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arte & crafte to knolle well to dye / translated oute
of frenshe in to englyssh. By Willm Cayton. 1485

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A Reprint in facsimile of a treatise spekyng of the
arte & crafte to knolbe well to dye / translated oute
of frenslē in to englyſſe. By Willm Cayton.

LONDON. Solde by the Mſigns of Edwārd
Lumley deceaſed / M. DCEClyo.

CHere begynneth a lityll treatise shorte and abridged spe-
kyngge of the arte & crafte to knowle well to dye

Whan it ys so that what a man maketh or doeth/it

Wis made to come to some ende / And yf the thyng ge be.

Goode and well made/ it muste nedes come to goode
ende. Thenne by beter & gretter reason/ every man oughte to
entende in such wyse to lyue in this Worlde/in kepyngge the
comandementes of god that he may come to a goode ende/
And that oute of this Worlde full of vorechednes & tribu-
lacpons he may goo to heuen vnto god and his seynles in
to Joye perdurable: But nold in thise dayes. felwe there be
that aduyse theym of theyr ende so moche as they oughte to
doo. Though they be sene/ adyepte or olde / And to them com-
meth this folyshe by a folyshe hope/ that everyche man in what
estate he be hathe an hope to lyue longe / And therfore hath
this present treatyse be made composed in shorte termes/ for
to teche every man wel to dye. Whilys he hath Understan-
dyng/ helthe and rayson / To the ende that yt is nedefull to
hem to be the better warned enfourmed and taughthe / The
whiche traytie is denyded into viij partes/ Of whiche the fir-
ste treateth of the preysinge of deth/ And how one oughte to
dye gladly. The iiij. treateth of the temptacions that they ha-
ue whiche ben or lye in shartycle of deth / The viij. treatyse is
of the questions that oughte be made to them thenne . The
fourth conteyneth a maner of instruccyonis and of techyng
that oughte to be made to theym. The fiftethe of the remembra-
nce what god hath doon and suffred for vs / The viij & laste
treateth of certayn oreysons and deouute prayres/ that they
oughte to saye yf they maye. or elles oughte to be sayd tofore
theym. by some that be assistente. or present:

COf the allowyng or praysyng of the deth/ and how one

ought gladly for to dye

Hallenne the bodyli deth is the most ferfull thing of
all other thinges so/ yet is the deth of the soule of as
muche more terryble and reprochable. as the soule is more
noble and more precious than the body. And the deth of syn-
ners is ryghte cursyd and euyll. But the deth of iuste and
true people is precious to fore god/ for the ded men ben well
happy that dye in our lorde. To this purpose sayth plato/ y
contynuell remembrance of the deth is souerayn wyshedome. al
so for trouth the bodyli deth of good people alwaye is none
other thinge. but the yssue or goynge oute of pryon. ande
of exyle/ and dyschargyng of a ryghte greuouse burthen. þ
is to Wyte of the body. fynisshyng of all thinges and ende
of all maladyes and sekenesses/ and also of all other stry-
nes mortall. It is thanoydynge of this present wretchedes-
nesse/ It is consumpcion of alle euyllis/ and the brekyng
of all the bondes of this cursid & euyll Worlde/ It is the pay-
ment of the dette of nature/ retourne in to the countree/ and ȝ
tree in to ioye and gloriye. Therfore sayth the Wysesman. that
the daye of the deth/ is better than the daye of the brythe. but
this Worlde oughte to be vnderstande for theym that be goo-
de onely. ¶ And therfore every goode crysten man. and also
everypche synner verily contrarie oughte not to be soroufull
ne trouble hym of the temporall or boodyly deth/ ne he oughte
not to feare ne doubt hit! For what someuer mater or cau-
se belayd to hym/ but he oughte to suffre and receyne it pa-
ciently and in thankis and gladly inconserning him self
þe playnly! And in comyngynge boody his proper wyl to go-
dys wylle. like as he is bounden to hym! ¶ For well to de-
ye is gladly to dye: And to come dye is to haue in all
tymes his herte redy/ and appareled to thynges heuenly &

superfull / And that at eueri houre whan the deth shall come
to the persone that he befoode redy / and tha t he receyue it wþt
out ony contradiccion but also ioyfully / as he shold abyde the
comynge of his good frenche. To this purpose sayth the phi-
losopher that naturel reason well conseyllyd indgetteth that y
goode deth ought better to be chosen than the euyl lyfe / And
that one ought sōner to chose the bodily deth than doe ony
thyng agenst the wele of vertue. Thus ben it appereth of þ
praying of the deth and that euery goode persone & religioun
ought to desire departyng of the body and the soule. for to be
wþt our lord Ihesu cryste: and for to leue this þsent worlde
for the better to lyue in the world to come:

The temptacions that the persone hath at thoure of the deth.
The ought to be knowen & se besued eternally / that they
Ey ben in thartycle of deth haue many greuo9 & strong
temptacions / vereli suche that in their lpf they never had lps-
ke. And of these temptacions ther ben 3. pryncipall . The fi-
rste is of the fayre. for by cause y fayth is fudacion of alle
belth. And that wþtoute fayth it is impossible to please
god. Therefore it is that themain thys poynct the devyll
wþt alle his myghte enforceth hym to troublle the persone
from his faythe hoolyl Or at the leste to make hym to goo
oute of the wape from his faythe / And laboureth them
mochel strongly for to dyscreyne hym by some errours super-
sticious or heresie. And by cause every goode crysten
persone is bounden to byleue / Not onely in the artycles
of the faythe catholyc: But all the holy scripture and
oughte to be subgyette and submytte hym selfe to alle the
statutes of the chyche of Rome / And fermely to abyde and
dye in the same creance and byleue. For ellys yf he
sholde brigynne to erre in ony of the thynges aboue says

Ierne incontynent he shalde goo oute of the fayth of lyf &
waxe of helthe. Alwaye oughte to be knowen certaynly
that in this temptacion of the fayth/ no in other thinges
folowyng. the deuyll maye not overcome the persone. as
longe as he shall haue the usage of his fre wylle well dys
posed/ yf by his olde agrementhe wylle not consent to y
deuil/ And therfore it is good & a thing moche profytabel
y abouthem y trauayll in thartycle of deth he repeled wyth
an hys doys h crede /and symbole of the fayth/to thend that
by that meane the persone deyeng be the more herted and en
coraged in the constaunce of the fayth/ To the ende also that y
deuylls whyches haue horour to here it be putte abacke and
dryuen awaie: Certaynly the fayth of the true auctorit men
as somtyme were abraham. ysaac and Iacob. Also of for
me paynyns & gentylis/as were Jobe/ Paab. Ruth Nichior
goþer semblable/ And also they of thappostels. and of the
Innumerable martyrs. confessours and virgynes/ The fay
thy of such people oughte moche to conforte the seke man
to the constaunce and stedefastnesse of the fayth/ For by fay
the alle they of tyme passed and of this presente tyme haue
pleased god/ ¶ And it is impossible to please god wythou
t faythe/ For fayth maye alle/ And veray fayth geteth all
that it requyret/ ¶ The seconde temptacion is ayensre hope
by dyspayre. For a persone oughte to haue alle hope and
confydence in god/ And it happeth therme when a persone
beyng seke in his body is tormentid wyth grete paine and
sorowes/ that the deuyll enforseth to bryng to him sorowe
Upon sorowe. In bryngyng tofore his remembraunce all his
synnes/ by all the waxes that he maye/ at leste thermy y he ne
uer confessyd hym of to thende that by y meane he dralde him
into desperacion/ Upon this purpos fayth Innocet. that every

crysten persone be he goode or euyll to fore that his soule yssu
eth oute of his body seeth our lord ihesu cryste sette in the
crosse/that is to wyte the euyl to theyr confusion to the end
that they haue shame and dyspleasyr that they haue not
gotten in heynryf the fruyt of the redempcyon/ And the go
ode to theyr honour and pleasyr. Nestreles none oughte to
haue despayre in noo wyse/ How moche felon and euyll he
hath ben, though that he had commyssed as many murtherers
and thefes as here ben dropes of water and smalle gra
uell in the see/ yet were it so that of them he had neuer doon
penaunce ne confessyd theym/ as longe as the pacience of
our lord holdeth hym in this mortall lyf/ And that he haue
power and myghte to repente hym/ notwithstanding that
then by force of maladye and seknes he maye not confesse
him. For onely contrycyon wythimforth may suffyse in su
che a cas/ For god dyspyseth never a contrype herte and hum
ble/ And also the pyte and mercy of god is moche more tha
ony iniquyte or wretchednes. And therfore the synne and
cryme of desperacyon is to hym that onely by whiche he ma
ye not be sauued ne guaryssed/ For by this synne god wyl
che is ryghte pyterous is ouer moche offendyd/ And the o
ther synnes be so moche the more agreued/ And also the
payne eternalle is of so moche more augmentyd unto the
Infernyte/ The euylles and synnes commyssed and passed
greue not so moche. But dispayre dyspleaseth more. And
therfore none oughte to dyspayre of the mercy of god. tho
ugh that he onely had commyssed all the synnes of the world
yet though he suppose to be of the nombre of that be damp
ned/ In trouth the dysposicion of y body of our lord ihesu
criste hegyng in the crosse ought moche educe a seke psone
paynyng to the deth to haue veraw hope & confydence in god/

For he hath the hede inclyned and bowed to kyssis / the
armes stratched a brode for tenasance his / the handes perced &
opened for to gyue to vs / the spide open for to loue vs / And
all his body stratched for to gyue hym selfe all to vs / Hys
thenne is a vertue morte lodable and of grete myerte to
fore god / To this purpose comen many examples as of
saynt peter / whiche renyed and forsoke Ihesu cryste / Of se-
ynt poule / whiche persecuted holy chyrche / Of saynt mattheu
& of zacheus / whiche were publycans / Of marye magdalene
the synner / Of the woman that was taken in aduonals
trye / Of the the ef that henge on the ryghte spide of Ihesu cry-
ste / Of saynt marye egypcian / And of many moo other
whiche were grete synners & horryble / Whiche alway settid
alle theyr hope in god / and were sauad / The thynre temptas-
yon that the deuyl maketh to them that deye / is by Impa-
cence / that is ayenste charyte / For by charyte we ben holden
to loue god a loue alle thynges / Now is it thus that to
them that deye / cometh ryght gret sorolle & payne of hert &
of body / Be it that the deyh come naturelly / or that it
come by ony other euyll accydent / For by payne & sorolle
many ther be that ben Impacient & grutchyng / and deyn
in suche wyse as they semen madde or oute of theyr wytte
as it appereth ofte / wherfor it is certayn that such peple ben
out of very loue & charyte / & that they loue not god suffysau-
tly / and therfor it is necessary to evert man y' wyl deye / that
in thhat seknes be it short or long / that he murmure ne grut-
che not / but suffre it paciently / for we suffre by good ryght
all thewilles that comen to vs / & yet be not the passyons of
this world cōdgne ne worthy to the glorie to comelhis is
then schyng moche Iniusteyf of the iuste passyon we mur-
mure or grudche / For lyke as the soule is possessed in pa-

cyence and by murmur the soule is loste and dampned/ou
gste not then our lord thus entre in to his glorie and kno
we ye that the Inſample to fore the deſt is lyke as a pur
gatorie ſoo that it be ſuffered lyke as it aperterneth/that is
to ſaye/pacentlygladly & agreeably/And it cometh by dy
wpe dyſpenciaſon/that to the lengest byceſſ synne is gauen
the lengest maladye/And that god mercifully ſendeth tem
porall tarpente. to thende that he goo not to eternalle pay
ne. It appereth then that all maladyes & ſekenesſes of the
woorl What ſo euer they be oughten by reaſon to be ſuffered
Wþtþoute grutchyng/for he that well loueth to hym is no
thyng Imposſible/ The fourth temptacion of them that
deſt is the complaſcence or plaiſy of them ſelue/and that is
a ſpirituell pype/by the whiche the deuyll assayleth moſt
them that be deuoute/ and it happeneth whan the deuyll hath
not moſe ne can not induce the man to god oute of the
faſth/he to make hym fall in to desperacion/ or into Impa
cience/that then he auaulteth hym by complaſcence or plaiſy
of hym ſelue/to hym pſentynge in hiſ hert ſuche thoughtes/o
how thou art ferme & ſtedfaste in the faſth/o how thou art
ſure in hope. o how thou art ſtronge & pacient/o how thou
haſte doon many good dedes/or ſuche thynges ſemblable for
to put hym in bayn glorie/but againſt thys late none gyue
to hym ſelue no maner prayſyng/ne augunte hym/ne none
glorifye hym ſelue of hiſ good dede. ne preſume no thyng of
hym ſelue/ne not atthypote hym ſelue to doo no thyng well
/for thiſ complaſcence is bayn glorie. and it may be ſo grete
that by it a man myght be dampned/ A man nyne hiſ deſt
ought to be well aduysed. Whan by ſuche pype he ſele hym ſel
ſe tempted. that then he huble & meke hym ſelue ſo moche the
more / That he mythe alwe hym in thyngyng hiſ wret

chydnes and his synnes / For none is certayn yf he le dyg
ne or worthy to haue deserued the loue of god/or the hate of
god. Ne thelesse none ought to despayre but ought alwaye
to adresse his herte to god by good hope in thyngynge and
considerynge the mercy of god to be aboue alle his werkis/
The fyfthe temptacyon that most troublith the seculers and
wordly men. is the ouer greate ocupacyon of outwarde thin-
ges and temporall, as towarde his wyf his chyldren & his
frendes carnall/towarde his rychesse or towarde other thy-
nges/ Whiche he hath moost loued in his lufe/ And therfore
whosomer wyll well & surely dexe/he ought to set symply
and all from hym alle outwarde thynges & temporell/ and
onghete alle to comytle to god fully/ and if he soo doo insuf-
fringe paciently the Payne of deth/he satyssheth for all his
tempalle synnes/ And that more is he bryngeth some thyng-
e for to satyssye for the dedely synnes/ But it happeneth not
oste that ony be fonde he be seculer or reguler/that hopeth not
but to escape fro deth/ and alwaye this folyshe hope is a thin-
ge ryght perillous & moche dysordred in every cristen man
and that ofte cometh by Instynctyon of the devyl/ the whiche
may not surmounte the man in none of the sayd temptacy-
ons ne in none other what somuer they be: But yf þ man
hauyng thusage of rayson wyll by his owne agremente
consent to hym. For our enmye is soo feble that he may not
overcomme hym that wyll be baynquayled/ And god is
soo good and iuste that he shall not suffre vs to be tempted
aboue that whiche we may not wythstande/ But he shall
doo to vs ayde and prouffye wyth the temptacyon/ To the
ende that we may susteyne it/ And every man ought to
knowe/that the victore of temptacions cometh alwaye by
humpfite & mekesnes/ For they that haue not in theym the

consentyng of herte / For that suffyeth to his sauacpon
Alway oughte to be taken heed/ that the Interrogacpons
be made to fore or that the seke man lese thusage of speche.
And yf the answeres of the seke persone appyere ne sondone
not suffisaunt to his sauacpon. Late ther be putte therto re-
medye by Informacyon necessary by the beste manere that
may be. And also oughte to be shewed to the seke persone y
gretter peryll that myghte falle & come to hym. Not wrytten so
dynge though he therby sholde be a feare. For better it is that
by fere and holesome drede he haue compunction and be sauad
than by blaundysshynge dyssolucyon or by conforte nouous
he be dampned. In trouth this lbyng is moche straunge &
ouerperyllous and contrarie to the Fayth and cysten relys
gyon. But it is a thynged diabolike/that to a cysten man be
ynge in thartyle of deth for to hyde from hym the peryll of
the deth of his soule/ And that by humayne drede/men dare
not trouble hym/ Contrarie to this dyd ys ayre the propheete
Whan he fered holesomly the kyng Ezechias lyeng seke un-
to the deth. saying to hym that he sholde depe of that sekenes.
and newthelss yet he deped not. In lyke wyse dyd saynt gre-
gore/ Whan he fered holesomly his monke for his properte.
whiche was constytuted in thartyle of deth/ Item oughte
to be presented to the seke persone the Image of the cruce ffe
whiche alway sholde be emonge the seke people/ and also the
Image of our blessed lady and of other sayntes/ whiche the
seke man hath most loued & honoured in his lyf/ Also ou-
ghe to be abouthe them holly water and ofte caste upon the
ym & abouthe them. to the ende that the deuyll shal be putte a-
backe fro them/ And yf by cause of shortnes of tymme alle
these thynges aforesaid may not be doon. yet they ought at
leste to purpose to them the oraysons and prayers/ Whiche

adresen vnto our lorde Jesu cryste / And there oughte neuer to be broughte to theyr remembrance the carnall frenches/ ne woyf/ ne chyldren/ ne rychesseis/ ne other goodes temporall/ but onely as moche as the spypcuel belthe of the seke persone demandeth & requireth ¶ Who someuer then wylle leue to depe late hym come & leue alle the chyngeis forsayd to fore or he haue ned in thartycle of necessite / For introthe in grieuous infirmyte/ the deuocyon of the persone goth alway and passeth / And as moche more as the sekenes approacheth or increaseth so moche more the deuocyon fleeth from hym/ yf thou wylle not thenne erre/ ne be deceyued/ and that thou wylt be sure / Soo instantlly all that thou mayst goode whiles that thou arte hole and soundt and that thou haste the usage of reason and well dysposed / And that thou mayst be lorde of alle the fayre / O how moche the people truly wþouthoute nombre haue deceyued them selfe and bounden them selfe in abyding the laste necessite / And alwayes it oughte not to sem to none incongrue ne meruellous/ but that it oughte to them that depe to shewe by some dylgente cure/ by besy dysposition & also by studious exhortacion / For wþouthoute double suche force and nerfite remneth vpon them sodainly/ that yf it were possible alle an hole cyte oughte remne hastely to a persone that deyeth:

The oroysons and prayers that oughten to be sayd vpon the seke persone in thartycle of deþ:

Eynally it oughte to be knowen that the oroysons whiche folowen oughte to be sayd vpon or ouer a seke persone aboue the prayers that our moder holy churche hath accustomed to saye ouer the seke personeis laborynge to the deþ / And yf the seke persone be relygynous / The couente

oughte to be assembled by the table as it is accustomed day
And after they oughte to saye the letanye / With the or-
sons / and the psalmes ordinarye and accustomed ¶ Af-
ter the which may be sayd the prayers that folowen as lon-
ge as the tyme shall suffise. and may be rehersed agayn
dyuerse tymes . For to mouethe seke persone the more to
deuocyon / if he haue yet the usage of rayson ¶ And this
is not doon for necessarye . But for the prouifte and deuocyon
of the seke persone: And as touchyng the seke persones
seculeraunce oughte to be sayd the oraysons that folowen . after
that the dysposition and deuocyon of the seke persone and
the commoditye of the tyme / and of the assyntentys requi-
reth ¶ But felwe people or none ben at this day . that haue
the knolleche of thy arte

Hoc O Ihesu criste sone of the facerly charyte / I byfe-
the for the loue that thou ryght moche worthy / ry-
ght Innocente / & moche delycatyf madest thy selfe to be com-
man / to be wounded and dye for the feliche of man . that
thou wylte pardone and forgiue this thy seruaunt . O Ihes-
sus ryght mercysal forgyue hym all that by thought by wo-
nde / or by dede / by affeccyons / or moeuynges / By his strong-
the / & by his wytte of body / & of soule he hath trespassed . And
for remissyon gyue to hym lord that ryght suffisaunce
dacon by the whiche thou vnbondest the synne of all the
worlde: And for full fulfyllynge of all necligencis / Joy-
ne to hym that ryght redy and valyaunt conuersacion that
thou haddest syth and from the hour of thy concepcion vnto
the oure of thy deth ¶ And more ouer gyue to hym the
fruct of all the goode werkis made and doon by all the
chosen sayntes / syth the beginnyng of the worlde vnto the
ende / Qui viuis et regnas deus per oia seculorum .

In the honoure of the ryght seruent loue by the wchis
che the lypf of alle lyuyng constryned the to be in
carnate/ And in anguysshous espreyte to dexe on
the crosse. ¶ We remember on a newe of thy ryght beng-
ne herte / to the ende that to thys thy seruaunte. M. our bro-
ther / thou putte alway alle his synnes. And that thou for-
yeue him all. By thy ryght holy commersacion/ And by the
meryte of thy ryght holy passyon/ That thou make hym to
expermente the multytude superhaboundaunt of thy myse-
racyous/ And that thou make ready vs alle/ and inesp-
ciall this persone our brother . M. Whome thou haste dyspo-
sed hastely to calle to the by ryght plesaunt maner/ And
that it be to hym ryght prouiftable by thy swete pacynce
¶ By veray penaunce. By playne remissyon. By ryghtfull
sayth / by stedefaste hope/ And by ryght parfyte charyte. In
suche wylle that in ryght parfyght estate he may blessedly
departe and expyre bywene thy ryght swete embra-
cementys and companye. to thy praynginge eternall/ Amen
¶ To god the fader.

In to the handes of thy mercy inestymable holy fa-
der Juste fader/ and moche byloued/ We recommaun-
de the soule of thy seruaunt. M. our brother . In
prapenge the humbly after the greetnes of the loue/ by the
whiche the ryght holy soule of thy sone recommanded hym
to the in the crosse. ¶ That bi the inestymable charyte of
dypleccyon by the whiche/ thou whiche arte paternyte deuyne
dreweste to the same ryght holy soule ¶ Thou
wylte atte thys laste hour of deth of this thy seruaunt. M.
our brother receyue in the same loue his espreyte/ Amen:

To god the sone:

O My moche louyd redemer ryght ppetous : Jesus
ryght bengyne / We praye thy lacrymable brysby
the whiche in thy humapple Johan thou holdest for
vs deye / Thou were consumed of laboris and sorowes / in
sucht wylk that thou were lefte of thy fader That thou wylth
drawe not the helpe and aide of thy mercy to thys. Alas
seruaunte ours brother in to this hour and momente of his
afflyeçon ¶ And the consumpcion of his spirite suffre
not in this extreme hour of his deth / But by the tryams
þt of thy holy crosse. And by the vertue of thy helthfull
passyon / and of thy bryter deth thyntie on hym ¶ Thynke
of peas and not of afflyeçon / And delyuer his soule from
alle anguylies / And wylth the same hondes the whiche
for lone of hym thou suffrereste to be fyved and mayned
to the crosse wylth ryght sharpe maynes ¶ Good Jesus mo-
che swete fader and loue delyuer his soule fro the cornens
tis whiche he deputed to hym / And bryng hym in to ete-
nal reste wylth vose of exaltacion and of confessyon amen

O swete Jesus sonne of the lyping god. ryght merci-
full lord in the vnyon of that recomendacion by
the whiche in deyng on the crosse / thou commandis
dest thy ryght holy soule to thy brenly fader ¶ We recom-
mende to thy ineffable pte the soule of this thy seruante
Al our brother. in requyng & prayng thy ryght mercyfull
broune / that by the myrte & honour of thy moche holy soule / by
the whiche all soules besaued & fro the deth delyuered /
that it may please the mercyfull lord to delyuer this soule
from all payness & myseries / and þ for the lone & intercessi-
on of thy ryght swete moder / thou wylt conseyne & lede it to
þyholde yglorþe of this gloriouſ vysion / Amen.

Od ryght myghty debonayr and mercyfull/ Whiche
that after the multytude of thy mercy effaceſt and
puttest away the synnes of them that ben repen-
taunt/ And that by pardon of remyſſyon voydeſte the cul-
pe and blame of all synnes. Beholde wyrth pypre upon
this thy seruaunte M. our brother/ Whiche wyrth alle con-
fession of herte requyreh the of pardone. and remyſſyon of
all his synnes/ Accorde and graunte it to hym/ We praye
the/ And renne in hym moche pycous fader alle that whi-
che by worldely fraylty hath be in hym corrupte/ And alle
that whiche by fraude dyabolyk hath be in hym vnylated
& defoyled/ and assemble hym in the vnyte of our moder holi
chirche/ as one of the nobre of redempcyon/ lord haue merci
on his waylynges/ haue mercy on his teiris/ and bryngye
hym to the sacrament of thyn holy reconciliacion/ For he
hath no trust but in thyne infynyte mercy/

To our blesſyd lady/

O ryght enterpr and eternalle blesſyd vrgyne glorios
ouse marye/ ayderesse and helper of all anguisſhe and
necessite ſocoure vs sweetly now. And helpe to
thy ſeruant Bere. M. our brother thy gracyous vylage in thiſ
laſte neceſſite/ vorthdraue & put fro hym all hiſ enmyes by
the vertue of thy ryght deere ſone our lord iſu christe & of hiſ
holie crosse & paſſyon/ and deliuer hym from all anguisſhe of
the body and of ſoule/ to thende that to god our lord be yelde
praphyng vorthout ende. amen. . **E**o ſaint mychael/

aynt mychael archaungel of god ſocoure vs now to fo-
rey ryght hys iudge. o chayron iuyncible & y pſent
now & affyſt to thiſ. M. our brother whiche ſtrugly laboureſ-
th toward hiſ end/ and defede hym myghtyly fro þ dragon
iſernal and from alle the ſcaldes of the euill ſpyntes

O yet furthermore we pray the whiche arte the ryght clere
and moche fayrer sheder of the deuyntel to the erre that in
this laste hour of the lyf of this. M. our brother thow wyl
be benigne and swetely receyue his soule in to thy ryghte
holysosome. And that thou wylte bryng he hym in the plas-
ce of refreshyng of peis and reste. Amen.

To the seker persone atte his ende

Rycht dere brother or sister I commaunde the to god
almaynthy and commyttie the to hym of whome thou
art creature to the ende whan by thy deth thou shalt
have payd the dutye of nature humayne whiche mayste ne-
torne to thy maker. Whiche of the syne of the erthe four-
med the thy soule yssue and goo oute of thy body. Whan it-
shall please god. The ryght spendaunt compaunge of an-
gelles be atte thy departyng and mete the. The ryghte
clere senate of appostolys wyl defende the. The vitory-
es of martyrs may mete the. The compaunge adorned
wyth shynynge confessours wylle enyronne the. The
assembly of the ryghte joyous byrgynis take and receyue
the. And the bosone of the blessed reste of patryarkes wyl
opene to the. And joyne them wyth the. And make
the to dysserue to be emonge the assystantes wyth the
that thow abyde alle that in derkenesse is horryble
alle that in flames bronyth and strayneth. And alle
that whiche trauayleth in tormentis. Soo departe fro
the ryght blacke sathanas wyth alle his cruelle fatal-
lytees. And the goode angelles of god maye accom-
panye the in thy compaunge to glorie. Flee from the
that felon sathanas and fle to me to that shynynge pris-
son of derkenes eternell. Soo graunte god that his enemy

es be dysppate, and they that hate hym flee to fore his face
Defaile they lyke as I smoke fayleth, and as the synners
perisse to fore the face of god / And the Juste persones co-
men and eniope them in the sighte of god and desite them
in gladnes / Alle the legyons of helle and the mynystres
ofathan be confounded in the fyre, and be they a shamed &
confounded. Ne haue they none hardyness to let ne empesse
thy way! Jesu cryste deluyer the fro tormente. Whiche for
the danyed to dye on the crosse / And constytute the emonge
the swete and folderynge places of paradys / The same be-
ray pastour and herde man knolle the emonge his sheep/
Whiche for yeue to the alle thy synnes, and sette the on his
ryght syde, and in the partye of his chosen people / And no that
thou may see face to face thy creatour & maker. And no that
beyng wþ hym presente and assystante thou mayst byhol-
de his ryght manyste veryte / and constytuted wþthoute
ende emonge the companyes well blessed thou mayst Joye
in eternall contemplacion wþthoute ende / amen:

O Crysten soule departe the fro this worlde whan it shal
please god in the name of the fader whiche the crea-
te / In the the name of Jesu cryste his sone, whiche for the
suffred deeth, and in the name of the holy ghooste whiche hath
shode in the his grace come to thy metyng / And socoure
the the holy angelles of god, The archangellys, The Mys-
tiers, The potestates, The domynacions, The trones, The
cherubyns, And the syraphyns / Come to thyne helpe and
ayde. The patryarkes, and the prophetes, The apostoles and
euangelistes / The martyres and confessiounes, The mon-
kes and brentypes, The virgynes and the wydowes, The
chyldyn and the Innocentes / Also helpe the the prayers
and oraysons of alle prestes and dekens / And of them

Wynde of prude. falle never in to the fornays. And therfor
every synner oughte hooly to make hymselfe vnder the my-
ghty hande of god / to thende that by the helpe of our lorde he
may obteyne wyctorie in alle temptacions / in alle sekenes-
ses / and in all trybulacions of payn & of sowle vnto the
deth Incluslyf. ¶ Of the demandis & questi-
ones that ought to be made to the seke persone

Ther oughte to be made askynges & demandes of them
that ben in charteyle of deth as longe as they haue
thusage of rayson & of speche. to thende that yf they be lasse
or worse dysposed than it apercyaneth. And that they ben by
that mopen the better enformed & comforted / after sayth sa-
ynt anselme these maners of demandes oughten to be sayd
thus as here foloweth. Thow brother or suster in namyng
ther name. art thou Joyfull that thou dreyst in the fayth of
our lorde Ihesu cryste. And he or she oughte to answer ye/re-
pentest the of that or succethynge wherto thou were encly-
ned / Answere ye / Haste thou wylle to amende the yf thou
haueste space to lyue / Answere ye / Byloueste thou that
thou mayst not be fained / But by the deth of our lorde Ihes-
su cryste and by his passyon / Answere ye / Yelde to hym
thankyngys dorth all thy herte / Whiles that thy soule is
in the / ¶ And constytute and sette alle thy truste in this
deth that thou abydeste nold presently. And haue no truste
in any other thynge. gyue thy selfe ouer / coner the alle / and
forape the in this deth / And yf god wyl Judge the. saye
thus to hym. Lorde I putte thy deth bytwene thy Jugemē-
te and me . Otherwyse I wyl not debate ne strye agenſt
the. I offer the the merites of thy ryght Worthy passyon:
by thy merit y I ought to have gotten. Whiche I haue nothyng
gē don & Wo is me therfore now / and recomande at this tyme

my spypyte in to thy handes. these demandes and questyons
tofore sayd ought to be sayd/ as well to religyous as to se-
culers. to thende that in the payne of dethe they be the better
enformed of the yr estate. And yf the tyme suffre it men ou-
ghte yet to saye this that foloweth/ Bylvest thou alle the
pryncypall artysles of the Fayth of holy chirche/ & alle the ho-
ly scripture in alle thynges/ and therposidyn of the catholyc
ke and alle holy doctours of our moder holy chirche. ansuer
ye/ despyfest thou & repreuest alle heresies/ errours & supersti-
cyons/ whiche be reproued of holy chirche/ he oughte to ans-
uer ye/ knovlecheste thou that ofte & in many maners thou
haste ryght greuously offended thy maker/ ansuer ye. As
sayth saynt bernarde/ ther is none sauad/ Wythoute to haue
knovleche of hym selfe. for of this knovleche groweth hu-
melyte. whiche is moder of felthe/ yet ought to be demanded/
Broder or suster folowest thou for alle thy synnes whiche
thou hast comyzed ayenst y mageste. the loue/ the goodnes
of god/ & of the good dedes y thou hast not don & of the gra-
ces of god of whiche y hast be necligent. he ought to ansuer
ye/ Thou oughtest not onely to forrow for doulte of the dethe
whiche thou attenderest or for ony paine/ but for the loue of
god or of Justyce. and (hou requyrest pardon wyth alle thy
herte. Ansuer ye/ Despyrest thou also that thy herte may be
meked to the knovlege of the defaultes of whiche thou arte
not remembred presentely/ To the ende that thou mayst du-
ly repente the/ He oughte to ansuer ye/ Purposist thou
verytably to amende the/ yf thou myghteste lyue and be ho-
lei/ & no that thou woldest never synne deedly in erneste.
And haddest bener to lose the beste thyng that thou louest
ye thy ffolly lyf. to fore thou woldest offence thy maker

and to pray god wryth good hert that he wylt gyue the grace
for to contynue in this purpose. ¶ Answere ye. Forgyuenest &
pardonest thou wryth good hert for the loue of god all that
haue ben trespaced to the in wroter or in dede. Be ought to an-
swere ye. Requyreste thou also for the loue of god of whome
thou hopest to receve forgynes that / that thou hast trespass-
ed ener to ony other that thou mayst be quypte & forgyuen /
¶ Answere ye. Wylt thou the thynges that thou hast taken &
holden vnduly be by the restored boold lyke as thou art boun-
den and after the value of thy faculte / vnto the renoncya-
con of all thy goodes. ¶ If otherwyse thou myghtest not mak-
satysfaecyon / Be ought to answere ye / ¶ Byseueste thou that
our lord Ihesu cryste be doo for the . And that otherwyse þ
myghtest not be sauued. But by the mervye of his precyous
passyon. & thankest hym therfor wryth all thy hert / answere ye.
¶ In trouth vno somener shall molde affymacly ans-
uer to these askynges to fore sayd / wryth goode conseyence
and veray fayth wrythoute faymynge / He shall haue euident
signe and argument of helthe / ¶ And that he shall be of the
nombre of them that shall be sauued / ¶ If he dye in this po-
ynt ¶ And yf there be none to demaunde hym / he oughte to
retorne to hym selfe / No to demaund de hym selfe in confide-
rynge the most subtilly that he shalle come molde / ¶ If he
be dysposed lyke as sayd is ¶ For wrythoute this dyspo-
sicion may no man by ony manere be sauued ¶ And vno
somener shalle sele hym selfe thus well dysposed / he oughte
to recdmaund hym all to the passyon of our lord Ihesu cry-
ste ¶ And to putte hym syfse all in the remembraunce and
in medytacion of the same / as he shalle molde : ¶ And that
as his Inþempte shalle suffice hym / And by this moyen be
furmituted & ouercomen all the temptacionis of the deuyll

and his ryghte subtyl awayles and fassaces:

Saint gregorre sayth that all the actyon and Wer
ke of our lorde Jesu cryste/oughte to be our Instruk
cyon/And therfore euer y. goode cristen persone dis
posed well to deye/ oughte to doo after his manere and pos
siblyte in his laste ende/ lyke as dyd our lord/Whan he dey
do on the crosse. Now it is soo that our lord dyd fyue thyn
ges principally hangyng the on crosse/be adoured & prayd
he deyde/He cryed/Be commauied his soule to god/and he yel
led to hym his spirite. Thus semblably every seke man con
stytuted in thatycle of deth oughte to adoure and praye at
lest in his herte if he may not speke/For as sayth saint I-
soone it auyalith more to praye wryth herte in scylence and
wrythout spekyng than by voordes onely wrythoute taking
hit of the thought/Secondly be ought to wepe/not wryth
his bodyly eyen onely/but wryth the teeres of his herte/in re
pentynge verely hym selfe/Thirdly be oughte strongly to
crys fro the depnes of his herte and not by voordes/For god
beholdeth more the desire of the herte than the soun of the vo
rds/Also to crye wryth the herte is none other thinge/but
strongly to desire remissioun of his synnes & to come to euera
styng lyf/Fourthly be ought to recommaunde his soule to god
in sayng/In manys tuas & 2 Hyschely he ought to yeld his
spyrte to god voluntarely in conformyng him all to the wylle
of god lyke as it aperaynith/ & in sayeng yf he may y obes
craypons that folowen:

To the trinity
Ouerayn deyte right gracie bounte excellēt & glorious trinity
be souerayn dilection/loue & charite haue mercy on me
synner/for I cumaunde to y my spirite/myp god fader right pp
eto9/fader of mercy gyue thy mercy to this poure creature.
halpe me now in my last necessity/lord socour my poure sou

le helpeles now & desolate / to thence that it be not deuoured of
the hostis infernall / my ryghte swete and best belouyd lord
Ihesu cryst sone of y knyng god / for the loue & honoure and
by the vertue of thy precous passyon commaunde thou I the
prape / that I be now receyued amouge the nomber of thy
chosen blessed soules / My sauour and my redeme I yelde
me alle to the refuse me not I come to the/ putte me not fro
the. Lord ihesu cryste I aske of the heuen / nothinge for
the loue of my merytis / For I am no thinge but duste and
ashes and a synner ryghte myserable [But] I demaunde of
the in y vertue and in the value of thy ryght hosti passyon / by
the whiche thou haste dyned to redene me whiche am a
righte myserable synner wryth thy moche precous blode :
Lord ihesu criste sone of the knyng god I the supplie me
kely by that byternesse of dede whiche for me thou suffredest
in the tree of the crosse / Et no in especyall atte that cure vñha
thy right hosti soule yssued oute of thy precous hosti body / that
thou haue mercy on my moste wretched soule / at his depas-
tynge [Also] yf he maye he oughte to saye thre tymes this
verse that foloweth / Diripiuiti domine vincula mea tibi sa-
crificabo hostiam laudis / et nomen domini invocabo . That is to
saye / Lord thou haste broken my bondes I shall sacrifice to
y anhostie of pylng / and shall call on y name of our lorde
and seynt isodore sayth y this verse is belieued to be of so mo-
cke vertu y if a man bi verray cofession sayth in wende of his
lyf his hymnes ben to him forgivē / after these thingis y se-
he mā ought if he may moche ēterly wryth hert & mouth the
lest dayse thta he shall more requyre & call into his helpe y
right gloriou s Virgyn marie / whiche is y veray meane of
all hymnes / & he y addressith them in ther necessite / sayēg to
hir in this maner / Quene of heuen moder of mercy & refuge

offynners I mekele the byseche that thou Wolfe reconcile
me to thy dere sone / in callynge his worthi goodnes
for me vnlworthi synner. that for the loue of the he wyll pa-
done and forgyue me my synnes. and bryng me in to his
glorie. He oughte afterwarde yf he maye calle on the holy
angellys in sayeg. ye spirites of hem angels moche glorpions
I byseche you yf ye woll be assystante / wþth me. yf now bigyn
neth to departe & yf ye delver me myghtily fro the awyntes
& fallaces of myn aduersaries / & yf yt please you to receyue
my soule in to your compayne ¶ he pryncipall my beter and
my good aȝgel Wþcke by our lord art deputed to be my war-
deyn & keper / I praye and requyre the that thou now ayde &
helpe me. And after he ought to requyre the appostelis. the
martris / the confessours and the Bergynnes / And in especy-
all the sayntes that he mooste loued ever ¶ After all thyse
thynges he oughte to saye thre tymes yf he maye these wors-
des that folowde / Wþcke is sayd to be made and composed by
saynt Alwynne ¶ The peas of our lorde Jesu cryste. The
Vertue of his holy passyon : The sygne of the holy crosse :
The enternesse of the humlyte of the Virgyn marie :
The blesynge of alle the sayntes : The kepyng of the ani-
gellys . And the suffragies of alle the chosen of god be þy
twene me and alle myn enemys vysible and imyssible in
this houre of my deth : Amen ¶ And yf the seke
man or woman maye ne can not saye the orysons and
prayers tofore sayd ¶ Some of the assystantes oughte to
saye theym to fore hym wþth a londre Boys . In chauns
gyngh the boordes there as they oughte to be chaunged ¶
And the seke persone as ferre as he hathe the usage of ray-
son oughte to hearkene / and praye wþth his berte ¶
And desyre as moche as he shalle molde ¶ And so

prapenge rendre and yelde his soule to god, and wylthoute
fayle he shal be sauued

Pet ought to be knowen that eny persone hauyng the
lone & drede of god in hym selfe and also the cure of
soules ought moche besyli & diligentyly induce and admones
be the seke persone constytuted in peryll o f body or of soule.
that fisthe hasteli & pryncipally be pouerne for him wylth-
oute ony delaye for remedye of medycyne ghostly & spyrituell
For it happeneth ofte that thynsynyte & sekenes of the body
taketh his brygynnyng of the langour of the soule / And
therfore the pope comandeth straightly to all leches & physici-
ens of the body. that to no maner sekenes they mynistrē ne
gyue boonly medycyne. till that they hane admonestid & doa-
ined them to gete and take fyrsle the spyrituell medycyne /
That is to wryte in recyngynge deuoutelis the sacramentis of
holys churche: In orderyng his testament and in dysposin-
ge lawfully his house & other goodes and nedes. And ther-
oughte not to be gyuen to ony seke persone ouer mocheloype
of recoueryng of his boonly helthe / How be it that ofte by-
mes many don the contrarie in priudice of theyr sondes. ye
to theym other whyle y dralve to ther deth/ and it happeneth of
te that they wyl not here speche of deth/ and so by such false
cōfōide & by such faynt trust of helth/p seke pson falleth in
dāpnaciō. and therfor p seke person ought to be exhortid & desi-
red y bi very cōtricid & by very cōfessiō be pouere the helthe
of his soule/ also y same may moche auayll for p helth of his
body/ if it be to him expediet & he shall be bett' assysted & more
assured. for it seld happeneth saith gregory y veri cōtricid
be in thence/ & that the penasice y the seke me o r viñtenbaue
then by veray & suffysant to ther helth/ And they in especial
as it is knowē in all the tyme of ther lyf they never kept y

commisidemēt is of god/or therer boldes voluntaryly. but
onself faintly and by semblaunt/ yet ought euerman to in-
dnce hym that is in thairycle of deth.that after the possibylty;
it and by reason of thoughte.that he do Payne and labour to
have veray and ordred pacynce/ that is to saye that not-
wyrthstanding sorowne ne drea whiche therne languysshyn
that he use rayson as moche as he shall mowe/ And no yf he for-
ce hym to haue voluntary displeasance for his synnes for the
loue of god. And no that he resiste his evill eclynacyon ther
in whiche he bath before taken defectacyon/ and that he doo
payne to haue dysplayrance as moche as he shall mowe;
Howe be it that it be shorte/but to the ende that he rennenot
in despayre/ought to be proposed to hym and lapo tofore y
thynges that were said in the seconde partie of this present
treatyse upon the temptacyon of desperacyon. He ought al-
so to be admonestet to be coraged and stronge agenste all o
ther temptacyons therre declared. And also he be admonestet to be
ye as a very and trew cristian man or woman/and that he
take heed that he be not bounden in the bondes of excommunicati-
on/ And that wyrth all his myghte he submyttie hym to the
ordynaunce of our moder godly chyrche to thende that he be sa-
ued: Item yf the seke man haue longe space of tyme. and yf
he be not oppresseyd of hasty deth. the assystantis ought to re-
de to fore hym historyes and deuoute orysons whiche tofore
he delyted & toke pleasur in/ & men oughte to remembre hym
of goodys comauendement/ to thende that he thyngie the mo-
re profoundely/yf he conde synde any thyngie in him selfe that
he bath agenste the sayd comauendement comysed and tres-
passed/ And no yf he be so seke that he hath loste the usage of spe-
chy and hath his knowladgehole and entier he ought to am-
fisere to these thinges by some signe ouerbyande or by hole

of all degrees of the chirche cattholike/ to the ende that thy
place be in peis/ And that thy habytacion be in celestiali
Iherusalem/ per xp̄m dñm nostru. Amen/

Inde. Every man whiche moche besyly take hede to pour
ue hym for to come to a goode ende/ Whilys that
he bath tyne and leyzer/ To this myght moche mele ser-
ue a felawe & trewe frende deuoute and conuenable Whi-
che in his laste ende assyste hym truly/ And that he comfor-
te and corage hym in stedefastnesse of the sayth wþþt goode
pacience and deuocyon/ wþþt good confiaunce and perseue-
raunce. And that ouer hym laye all thysle sayd oraysons
well ententlyly and deuoutely Whilys that he is in trauayl
of deth/ But alwyses for to come to the effecte of these
prayers/ is alle necessarie the dysposition of hym that deys
eth/ lyke as it hath be sayd here to fore/ And therfor to eue-
ry persone that wel and surely wyl depe/ is of necessite that
he leyne to depe/ or the deth come and preuent hym.

Thus endeth the tractyre abridged of the
arte to leyne wel to depe/ translated oute of
frenlyk in to englyssh by Willm Capton
the xvi. day of Iyun/ the yere of our lord a
M iiii Clyxx.

