforme thy memory by the meditation of Christs passion, mayest have these bundles in readinesse, which may rest in thy memory; The passion of Christ here handled, we have compendiously compiled, only in order of the Evangelists, that from these few, the work, the manner and the Cause, thou mayst have matter copiously to meditate and maist from these few collect many more.

Think

Think therefore and consider how in that Sollemne Supper, whereof it is spoken of before being celebrated and a hymn said, Christ God and man seeing his time to approach, rise up that hee might go to the Mount, this is the work which he did.

Consider the manner how he carried himselfe within and without, going he foretold the flight of his Disciples: He affirmed that Peter should thrice deny him, and other things he spoke; and again consider this work.

Consider also how he declared those words with exteriour love, and with how great interiour affection he disclosed them. Thus thou maist do every

every where, neither is it needfull alwayes to repeat them.

Taking with him *Peter*, *James* and *John* he saith; my Soule is sorrowfull even unto death; leaving them, he prayeth alone on the Mount, The third time of his prayer being ended, through the imagination of death, and internall grieffe and feare, his sweat is made like unto blood, demonstrating his unspeakable pain thereby; for we read no such thing of any other: Then one Angell comforteth his Lord.

Consider how Christ mett his Enemies, and of his owne accord offered himselfe, and with his word prostrated them upon the earth. Afterward he is kissed of *Judas*, apprehended by the Iews, drawn-bound,

bound, and lead unto *Annas* house, and all his Disciples fled. And let this be one bundle for thee to keep in memorie.

And here if it pleaseth thee, thou mayest look upon Christ what hee was that suffered these things, and thou maist commit thy self unto him by assent of reason. Beleeve there fore and think that he is truly the Sonne of God, the Beginning of all things, the Saviour of all People, and the rewarder of all.

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The

*The Second Bundle.*

*Of the mocking of him before  
Annas, and Caiphas, and  
Peter denying him.*

**B**Efore *Annas* speaking the  
truth he is smitten of a  
wicked servant.

Think here of the work, the  
manner and the cause, or at  
least some of them as it liketh  
thee. After this in *Caiphas*  
house, where the Scribes and  
Pharisees expected him, he is  
led scorned and stricken, as  
if he were a blasphemer. A  
false witness is sought for,  
and is not found, he is adju-  
red of the high Priest, thrice  
denied of *Peter*, But *Christ*  
looking back on *Peter*, con-  
strained him to go forth, and

to

to weep most bitterly, morn-  
ing being come, he is brought  
bound unto *Pilate*: Think on  
the manner, how they brought  
him, because it was in the  
worst kind, as though he were  
a thief and a malefactor, &c,  
*Judas* perceiving that they  
intended to put *Christ* to  
death, repented so much in  
himself that he had betrayed  
so good a man, hanged and  
himself, brought back the  
money, wherewith a field was  
bought, as the Prophet *Hiere-  
mie* foretold: Before *Pilate* he  
is many wayes falsely ac-  
cused, he is sent unto *Herod*, of  
him, he is scorned at as a fool:  
Here most diligently consi-  
der, what he is that suffered,  
and make thy selfe like unto  
him, that thou mayest partake  
in sufferance with the most in-  
nocent

nocent, most meek, most loving, and most noble. And let this be the second bundle:

*The third Bundle.*

*Of his Crowning and Crucifying.*

**A**fter this at the Jews request, Pilate dismisseth Barabbas and delivereth Jesus to be crucified, being overcome by the importunity of the Jews and the feare of Caesar. Then Jesus after the manner and form of a King is diversly scorned, is robed with a mantle, crowned with Thorns, stricken with a Reed and as a King is adored in scorne. Here O man, think on the manner, consider the cause, to wit, how Christ carried himselfe, and how the Jewes behaved themselves, the cause why he suffered so great torments

ments, going that he might be crucified, carrying his own cross, the people following, & the women weeping, to whom he said weep not for me, but weep for your selves. He is crucified on Mount Calvarie. And here diligently consider the manner of his Crucifying. For they either first raised up the Crosse, and Christ ascended thereon, or surely they put the Crosse on the earth, and there fastened him thereon with nailes. For there appeareth no other manner. And here in the third place it is convenient more particularly to consider, how great he is that suffered so great things, that thou mayst go forth to him by viewing him with admiration, because he is infinite in power, in comeliness, in happinesse and in Eternity

Admire

Admire therefore, that Majesty should be annihilated, that Beauty should be discoloured, that Felicity should be tormented, that Eternity should dye, and this is the third bundle.

*The fourth Bundle.*

*Of those things which were done whilst Christ hanged on the cross, and of the giving up of his Spirit. Christ hanging on the Cross thirsteth.*

**T**Hinke on the work how Christ hanged, thinke on the Manner and Cause, consider that hee thirsted, prayed for his Crucifiers, he is blasphemed on the Cross, hee is mocked of them that pass

pass by, of the Rulers, of the Theif. A true and indeleble Title is written. *Jesus of Nazareth King of the Jewes.* His dolefull Mother standeth under the Cross, whom he pitieth, and commends her to *John*, darkness is made. At last evidently shewing how great his pain was, and that his humanity was forsaken, in that, that there was no assistance of his superiour powers or faculties, in which it resided, unto the inferiour, in which he suffered, Crying out.

*My God, my God, why hast thou forsaken me.* Having taken Vinegar, now all things being consummate, that nothing remained to be done, crying with a loud voice, he gave up his Spirit, signifying, that as long



long as hee pleased, so long he could live, and that no one could take from him his Soul, but that hee layd it down of his own accord. And here thou oughtest to consider, in what manner he suffered, being cloathed in thy forme or likeness; For he suffered like unto a true Lamb, most freely in respect of himself, most obediently in respect of his Father, most wisely in respect of his Adversaries.

Study therefore to put on the habit, according to the representation of that forme he put on, to wit, of Bounty, Severity, Humility, and perfect Knowledge or Prosplacidity. And this is the fourth Bundle.

*The*

*The fifth Bundle.*

*Of those things which were done after his death hanging yet on the Cross.*

**T**He bones of the Theivs were broken, a bone of Christ was not bruiled, lest the Effigies thereof might be made void. His side is opened, from whence the Sacraments of the Church do flow, the vail is rent asunder, the Graves of the dead are opened, that thereby they might rise againe with Christ in the day of his Resurrection.

Here consider how great he is that suffered for thee, and embrace the Cross with desire of suffering, that even as hee hath suffered Injuries, Reproaches,

proaches, Mocks, Torments, so by imitating the Passion of Christ, embrace thou for him, all Sufferings full of Injuries, Reproaches, Scorn, and Torments. And this is the fifth Bundle.

*The sixth Bundle.*

*Of the seven Seals opened by the passion of Christ.*

**T**HE Passion of Christ doth not only reform the memory by devout Meditation, nor only inflame the desires unto Devotion, but moreover principally illustrateth the understanding, and leads it to the knowledge of Truth. Even as in the knowledge of the whol frame of the World, there were seven things.

things shut up before the passion of Christ which now are opened.

The first Seal was the admirable Excellency of the Godhead, who by the Cross hath manifested himself to be the cheif wisdom, in that, that he hath destroyed the Devill with the great Justice, in as much as hee hath payd the price of our Redemption, the greatest mercy, because hee hath given his Son for us.

The second Seal, was the intelligible Spirit, which is manifested by his Suffering, of how great bounty hee is in respect of the Angels who permitted Christ to be crucified, of how great dignity in respect of men, for in regard of them, Christ was crucified; of how great cruelty,

elty, in respect of the Devills who caused their Lord God to be crucified.

The third Seal, is the sensible World, which by the death of Christ, is proved to be a place of Darknesse wherein Blindnesse raigneth, because it knew not the true Light, wherein barrenesse raigneth, because it reputed Christ as unprofitable, Impiety and wickednesse, in that it condemned the Innocent.

The fourth Seal was Paradise, which by the Cross appeareth to be a place of Glory, of Gladnes and of plenty therein, in respect that Christ for the restitution thereof, is made vile poor and miserable.

Fifthly, by the Death of Christ, Hell is manifested to be

is full of all penury, vileness and poverty, because he hath suffered these things for the exterminating of sinne, much more the damned shall suffer these, for the just retribution of works.

The sixth Seal, was the laudable virtue, by which the Cross of Christ, is proved to be precious, beautifull, and profitable; precious, because Christ would loose his corporall life, before that he would contradict vertue; Beautifull, because he shined much in his very reproaches, profitable, because one perfect act of Christs virtue ransacked Hell, opened Heaven, restored that which was lost.

The seventh Seal is opened by the Cross, and therein  
P appeared

appeared, how detestable the culpable guiltiness is, when for the Remission thereof it needed so great a price, so grand a Sacrifice, so difficult a medicine.

*The seventh Bundle.*

*Of the Resurrection, Ascension, and sending of the Holy Ghost.*

**A**ND the third day, Christ the Conquerour of death rise again, and shewed how that we are to rise again also. If therefore thou hast suffered with Christ suffering, now rejoyce with him rising again, consider devoutly in what manner the Soule of Christ descended into Hell, what it did there, and of the joy

joy of the holy Fathers, and of the Sorrow of the Devils. Think of the tear of the Keepers, thinke of the watching of the Angells about the Sepulchre, how one only now is reported to sit and then to stand upon the stone, now in the Sepulchre, then two, and these diversly, whereby is shown the multitude of Angells about the Sepulchre, and the severall uisitations of the women. Think how Love and Desire constrained *Mary Magdalen* and other weomen, often to run and to visit the Sepulchre of our Lord, thinke upon the divers apparitions of Christ. Think upon the sweet discourses of him with his Disciples, Consider, why Christ would appear in *Galilee*, but that

that thou oughtest to fly from vices, whereupon the Passover is called a passing over. But in *Galilee*, that is in the transmigration and change of our bodies, we shall behold and see Christ in the Kingdom of Heaven after the generall resurrection.

Forty daies after the Resurrection, Christ ascending on high, lead the Captivity of the holy Fathers captive. Meditate on the glorious procession of them that ascended with Christ: for the Saints followed him, the Angels came to meet him, and then they did frame those Questions among themselves, whereof the Prophet *Isay* speaketh: who is this that cometh? &c. Think of the sorrow of the Apostles, and the joy of the

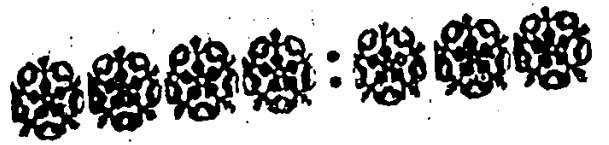
the Angels. Think how the Angels returned to comfort the Apostles. Learn thou to ascend to Christ, but let it be by the ascendings before spoken of, that thou maiest here leave vice; because no vice ascendeth with our Saviour, as Saint *Augustine* saith.

After that, our Lord sent from Heaven the Holy Ghost in fiery tongues. See and behold how the Apostles were afterwards comforted and grounded in Charity. Meditate why the Holy Ghost appeared in fire, why in tongues, why in both together, and why in the forme of other Creatures, and study to obtaine in thy selfe the proprieties of such things. Consider the effects and gifts of the Holy Ghost, and many other such like

like things concerning the  
 sending of the Holy Ghost,  
 and the signes of him fighting  
 against Gluttony, to witt,  
 sleep, hardnesse of heart,  
 Idlenesse, Malapart-  
 nefs of laughter,  
 contradiction  
 and Insensi-  
 bility.

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SPIRITUALL



SPIRITUALL  
 EXERCISES.

**I**N this little work our Au-  
 thor proposeth thirteen spi-  
 rituall Exercises and to the  
 last he annexeth a certaine  
 short forme taken out of Saint  
 Bernard whereby we may  
 climbe from Externall, to the  
 Internall, and from these to  
 the supernall. All which tru-  
 ly by how much the shorter  
 they are proposed of the Au-  
 thor by so much the oftner  
 they ought to be exercised o  
 us.

That thou mayest be preserved in vertues it is necessary for thee to have spirituall exercises wherewith thou mayest employ thy mind, because unlesse thou dost so thou canst not persevere in vertues.

First therefore thou shalt exercise thy selfe in Prayer after this manner and feruently at these times:

Before the beginning of every work or Act thou shalt call upon our Lord, and shalt pray a little with some such short Prayer. O God make hast to help me. Have mercy on me O God, or the like. Also whensoever thou hearest the Bell to toule, thou shalt pray, or when thou hearest it to strike the houres, feruently thou shalt make secretly within thy selfe these Prayers, and thou

thou shalt do it so, that though thou be nere unto others, they shall not perceiue that thou prayest.

Thy second Exercise shall be this, to wit, that thou earnestly determine whensoever thou hearest the Bell toule generally to amend thy selfe, and pray to God that thou mayest.

Before thou beginnest any notable work, thou shalt briefly consider, how thou hast determined to carry thy selfe in thy former purpose.

In like manner every morning thou maist consider how thou wouldest behaue thy selfe the whole day, and this before thou dost thy outward Actions, and when thou dost any Act, thou shalt briefly weigh how thou hast purposed.

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Also three or four times a day, thou must vehemently set thy self against Pride.

Thy third Exercise shalbe, the meditation of some good thing, when time admitteth. For thou shalt have every day one speciall memoriall, whereof thou shalt often think, and to what course thou intendest.

For on *Sunday* thou shalt have for thy memoriall to think on the Kingdome of Heaven.

*Munday* of the last Judgment.

*Tuesday* of the benefits of God.

*Wednesday* of Death.

*Thursday*, of the paines of Hell.

*Friday*

*Exercises.* 325

*Friday*, of the passion of our Lord.

*Saturday*, of their owne finnes.

Notwithstanding, Thou shalt consider every day together, of the passion of our Lord, with the matter of the day, and the benefits of God. And in every hour of the morning, as of the prime, *Teise*, &c. thou shalt thinke and consider something of the passion of that houre, mixt with the matter of the day.

Thus therefore by purposing and Acting, I hope that thou wilt competently spend thy time.

Thy fourth Exercise shall be, That thou dayly exercise thy selfe in humble and abject works, alwaies to choose the lowest



lowest place, and with all thy heart to despise thy self, and to esteeme thy selfe unworthy any praise, but to ascribe all to God, nor shalt thou care whether thou art praised or dispraised. Be mindfull and look into thy self, and thou shalt find, that thou art unworthy of any esteeme, but most worthy of all Reproach: For when thou art neer unto others, thou art to carry thy self silently, courteously, and modestly, yet so as it may become thee.

Thy fift Exercise shall be, that thou shunne all signes of Pride, to witt, clamour in speech, and so of all other things.

The sixth Exercise shall be

be, that thou often consider, wherein thou carriest thy self evilly wheresoever thou shalt be and thou shalt not suffer any little vice passe over without judgement, because he that doth not weigh little faults falleth often into greater.

The 7th. Exercise shall be, that chiefly wheresoever thou shalt be thou keep a Guard on thy Eyes: because from the not looking to them, infinite mischeifs and evils proceed. Therefore have an especiall care unto thy Eyes.

The 8th. Exercise is to consider the good Actions of others and not the evil. For when thou leest or perceivest any one to sinne thou shalt think that if he should have so much Grace from God as thy

thy selfe, much more fervently he would amend himselfe then thou. And if thou perceivest any one to do any good, thou shalt consider how thou maist imitate that good.

Thy 9th. Exercise shall be, that all that thou seest and, hearest from men that thou Conster it to the best, and so thou shalt not be censured.

Thy 10th. Exercise shall be, that alwayes wheresoever thou shalt be, thou maist carry thy selfe mannerly and decently in thy outward carriage, least thou maist give an ill example to others, because the externall indecency is a signe of an indevout mind.

Thy 11th. Exercise shall be

be, that alwayes wheresoever thou art, thou mayest take heed, that thou dost not that thing, whereby thou maist give an ill example to any one, or wherein any may interpret ill of thee, because it is very dangerous to shew an ill example to others.

The 12th. Exercise shall be courageously to resist temptations, and to abstaine and withdraw thy selfe from carnall concupiscences: because in them there is no health.

The last shall be, that thou maist alwayes stand in feare, and carry thy selfe modestly, and so keep thy selfe being alone, as when thou art with others

others. For God seeth all things which thou dost.

Thou shalt study to perform these Exercises commonly as much as in thee lyes, and thou shalt diligently entreat our Lord, that he will give thee grace to do them, because without him thou canst do nothing, &c.

I will returne from things externall to the Internall, and will ascend from the internall to the supernall, that I may know from whence I come, or whither I goe. what I am, and from whence I am, that so from the knowledge of my selfe, I may be able to come to the knowledge of God. For by how much I profit in mine  
owne

own knowledge, by so much the nearer I come to the knowledge of God. From whence do I come, according to the exterior man from those Parents, who caused me to be damned, before I was borne, they being sinners have begotten me a sinner in their sinne, and in sinne have nursed me, what am I? A man of a slippery humour, for I am in a moment of conception conceived of humane seed, moreover this Spume being coagulated by encreasing a little, is made flesh; afterward, lamenting and wailing, I am delivered to the exile of this World, and behold now I waxing greater, am full of Iniquities. Incontinently I shall be presented before the severe Judge  
Then

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Then it shall be said of mee;  
behold the man and his  
works. Consider those  
things more  
seriously.

DEO GRATIAS.  
AMEN.



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FINIS.

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