



No. Q 402.45
The Public Library of the City of Boston.





0.402.45

△

1



Digitized by the Internet Archive
in 2016 with funding from
Boston Public Library

2. ⁶
Purity

The ...
a 4

XX Q. 40-45
Joseph H. Benton Fd
Apr. 29, 1941
H

4 40, 40

7

¶ This endeth the ymbre dayes



The Passyon of

our lord was bytē for
the sorow that he suf-
fered in dyscions despi-
tuons / And of many
fylthes furious /

The sorow was cause of fyve thynges
The first by cause it was shamefulle /
for the place of the mount of calvary
wher as malefactours and cymnel
persones were put to execution / And
he was there put to dety right foull /
the crosse was the torment of thowes /
And yf the crosse was thenne of sba-
me and of bylonye / she is nobl of glo-
rye and of honour / wherof saith saynt
Austyn / *Cur latronum qui erat
supplicium et* / The crosse whiche was
the iustice of thowes / is nobl become
the sygne of glorye in the fortodes or
frontes of emperours / And yf he had
such honour at his torment / what
dyde he to hys servant / for the shame /
ful schalshy that he dyde to hym /
for he was sette with malefactours /
but the one of them was conuerted /

whiche was called dysmas / lyke as
it is said in the gospel of Mychodemus
And he was on the ryght syde of our
lord / And that other on the left
syde was dampned whiche was called
gesmas / To that one thenne he gave
the ropame of leuene / and to that
other helle / wherof saith saynt Ambro-
se / *Auctor pietatis in cruce et* / he
saith / the auctor of pyte hangyng on
the crosse dyed offyces of pyte in ser-
culper exandes / that is to saye /
The persouacion to thapostles / was to
his disciples / hys body to the reues /
hys spyrte to the fader / to the wyrgy-
ne the messages of the weddyng of the
fourayn espouse / To the theef para-
dys / To synners helle / And to
the Crysten penitent he comanded the
crosse / Doo this is the testament that
Ihesu xpi made hangyng in the crosse /
Secondly the sorow was caused Inius-
ty / For none iniquite was founde
in hym / And princypally Inius-
ty they accused hym of thre thynges /
The first was / they said / that he de-
fended to paye the trewage / And for he

4 The passion of our lord

said that he was a kyng / and he sayd
 hym to be the sone of god / And
 openeth thys thre accusacions the saye on
 the good friday thre exaltacions in
 the persone of Ihesu crist / Whan the
 synge popule meus / When Ihesu crist
 repleued them of thre benefites that he
 dyde and gaf to them / that is to wete
 to the deliuerance of them fro Egypt
 the sustentacion and the gouernaunce in
 deserte / And the plantacion of the fig
 ne in a bonde proppre / lyke as Iesu
 crist wold say / thou accusest me /
 by cause that I defende to paye thy tre
 wage / And thou oughdest more to
 thanke me of that I haue deliuered the
 fro the trellbage and fro the seruitude
 of pharao / and of Egypt / Thou
 accusest me / that I calle my self kyng
 and thou oughdest better to yelde me
 thankynges / of that whiche I gouer
 ned the in deserte with mete wyll
 Thou accusest me of this that I saye
 me to be the sone of god / And thou
 oughdest more to thanke me that I haue
 chosen the to be in my bygne yerde / and
 in a ryght good place / I haue plantid
 them / The thirde cause is / by cause he
 was despised / e forsaken of his fren
 des / whiche semed a thyng more tol
 erable to be suffred of his enemyes /
 than of them whom he held to be his fre
 des / And alle way he suffred deeth for
 his fren des / and hys neyghbours / that
 is of the of whos lignage he was born
 Thy s said he by the mouth of dauid /
 Amici mei e propini ei. My fren
 des e my neyghbours haue approched
 apensid me and so haue contynued / wite
 of said Job capitlo xxx. Noni mei
 quasi alium recessant a me / My
 neyghbours that shalbe me as straun
 gers haue left me / Item he suffred
 of the to whom he had don moche good
 lyke as saynt John recordeth Johanis
 vij / I haue brought many good thyng
 ges to you / e herow saith saynt bernard
 O good Ihesu how sweetly hast thou
 couerid wyth men / And
 how grete thynges in the most badoun
 dant wyse hast thou granted to them /
 With hard e sharpe thynges hast thou
 suffred for the hard wordes / harder ser
 ues e helpynges / e most hard tormēttes
 of the croffe / neuertheless they vnder e

pelde to the contrary / The fourth cau
 se is for the tendre es of his body / wite
 of dauid saith in figur of hym in the
 second booke of kynges / he is lyke as
 most tendre worne of the wood / wite
 of said saynt bernard / O ye reuys ye be
 stonnes / but ye smyte a fetter ston / wite
 of wofolnes the solme of pyte / e
 wite the ople of charyte / and saynt the
 rome saith / he is deliuered to knyghtes
 for to be beten / and their betyngis haue
 cruelly wounde e torne the most prey
 ous body in whos breste y godhed was
 hydd / The fyfth cause was by cause the
 was general for it was ouerall / that
 is to saye ouerall his body / e in all the
 naturall wytes of his body / And first
 the sorow was in his eyes / For he wept
 tenderly as saynt paul saith in his epi
 stle ad hebrus / thys he ascended on
 heghst that he myght be ferre herd / he
 cryed strengly / by cause none shold be
 caused / he addid therow wepyng that we
 shold haue compassiō / e to tendre our her
 tis / e he had wepte to for ij tymes also
 one tyme wite he weped saynt / e that
 other tyme wite he approched Iherm he
 wepte / the first tyme wite of loue / wite
 of is said in y gospel / he had he to
 ued hym / The secōd wite of compassiō /
 Ipon Iherm / But this thirde wepyng
 tyme wite of sorow / Secōdly the sorow
 was in heeryng with his eiris y repres
 ues e dyspleys that was said to hym
 e blasphemys / Ihesu crist in especial had
 un thynges in whiche he had blasphem
 es e repries / for he had right excellent
 noblesse / as y nature dyuyn / he was
 sone of the kyng ppetuell souerayn /
 and as to the nature humayne he was
 born of the bygnage ryall / e as to this
 he was also kyng of kynges / e lord of
 lordes / he was also souerayne trouthe /
 for he is the wyge / the lyf / and the
 trouthe / wite of he said hym self Thy
 word is trouthe / The sone of god / that
 is the word of god the fader / he hath
 also souerayn powber aboue alle other /
 for none may surmounte hym / For all
 thynges ben made by hym / e nougth
 is made without hym / he hath also syn
 guler counte / for ther is none good
 of hym self / but god only /
 And in thys / foure thynges her / Ihesu
 crist had opprobres and blasphemys

first as to his noblesse / wherof is sayd
 in saynt Mathew capto viij / Is not this
 the sone of d' smyth sayd they And the
 first wher his moder asked marce / Se
 condly as to his polber / wherof is sayd
 also in saynt mathew / This same asketh
 out the fendes of the lodges in the polber
 of the prynt of deuellis / And in an
 other place of mathew the xxvij chapitre
 he hath saued other / and he may not sa
 ue hym self / And neuertheles wyth
 his only boys he made his persecutours
 falle down to the erthe / whan he dema
 red them in the gardyne whom seeke
 ye / They answered / Ihsu of nazareth /
 and whan he sayd / I am / they fell down
 to the erthe / wherof saith saynt austry /
 One only boys without any darre smote
 a cruel compaigne ful of hate / dzed full
 by armes down to the ground / and put
 them aback / by the Vertue of the god /
 hee hdy in hym / what shal he doo whan
 he shal iuge / hym that hath don so that
 he ought to be iuged what shal he molde
 doo whan he shal regne / that hath don
 this / whan he shold deye / Thirdly he
 suffred obprobres as to the verite / wher
 fo is sayd in saynt iohñ / Thou herest
 byrnes of thy self / and thy byrnesse
 is not trewe / so how they sayd hym to
 be a liar / when it is so that he is wyse
 trouthe / and by / This verite & trouthe
 pilate deserued not to knowe ne to vnder
 stonde / For after trouthe he iuged hym
 not / he began his iugement wyth trouthe
 but he perseuered not / For he made his
 questyon sayeng / what is trouthe / but
 he abode not the solucyon / ne he was not
 borow to here it / saynt austry saith that
 he abode not the solucyon / by cause that
 so sone as he had made the questyon / It
 cam in his tought that the custome was
 of the Iewes / that one shold be deliuered
 to them at paske / And therefore he went
 out anon and abode not the solucyon
 The thirde cause is after saynt iohñ exp
 sone / For the questio was so grete and
 of so grete difficulte / that he had neede
 of longe tyme to aduise and to discusse
 it / And he laboured for the deliquetant
 of Ihsu Cryste / And therefore he yssued
 out anon / Neuertheles it is redde in
 the gospel of nicodemus that Ihsu crist
 answered / Veritas & celo est / And pi
 late saide in erthe is no trouthe / & Ihsu

sayd to hym / How may he trouthe in erthe
 whiche in erthe is iuged / of the that he
 ue polber in erthe / Fourthly he suffred
 blasphemye as to his bounte and goodnes
 / For they sayd that he was a man
 synnar and deceyvor in his wordes / Iue
 vij / he hath moeynd the comyn peple
 wyth his doctrine in begynnyng from ga
 lyle hether / And hath broken the comau
 demens of the lawe / for he keepeth not
 the sabbat day / Johannis nono /
 Thirde the sorowe was in smellynge of
 thodure & fylthe / For he myght smell
 grete stench on the mount of caluarpe /
 where as were the lodges of dede men
 synnyng wherof is sayd in scolastican hys
 toria / that Caluarpe is the bone of the
 hede all here / And by cause that many
 were there byhedded / and many skulles
 of dedes were there sparteled all ope /
 they sayd that it was the place of caluar
 pe / Fourthly the sorowe in tastynge /
 wherof he cryed Sacio / I am a thurst /
 Ther was gyuen to hym vynaygre med
 led wyth myrr and galle / to the ende
 that he shold the sonner deye and the he
 pars myght the sonner depart / and go
 thens / For it is sayd by vynaygre men
 deye mocke soone / And wyth this also
 they gaf to hym myrr / For to haue the
 more payne for the byrnesse of the myr
 re and of the galle / wherof saith saynt
 Austry / his puret was fulfilled wyth
 vynaygre in stede of wyne / his sweetes
 wyth galle / thynnocent is sette for gre
 ty / and the by deyth for deth / Firstly
 the sorowe was in wilchynge / for in all
 the parties of hys body / he was wilched
 and wounded / so the plante of his
 foot / And the toppe of his hedy was no
 ne hole place / And how he suffred sor
 owe in all his naturel byrtes / saynt Ber
 nard telleth / that saith / The hed that
 made angelis to tremble is pced and
 prycked wyth the qualite of sharpe thornes
 the visage whiche was most sapre of
 all other membres / is folowed be spure
 and hurte wyth the thornes of s' icelles
 / The eyen more thynnyng / than the sone
 ben extynt in the deth / The eertis here not
 the songe of thangelis / but thassaures
 of the synners / The mouthes that teacheth
 and ensegneteth thangelis is made dys
 ke vynaygre & galle / The feet of whome
 the scappes ben worshipped / ben attached

The passion of our lord

With naples to the crosse / The handes
that fourmed the heuenes ben stretched
vnto the crosse and nappled with naples
The body is beten / The syde is prered
with a spere / And what may more be
sayd / ther abode nothyng sauf the sun &
gwe for to praye for the synners / And
for to recomende his moder to his disci-
ple / Secondly his passyon was despitous
of moqueries and derisions of the Je-
wes / Fore four tymes he was moqued
First at the hous of anne / where he recei-
ued spytynges / Suffetes and blyndfol-
lyng of the Iewes / whereof saynt bernard
sayth Kyght swete and good Ihesu / thy
desprouous bylage / which angelis desire
to see the Iewes / with theyr spytyng-
ges haue desfolled / with theyr handes
haue smeten with a beyl for torn they
haue couerd / ne they haue not sparred
to hurt it with bytter woundes / Se-
condly he was moqued in the hous of
herode / which repute hym for a fool
and alpendy fro his wyte / by cause he
myght haue of hym noie answer / And
by derisyon he was clady with a whyte
vesture whereof saynt bernard / Tu-
es homo et he saith thus Thou art
a man and hast a chaulet of shew-
res / And I am god / and haue a cha-
ulet of thornes / Thou hast gloves on
thy handes / And I haue the naples
spred in myn handes / Thou daunkest in
white vestures And I god am moqued
And blynded / and in the holbes of
herode had receyued a whyte vesture /
Thou daunkest and playest with thy feet
And I with my feet haue laboured in
gret payne / Thou bytest vp thyn armes
in ioye / And I haue stretched them in
gret wpyee / Thou stretchest out thyn ar-
mes a crosse in awoyng and gladnes /
And I stretche myn in the crosse in grette
opprobre and bylonye / Thou hast thy
syde & thy breste open in signe of dayn
glowe And I haue myne opened with
a spere / Nevertheless retorne to me / and
I shall receyue the / But why and where
fore Ihesus in the tyme of his passyon
was thus styll and spak not / ther ben thre
reasons and causes / The firste was by
cause they were not worthy to here his
answer / The seconde was by cause eue
synned by spekyng / and Ihesus wold

make satisfaccion by beynge still / & not
spekyng / The thirde is by cause that all
that euer he answered / they peruerced
it / Thirde Ihesus was moqued in the
hous of pylate / For they clad hym with
a rede mantel / And in his hand they
toke hym a reed / And sette vpon his
hed a crowne of thornes / And kin-
ked on their knees to fore hym sayenge
hail kyng of Iewes / This crowne was
of Ionkes of the see / And we hold &
saye that the blood sprang out of his he-
de / whereof saynt bernard / Caput
illud diuinum et / The hede precious &
dypne was prered with thornes vnto
the brayne / of the soule / Ther ben thre
opponions in what place principally the
soule hath her place / or in the hert / for
the scripture saith / Out of the hert come
the euyl thoughtes / Or in the blod / by
cause the scripture saith / the soule of eue-
rech is in the blod / or in the hede / by
cause the angelike saith / whan he encl-
neth his hede he rendeth his spyrte / and
this treble oppnyon it semeth that the Je-
wes had knowen / For whan they wold
make the soble yssue out of the body /
they sought it in the hede whan they tres-
ced the thornes to þe brayne / They sought
in the blod / whan they opened his nay-
nes in the feet and handes / And they
sought it in the hert / whan they prered
his syde / Aynse thise thre illusions / on
gode frday to fore the crosse is stebed /
we make thre adoracions in sayng /
Agos / Otheos / yskros et in honou-
ryng hym thre tymes / lyke as he was
for vs moqued & scorned on the crosse
fourthly he was scorned on the crosse
The prynces of þe prestes with thord-
men & maisters of the lawe clerkes and
doctours sayd to hym / yf he be kyng of
Israhel laet hym descende fro þe crosse
to the ende that we byleue in hym / whereof
saynt bernard / In that Ihesu steb-
de the more grette vertue of patience / he
commanded humylyte / the accomplisshyng of
dyaunce / he performed charite / And in
signe of thise iij vertues / the iij corners
of the crosse ben aouened with precyous
gemyns / & stones / And in the most
aparatue place is charite / And on the
right syde is obedyence / And on þe left
side is patience / And byneth is humy-
lyte the Rote of all vertues / And alle

these thinges that Jesu Chryste suffered saynt
Bernard gadereth togodre sayeng / I shal
sayth he as long as I shal lyue remembre
the labours that he hady in prechyng /
of these traungles that he hady in gooyng
fro one place to a nother by lande / and
fro cyte to cyte / Of his lya ynges in
prapeng / of his tēptacions in fastyng
of his lyeppinges and tētes in haupyng to
passion / of the albatynges on hym in
spekyng / in assayng hym e tēptyng
And at laste / of the vponyes / of the
spyttynges of the mocqueryes / of the ob
probreyes / And of the nayles /
Thiridly his passion was proufftable e
futuour the whiche may be proufftable
in thre maners / That is to wete in re
mission of synne / In yeres of grace /
And in demonstracion of glorie / And
thies these thinges ben helddy in the tytle
of the croffe / The first is ihesu / The se
cond nazarene / And the thirde re iu
deorum / For there shal we all be kyn
ges / of the prouffyt spekyth saynt Au
styn sayeng / Our lord ihesu chryst hath
put alway the synnes passed / present e
to come / the synnes passed in pardonyng
them / the present / in withdrallyng
men from them / them to come / in ye
uyng grace to effeche the synnes / yet
the same doctour saith thus / we ought
to prayse / to thanke / to loue / and to
honour hym / For by the deth of our sa
vyour and redemer we ben brought to
lyff / fro corrupcion / to incorrupcion / from
eylle vnto our conteece / fro lyeppeng to
Joye we ben called agayn / And how
wel the maner of our redempcion was
proufftable / it appereth by 3 reasons /
that is to wete / by cause it was right
acceptable tappese god / right helpyng
to saue vs / right effectuel / to dralle to
hym thumayne lignage / Ryght wyse
to fyght agens the enemy of humayne ly
nage / And to reconyle vs to god / for
Aftir this that saynt Anselme saith /
ther is nothyng more shary ne more
stronge that a mā may suffre by his pro
pre wyll / without it be of god / than
to suffre deth with his owne propre will
for the honour of god / ne noman may let
ter yue to god to his honour / than gy
ue hym self to deth for hym / And this
is that thapostle saith ad cplixios iij /
Our lord hath gyuen hym self in to

oblation and sacrefyce for vs in to the
odour of sweteuesse to god the fader /
And how he was sacrefyed / that was
in vs appeayng god / Seynt Austyn
in the boke of the Trynity saith thus /
whath thynge may be more graciously e
playfantly receyued / than the flesshe of
our sacrefyce / whiche was maad the pre
cious body of our preest / Therfor iij
thynges ought to be considere / in all sa
crefise / First hym to whom is offred /
that whiche is offred / hym that offereth
And hym for whom the offryng is of
fred / he hym self is the moeyn of bothe
lybo / that is to saye god and man / he
was hym self that dyd offre / And he
was hym self / that was offred / And
the same doctour saith yet of this sac
refy / how we be to god reconyled / ihu
chryst is the preest / And the sacrefyse /
he is god and also he is the temple / he
is the preest by whom we be reconyled
god to whom we ben reconyled / And
the temple in whom we be reconyled / The
sacrefyse of whom we ben reconyled / e
saynt Austyn saith / consideryng them
the despyse this reconciliacion / And sette
nought therby / he saith in the persone of
ihū chryst in reuyng the / whan thou
wer eueing to my fader I haue recony
lyd the / whan thou wer ferre / I brought
the agayn / whan thou wer taken / I
cam for to redeme the / whan emonge
the montaynes and the forestes thou wer
out of the waye I sought / the / to thende
that of the vultures ne of the euyl bestes
thou wer not eten ne all to wry / I ga
dred the / And bare the in myn armes
and deluyerd the to my fader / I labou
red / I swete / I put myn hede agens
the thornes / stretchyd myn hondes vnto
the nayles / opened my syde to the spes
re / haue stred my blood / And haue
gyue ouer my soldre and lyf for to Joy
ne the to me / And thou hast departed
thy self fro me / Secondly ihesu chryst
was right couenable and necessarye for
to saue vs and to hele and cure vs of
our maladye and skeneffe / for by cau
se of the tyme and of the place / And
of the maner of the tyme as it aperith
For Adam was maad and synned in
moneth of marche / and on the fryday
whiche is the vij day of the weke / and
therfor god in the moneth of marche /

The passion of our lord

E on the fridage wolde suffre deeth / And
 at mydday whiche is the vii hour / Se
 codly for the place of his passyon / þ
 whiche myght be considerd in thre ma
 ners / for one place / epyther it is comyn
 or especyall / or singular / The place comyn
 wher he suffred / was the honde of pro
 myssyon / The place especyall the mouit
 of caluarie / The place singular the crof
 se / In the place comyn the first man
 was there fourmed / that was in a feld
 aboute or nygh damas / where it is saide
 in a place specyall he was there herped
 for ryght in the place wher ihesu cryst
 suffred deeth / it is saide that adam was
 hurped / holi wel that this is not aut
 tique / For saynt ihewme saith þ
 adam was hurped in ebron / And also in the
 booke of josue is writen the viii chapi
 tre / In a place singular he was deceyved
 he is to wete in þe tre not in this on whi
 che he suffred deeth / but in an other / the
 thyrdly he was right couenable by cau
 se of the curyng / the whiche by manere
 was semblable to the preuariatyon / by
 lyk and contrarie / For thus as saith
 saynt Austyn in the booke de doctrina
 cristiana / By a woman he was decey
 ued / And by a woman he was born a
 man / And the man deliuered the men /
 one mortal / deliuered the mortall / and
 the deeth by his deeth / And saynt ambro
 se saith / Adam was of the tre of a Virgi
 ne / ihesu cryst was born of the Virgine
 Adam was made to thymage of god /
 ihesu was thymage of god / by a wo
 man folwe was helde / by a woman
 wysedom was born / Adam was naked
 ihesu cryst naked / The deeth cam by the
 tre / the lyk by the croffe / Adam in de
 sert / And ihesu in desert / but by the
 contrarie / For after saynt gregory
 Adam synned by pryde / by mobeidencie
 and by glouonye / For he coueyted the
 hynes of god / for the serpent saide to
 thym / ye shal be semblable to god / he
 brake the comandement of god / and /
 despayd and coueyted the swete of the
 fruyt by glouonye / And by cause the
 maner of the saluour ought to be by the
 contrarye / therefore this manere was right
 couenable by the humylitacion / by the
 sulffollyng and affliction / or of the dy
 upne volente / And herof sayth thapost
 the ad philipenses / humilitati sepius

thyrdly ihesu was ryght profytable to de
 a wto hym the humayne signage / for
 one of þ world his freywill saued might
 neuer haue dralven mankynde to his lo
 ue / And holi he dralveth vs to his lo
 ue / saynt bernard saith / Above all
 thyng a goody ihesu gyue me grace to lo
 ue the / And by this thyng he dwell vs
 most to his loue / That is the chalys
 goody lord that thou hast dronke / whiche
 was the wythe of our redemption / This
 chalys is thy passyō whiche lightly may
 appropre our lord to the / this is that
 dralveth most playfantly oure deuocion
 and justly wyseth it / and / somtyle sty
 neth and most vehemently taketh our
 affection / And wher thou lamentest
 and there as thou despoylest the of thy
 rayes naturall / there synest most thy
 pyte / there is most clere thy charite /
 And there habundeth most thy grace / e
 holi also we ought to reborne to the aff
 aunce of hym / saynt poul saith ad roma
 nos viii / he spareth not his olven sone /
 but for vs alle / he deliuered hym /
 wherof saynt bernard saith / who is he
 that is not tauysshid to hope of affrayt
 / whiche taketh none heed to the disposi
 cion of his body / he hath his heed entely
 ned to be byssed / the armes scratched
 tremble vs / his hondes perced to gy
 ue to vs / The spyd open to kille vs / The
 feet froyed with nayles for to abyde
 with vs / And the body scratched all
 for to gyue to vs / Fourthly he was
 right wyse and right wel aduysed for
 to fyght agens the enemy of thumayne
 bygnage / job viii / His wysedom
 hath smeten the proude man / And
 after / may ye not take the fende wyth
 an hoke / ihesu cryst hath bydyd the hoke
 of hys dyuynyte vnder the mete of our
 humayte / and the fende wolde take
 the mete of the fleshe / and was taken
 wyth the hooke of the godhede / Of this
 wyse talkyng sayth saynt Austyn oure
 redemptour is comen / and the deceyuer
 is raynyquysshed / And what dyde our
 redemptour / he leyd out his kyte to our
 redemptiour and aduersaire / he hath sette
 forth his croffe / And withim he hath set
 tē his mete / that is his blood / For he
 wolde shewe his blood / not as a detour
 And therefore he departed fro þ detours
 And this dete here thapostle calleth

Cirougarph / or obligacion / the which
 Ihesu Cryste bare and touchyd it to the
 crosse / Of wh^{ch} ^{the} ^{script} ^{ur} ^{sayth} /
 Eue toke of the ree synne by sorowlyng
 by h^{er} / and wro^t an obligacion / the
 leyde it for p^{re}ledge / And the sure is
 augmented and g^{re}we into alle the re
 menaure of the hignage / Thenne
 w^{as} Eue of the fente synne / wh^{er} ap^{er}nt
 the comandement she consented to hym /
 she wro^t the obligacion / whan she put
 hir hande to the tree ap^{er}nt the deffea of
 god / she deliuered p^{re}ledge / whan she
 made Adam to consente to the synne /
 And thus th^{er}fore g^{re}we / and augmen
 tid into the remayne of alle the hignage
 Ap^{er}nt them that receiue nothyng of this
 redemp^{ti}oⁿ / Sepnt bernard^{us} sayth in the p^{ro}
 ne of ihu cryste / My peple sayth ihu what
 myght I haue don for the y^e I haue not do
 to the / what cause is ther that ye serue
 sonner the deuyll our aduerfary / than me
 For he hath not created ne hath nouris
 shid you / but this semeth a byp^{er}l th^{er}ing
 to them that be ful of ingratitude / I ha
 ue redeemed you / and not he / and for
 what p^{re}s / not with gold^e ne siluer /
 ne of the sonne / ne of the mone / ne
 with ony of the angellis / but with my
 propre blood / And after / Consider
 yf of right for so many benefices ye
 ought to these to haue my companie /
 And yf ye will alle leue me / atte lest
 come with me for to wyne a peny a
 day And by cause they deliuered ihu
 cryste to deth / that is to w^{er}e iudas for
 auarice / the ielues for enuye / And pyla
 te for drede / And therfore it is to see
 what payne was deliuered to them of
 god for this synne / But of the payne
 and of the birthe of iudas / thou shalt
 fynde in the legende of saynt matthe /
 Of the payne and ruine of the ielues in
 the legende of saynt james the lasse /
 And of the payne of pylate and his
 byrthe thou shalt fynde in one apocryfum
 wh^{er} as it is said in this maner /
 Ther was a kyng callid tyus wh^{er}of
 he k^{er}nelly a mayde callid pilam /
 wh^{er}of was daughter of a mylar named
 atus / And of this daughter he engen
 d^{er}ed a sone / she toke her name / and
 the name of her fader wh^{er}of was callid
 Alus / and composed thus of their na
 mes one name to her sone / and named

hym pilatus / And whan he was
 thre yere old / he sente hym to the kyng
 And the kyng had a sone of the quene
 wh^{er}of s^{er}med to be of the age of pylate /
 And this tibe sones whan they w^{er}e
 of age of discrecion / ofte they fought
 to gyde and with the synge they playd
 oft / And the kynges sone also wh^{er}of
 was legy^{ti}me / was more noble /
 And in all feates he k^{er}nelde more / and
 more was sette by by cause of his birthe
 And pylate seyn^g this / was moued
 of enuye and w^{er}ath / and pryuelly slawe
 his brother / the wh^{er}of th^{er}ing the kyng
 herd / saye / and was moche angry /
 And demaunded of his counsoll what
 he myght doo and make of this tresp^{er}as
 and homy^{er}de / The wh^{er}of all with
 one voyce / said that he was worthy to
 suffre deth / And the kyng wold
 not double the payne and p^{er}uacion /
 but by cause he ought to the romayns y^e
 ly a t^{er}ribute / he sente hym in hostage to
 the Romayns / as well for to be quyte
 of the deth of his sone / and that he shold
 not be constrayned to put hym to deth /
 as wel as for to be quyte of the t^{er}ribute
 that he ought to Rome /
 In this tyme was at Rome one of the
 sones of the kyng of fraunce / wh^{er}of
 also was sente for t^{er}ribage / And
 whan pylate sawe hym / he anon accom
 panied with hym / And saide that
 he was p^{re}s^{er}ed to fore hym for the byt^{er}e
 and for the maners that w^{er}e in hym /
 pylate selwe hym also /
 And whan the Romayns emaced what
 shold be doon in this mat^{er} / they ans
 werd that he wh^{er}of had slayn his bro
 ther And estaunglyd hym that was
 in hostage / yf he mygt gyue shold be y^e
 moche prouffitable to the comyn wele
 And shold daunte the neckes of the that
 w^{er}e cruel and wood / And thenne sayd
 the Romayns / that syth he was worthy
 to dye / he shold be sente in to an y^ele of
 the see named pontus / to them that w^{er}ill
 suffre no iuge ouer them / to tend that
 his byrthe may ouercome and iuge
 them / or elles that he suffre of hem lyke
 as he hath deseruid /
 Thenne was pylate sente to these cruel
 peple & byt^{er}e / wh^{er}of tofore had slayne
 their iuge / And it was tolde
 hym to what peple he was sente /

4 The passion of our lord

and that he shold consider how his lye
was wronging / And in grete Jeopardy
of / he wente conspyring his lye / &
thought to kepe it / dyde so moche what
by menaces and promesses of torment
as by yestes / that he subduede them alle
and put them in subiection / And by
cause he had victorie of this cruel pople
he was named of this yle of pontus /
pounce pilate / And whan herode herde
his Iniquities and his fraudes / he had
grete Joye therof / And by cause he was
lychede hym self / he wold haue lye
ked with hym / And sente for hym by
messagers and by promysse of yestes
he cam to hym / And gaf hym the polver
vpon the Fogame of iudee & Iherusalem /
& whan he had assailed & gadred to gyde
moche moneye / he wente to come with
out knowyng of herode / & offred ight
grete sommes of moneye to thempour /
for to gett to hym self / that whiche herode
so helde / And so he gat it / And for
this cause herode & pilate were enemyes
vnto the tyme of the passio of ihesu xpyt
whom pilate sente to herode / Another
cause of enemye is assigned in scolastic
a historia / Ther was one that sayde
hym self to be god / and had deceyved
many of galylee / and brought the pe
ple in to garizim / where he had said /
that he wold goo vp to heuen / And pi
late cam vpon them / And whan he hath
knowleche of the dede / he slewe hym &
all his pple by cause he doubted that he
wold haue deceyved them of iudee /
And therfore were they enemyes to gyde
/ For herode reigned in galylee /
And whan pilate had deceyved ihesu
xpyt to the Ielbes for to be crucyfyed /
hedoubted thempour / that he shold be
reponed of that whiche he had judged
an innocent / And sente a frende of his
for trespase hym / and in this whyle Ty
berius thempour fylm to a greuous ma
lady / And it was told to hym
that there was one in Iherusalem that cu
red all maner maladyes / And he
knew not that pilate and the Ielbes
had slayn hym / he said to volusien
whiche was secreet with hym /
So in to the parties ouer see / And
sape to pilate that he sende to me the
lecter or mapere in medecyne / for to hele
me of my maladye / And whan he was

come to pylate / And had said his mes
sage / pylate was moche assyshed / and
demanded viij dayes of pylate / with
in whiche tyme volusien fende an old
woman namede heronica / whiche had be
fampyer and deuoute with ihesu xpyt
he demaunded of her / where he might fynde
hym that he sought / She thenne sayde
and sayde / Alas lord god / my lord /
my god was he / that ye age fore / whom
pilate dampned to deth / and whom the
Ielbes deceyved to pylate for enuye / &
comanded that he shold be crucyfyed /
Thenne he complayned hym sorowfully / &
sayde / I am sorow by cause he may not acco
pplissh that / whiche my lord thempour
hath charged me / So whō heronyer said
my lord and my maister whan he wente
prechyng / I absent me ofte from hym
I dyde to paynte his ymage / For to ha
ue all day with me his presence / by
cause that the figur of his ymage shold
gyue me somme solace / And thus as
I haue a lynnen keuerchie in my house
oure lord mette me / and demaunded why
ther I wente / and whan I had told
hym whyshe I wente and the cause / he
demanded my keuerchie / And anone
he emprynted his face and figured it
therin / And yf the lord had beholde
the figur of ihesu xpyt deuoutly / he
shold be anon guarisshed and heled /
And volusien agayne is ther nether gold
ne siluer that this figur may be bought
with / She answered nay / but strengoe
of corage / deuoute / and of grete affec
cion / I shal goo with the / and shal be
it to thempour for to see it / and after
I shal retorne hither agayn / Thenne wen
te volusien with heronike to Rome / and
said to thempour / ihesus of nazareth
whom thou hast longe desired / pylate &
the Ielbes by enuye and with wronge
haue put to deth / and haue hangede hym
on the crosse / and a matrone a wyde
is come with me / whiche bringeth thy
mage of ihesu / the whiche yf thou
goodly herce and deuoutly wylt beholde
& haue therin contemplacion / thou shalt
anon be hole / And whan thempour
had herd this / he dyde anone make re
dy the waye with clothes of sylke /
& made thymage of ihu to be brought to
foze hym / And anone as he had seen
it & worshipped it / he was all guarisshed

and boole / Thenne he comaūded that
 pylate shold be taken and brought to
 Rome / And when the emperour herd
 that pylate was come to Rome he was
 moche wroth and enflamed agynst
 hym And had that he shold be brought
 to for ym / Pylate ware allway the
 garment of our lord which was with
 out seem / wher with he was clad whā
 he cam to fore the xpcour / And affone
 as the emperour salb hym / all his wrath
 was goon / & the yre out of his herte /
 he coude not saye an euyl word to hym
 & in his absēce he was fore auell to
 ward hym / & in his presence he was
 allway swete & debonair to hym / & gaf
 hym lycēce and departed / And anon
 as he was departed / he was as angry
 & as fore moerdy / as he was to fore /
 and more by cause he had not sheld
 to hym his futur / Thēne he made hym
 to be called agayn / & sware he shold
 be ded / And anone as he salbe hym hys
 cruelte was all good / wherof was grete
 meruaylle / noll was ther one by thyns
 spyracion of god / or at the persuacion
 of som wysen man / cause the emperour
 to despoyle hym of that cot / and anon
 as he had put it of / The emperour had
 in his herte as grete yre and futur as
 he had to fore / wherof the emperour mer
 uaylled of this cot / And it was
 tol to hym that it was the cot of ihu
 Thēne the emperour made pylate to be
 sette in pryson / tyl he had counseyll
 what he shold doo with hym / And sent
 tence was gyuen that he shold dye a
 vylaynis deth / And when pylate herd
 the sentence / he toke a knyf and slewe
 hym self / And when the emperour herd
 how he was ded / he said certaynly he
 is ded of a right vylaynois deth and
 folw / For hys oltne propre hand hath
 not spared hym / Thenne his body was
 taken and bounden to a mylle stone &
 was caste in the ryuer of tyber for to be
 foraken in to the bottom / And the yll
 sprytes in thayer began to moue grete
 tēpestes & meruayllous walves in the
 water & horryble thondre and lyght
 & nyng / wherof the peple was fore aferd
 & in grete doubt / And therfor the Ro
 mayns dzelle out the body / & carryt
 on sente it to vyane / & caste it in to the
 ryuer named Fosne / Diane is as moche

to saye as helte whiche is said jehenna
 For thenne it was auresid place and
 so ther is his body in the place of male
 dition / And the euyl sprytes ben as
 wel ther as in other places / And ma
 de such tempestes as they dyd by fore /
 in so moche & they of that place myght
 not suffre it / And therfor they toke the
 vessel / wherin the body was & sente it
 for to lorde it in the terror of the cyte
 of losane / The whiche also were tempest
 ed / as the other / And it was taken
 thens and throlwen in to a dexe pytte
 alle enuyronned with montaynes / In
 whiche place / after the relacion of some
 me / ben seen illusions / and machyna
 cions of fendes ben seen growbe and to
 ylle / And whether to is this story callyd
 yuocysu wode / They that haue redde
 this lette them saye and bylene as it
 shal plese them / Neuertheles in scolast
 tica hystoria / is redde that pylate was
 accusid afore the emperour Tiberius / by
 cause he dyd put to deth by vpolence
 the that were innocēt by his myght
 And that manlyge the zelbes he sette
 ymages of paynens in the temple /
 And that the moneye put in corbanam
 he toke and dyd with all his prouffyt
 and was preydy in his vsage that
 he made in his holtes / alleyes and con
 dures for water to renne in / And
 for thys thynge he was sente to lyon
 in epylle for to deye emōge the people of
 whome he was born / And thys
 may be wel supposid that this storye
 be trewe / For to fore was the edicte
 gyuen that he shold be put in epylle to
 lyons / And that he was epyllyd
 er solusion returned to the emperour /
 But when the emperour herd how he
 made our lord ihesu to deye / he ma
 de hym sw hys epylle to come to Rome /
 Eusebe and Bede in theyr cronycles
 say not that he was enprysoned & put
 in epylle / But by cause that he fell in
 many mysteris / by despayr he slewe
 hym self with his oltne hand /

Thus endeth the Passiō

¶ Here beynneth the Resurrection

Here to fore we haue
made mention of ceuacion
of thumayne bygnage which
dureth fro Septuagesme vnto
to Ester / here after we shal make
menacion of the tyme of reconsilacion /

whiche dureth fro Ester vnto the Vnto
of Whitsontide / lyke as holy church
hath ordeyned /



The Resurrection of
our lordz ihesu xpyt was
the thirde day after his
deyth / And of this bles-
syd? resurrection / seuen
thynges ben to be consy-
derid / First of the tyme that he was
in the sepulchre / that he thre dayes and
thre nyghtes he was in the sepulchre /
And the thirde day he arose / Secondly
wherfore he arose / not anon whan he
was deed / but afoore vnto the thirde
day / Thirdely / how he arose / fourthly
ly / wherfor his resurrection tarped / not
vntyl the generall resurrection / Fifthly
wherfore he arose / Sixtly / how oft
mes he appered / in his resurrection /
And the seuenth / how the holy fathers
whiche were enclosed in a party of hel-
le he deliuered / what he dyde &c / As
to the first point / it ought to be knowen
that ihesu was in the sepulchre iij dayes
and iij nyghtes / But afor sarnit aucty-
the first day is taken by synodoche / that
is / the last part of the day is taken

The secd? day is take all hool / the thir-
de is taken after the first part of the
day / thus ther be iij dayes / e every day
hath his nyght goyng byfore / e after
bede the ordre of þ dayes was chaunged
e þ cours ordeyned / for byfore / þ dayes
went byfore / e the nyghtes folowed /
after the tyme of the passyō / that ordre
was chaunged / for the nyghtes god by-
fore e this is by mysterie / for ma first
ouerthelbe in the day / e fell in to the
nyght of synne / And by the passyon e
resurrection of ihu xpyt he ca again fro
the nyght of synne vnto þ day of grace
As touchyng the secd? consideracion / it
ought to be knowen / þ it is accordyng
to wson that anon after his deyth he ou-
t not to arys / but ought to abyde vnto þ
thirde day / e that for þ reason / the first
for the signyficacion / to that / that the
lyght of his deyth shold cure our double
deyth / e therefore .i. day hool e ij nyghtes
he lay in þ sepulchre / that by the day we
vnderstande the light of his deyth / e by
the ij nyghtes our double deyth / and this

reason assigneth the gloze vpon saynt luc
 luc viresimo / vpon this crye / Oportet
 et q̄risum pati cetera /
 The second for certayn p̄fession / For
 right so as in the mouth of elveyne or of
 thre is the bytines esablyssyd / right
 so in thre dayes is proued all dede and
 saynt veritable / And to thende to proue
 that his deith was veritable he woldy lye
 therein thre dayes / The thirde / for to shew
 the his puissaunce / For yf he hady
 arysen anon / it sholdy seme that he hady
 not such myght / for to gyue the lye as
 he hady to wylse hym / And this reason
 toucheth thapostle ad Corintheos v̄.
 Therefore is ther first made mena of his
 deith / lyke as his deith was verily shew
 wedy / so his very resurrection is shewedy
 and declared / Fourthly for to shew
 the restauration / And this reason
 assigneth ōctus taunenensis /
 Jesu cryst woldy be thre dayes in his se-
 pulcre / in figur in senecete doynge / that
 is to wedy to restore them that ben falle /
 to repayre them that ben in therrise / And
 to redeme them that were in helle /
 The fyfthe for the representynge of treble
 estate of ryghtful men / And this
 reason assigneth seynt gregorye vpon eze-
 chiel sayenge / The sixth day of the weke
 ihesus suffred deith / The saturday he laye
 in the sepulcre / The sondaye he aroos /
 The present lye is yet to be the sixth day
 for in anguisshe and sorowes the ben
 tormentedy / The saturday also is that
 we wyl be in our sepulcre / For after the
 deith we shal fynde the wyl for our soule /
 The sonday is the eght day / that day
 we shal be free of the deith and of all sor-
 wylde in body and in soule in gloze /
 Thenne the sixth day is to be forwylde the
 sciens wylde / and the eght gloze /
 As to the thirde consideraciō hylde he awoos
 it apiereth verily that he awoos myghty
 ly / For by his propre myght he awoos
 Johannis nono / Potestatem habeo c̄ /
 I haue saidy I haue polber to resyuer my
 soule / and I haue polber to resume it
 agayn / that is to saye / to wylde whan I
 wyl / And to wylde agayn whan I
 wyl / Secondly he awoos joyously /
 For he wylde alwaye all myserye all in-
 firmyte and all seruicid / wherof he saith
 in the goospell of John / Johannes v̄.
 he saidy whan I shal arylse agayn I shal

auaunce me andy goo to fore you in
 galylee / wher ye shall see me free andy
 resyuerdy / Galylee is as much to saye
 as transmygracion / that is to saye wyl-
 yng / ihesu cryst thenne whan he awoos
 wedy to fore us / For he wedy fro my-
 serye to gloze / andy fro corrupcion to in-
 corrupcion / wherof saynt lyeon the pope
 saith / After the passyon of ihesu cryst
 the bondes of deith broken / he was trans-
 portedy from infirmyte to vertu / fro mor-
 talite to perpetuite / andy fro bybrynge to
 gloze / Thirdly he awoos prouffy-
 tably / for he cargedy wylth hym his propre
 wherof saith jeremye the iij chapter /
 Ascendit leo de cubili c̄ / The lyeon is
 wedy out of his bedde / ihesus ascendedy
 on hys vpon the crosse / And the
 robustour of the peple enchaunedy hym self
 ihesu cryst wylde helle wher in was thu-
 mayne bygnage / As he hady saidy /
 Cum exaltatus fuero c̄ / Whan I shal
 ascende on hys I shal dralbe to me alle
 myne / of whom helle hath holden andy
 kept the soules / whiche were enclosed in
 darkness andy the bodyes in sepulcre /
 Fourthly he awoos merueplously / For
 he awoos without openng of the sepulcre
 whiche abow fast closed / For lyke as he
 yssuedy out of his mothers hely / Andy to
 his disciples the doores closed andy shytte
 so he yssuedy out of his sepulcre / wherof
 is wedy in scolastica historia / of a monke
 of saynt laurence without the walles /
 in the pere of thynarnacion of our lordy
 M. j. c. vj / whiche meruayledy of a gy-
 dle / wylth whiche he was c̄pt / that wylth
 out vndoyng or openng it was cast to
 fore hym / wherof whan he salde it he mer-
 ueyledy / andy he herd a voyce in thayer
 sayenge / Thus may ihesu cryst yssue out
 of his sepulcre / e the sepulcre all close
 yffly he awoos treibly / For he awoos
 in his propre body / And by fyve ma-
 ners he shewedy that he was verily yse
 first by the Angele whiche ledy not /
 secondly by many andy oftymes ap-
 ryng / Thirdly by c̄yng openy / andy
 by no art fantastrye / Fourthly by polpa-
 cy of his very body / yffly by ofenciō
 of his woundes / by whiche he shewedy that
 it was the propre body / in whiche he had
 verily suffred deith /
 Syghly by his presence in comynge
 in to the holdes the gates shytte / whan he

The Resurrection of our lord

entred sodanly / and Invisibly / by why
 che he stelde that his body was glorify
 ed / Seiently he aroos Inmorally / For
 he shal neuer after deye / Johis vij epus
 resurgens et / And seynt denys in an
 epistle that he made to demophilum saith
 that Jhu cryst after his assencion sayd to
 an holy man named Carpo / I am alle
 redy yet to suffre for to saue man / by
 which it semeth that yf it were neede that
 yet he were redy to suffre deth as it is
 conceyned in the same epistle / This holy
 man Carpo tolde to seynt denys / that a
 paynem pruered a Crysten man and
 brought hym out of the faith / And this
 Carpo toke suche anger therfore in hys
 hert / that he was seke / and this Carpo
 was of so grete holynes that as ofte as
 he song masse / an heuently vision appe
 red to hym / But when he shold praye
 for the conuersion of them bothe dayly he
 prayd god / that both they myght be
 bent in a fyre / And on a ty
 me abought mydnyght he made this pra
 yer vnto god / And sodanly the hous
 in which he was in / was deuided in tivo
 partes / And a right grete fornyasse
 appered there / And he looked vp and
 behelde the heuen and saw it open / Jhu
 Cryst which was empyoned with a
 grete multitude of angelis / and beside
 the fournaes thise tivo men were twn
 slynged for grete orde that they had / the
 which men were hyan of serpentes that
 yssued out of the fournaes / which deid
 them by force in to the fourn ys / e also
 of other men they were prued and
 bykonped / And this holy man Carpo
 in beholding them had grete delect and
 toke pleyssaunce in theyr pugnyon in
 suche wise / that he lef the vision of heuē
 and sete not ther by / but was angry
 that they fell not sodenly in to the four
 nys / and thence as he looked vp in to
 heuen / he sawe the vision that he had to
 fore seyn / And Jhus Cryst which had
 pite of thise tivo men / a roos vp out of
 his tnone / e cam vnto them with a grete
 multitude of angelis / And put forth
 his hand and deuyerd them / And Jhs
 said to Carpo / smyt me thyn hens forth
 for I am redy to suffre for to saue man / This
 en sample receyeth saynt denys / As to
 the fourth article / wherefore he abode
 not vntill the generall resurrection / This

reasons ben assigned / The first for
 the dignite of his body / For he was
 deyd and cam fro the deyt / And
 therefore it was no reyon that his body
 shold so longe be in therthe / whereof
 dauid saith / Non dabis sanctum tuum
 videre corruptionem / Thou shalt not suf
 fer thyn holy body see corruption /
 The second reason is for the stedfastnes of
 the faith / For yf he had not thence arg
 sen / the faith had perished / men wold
 not haue beleued that he had be very god
 And that appereth wel For in his passio
 sauf our lady / alle loste faith / But when
 they had knowleche of his resurrection /
 they recouerd it agayn as saith seynt poule
 Si xpistus non surrexerit / Vana est fi
 des nostra / yf Jhesu Cryst had not ry
 sen / our faith had be vayne or none /
 The thire cause / For the remplar of our
 resurrection / Ther shold be but selve / that
 shold beleue the resurrection to come yf
 Jhesu Cryst had not ryzen / And this
 is our example and our hope /
 And therefore sayen the apostles / Jhesu
 Cryst is arisen / And we shal arise /
 For his resurrection is cause of oures /
 whereof saith saynt gregorye / Our lord by
 example hath selued that he promysed in
 rebard / as that we shold knowe hym
 to haue ryzen / Thus in our self we
 shold haue hope of the rebard of his re
 surrection / And we ought to knowe
 that Jhesu Cryst wold not prolonge his
 resurrection / aboue thre dayes to thence
 that despayned shold not be in the world
 As to the fift Article it is wherefore
 he aroos / he aroos for four thynges
 moche prouysable to vs / For his
 resurrection made the iustificacion of our
 synnes / he encyneth newe lyf of maners
 he engendreth the hope of rebard / and
 ordeyneth the resurrection of all / Of
 the first saith saynt poule ad Romanos /
 Jhesu Cryst deyed for our synnes / and
 aroos for to iustifye vs / Of the se
 cunde / lyke as Jhesu Cryst aroos by the
 glorye of the fader / which is a newe glo
 rious lyf / So ought we in spirituell
 lyf take newe maners / Of the thire
 By his grete mercy god hath ryzed vs
 in hope of lyfe by the resurrection of Jhesu
 Cryst / Of the fourth it is said to
 vs in scripture / Jhesu Cryst arose fro
 deyt / For by man / is deyt come to men /

And by man / that is Ihesu Cryste /
the lyf is come to men / Thus sey they þ
first of dede mē / Adam of the that dede /
e Ihu cryste of the that sey a lyue by his
urrection / And thus it appiereth that
ii cryste had iii propertes in his re
urrection /

The first is that our re
urrection is differēt / Into the last resur
rection / And Ihesu cryste awos the thirde
day / As saith the goste þpon this psal
me Ad Resurum demorabitur fletus eē
Ut euen songetyme shal be weppynge /
And on the morn gladnes and joye /
The goste saith that the resurrection of Ihe
su Cryste is cause sufficient of þ resurrection
of soules in this present tyme / And
of the bodyes in tyme to come /

The seconde properte is that he ryste by
hym / And he awos by hym self / Iherow
saith saynt ambrose / how myght he selke
hewe to ryste his body / whiche ryses other
The thirde properte is that he become
duse or asshe / And his body myght
not be turned in to asshe /

The iii
properte is that his resurrection is cause
sacramental of our resurrection / As
touchyng the sixte article / hou oft he
appiered the day of his resurrection / he
appiered fyue tymes / First to marie
Magdalene / mara Blimo / After his
urrection he appiered first to marie mag
dalene / whiche is figure of penitentes
And for fyue reasons he appiered to her
First for she loued hym most ardently /
by cause she loued so moche god / forpase
and pardonned her many synnes /

Secondly for to helpe that he dede for
synners / Mathei iij / Non tem vocare eē
I am not for to calle rightfule men but
synners to penance /

Thirde for
to verseye his word / Mathei xvi Amē
dico quia meretricis eē / To the pro
cetes and phariseys he said / that w
my n bymen and the publicā shold goo
to fore them to the kyngdome of heuen /
Fourthly for by cause / that lyke as a
woman was messenger of deith / so a
woman shold be messenger of lyf / after
the goste /

Fyfthly lyke as synne
habounde / so shold grace more habounde
lyke as thapostle saith ad romanos v.
The seconde tyme he appiered to the thre
maries whiche returned for the monumēt
whan he said to theym auct / mod gre
te you / And thenne they approched hym

And helde his feet / And that is the
figure of humble prayers / to whome our
lord apperod / as wel for the reason of
the nature / as for the reason of th affectio
for they helde his feet / whiche sygne
fyeth th affectio of the herte /

Thirde
ly he apperod to saynt pieter / but whan ne
in what place / it is not knowen / but
yf it were by aventure / whan he returned
fro the monument by þ saynt joshā /
for it myght wel be / that saynt peter in
somme place turned fro saynt joshā / wh
re god appiered to hym / or by auentu
re whan he was allone in the monument
lyke as it is sayd in scolastica historia
or parauenture in a Cawe or a fosse /

For it is wode in thistorpes / whan he
renyed and forsoke our lord / that he
fledde in to a Cawe / where as the mon
taryn is / whiche is called the montayne
of the cocque / or ellis after that it is
said that he wepte thre dayes contynuel
ly after that he had renyed god / And
thre Ihesus apperod to hym / and com
forth hym sayeng /

Peter her the
herte of obedynce / to whome our lord
shelveth hym /

Fourthly he appiered to
his disciples / whiche went to Emaus
whiche is as moche to saye / as desire of cō
spyl / and signefyeth / to dyspse the poure
membres of Ihesu cryste and to helpe them
as it is said in the gospel / Soo and to
selke all that thou hast / And gyue it to
poure people /

Fyftly he appiered
to his disciples / whiche were to gydre
in a place closed / and this signefieth
religvous men that ley in the world /
with the yates of theyr wyttes closed /
Thys fyue apparicions werry the day
of his resurrection /

And thys fy
ue representeth the preest in his masse
whan he turneth hym fyue tymes to the
pople / but the thirde turning is in sp
ce / whiche signifieth apparicion made to
saynt peter whiche is not knowen where
it was made ne in what place /

Sixthly he appiered the eight days to
his disciples / whan saynt thomas was
there / whiche had said / that he wolde
not blyue it / til that he had seen the
woundes / the nayles / and that he
had put his hande in his syde /

The seuenth tyme he appiered to his dis
ciples fysshynge / Johis vltio / And that
signifieth prechers / whiche be fysshers

The Resurrection of our lord

of men / The viij tyme he appered to his
disciple in the mount Thabor / Mathei
28.10 / And that signifieth them that
ben contemplatyf / For in the said hylle
was our lord transfigured / The iij ty
me he appered to vj disciples where they
satte at a table / Where as he reuered
their incredulite and hardnes of herte /
By which he vnderfonde the synnars
in the vj nombre of transgressyon sette
whome our lord by his mercy somtyme
vysiteth / The tenth tyme he appered to
to his disciples in the mount of olyuete
by which is spagneyed the that ken ful
of mercy and that loue compassion /
to whom our lord apperith / which is
fader of mercy and of pyte / for this pla
ce he ascended vj in to heuen / Ther ken
the other maner of apparitions of which
is made mention / which were made the
day of the resurrection / but they be not
had in the booke of the gospell / The first
was that he appered to saynt James the
lasse / which is named James alpher
of which thou shalt fynde in his legende
The seconde that he appered / was to Jo
seph / as it is wryt in the gospell of My
chodeme / For whan the ielwes had her
de that Joseph had demanded the body of
Ihesus of pylate / And that he had put
it in his monument / They were angry
and had indignacion on hym / And
toke hym and put hym in a secrect pla
ce / where diligently they closed hym and
kept hym / and wold haue slayn hym
after their sabbat day / And Ihesus the
nyght of his resurrection entred in to
he holds where he was in / and ouer
yft vj the iij corners of the holds / and
bypped & clenid his visage & kyssed
hym / And without brekyng of any lo
ke or seale he brought hym in to his hous
in Arimathye / The thirde is / after that
it is beleued / he appered vnto his mo
dermarie / the glorouse Virgyne / and
now be it / that the holy euangelyses
spele nothyng herof / the church of Rome
approueth it / For the same day is ma
de station at our lady the maiour / And
yf we shold not beleue by cause theu
dages make no menas therof / it shold
solowe that after his resurrection he appie
red not to her / but that ought not to be
beleued / that such a sone shold not le
ue his moder without vspytynge / and

doe to her so bytyle honour / And perau
eure the euangelyses speke no worde of
her / by cause it apertryneth not to them
but to sette wytnes of the resurrection /
And the virgyne marie ought not to
be sette in for no wytnes /
For yf the wordes of straunge wy
were reputed for lesynges / moche
more shold the moder be / by cause of
the loue that she had to hym that was her
sone / And though the euangelyses ha
ue not wryten it / yet they knelbe wel
for certayn / that it is right / that first
he shold enhaunce and comforte her that
had most payne and sorowe for his deith
And that witnesseth saynt ambrose in
the thirde booke of Virgynes / Coidit ma
ria ee / Marie saibe the resurrection /
and she beleued it passyngly / Marie
magdalene saibe it / and yet she doubted
it / Of the seuenth / how Ihesus crist
dielbe the holy fadres out of helle / and
what he made there / The euangelise tel
leth not clerly / Neuertheles saynt Au
styn in a sermon / and Nichodemus in
his gospell selbe it somwhat / and saynt
Auseyn saith / A none as Ihesu Crist had
rended yf spytte the soule yf was bynd
to his godhed / was quyk and lyuynge
in the depnes of helle descended / And
whan he was at the deppes of the darkenes
lyke as a Fobler spynnyng and terrible
to the tynanis of helle / They behelde hym
and began to demaunde and enquire /
who is he that is so stronge / so terrible
so clere and so spynnyng / The world
which is to be subget / sente to be ne
uer such one deed / ne he sente to be ne
uer such yfetes in to helle / who is he
thenne that is so constant / that is en
tered in to the ferthest ende of our parties
and he doubteth not only our tormentes
but yet he hath vnkounde them / of their
bondes / whom he helde and kepte /
And they that were boune to waylle &
wepe vnder our turnes affaylle vs noly
by theyr helthe / And noly not only they
ferre vs but noly threten and manace vs
And they sayd to their pryne what pry
ce art thou / all thy gladnesse is prif
shed / and all thy joyes ben conuerted
in to weppynge / whan thou kengest hym
in the crosse / thou knelwest not what do
mage thou sholdest suffer in helle / A far
this cruel wordes of them of helle / Ate

commandement of our lord / all the loc-
kes / alle the barres / andz shytynges
ken broken andz to faulshed / Andz so
the peple of sayntes that come kneelengz
to fore hym in caryng wylth pyuous boys
sayenz / Our redempcyon thou art comen
for to redeme the worlde / We haue aby-
de thy euery day / thou art descended
in to helle for vs / Andz leue vs not /
but that we be wylth þ / wþan thou shalt
retorne to thy brethern / lordz swete godz
shalbe that thou hast despoyled helle /
Andz bynde the auctour of deyth wylth his
bondes / rende to the worlde nold glad-
nes / Andz queneche the paynes / Andz
for thy pye bynde the carytys fro scru-
tude / whyles thou art here / andz affoyl-
le the synnars wþan thou descende in to
helle them of thy partye / this saith saynt
Austyn / Andz it is wode in the gospell
of nichodemus / that Caanus andz len-
aus sones of old symeon awos wylth Ihe-
su Crist / Andz they were aduurdz andz
sborn of anne / of Cayphas / of Nichode-
of joseph e of gamahel that they shold
telle andz saye what Ihesus dyde in helle
Andz they refered andz sayde / wþan we
were wylth our faders in the place of ob-
scurete andz derknes / sochenly it was al-
so lycht andz clere as the colour of the
sonne lyke purple goldz andz lycht ryall
whiche enluminedz alle thabitacon þpon
vs / Andz anon Adam the fader of the
mayne bygnage bega to enioye sayenge
this lycht is the lycht of the creatour
of the lycht sempeternel / whiche promy-
sedy to sende to vs hys lycht perpetuell /
Andz ysaye cryedy / This is the lycht of
godz the fader / lyke as I seide lychngz
in therthe / the peple that were in derk-
nes salbe a grete lycht / Thanne cam
our fader symeon / Andz in joyenge
sayde / glorye þe our lord / For I re-
cryuedz Cryst a chyldz born in the worlde
in to myn hondes in the temple / Andz
I was constreyned by the holy gooste to
saye / Nunc viduunt oculi mei saluta-
re tuu / I haue nold seen wylth myn eyen
thyng helth whiche byngeth andz hath ma-
de it wedy to fore the face of all thy peple
After come one whiche semedy to be an
heremyte / Andz wþan we demaundedz
hym what he was / he answerdy that he
was john that baptisedz Cryst / andz he
that am goon to fore hym / for to make

wedy his waye / Andz shalbe hym wylth
my syngwe / wþan I saide / Ecce agnus
dei / andz am descendedz for to shalbe to
you that he cometh sone to dyspye you /
Ehenne saidez seth / wþan I am to the ga-
te of paradys for to praye our lord to sen-
de me hys angelle / Andz that he wolde
gyue to me of the oyle of mercy for
tenoynte þ body of adam my fader whiche
was seke / The angel mychel apperedz to
me andz saide / labourze not in prayenge
by wepyngz for the oyle of the tre of
mercy / For by us waye thou mayst ge-
te it / tyl that þ thousandz andz v. c. yea-
res ben accompyshedz / Andz wþan the
patriarkes andz the prophetes herdz this
they enioyedz andz demenedz grete fesse /
Ehenne Sathan prynce andz demener of
deyth saidez to helle / make you wedy to re-
cryue ihesu whiche gloryfeth hym self to
saye / I am the sone of godz / andz he is
man that dreedz the deyth for he saidez my
soule is sorouful into the deyth / Andz
many that I haue made lame and crooked
he thatz heledz / andz made them goo-
right / Ehenne answerdy helle andz saidez
yf thou art myghty andz so grete as thou
saist / who is this man ihesus that thou
dreedest not / andz is aduersarye to thy
puissance / yf he saist that he dreedde the
deyth / he wyl take the / Andz wþan
shal be to the / perpetuelly as longe as þ
worldez shal dure / E Sathan answerdy
I haue temptedy andz haue moeuedz the
peple agens hym / I haue made wedy the
spere / I haue medledz the bynnyngz and
the galle to gydre / andz haue made wedy
the trece of the crosse / andz anone he shal
dye / to thende that I may bynge hym
hyther / Ehenne helle answerdy / is
not this he that crypedz lazare / wþom I
wrymedz / Andz Sathan saidez / that sa-
me is he treldy / Andz helle saidez to Sa-
than / I contur the by my vertue andz by
thyne / that thou bynge hym not hyther
wþan I herd the myght of his worde e
his commandement / I trembledz for feer / I
myght not hepe lazare / but he escaped
fro me / Andz lyke an angelle he sprang
ge on hys andz departedy fro vs / Andz
thus as they spaken / ther cam a boys
lyke a thondre / whiche sayde / Auolite
et Take alway your gates þe prynces
Andz bysa þe þy the patres þe durable /
andz the kyngz of glouze shal entre in

4 The Resurrection of our lord

At this boys the deuyllis my thyder
 and sytt fast the gates with barres of
 wy / And then said dauid haue not
 I prophcyed this that I see / Whan I
 said / Confiteantur domino quia contri-
 uit portas eras et / is not this se that
 hath broken the gates of helle of stronge
 mater / and hath broken the barres / e
 thene after cam a grete boye which said
 agayn Attollite et / And whan telle
 salbe that he had cryed thynges thus /
 and knele hym not / thenne he saide /
 who is this kyng of glorie / to whom
 dauid answered / this is our lord stronge
 and myghty in bataylle / which is kyn-
 ge of glorie / Thenne cam in the kyng
 of glorie / And enlumyned the derknes
 and put forth his right hand and toke
 the right honde of Adam and said / peas
 to the / And to all thy sonnes that ben
 iuste / and thenne our lord departed
 fro helle / and all the sayntes foloweth
 hym / And our lord holdyng the hode of
 Adam deliuered hym to Mychel the archan-
 gelle / and he brought them in to paradys
 Thenne cam thre honourable men and
 auncient and they demaunded them and
 saide / who be ye that wyth vs haue not
 be yet dede / and in body and in soule ye
 be sette in paradys / One of them spak
 and answered / I am Enoch which am
 hyther translated / And this is heye
 which by the will of god is comen he
 is in a chariot enflamed of fyre / yet
 haue we not tasted the deith / But we be
 kept into the comynge of Antecrist for
 to fyght with hym / e of hym we shal be
 slayn / And after thre dayes and an
 half we shal be receyued in the chylde
 in thayer / And thus as they spak / ther
 was another þ hure Upon his sholdres
 the tree of the crosse / the which whan he
 was demaunded what he was he saide / I
 am a theef and was crucified with Ie-
 su and I beleued on hym that he was þ
 creatour of the world / And I prayed
 hym sayng / lord haue mynde on me /
 whan thou shalt come in to thy Royame
 And he saide to me / this day thou shalt
 be with me in paradys / and gaf to me
 this signe of the crosse / and saide to me
 here this / and goo forth to paradys /
 and yf the angele that is kepar of para-
 dys will not suffre the to entre / shalbe
 to hym this signe of the crosse / and saie /

that Iesu cryst which is crucified sente
 the thyder / And anon as I had said þ
 he had me saie / The angele opened the
 gate to me / and sette me in the right
 syde of paradys / And whan Carinus e
 lenaus had recounted thies thynges here
 Anon they were transfigured / and we
 re nomore seen / And herof spekeþ gre-
 gory Nicus And saynt Austyn / lyke
 as is founden in somme bookes / Anon
 as Iesu cryst descended in to helle / þ
 myght began to weye clere / And anon the por-
 ter black and horrible / emong them in
 silence began to murmur sayng / who
 is he / that is so terrible / and of clere-
 nes so shynyng / Our maister receyued
 neuer none such in to helle / ne þ world
 cast neuer none such in to our cauerne /
 This is an assayler / and not detour /
 a brekar and destroyer / And no synner
 but a despoiler / we se hym a iuge /
 but no byseker / he come for to fyght / e
 not to be ouercomen / A castor out and
 not for dwellar / /

Thus endeth the Resurrection

Here begynue the letanyes
 the more and the lasse /

The letanyes ben don
 thre tymes in the yere / The first be
 don on saynt markes day and
 that is called the more letan-
 yne / And the second be don on the thre
 dayes byfore thascencion day / and is
 called the lasse letanye / and letanye
 is as moche to saie as supplicacō or pra-
 yer / The first letanye is named after thre
 maners / First it is called the more le-
 tanye / Secondly the proccession of vi-
 ozores / Thirdly the black crosse /
 Thenne this letanye is said the more / for
 thre reasons / The first reason is for hym
 that iustified it / that was saynt grego-
 ry the pope / and that was at Rome /
 which is lady and heed of the world /
 by cause that the body of the pynte of
 thapostles is there and the holy see /
 And also for the reason of the cause wher
 fore it was iustified / and that was
 for a right grete and greuous maladye
 For as the Romayns had in the lenth

spued; sobrelly and; in contynence / and; after at ester had; receyued; theye saye; 2
 our; After theye disordred; them in etyng
 in dynnkyng; in playes; and; in lecherye
 And; therefore our lord; was mouyde;
 ayens; them / and; sente to them a grete
 pestelence; / whiche; was called; the botche
 of impodymye; / and; that; was cruel; &
 sodayne; / and; caused; peple to dye in go-
 yng; by the waye; in playng; / in kyng
 at a table; / and; in spekyng; one with
 another; sodaynly; theye; dyed; / In this ma-
 ner; somtyme; fnesyng; theye; dyed; / so
 that; whā; ony; persone; was; herd; fnesyng;
 anone; they; that; were; by; said; to; hym;
 god; helpe; you / Or; Cryste; helpe; and; yet
 endureth; the; custome; And; also; whā; he
 fneseth; or; gapeth; he; maketh; to; fore; his
 face; the; signe; of; the; crosse; and; bleffith;
 hym; / And; yet; endureth; this; custome; /
 And; hō; that; pestelence; begā; it; is; foun-
 d; in; the; b; of; saynt; gregorye; / Secondly;
 this; letanye; is; said; procession; of; seuen;
 ordres; / by; cause; that; whā; they; were;
 made; / seynt; gregorye; ordeyned; them; by;
 vij; ordynances; / For; in; the; first; ordre;
 was; all; the; clergye; / in; the; second; were;
 the; monkes; and; religyous; men; / In; the;
 thirde; were; alle; the; nonnes; / In; the; fourth;
 alle; the; children; / In; the; fyfthe; all; the;
 laye; peple; / In; the; sixthe; alle; the; wyde;
 wes; And; in; the; vij; alle; they; þ; were; ma-
 ryed; / But; by; cause; that; nolbe; he; may;
 not; fulfyll; in; nombre; of; persons; / We;
 ought; to; fulfyll; it; in; nōbre; of; letanyes;
 For; it; ought; to; be; said; vij; tymes; or; the;
 procession; be; left; / Thirde; this; letanye;
 is; said; the; black; crosse; / For; thenne;
 in; signe; of; pestelence; / of; wepyng; and;
 of; penaunce; / they; cladde; them; with; black;
 clothes; / And; parauenture; for; that; same;
 cause; / they; couerd; the; crosse; and; the;
 aulters; with; blessed; hayres; / And; thus;
 we; shold; take; on; vs; clothynge; of; penaunce;
 Ther; is; an; other; letanye; / whiche; is; cal-
 led; the; lasse; letanye; / the; whiche; is; ma-
 de; the; thre; dayes; tofore; thascacion; / And;
 this; instituted; seynt; Mamertyn; bishhop;
 of; ypane; in; the; tyme; of; the; tempeur; upon;
 whiche; reigned; the; yer; of; our; lord; in; E-
 lvij; / to; fore; the; insitucion; of; the; first;
 And; is; said; the; letanye; the; lasse; / the;
 rogacions; and; processions; / For; it; is;
 The; lasse; letanye; to; the; differēce; of; the;
 first; / by; cause; that; this; lasse; letanye; was;

instituted; of; a; lasse; whiche; was; a; sym-
 ple; bishop; / in; a; lasse; place; / and; for;
 lasse; maladye; / And; the; cause; of; the; in-
 situcion; was; this; / For; thenne; at; ypane;
 were; grete; erthe; quauēs; / of; whiche; ful-
 doug; many; churches; and; many; houses;
 and; ther; was; herde; grete; solours; and;
 grete; clamours; by; nyght; / And; thenne;
 happed; a; terrible; thynge; on; ester; day; / For;
 fyre; descendd; fro; heuen; that; brent; the;
 kynges; palays; / yet; happed; more; mer-
 ueylous; thynge; / For; by; the; as; the; fendes;
 had; entred; in; to; the; hogges; / right; so; by;
 the; sustraunce; of; god; for; the; synnes; of;
 the; peple; / the; fendes; entred; in; to; waluēs;
 and; other; wyde; keses; / whiche; euerye;
 doubted; / and; they; went; not; only; by;
 the; wayes; ne; by; the; feldes; / but; also; by;
 the; cyties; wōnen; openly; / And; deuoure;
 den; the; chylde; &; olde; men; and; wyomen;
 And; whā; the; bishop; sawe; that; euery;
 day; happed; such; sorowful; aduentures; / he;
 comandd; and; ordeyned; / that; the; peple;
 shold; faste; thre; dayes; / And; he; instituted;
 the; letanyes; / and; thenne; the; tribulaciō;
 wassed; / And; fro; than; forth; on; the; chir-
 che; hath; ordeyned; &; confirmed; that; this;
 letanye; shold; be; kept; and; obserued; ouer;
 all; / It; is; said; also; rogacions; / For;
 thenne; we; praye; and; demaunde; the; suf-
 frages; of; alle; the; sayntes; / and; we; thus;
 haue; good; cause; for; to; kepe; this; ordinaū-
 ce; / and; faste; in; thise; dayes; / And; for;
 many; reasons; it; is; instituted; / First; by;
 cause; it; appeareth; the; katayles; / that; co-
 mynly; begynne; in; pympumps; / Secondly;
 by; cause; that; the; fruytes; whiche; be; thēne;
 tēdre; / that; god; will; multiply; /
 Thirde; by; cause; that; euery; man; shold;
 mortifye; in; hym; self; the; moouynges; of;
 hys; flesch; / whiche; in; that; tyme; boyle;
 / Fourthly; by; cause; þ; euerye; dispose; hym;
 self; to; receyue; the; holy; goost; / For; by; fast-
 yng; / by; orysons; / and; by; deuocion;
 is; one; more; able; and; more; worthy; /
 But; also; other; reasons; assigneth; maister;
 wyllem; daner; / by; cause; than; whā; ihu;
 cryst; wolde; ascende; vnto; heuen; / he; sayde;
 / Alse; ye; duely; and; ye; shal; haue; / And;
 we; may; the; more; faithfully; demaunde;
 whā; we; haue; the; promesse; of; god; /
 Secondly; by; cause; þ; holy; chireche; fasteth;
 &; prayeth; / that; she; haue; but; vntil; flesche;
 that; is; to; make; the; body; lene; by; absty-
 nēce; / and; to; geat; wynges; by; prayer;

4 The Letanyes

For prayer is the bynge of the soule / by which she fleeth to heuyn / to thende that she may folowe Ihu cryste ascēdyng vp to fore vs to sturbe vs the waye / And knowe ye that the soule that ha s bouncty in plenty of fleshy and hath but felde penes or fetters / she may not wel flee / Thus this letange is called pro cession / For thenne the church maketh generall proccession / And in this pro cession the crosse is born / the clockes and belles ben tollned / and wongen / the linciers ben born / And in somme church a dragon with a grete taylle is born / And ayde and helpe is demaunded of alle sayntes / And the cause why the crosse is born and the belles wongen / is for to make the fides and euyl spyrtes aserdy and to flee / For lyke as the kyngees haue in bataylles whenes and signes wyall / as her trompes and baners right so the kynge of heuyn perourable hath hys signes myllytaunt in the church he hath belles for busynes and for troppes he hath the crosse for baners / And lyke as a tyraunt and a malefactor shold moche doubt / whan he shal her the busynes and trompes of a myghty kynge in his lande and shal see his baners / In lyke wyse the enemyes the euyl spyrtes that ben in the regio of thayer / doubt moche whan they her the trompes of god whiche ben the belles wongen / And whan they see the baners born on tye / And this is the cause why the belles be wonge whan it thondreth / and whan grete tempestes and outrages of wether happen / to thende that the fendes and wicked spyrtes shold be abasshed and flee / and rasse of the moeyng of tempest / hold be t also / that ther is another cause ther with / that is for to waerne the crysten peple / that they put them in deuocion and prayer for to praye god / that the tempest may wasse / Ther is also the baner of the bynge / that is the crosse / whiche the enemyes drede moche and doubt / For they drede the staf / with which they haue ben hurte / And this is the reason wherfore in somme church / in the tyme of tempest and of thondre / they sette out the crosse agaynst the tempest / to thende that the wycked spyrtes see the baner of the souerayne kynge / e for drede therof that they may flee / And therfore in proccession

the crosse is born / And the belles wonge for to chace and hūnū alway the fendes byng in thayer / and to thende that they leue to tempest vs / The crosse is born for to represente the victoipe of the resurreccion and of thascencion of ihesu cryste / For he ascēded in to heuyn with all a grete praye / And thus this baner that fleeth in the ayer signefyeth ihesu cryste ascēdyng vnto heuene / And as the peple folowe the crosse / the baners and the proccession wyght so whan ihesu cryste steyd by in to heuyn / a grete multitude of sayntes folowed hym / And the songe that is songen in the proccession / signefyeth the songe of angelles and the preynges / that cam agaynst ihesu cryste / and conuoyed and conueyed hym to heuene wher is grete joye and melodye / In som churches and in especial in them of fraunce is accustomed to her a dragon with a longe taylle fylled ful of chaff or other thynges / The two first dayes it is born to fore the crosse / And on the thirde day / they her it aser the crosse with the taylle all voyde / by which is vnderstonen / that the first day to fore the laibe / or the seconde vnder the laibe / the deul regned in the world / And on the thirde day of grace by the passyon of ihesu cryste he was put out of his Royame / After in this pro cession singularly we calle the suffrages of alle the sayntes / And why we calle to þ sayntes / dyuerse reasons ben assigned her to fore / But yet ther be of the general wherfore we praye the sayntes / First for our pouerte / and for the grete rye of sayntes / and for the reuerence of god / For the sayntes may wel knowe the volbes and the prayers of the sup plicants / For in the myrrour perpetuel that is ihesu cryste / they vnderstonde how moche it apperteyneth to theyr joye and to our prouffyt / Thenne the first reason is for our pouerte / and for our myserye / or for our default / we haue somme merite to thende that wher our merites be not sufficient / the suffrages of sayntes may auaylle vs / or for default that we haue in contempracion of god / And that we may see purgelly the lyght for uerayn that we see and beholde in his sayntes / or for the default that we haue in louyng god / For we see that some shal we more greter affection to a saynt / than

they doo to god / And such peple be in
perfyght / The second reason is for the
glorie of sayntes / For god wyll that
we call þ sayntes / by cause that by their
suffrages that we requyre / we glorifye
them / & the more greatly we praye them
The thirde reason is for the reuerence of
god / to wende that the synners that ha-
ue offended god / the which dar not ap-
proche to god in theyr persones / they
approche hym by the frendes of god in
demandyng their suffrages / And in
thes letanyes we ought to recite this
songe of angelis / *Sic deus / Sic for-
tis / Sic et immortalis miserere nobis /*
*Item John damascene wordeth in his
fourth book / that in Constantynoble for
a tribulacion that hapedy there / there
were letanyes made / it hapedy that a
chylde amydde the peple was rauysshed
to heuen / & this cantyple be larned there /*

And after thenne he returned to the
people / And in the mynde of the peple
he songe it / And anoy that tribula-
cion wassed / and after at the Ceene
of Caladone / this cantyple was approu-
ued / & the cause concluded / we knowe
that it is so that the fendes ben put out
by thys cantyple / *Sante deus /* Of this
cantyple and prayyng the auctorite
is approued by iij reasons / *First* by
cause that an angele taught it first /
Secondly by cause at the prolacion and
replicacion of this cantyple / that tribu-
lacion wassed / *Thyrde* by cause that
the sene of Calcedone approued it /
And fourthly by cause that the fendes
and enemyes so moche drede and doub-
t it /

Thus enden the Letanyes the
more and the lasse

Here begynneth next the Ascencion of our lorde



Ascencion of our
lorde Ihesu cryst was the
fourty day after his re-
surrection / for which to
declare / Wj thynges ben
to be consydred / *First* thenne he ascen-

ded / *Secondly* why he ascended / anoy
after his resurrection / *Thyrde* how he
ascended / *Fourthly* what company
ascended with hym / *Fyftly* by what
myght he ascended / *Syxtly* where he
ascended / & seventhly wherefore he ascended

Ascension of our lord

As to the firste he ascended to the mount of oluete by sethanye/ the which mo-
 tayne/ after another relacon/ is said the
 mo- tayne of thre lyyghtes/ For by nyght
 on the side of the west it is lyyghte of
 the fyre that brenteth in the temple/ which
 neuer is put out ne quenched/ On the
 morning it is light of thoryent/ for the
 hath firste the rays of the sonne/ byfore
 it shyneth in the eyte/ and also it hath
 grete haboundance of oyle yf nourisheth
 the lyyght/ & therfor it is saide the hylle
 of iij lyyghtes/ vnto this hylle Jhu crist
 comanded his disciples that they shold
 goo/ For on the day of his ascension he
 appered ij tymes/ one tyme to vij disci-
 ples that ete in the hall wher they had
 souped/ with hym/ Alle the apostles &
 the disciples/ & also the byrne abode in
 yf partye of Jherlm/ which is said Mel-
 los/ in the mo- tayne of Syon wher da-
 uid had made his palais/ & there was
 the grete hall arayed & ordeyned for to
 soupe/ wher as Jhu crist comanded yf
 they shold make redy to for ete the pas-
 ke late/ & in this place the vij apostles
 abode/ & the other disciples & the byrne
 abode in dyuerse mansions there aboute
 and whan they had eten in this halke
 our lord appered to them & reuered
 them of their Incredulite/ And whan
 he had eten with them/ & had coma-
 nded them that they shold goo to the
 mount of Olyuete/ on the syde by seth-
 anye/ he appered agayn to them/ and
 answered to them of the remaindes that
 they made to hym indiscretly/ and with
 his handes lyst he blessed them/ & and
 to fore them he ascended vnto heuen/
 Of the place of this ascension saith sup-
 plicanus bisshop of Jherm/ & it is in the
 glose/ For there was edyfied a chyrche
 in the place wher were made yf signes
 of his ascensio/ neuer synth myght be set-
 te there any panet/ it coude not be leyde
 ne sette/ but anone it yssued out/ And
 the stones of the marbyle sprange in to
 the bysages of them that sette it/ And
 that is a signe that they be stones on
 which cryst passed/ vpon which lye in
 yf pouldre & duffe & abyde for a tyme
 & signe certayn/ As to the second
 point wherfor he ascended not anoy aft-
 er his resurrection/ but abode xl dayes/
 that was for iij reasons/ First for the

certification of his resurrection/ And
 more stronge it was to proue his resur-
 rection than his passion/ for for the first
 day vnto the thirde/ the passion myght
 be wel preued/ but to proue the tyme
 resurrection/ it required moode dayes/ &
 therfor a greter tyme was requyred
 bytwene the resurrection & thascension/
 than bytwene the passion & resurrection
 And hrow saith vpon the pope in a ser-
 mon of thascension/ This day the nobte
 of xl dayes is complet/ & dispensed by
 right holy ordinaunce/ & to the prouff
 of our ensegnemet & techyng/ to then-
 de that in the space of his presence cor-
 porall/ the faith of techyng was near
 sarge/ & we ought to gyue thankynges
 to the dyuine dyspensation/ for the sar-
 dyne creature of holy fadres to be ne-
 cessary/ for they doubted of that/ which
 we doubt not/ Secodly he abode for the
 consolacion of the apostles/ For the con-
 solacion dyuine surmounte the tribulaci-
 ons temporall/ And the tyme of the
 passion was the tyme of tribulacion
 to the apostles/ And therfor ther ought
 to be moode dayes vnto thascension/ than
 to the resurrection/ Thyrde for the mys-
 terye of the comparacion/ for to gyue
 to vnderstonde/ that the consolacions
 dyuine be comparod to tribulacions
 as the day vnto an hour/ and the yere
 vnto a day/ And that this be trew
 it appereth by the wytyng/ of the pro-
 phete ysai/ I shal preche a yere
 playsaunt to our lord/ and a day of
 vengeaunce to god/ So for one
 day of tribulacion/ he rendith a yere
 of consolacion/ And that is by com-
 paryson as the day to an hour it appie-
 reth by that/ that our lord was dede
 and laye in the sepulchre xl houres/
 which was the tyme of tribulacion/
 And by xl dayes after his resurrection
 he appered to his disciples/ which
 was the tyme of consolacion/
 And this saith the glose/ by cause
 that he was forty houres dede/
 After he was xl dayes luyng er he
 ascended in to heuen/ As to the thirde
 point/ how he ascended it appereth
 hold that he ascended myghtly/
 For by hys puriffaunce and vertue
 saith ysai/ he ascended in to heuen/ ysai
 lxviij/ And also Sagent Johan saith/

nomay ascended; in a heuyn by his oune
 iustfaunce and myght / But the sone of
 man that is in heuene / Andz holdz be it
 that he ascended; in a colowde / he had; no
 ne ned; but by cause that he wolde; steebe
 that euery creature is redy to serue his
 creatur; / he ascended; in his propre ser-
 tue / andz in this is the difference / After
 that scolastica historia saith / of ihesu
 crist; / of Enoch andz helpe / For Enoch
 was translated; / helpe was born; but
 ihesu crist; by his owen myght is ascen-
 ded; in to heuyn after saynt gregoye /
 The first that is to wyte Enoch was en-
 gendred; of a man / Andz he was engen-
 dryng; / The seconde that is to saye he
 lpe was engendred; / e not engendryng;
 The thirde that is to wyte ihesu crist; he
 was born; / not engendred; of a man ne
 engendryng; / . Secondly he ascended;
 openly / For seying; his disciples he as-
 cended; wherof is said; Johis xviij / Quid
 ad eum qui me misit ee / I goo to my fa-
 der / e none of you demaundeth; whither-
 gose thou / the glose saith; I goo so open-
 ly / that nomay demaund; of that they
 salbe at; eye / Andz therfore he wolde;
 ascende in; theyr presens; / by cause that
 myght; here bytneffe / Andz that they
 shold; enioye of that they salbe nature
 humayne ascende to heuene / andz that
 they shold; desir; to folowe hym; Thyrde
 he ascended; Joyously / For the aungellis
 syngyng; andz enioyng; he ascended; in
 to heuene in gladnes; wherof saith; saynt
 Austyn / Ascendit; xristo pauet ee /
 ihesu crist; ascēdyng; / the heuene abasshed;
 the sterres merueylled; / the compaynes
 of heuene enioyed; / the troupe solued;
 Andz alle the speges of the playfaunt
 place made melodyes / . Fourthly he
 ascended; lightly wherof dauid saith; / he
 sped; vp as a graunt with a greet; pas
 andz moche hastily; andz lightly; he ascēded;
 whan he passed; so greet; a space in a mo-
 ment; / Faby moyses whiche was a greet;
 e philopser; wherof; that euery crete
 or euery heyn of eche planete hath the
 thylnes; andz the waye of B C yer; that
 is to saye as one may goo in a playne
 waye in B C yer / Andz that is the dis-
 tance by whene heyn; andz heyn; / andz
 by whene crete; andz crete; / after; that
 whiche is said; so greet; / andz as ther he
 seyn; heuene; after his sayenge; fro the

entere of therthe; into the conuente of the
 heyn; of saturne / whiche is the vij waye
 of vij M yer / Andz into the conuente
 of the egght; heyn; vij M andz vij C yer;
 that is as moche space as one shold; goo
 in playn; waye in vij M andz vij C yer;
 yf a man myght; lye so longe / Andz
 that euery yer; he of iij C lxxv; dayes /
 Andz the waye of euery day; he of xl; myle
 e euery myle; he of lxx; thousand; pas-
 or cubites; / Andz this saith; Faby moyses
 whiche was a greet; philopser; / yf it he
 trouthe; or no / god; knoweth; / For he
 that all hath; made; e creatur; in certayn
 nombre; in certayn; yoy; andz; lye; /
 andz; in certayn; mesur; / he; knoweth; all
 thenne; this; leep; or; spyrngyng; was; greet;
 e; that; ihesu; crist; made; fro; therthe; to; he-
 uene; / Of; this; leep; andz; dyuerse; other
 leepes; of; ihesu; crist; / saynt; ambrose; saith;
 ihesu; crist; cam; in; to; this; world; to; make
 a; leep; / he; was; with; god; the; fader; / he
 cam; in; to; the; virgyne; marye; / Andz; fro
 the; virgyne; marye; in; to; the; crible; or; tac-
 ke; / he; descend; in; to; ston; jorde; / he
 ascend; vpon; the; woffe; / fro; descend; in;
 to; his; tombe; / Fro; the; tombe; he; awoos; / e
 after; ascend; vp; in; to; heuyn; andz; set;
 teth; on; the; right; honde; of; the; fader; / As
 to; the; fourth; poynt; is; lxxxv; whom; he; as-
 cend; / he; ascend; with; a; greet; praye
 of; men; andz; greet; multitudine; of; aungellis;
 And; that; he; ascend; vp; with; the; praye
 of; me; it; apperth; by; this; that; dauid; saith;
 Ascendisti; in; altum; xristi; captiuitatem;
 ee; / Lord; thou; hast; ascend; on; hie; /
 And; hast; taken; them; that; were; captiues;
 enprisoned; and; the; seruytude; thou; hast;
 affranched; / Andz; also; that; he; ascend;
 with; a; greet; multitudine; of; angellis; / it; ap-
 perth; by; the; Interrogacions; that; thange-
 lis; made; of; the; desputacions; to; them; by;
 nethe; / whan; ihesu; crist; ascend; in; to; he-
 uen; as; ysaid; wordeth; ysaid; lxxij; / Qui
 est; iste; qui; venit; de; edom; ee; / Who; is; he
 that; come; fro; edo; with; his; clothes; dyed;
 wher; as; saith; the; glose; / that; somme; of
 thangellis; that; knebe; not; playnly; the
 myserte; of; thynarnacion; / of; his; passi-
 on; andz; of; his; resurreccion; / that; salbe
 our; lord; ascende; with; all; a; greet; multitu-
 de; of; angellis; andz; of; sayntes; by; his
 owen; vertue; / merueylled; andz; said; so
 thangellis; that; accompanied; hym; / who
 is; this; that; cometh; fro; edom; / Andz; yet

Chastenaou of our lord

they said/ who is this kynge of gloupe & Saynt denys in the booke of gear chye of holy angellic in the vij chapytre saith Thus semeth it that he said/ that thez que stions were made to thangellic whan Jhesus ascended/ The first were the firste to them self / The second were the pryncipalis to Jhesu Cryst / that ascended / The thirde were the lasse to the gretest / Of whiche they demaunded amonge them who is this that cometh fro Edom / his clothis dyed of bostra / This worde Edom is as moche to saye as ful of blood / & this worde bostra is to saye anguiffre and tribulacion / Thus as they wolde haue said / who is this that cometh fro the worlde ful of blood / by the synne of the worlde / and of malice ayenst god / And our lord answered I am he that spekech in iustice / And saynt denys saith thus/ that he said/ I am he that dispu teth iustice and rightwisnes of helthe in the redemption of humayne lignage / he was iustice in as moche as he that was creatour brought agayn his creatures / fro the straunge iurisdiction / And he was rightwisnes in as moche as he the enemye whiche had assayled vs / he put & cast out of the domynacion that he had in thumayne lignage / And after this / maketh saynt denys a question / Syth the pryncypal angellic ben nyghte to god / and ben without moyen enlu / myned of god / wherefore demaunded they thez one of the other / lyke as that they wolde haue lerned ech of other / But he saith that gyueth this solucion / that in that they demaunde ech of other / it sheweth that they desire to knowe / And in that firste amonge them they had collacion / it sheweth that they durste not auauance them to fore the dyuine pro gression / And for this firste they ought to aye echone other / by cause that para uenture their interogaaciō were not ouer halye vpon the illuminaaciō that they had receyued of god without moyen / The second question is / And that was the firste and souerayn aungele sayenge to Jhesu Cryst / Why is thy clothynge red and thy testymentis as troden or fulled in a presse / Our lord hath his clothynge and his body red all couerd with blood by cause that yet whan he ascended / he had his woundes in his body / after this

that he saith/ he must kepe his woundes in his body / for reasons / and he said thus Our lord he hath his woundes / And to the day of iudgement he shal ke pe them / to thence that it conferme his resurrection / And for to praye the fader for vs / he presenteth them / to thence that the good see the grete merci / by whiche he hath redemed them / And that the dycked peple may knowe / that rightwis ly they be dampned / And that eternel ly / he lere with hym the signes of his gloriouse victorye perpetuall / And to this question answereth our lord / Torcular calau &c / The presse I haue turned & folled all albone / And of all men ther was not one that wolde helpe me / the presse is the crosse / in the whiche he was pressed in such wyse that the blood sprange out / Thus Jhesu cryst called the enemye the pressour / whiche that thus had wrapped thumayne bygnage with cordes of synne / and quenchide hym so clene / that he had nothyng spi rituel / but that it was without expres syō / And only he stebd it in the byr gyne marpe / but our champion fought so strongly / And defolled the pressour so foule / that he brake the boundes of syn ne / And ascended into heuē / And after this he opened the tauerne of leuen and poured out the wyne of the holy goost / The thirde question is the whiche the lasse angellic made to the greter & more in sayenge / who is this kynge of gloupe / They answered and saye / The lord of vertues he is kynge of gloupe / And of this question of thangellic and of thanswere of the other / saith saynt Austyn / All the aper is halowed in the companie dyuine / And alle the wurke of dwellicis fleynge in thayer steepe backward / whan Jhesu cryst ascended / to whome thangellics that were in the com pany of god ranne / And demaunded / who is this kynge of gloupe / And they answered / this is he that was whete and colourd as a rose / the whiche was seyn without colour / and withoute beautye / Setke in the tree / stronge in his de spoylle / folll reputed in his body / wel armed in the katayll / stronge in his deth / fair in his resurrection / whete born of the virgyne / Fedd in the crosse / pale in reprints / / And clere in heuene /

the hysse / it is for what merite ascended / And we ought to vnder stande that he ascended in treble mercie / wherof sayth saynt Iherome / Ihesu cryst ascended in mercie of trouthe / For that which hade be promysed by prophetes / he fulfilled in merite of humylite & reconaynt / For lyke as he was hysse & spedde lyke a lombe / for the lye of the wyse in mercie of iustice / But by iustice / and not only by puyssaunce / but by wysse and by ryght thou hast deliuered man / and I haue witholden of thy puyssaunce / And thy vertue shal bringe the to heuen / this saide godd the fader to the sone / As to the wythe that is whither he ascended / it ought to be knowen / that he ascended aboue alle the heuenes / as thapostle saith ad ephesios quarto / He that descended fro heuen that is he that ascended aboue alle the heuenes / by cause he fulfilled all thynges / he saide aboue alle the heuenes / by cause ther be many heuenes aboue which he ascended / There is an heuene matritel / an heuene racionel / an heuene intellectuall / and an heuene substancial / Ther be many heuenes matritel The heuene of thayer / which is called as reu / one other called etheru / Another olimperu / another igneu / another sideru / another aystallinum / and another empireu / The heuene resonable is the man iustice / which is saide iustice by cause of the dypne habytacion / For lyke as heuene is the set of god as the prophete ysaye sayth Elu michi sedes est / our lord saith that the heuene is his set / reght so is the soule of a rigthwis man lyke as salomon saith / The soule of a rigthwis man is the set of happes / by reason of the holy couersacion / For the sayntes by holy couersacion and desyre dwelle in heuen as saith saynt poule our couersacion is in heuene / by cause of cōtynuell opacion in vertue / For lyke as the heuenes moue continually with out respyng / in such maner the sayntes moue allway by goodde werkes / The heuene intellectuall he thangelis / e thaugetlis he called heuene / by reaso of dypnyte & of their vnderstondyng / wherof saith saynt denys in the boke of dypnyne names in the iij chapite The dypnyne spūtes & the aungelles he aboue

the creatures which be & lyue aboue all thynges that lyue & vnderstonde / and knowe aboue alle other wytes / & reasones / e more than alle other thynges y been in leuyng / they desire wele & goodde / of which they be iustapant / that is god Secondly they be ryght fair by cause of thir nature / and of their glory / of which beaute sayth saynt denys in the boke before alleged / Changel is the manifestation of dedes & wyll of godd by whom they be serued / and he is the clerenes of derke light / he is a myrour pure & ryght cleere / without weyning of our felth or spote in hym / yf it be leefe full to saye he is the beaute & the comformyte of the counte of godd / Thirdly they be ryght stronge / by cause of theyre vertue & myght / of which strenght / saith Iohy demiscene in his second booke the viij chapite / Where he saith / Foras suni et parati et / The angellis of godd be stronge and allway redy to fulfill the wyll of godd / And they be founde allway anon where godd wyll haue them / The heuene hath in condicions It is ryght hys / reght fayr / and ryght stronge / Of ij the first saith salomon ecclesiasticus viij / The heuene is the beaute of the bright / e the beaute of heuene is in the sight of glory / The heuene is substancial / that is the qualite of the dypne excellence of ihu crist e / e asar this he ascended / wherof d. and saith / Nunimo celo egressio eius et / Fro the hysse & souerayn heuene the sone of godd descended / e ascended agayn vnto the souerayn heuene / the qualite of the dypne excellence / e that he ascended aboue alle heuenes matritel / dauid saith it clerly which saith / Eleuata est magnificencia tua sup celos / lord godd thy magnificencia is lefte by e eleuate aboue alle the heuenes / matritel / he ascended vnto the heuene where godd the fader sitteth / not lyke vnto helye / which ascended in a char of fyre vnto a hysse regio / Fro wher he was translated in to paradys terre / he wente no farther / for ihu cryst ascended in the hysse heuene that is called celum empireum / which is the propre habitacio of godd of thangelis / and of the sayntes / And this habitacion properly apperteynet to dwellars / for this heuene aboue

Ascension of our lord

alle other heuene hath excellenc in dyu
 nyte / in priorite / in situacion / and in
 circumferenc / And thfore it is conue
 nient / of Ihesu Cryste / whiche all the he
 uenes of intelligenc and resonable sur
 mounteth in dyuynyte / in eternite / in
 situacion / of immobylite / and in arcu
 ferenc / of pussance / semblably it is
 thabitation of sayntes / of goodz congrui
 te / For that heuyn is without difformy
 te / Inmeuable of partysht lycht / and
 of capacite without mesure / And ryghtly
 fully it apperayneth vnto angelis and
 vnto sayntes / whiche were alle one in
 operacion / Inmeuable in dilection thy
 nnyng in the sayntz and in knowleche
 of grete capacite in receyuyng the holy
 ghoost // It appereth by this scripture
 that sayth in the actyces / Eoo this is
 he that comyth lepyng in the montaynes
 and ouerpasyngz the hylls / And who
 that ascended aboue all the heuene of in
 telligenc / that is to saye aboue thangelis
 appereth by dauid that sayth he ascended
 aboue the cherubyn / whiche is as moche
 to saye as the plenytyde of spynce / and
 stelde vpon the pennes of the wyndes /
 And who ascended aboue vnto the heuyn
 substancypall / that is to the qualyte of
 godd the fader / it appereth by the gospell
 of marke / Marci Ultimo / Dominus qui
 dem Ihesu xpristus et / Syth
 that our lord had spoken to his disciples
 he was sette in heuene on the ryght side
 of godd / wherof sayth saynt bernard /
 to my lord Ihesu cryste it is said / syngu
 lerkly / and gyuen of my lord godd the
 fader / that he syt on the ryght side of
 his glouze / In glouze in essence consub
 stanciall by generacion / semblable of ma
 geste / and nothyng vnlyke and of eter
 nyte semblable / Now may we saye that
 Ihesus in his ascencion was right hys of
 iij maners of lycht / that is to wyte
 of place / of remuneracion of rewarde /
 of knowleche / and of vrtualyte or streng
 the / Of the fyrst sayth thapostle ad
 epheios / He that descended / hether down /
 that is he that ascended aboue alle the he
 uenes / Of the seconde ad epheios secundo
 he was made obedient vnto the deyth /
 wher saynt Austyn sayth / The hump
 yte of clerenes is the mercyte / and the
 heuene of mekenes is the mede or re
 ward / mekenes is the mede of clerenes

And clerenes is the rewarde of meke
 nes / Of the thyrde sayth dauid /
 Ascendit super cherubyn / he ascended abo
 ue cherubyn / that is aboue the plenytyde
 of scienc and of knowleche // Of the
 fourth it appereth / for as it is writen / he
 ascended aboue Seraphim / whiche is in
 terpreted the strengthe of godd /
 And we ought to knowe / that of his
 Ascencion / we haue nyne sayntes prouf
 fytable / The fyrst is thabitation of the
 loue of godd / wherof is said in the gos
 pel / Iohannes xvi / Nisi enim abiero et /
 But yf I shal goo / the holy ghoost shal
 not come to you / wher sayth saynt Au
 styn / yf ye seeke me by flesshly loue ye
 may not cōprehende the holy ghoost whiche
 is spyrituell loue / The seconde is the
 more gretter knowleche of godd / wherof
 sayth saynt Iohn in the gospell / yf ye loue
 me wel / ye shal haue grete joye /
 For I goo to my fader / For he is gretter
 than I am / wher sayth saynt austyn /
 I shal withdraue this forme of huma
 nyte / in whiche my fader is more gretter
 than I / as to that ye may see godd //
 The thirde saynt is the mercyte of the faith
 of whom sayth saynt Iohn the pope in a
 sermon of thascencion / Denne began the
 saynt moe certayn tapproche / whiche
 trecth vs the sone to be egall to the fa
 der and semblable / and as to the body
 substancypall of Ihesu cryste / of whiche he
 is lasse than the fader / and wherof he
 had no nede / And this vigour is of
 grete courage and ferme without doubt
 for to bylene that / whiche is not seen at
 eye / in to affyre the desyres that may
 not be beholden / And saynt austyn sayth
 He ascended as a gyant to renne in his
 waye and taryed not / but he ranne cry
 eng by boys / by wordes / by dedes / by
 deyth / by lyf / by descendyng / and by
 ascendyng in cryng that we shold rebo
 ne to hym by goodz here / that we may
 fynde hym / The fourth is oure surete
 therfore ascended Ihesu cryste in to heuyn
 for to be oure aduocate to godd the fader
 And we ought to holde vs wel assured
 whan we haue suche aduocate to godd the
 fader / and this witnessthis to vs saynt
 Iohn that sayth in his anonne / we haue
 aduocate the fader / Ihu Cryste whiche is
 mercypall to vs for our synnes / and of
 this surete sayth saynt bernard / O man

saith he we haue a sure gongge or a co-
 myng to god the fader/wher is moder
 is to fore the sone / to whome is the
 with her brests and her paptes / And
 the sone shalbeth to the fader his side and
 his woundes / Tenne we may not be
 put away / where we haue so many
 signes of loue and of charite / The
 fyfte is our dyngne / a grette dyngne
 to haue the goety / whan our nature
 is lyfte vp vnto the right side of the fa-
 der / wherof thangelles of heuen consi-
 dering that / descended for to be wor-
 shipped of man / Apocalipsis xij /
 Saynt Johan wold haue worshipping
 thangele that spack to hym / and than-
 gele defended hym in sayeng / We are
 the that thou doo not so / For I am thy
 brother and thy seruaunt / where as
 the goste saith / that in the oldy lawe /
 he defended not to be worshipped of mā
 but after thascencion whan he salde mā
 byst vp aboue hym / And of this
 saynt Lyon saith in a sermon of thascen-
 cion / This day the nature of our hu-
 manite hath be born aboue the heyght
 of all purysaunces vnto where as god
 the fader sitteth / as that it shold se-
 me more merueylous / whan it is ses-
 en what it is moche ferre fro men / so mo-
 che more shalbe they the uerence and
 thonour that they haue /
 And herof the faith mysteust not /
 ne hope slaketh not ne charge amyns-
 shitt not / The sythe is the stedfastnes
 and ferme of our faith / wherof saith
 saynt poul ad hebreos seynto / To Ihesu
 cryst we venne for refuge / for to hope
 the hope that hath be deluered to vs / as
 an ancre / whiche is ferme to the soule
 and sure / whiche ledeth to wythim he-
 uen / where Ihesu cryst byfore vs en-
 tred / And saynt Lyon saith thus /
 the Ascencion of Ihesu cryst / is our
 mountyng and lyftynge vp / And
 where the joye of our hede is / there
 abyeth the hope of our body / The
 seuenth is the shalbyng of the waye of
 heuen / wherof saith Myse the prophe-
 te he ascended to shalbe vs the way /
 And saynt Ansteyn saith / Thy sauy-
 our hath made the way to the / Arise
 thou / and goo thyder / For thou hast
 that thou entendest be not now skouth-
 full / The viij is the openyng of the

pace of heuen / for lyke as adam / opened
 h pace of helle / in lykelise Ihu cryst
 opened the pace of heuene as the church
 syngeth Lord god Ihesu cryst / thou
 art he that hast ouercome the pryest of
 deit / that is the deyll / and hast ope-
 ned the royaume of heuen to them that
 hyleue in the / The ix is the preparaciō
 of the neuwe place / wherof Ihesu saith
 in the gospell of john / I goo for to
 make wou your place in heuene /
 And saynt Ansteyn saith / Lord arise
 that thou hast made wou / Thou araysst
 vs lord to the / and thou araysst the
 to vs / whan thou makest wou the pla-
 ce / to thence / the to the in vs / and
 in the to vs may be the preparaciō of
 the place / and the mansion of the euer
 lastyng hett /

Amen

**Thus endeth the storpe of
 Thascencion**



The holy ghoost / as
wyttesteth saynt luke
in thyshorpe of thades of
thapostles/ on this day
was sente to thapostles
in the fourne & vlynes
of tongues of fyre/ And of this sen-
dyng & comyng / vñ thynge len to be
considered / fyrst fro wch he was sente
Secodly in hou many maners he was
fete / Thirde in what tyme he was fete
fourthly how ofte he was fete to thap-
ostles / fyfthly in what wyse he was
sente / Syxthly in to wch he was sente /
Seuenthly wherfor he was sente / And
eighthly by whome he was sente / As to
the first/ it is to wete / that he was sente
fro the fader / & fro the sone he was sente
& he also hym self the holy goost gaf &
sente hym self / Of the firste saith saynt
Johy Johis viii / The holy ghoost which
is saide paracletus / wch god the fader
shal sente in my name / This is he that
shal teche vs alle / Of the secod / saith
saynt Johy / vs. J goo saith thus / J shal
sende hym to you / Now it is to wete /
that the sendyng is coward in thre ma-
ners to the sendar / First as he that gy-
ueth beynge in his substauce / & in this
maner he some gyueth his rayes or be-
nes / Secodly as in gyuyng vertu or
strengthe / and so is the darre gyuen by
the vertu & strengthe of hym that cal-

seth it / Thirde to hym that gyueth his
iurisdiccion to another / & thus the messa-
ger is sente fro hym / of wch he hath p
comandmit / & after thise in maner the
holy ghoost may be saide to be sente / For
it is saide sent of the fader & of the so-
ne / as hauyng vertu & auctorite in his
operacoon / not withstondyng hym self gy-
ueth & sendeth hym / The which thynge
semeth to be verytable after this that
the gospel of Johy saith / Johannis
deamoseydo / Cum uenit ille spiri-
tus ueritatis &c / Whan the spryde
of trouth shal come / which procedeth
fro the fader / he shal bere wytnes of
me that he cometh fro me / Now sayth
saynt Iyon in a sermō of the pentecoste /
The Incomutable deyte of the blessed
trynity / is wythout ony chaungyng
one in substauce / not dymynde in ope-
racion alle one in wyll / lyke / in
omnypotenye / egalle in glorye and
in hys mercy / he hath taken to hym
self the werke of our redempcion that
the fader se to vs merciful / the sone
to vs proufytable / and god the holy
ghoost enflame vs / And
by cause that the holy ghoost is god /
therfore he gyueth hym self / And that
this is trewe / Saynt Ambrose in the
booke of tholy ghoost saith thus /
The glorye of the diuynyte is approu-
ued by un reason / or for he is without

synne/ or for that he leueth the synnes/
 or for that he is creature/ e not creature
 or for that he worshipped none/ but he is
 worshippid/ e in that is stibed to vs/
 that the blessed tynpse was all gyven
 to vs for the / he hath offered al that
 he had/as sai' saynt austyn/ he hath sen
 ce to vs hi' one in pris of our redemp
 tion/ e the oly ghoost in signe of our
 adopaō/ semblably the sone of god/
 hath gyven hym self into vs For thus
 saith saynt bernard/ he is our pastour /
 he is our pastur/ e he is our redempcion
 For he gaf his soule in pris of our re
 demption/ his blood in to drynk/ his flesh
 in to mete/ e his dypnyte in to s'nal
 reward/ Seblably the holy ghoost gaf
 hym self alle to vs / lyke as thapostle
 saith/ by þ' holy goost is g'ue the word
 of sapiece to one/ to another of sciece/ e
 thus of all graces particuler is gyven
 by the same holy ghoost/ and first saith
 saynt Iohn the pope/ the holy ghoost is
 thynspyrer of the faith/ gyuer of sciece
 t'cher of chasteite / e cause of all helthe/
 As to the secōd/ he is sente in iiii ma
 uers/ that is to wete/ that the holy gho
 ost in iij maners/ iustlye/lye vylleby
 As touchyng in to the heres pure
 and/ chaste he descended/ vyllebyly /
 vhan by somme signe vylleby he
 is stibed / Of the sendyng iustlye
 lybe saith saynt Iohn / Johannis iij.
 Spiritus vbi vlt spirit / the holy
 ghoost wher he will be iustpyrith the
 heres / but thou knowest not whens
 he cometh / ne whither he wille goo /
 And it is no menepylle / For
 as saynt bernard saith of this word
 iustlye / he is not entred by the eyen
 for he is not coulourid/ ne by the eeres
 for he is so. vne. h not / ne by the nose
 e threlles / For he is not medled
 with the ayer / ne he entrech not by the
 condypte of the mouth / For he may
 not be stibed/ ne by the felynge or
 atouchyng / For he is not manys
 ble ne may not be handlyd
 Thou demaunde' thenne yf he hath
 sou'ht any place naturelle or humayne
 by whiche thou myghtest knowe that
 he be comen in to the / Knowe thou
 saith saynt bernard / that of the
 moeyng of the heres / I haue vn
 derstande by his presence /

And by the slepyng of byas / I
 haue felt the vertu of his purffiance
 And by the dyscusjon e repreyng
 of my synnes h'ode I am amer
 uapled/ of the depnesse of sapyence
 And of thamentment of my ma
 ners holv lyyl and/ smale that they
 be / I haue experyence of the hounce
 of his mansuetude and/ of the reforma
 cion and/ r'nuacion of the spirite of
 my h'ite / I haue receyd the thys
 nes and/ the noblene of his beaute /
 And of the regard and/ consideraō
 of all thise thynges / I am adasshid
 of the multitude of his grines /
 The sendyng vylleby / vhan it is in
 ony signe vylleby it stibeth /
 And it is to wete that in fyue sig
 nes vylleby / the holy ghoost is sente e
 stibed/ First in signe of a doune vpon
 Ihu xpi whā he was baptyfed / Iuz iij
 þ' holy ghoost descended in bodyly lyknes
 of a doune vpo hym Secōdly in lyk
 nes of a fair colvde e clew vpon ihesu
 crist at his t'assiguraō mathi v'ij/ so
 he ye t'pekylng a bryght colvde shad
 wed thim / th'is was vpon þ' moūt tha
 bor/ wher ihesu xpi spack with saynt
 c'char James and/ Iohan And
 thus as he spack th' descended/ a cle
 w colvde that couerd hem alle / wher
 was the glose saith thus / vhan
 ihesu xpi was baptyfed / and/ also
 vhan he was clarfyed the mystere
 of the tynpse was stibed / the
 holy ghoost was stibed attē baptyfme
 in lyknes of a doune / e in the hylle in
 lyknes of a clew monaygne e colvde
 th'rdly he was stibed in lyknes of
 a b'odyng or a blasie / as sai' saynt
 Iohan / Johannis Fixamo / He
 b'asthed and/ b'elbe on thim and/ said
 Take ye th' holy ghoost in you / of
 whom ye foryeue the synnes/ they shal
 be foryeuen / And of whom ye res
 t'ryne the synnes / they shal be re
 t'ryned / Fourthly in lyk
 nes of fere Firstly in lyknes of ton
 gues / And in thys t'bo maners
 he appiered to vs to gyue vs to vn
 derstande / that the propretes of the
 tongue and/ of sp'ch he putteth in the
 heres / wher he descended /
 The doune hath w'apyllyng for his son
 ge / he hath no galle / he maketh her
 d iij

holvs in an hole / or in a walke of stone /
 And thus the holy ghoost / them that he
 repleneffith / he maketh them to waylle
 for theyr synnes / Wherof saith Ysaye the
 prophete / Ysaye liij / We all shal woe by
 he lere / and waylle like dolbles in
 thynnyng humbly and haterly hold vs
 than erowd apense the scripture / And
 for this comforteth vs thapposele seynt
 poull / ad Romanos viij / The holy ghoost
 wraffeth not to praye for vs / in moe
 wyng vs to wayllnyng without nom /
 bre / for our synnes whych ben without
 nombre / Secondly the dooues ben with
 out galle / And the holy ghoost maketh
 them such / where he descendeth / For
 that is his nature / Wherof saith the wyse
 man / Sapience viij / O quam bonus et
 suavis est / O lordy godd hold moche good
 and swete is this spryte in vs / I am
 in the same place / he is called / swete /
 kerygne / and humayne / of that he ma
 keth vs kerygne and humayne that is
 to swete swete in word / kerygne in herte
 and humayne in werke / Thyrddy
 the dooues dwelle within the holes of
 walles of stone / that is to saye / in the
 boundes of ihesu cryst / he maketh them
 dwelle / that he fulfilleth / wherof it is
 said in the canticles / Canticoz iij / Arise
 thou my spouse / my loue / and my doue
 my spouse and loue / that is a deuoute
 soule / e come my doue / for to nouryssh
 make pygeons in the holes of the walke
 that is in the boundes of our lordy / wher
 of saynt Iherome saith / Spiritus oris
 nostri est thus as he wolde saye / the spi
 rite that is of our mouthe / that is ihesu
 cryst / For he is our mouth / and our
 fleshe maketh vs saye to cryst / In thyn
 vmbre / that is in thy passion in whiche
 ihesu cryst was obscure . deke : and des
 pyred / we shal lyue by contynuel me
 moye / Secondly he was studdy in
 kynnes of a coloude / The coloude is lyft
 vp fro thertse / by vertue of the sonne /
 And nourysshith and engenderyth rayn
 And refresshyth and coletth thayer and
 thertse / Thus the holy ghoost / them
 that he repleneffith he lyfteth fro thertse
 for to refresshe thertse thynge / as saith
 the prophete / Ezechiel / The holy
 ghoost hath lyft me in to the ayer by
 there heuene and erthe / and hath
 brought me in to iherusalem in the visio

of godd / Secondly he refresseth thertse
 that is the hertes / apense the drynesse
 of brennyng of vires / And of this
 was said to the virgyne marie /
 Spiritus sanctus superueniet in te : et
 The holy ghoost shal come in the / And
 the vertu of hym that is hys / shal sta
 dothe the / and fro alle ardour of vires
 shal cole the / And the holy ghoost
 is called / water / by cause the water
 hath the vertue and nature to wasshe e
 cole / wherof saith saynt Iohn the uan /
 getyfe / Fro the holy ghoost the foudes
 of luyng water shal renne / And
 that same saith he of the holy goost /
 whiche thapposelles receyued and of them
 that receyued hym / For the ryuers
 ran thurgh all the world vpon them that
 kelynd in godd / Thyrddy he engen
 deryth rayne / the whiche descendeth by
 drope / And this is that doue
 saith / The holy ghoost shal kolde / and
 make waters to kolde / that is to saye
 by the terts comyng fro the herte drop
 pyng fro the eyen / Fourthly he is
 studdy in kynnes of breth / whiche is a
 spryte of the herte / whiche is cast out
 by the mouth / whiche is lyght / hot /
 swete / and necessarye to brethe with
 Thus the holy ghoost is lyght to be
 stode / in to a man / he is most swyft
 e of any thynge that is moeuable / as
 the glasse saith vpon this word /
 factus est repente et celsus et cetera /
 At the comyng of the holy ghoost / he
 made moeyng as of thonde / and
 of wynde / tement and sodayn and
 fullpyrd alle the holvs / where thap
 postles sate / whych abode hym in gre
 t deuocoon / For the grace of the ho
 ly ghoost / brought not in his opreat
 of space / ne of tyme / but he hady soeyn
 moeyn / Secondly he is hote
 for to enflamme the hertes / wherof Ie
 su cryst saith / I am comen to cast fyre
 in thertse / but this is that brenneth and
 enflameth the hertes / And is com
 paryd to wynde whiche is hote / wher
 of is said in the canticles / Veni au
 ster et perfla oram meum / Come
 wynde of the south and kolde in my
 gardyn / that is my soule / Thyrddy he is
 swete / for to make swete the hertes and
 therefore he is named by the name of
 vnyon / swete vnyon of hym tecteth vs

whiche appetyneth to our helthe / And
it is named by name of delbe / wherof
sengeth holy churche / Et sui uisus af
perdone fecundat / her she prayeth that
the asperid and sprynging of the delbe
make our hertes to growe in vertues and
also by space of tyme styll and calme /
After the stroke of the fyre descended, a
swete solbne of ayer softe and smalle /
And ther was our lord / Fourthly it
is necessarye to brethe in such manere /
that yf it myght not yssue out of the
mouthe / that he myght not brethe / anon
may sholdy wepe / And thus sholdy
we vnderstande of the holy ghoost / after
this that dauid saith Aufere spiritum eo
rum et deficiat / et in puluerem etc / lord
god as sone as thou shalt take alwaye
theyr spyrite / they shal faylle / And
therefore saith he / Emitte spiritum tuum
et / Lord god sende thy spyrite in to the
and they shal be created by spirytuel
lyf and be renewed / For the holy ghoost
is he that gyeueth lyf / Fourthly he was
shewed in the lyknes of fyre /
Fyftly in lyknes of tongues / And
the cause for whiche he appiered in thyce
two maners / 3 shal here after saye / As
to the thirde pynnyal in whiche tyme he
was sent / he was on the fyfte daye sent
after ester for to gyue to vs knowleche
that the holy ghoost com / And it is the
perfection of the labbe / the remuneracō
perouable / and the remission of synnes
it appiereth of the perfection of the labbe
For fro the daye that the labbe was sacre
fied in that old labbe / the labbe was deli
uerd the fyfte daye after y / as the churche
saith in fyre And also in the newe testa
ment / fyfte dayes after ester descended the
holy ghoost on the mount of syon in lyk
nes of fyre / lyke as the labbe was gyue
in the hysse of the mount of Synay / so
the holy ghoost in the soler. wher y souer
per of Iesu xpe and of his apostles
was made / In this appiereth that the
holy ghoost is the perfection of all the la
bbe / For in that is the plenarye of
dilation / Secondly the perouable re
muneracion is in the holy ghoost / wherof
the ghoost saith thus / that the fourty dayes
in whiche our lord conuersed with his
disciples / signefye the holy churche also
the fyfte day / on whiche the holy ghoost
was gyuen expresseth the peny of the

last redempcion / and rebardy perdon
ble / Thirdly of the holy ghoost is
the remission of synnes / as saith the
ghoost / Therefore it was gyuen in the fyf
ty day / by cause in the fyfte yere was
the jubilee / and alle thinge pardoned
And by the holy ghoost the synnes ben
pardoned / And it solobeth in
the ghoost / In the jubilee spirytuel /
the prissoners ben deliuerd / the debtes
ben quyt / the exyled ben expelld
and called home / theyr stages ben ren
dyrd / And the bonde men ben redred
from theyr seculyue and made free /
And the gylty of deth ben made quyte
and deliuerd / wherof saynt poull
The labbe of the spyrite of lyf in Iesu
Crys hath deliuerd me fro the labbe of
synne and of deth / After the dettes
of synne be lest / for charite couereth e
quenchith grete multitude of synnes /
The exyled men ben callyd home /
And the prophete saith / Spiritus tuus
bonus et / Lord thy good spirit hath
brought me in to the right bonde of my
contree / that is in to heuyn /
The herpage lost is redred / wherof saith
saynt poull / The holy ghoost had gyuen
synnes to our spyrite that we ben the
sones of god / And yf we be sones
we be hepyes / whiche were seruautes
to synne we be made free to god /
For wher the holy ghoost is / there is
fraunchyse and lyberte / As touchyng
the fourth / how ofte he was sente to
the apostles / after that the ghoost saith /
he was gyuen to them by thre tymes /
that is to wete to fore the passion of Ie
su xpe / after the resurrection / and af
ter the ascension / fyrst to doo myracles
Secondly to releue the synnes / And
thyrde to conferme the hertes /
fyrst whan he sente them to preche / and
to caste fendes out of bodyes / and to
hele the seke malades / he gaf to them the
puffaunce / And thise meruayles
dye they by the holy ghoost / Neuertheles
it is not consequent that wch som euer
haue the holy ghoost doo myracles /
For saynt gregory saith the myracles
maketh not a man holy / but stibe hym
holy / ne also euery man that doth myra
cles hath not the holy ghoost /
For euyl peple auaunt them to haue
doo myracles sayeng / lord lord saye

they haue not wel prophesied in thy name / thou hast giuen to vs the spryng of prophesye / Godd doth myracles by his angellys by mater amiable that they haue / And the fendes by vertues natu- rall / whiche ben in thynges created nat- urelly / And thenceforward by herte of fendes / The goodd crysten man by iustye or publyque / The euyl crysten man by signes of iustye / Secondly they had the holy ghoost / whan he bresthed on the sayeng / take ye the holy goost in you to whome ye loose their synnes they shal be loosed / and of whome ye reayne / they shal be reayned / Neuertheles none sauf godd may foryeue synnes / as to the synne that is in the soule / and whiche is thobligacion to payne pardurable or as to thoffence of godd / the whiche is on ly foryeuen by the Infusion of the grace of godd / and by the force and vertue of contricion / neuertheles we sape that the preeft assoppleth of synnes / as for that he is insynned or stibeth that the syn- ner is assoppled of godd / as to that / that the payne that shold be perpetual / he thau- geth in to temporal of purgatorye / and also for that the payne temporal is delibe- re releacth partye / Thyrddly the holy gho- ost was giue to them on this day / whan he conformed to theyr hertes / that they dredde no torment / by the vertue of the holy ghoost whiche all ouercometh / wher- of saith saynt Austyn / Suche is the grace of the holy ghoost / that yf he fynde heynesse in the herte / he bresteth it yf he fynde desyre of euyl / he destroyeth it / yf he fynde rayne dredde / he caste it out / And saynt Iohn the pope saith / the holy gho- ost was hoped of thapostles / not for the fyrste he hadt enbaird in them / but by cause that the hertes to hym sacredd and reedded more shold byste them / and mo- re habundantly by grace shold abyde in encreasyng his yesters not themme beyond of whiche he was not newly stibynge his operacion / For hys largesse passede all habondaunce / As to the sefthe / that is to wite hold he was sente / it is to be knowen / that he was sente / with grete solbne in tongues of fyre / the whiche w- gues appiewd / stibynge / And the solbne was soeayn fro heuen descent / and stib- nyng / It was soeayn / For he hadt no mede of space temporall / It was soeayn

uen / For he made them celestyal that he replensshyd / descent / For he gaf vnde- de of loue / or for that he toke alway the soulb vromable / whiche is made de- sion / or for that / that he herte the herte out of carnall loue / also he was replens- shynge / For he fulfpled all thapostles as saith saynt Iul / Repleti sunt omnes spiritu sancto / And it is to wite that ther ben in signes of replensshynge that were in thapostles / The first is that the place where he is penyeth no solbne / lyke a tonne of wyne that is full / to this pur- pose spekyth Job / Shal not the eye cry- and woe / whan the cacke is ful / The eye shall not kolde ne crye whan the crye- be shal be full / lyke as he wold saye / Wha the herte is ful of grace / hym ought not graude by impacience / This signe hadt thapostles / For in the tribulacion that they hadt / they resolued not ne graude by impacience / but joyously wente to the presence of the tyrantes to pryson and to tormentes / The seconde signe is that he may receyue nomore / ellis he were not full / In this maner he that is all fylled demandeth nomore / In lyke wyse the sayntes that haue plentytude of grace / may receyue none other licour of earthely delectacion / And by cause they haue tasted the swetnes of he- uen they haue none appetyte to the earth- ly delectacions / wherof saith saynt Au- styn / who so drynketh one droppe of wy- ces of paradys / the whiche one droppe is greter / than all the see ocean / whiche ought to be vnderstode / that all the thurst of this world is in hym extynde / And this signe hadt thapostles / whiche wold haue none of the goodes of this world in propre / but put it all in comyn / The thirde signe / is for to venne ouer- out / as it appierth by a fayer whiche cryeth and wrenneth ouer his lunkes / As salamon saith / whiche fyllyth as phison wyfedom / This flode or ruer phison / of his nature cryeth and spryn- geth ouer / and watreth and arrowseth the londe aboute hym / In lyke wyse thapostles began to spredde abroad / For after they hadt receyued the holy ghoost they began to speke diuerse langages / wher the glost saith / that / that was the signe of plentytude / For the vessell full shedeth ouer / as it appierth of saynt

hear / For anone as he began to preche
 he conuerted thre thousand / Secondly
 he was sente in tongues of fyre / And
 here be thre thynges to be considered /
 First for whom he was sente comonly
 in the tongues of fyre / Secondly wher
 fore he was sente in tongues of fyre mo
 re than in another element / Thirdly
 wherfor he was sente in togues more than
 in another membre / As to the first / for
 thre reasons he was sent and apiered in
 tongues of fyre / to shew that their wor
 des shold enflamme the hertes / Second
 ly that they shold preche the fery labo
 re of god / Thirdly that they shold knowle
 that the holy ghoost whiche is fyre spack
 in them / And that they shold doubte
 nothing / And by cause alle may shold
 here the wordes of god / And they shold
 attrybue ne take to them self that they
 conuerted by theyr predicacion / but by
 the wordes of god / Of the second we
 ought to knowle that he was sent in lyk
 nes of fyre for many reasons / The first
 is taken after the tenen vertues of grace /
 The holy ghoost cam in the maner of fy
 re for to make meke hyge thynges by
 the yeste of drede / he amolypeth and
 softeth hard thynges by the yeste of pyte
 he illumyneth hard thynges by þ yeste
 of scienc / he resurneth the shadowes of vice
 by the yeste of counseyl / he affermeth and
 consolideth soft thynges by the yeste of
 strengthe / he clereth the miste of synne by
 the yeste of vnderstandyng / he draibeth
 vp the creatures by the yeste of sapience /
 The second reason is taken after his dig
 nyte and excellenc / the fyre surmounteth
 and exceedeth all other elementes in heau
 en / in ordie / and in vertue / In heau
 en by cause of the fayrnes of lycht / In or
 die by cause of his situacon / In vertu /
 by cause of digour in operacon / In lyke
 wyse the holy ghoost in thys iij thynges
 exceedeth all / For the first he is said the ho
 ly ghoost pure without fyllthe / For the
 second / holy ghoost whiche compriseth all
 other sprytes of vnderfsondyng / by his
 incomprehensibilit / For the thirde he is
 said holy goost hauyng alle vertue for
 he is Indyncyble / for he hath all strength
 keepyng all thynges fro ferre / The third
 reason is taken as to hys manyfold of
 fere / And this reason assigneth thre
 sayeng that the fyre hath iij vertues

or nature / It brenteth / it purgeth / it
 chauffeth / and it lycheth / In lyke wy
 se the holy ghoost brenteth the synnes / he
 purgeth the hertes / he casteth away alle
 coldnes and drede of the hertes / And
 he enlumyneth them that ben ignorant
 Of the first saith zacharye the prophete /
 The kyngdome of brenteth the hertes / as
 the fyre brenteth the syluer / Also dauid
 sayd / Lord I praye the brentie my we
 nes and my herte / and drye them fro all
 synne / he purgeth also the hertes / after
 that as saith ysaye / Whan our lord had
 wastte away the felthes of the dough
 tre of syon / he hath purged the blood
 of iherusalem fro the myddle of hym / in
 the spyrte of iugement / and in the spy
 rite of brentynge / thenne shal they be
 in saucte and surete / and kepte opene
 all tyme / And the prophete speketh
 of the purgacion that shal be made at
 laste / Whan all shal be purged pure
 e cleyn that shal goo in to heuen / he casteth
 out also all coldnes and pusyllanyte
 of the hertes / wherof thapostle saith /
 We ye feruent in spyrte / that is of her
 te / the whiche thyng the holy ghoost ma
 keth / whan he espriseth hym of hys loue
 And wherof saith saynt gregory / The ho
 ly goost appered in fire for alle the her
 tes whiche he replenssid / and boyded
 the coldnes of fere / and enflamed them
 with desyre of the glorie perdurable / He
 enlumyned also the ygnorant / wher
 of saith the wyse man / Lord god who
 shal knowle thy scienc / yf thou gyue not
 thy sapience and sende to vs thy holy
 spyrte from aboue / that is he that all en
 seyneth and teacheth / The fourth reason
 is taken after the nature of hys loue /
 Loue is spgnesied by the fire for iij cau
 ses / The first cause is / for the fire is al
 way moeuynge / So is it of the holy
 goost / For them that he replensshith /
 he maketh them to be in contynnel moe
 uynge of good operacon / wherof saith
 saynt gregory / The loue of god is neuer
 yole / as longe as it is in the herte of a
 deuoute persone / it fructifyeth / And
 it fructifyeth not / it is a signe that it
 is not there The seconde is / for the fyre
 emonge al the other elementis hath but
 lytle matre / but stronge vertue in ope
 ration it hath in his qualite / Thus the ho
 ly ghoost whom he wakenesseth maketh

them to haue but lytle ue hō ethely
 thynges/and gretly to spirytuel thynges
 in so moche they loue not worldly thynges
 more worldly/But spirytually/Saynt ber-
 nard putteth iij maners of loue / ʒ is to
 lūe to loue ʒ world flesshly/the spirite
 flesshly/the flessh spirytually/ ʒ the spiry-
 te spirytually/The thirde cause is for that
 the fyre abasseth and maketh the thyn ʒ
 ges hye / he hath tēde on hye thynges
 despered to vnye them/and them desper-
 edly to brynge to gyde / And by thynges
 thez thynges ben vnderfonden thre ver-
 tues of loue / For as saith saynt cecyly
 in the booke of the names dymne/the fyre
 hath iij vertues / For he enclyneth the
 hye thynges down/he lyfeth the thynges
 to be in heygth / he ordeyneth the thynges
 e gall to theyr ordēaunce / And thez
 thez thynges maketh the holy ghoost in
 them that he replenssheth / For he encl-
 neth them by humyltye / he lyfeth them ʒ
 in desyre of hye thynges / And ordey-
 neth them to gyde by vnye of maners
 Thyrly he appereth in lyknes of a son
 ʒ gūe more than in any nother membre /
 And for iij reasons / The tongue is the
 membre that is enflamed of the fyre of
 helle / and is of grete dyfficulte to go
 ʒ uerne / And proufytable whan it is
 wel gouerned / And by cause that the
 tongie was enflamed of the fyre of hel-
 le / he hadde nede that the holy ghoost
 shold come tenflame it / as saith saynt
 James / It is the fyre of the holy gho-
 ost/ and by cause it is euyl and lyght-
 ly gouerned / he hath the more nede /
 For after that / that saynt James saith
 in his cronycle / All nature of bestes
 of byrdes and of serpens ben maystryed
 and ruled by man / but the tongue may
 not be maystryed / And by cause it is a
 membre proufytable whan it is wel go-
 uerned / Therefore he had nede of the ho-
 ly ghoost that shold gouerne it / he appie-
 red also in a tongue whiche is moche ne-
 cessarye / To prechours he is necessarye
 For he maketh them to speke feruently
 withoute drede / and therefore he was in
 that lyknes / as saith saynt bernard /
 The holy ghoost descended vpon the disti-
 ples in tongues of fyre / to thēde that
 they shold preche and speke the talbe of
 the tongues of fyre / The holy ghoost
 also maketh them to speke and preche

hardly and constantly / as saynt luc
 saith in thates of thapostles / They were
 alle replensshed with the holy ghoost /
 and begonne to speke with hardynesse
 the word of god / he maketh them also
 to speke in many maners / for the grete
 and dyuerse multitude of ciertes / And
 therfor it is said / they began to speke
 with dyuerse tongues / in such wyse as
 the holy ghoost admynystrer to them / he
 made them also to preche proufytable to
 the edyfaccon of the peple / wherof saith
 ysaye / The holy ghoost is descended vpon
 me and hath enognted me with his gra-
 ce / wherof he had made my wordes play-
 saunt and proufytable to thelthe of ce a-
 tures / Thyrly the tongues appiered
 settynge / in signefyng that he was ne-
 cessarye to presidentes and iuges /
 For he gyueth auctorite for to pardone ʒ
 to forgyue synnes / as saith saynt john /
 take ye the holy ghoost / by whom ye
 shal take away the synnes of them that
 wil repēte them / he reueth also wyse
 dom for to deme and iuge / wherof saith
 ysaye / I shall put saith god my spirite
 vpon them that shal iuge ʒ deme truly /
 he gyueth also debonnayte and swetnes
 for to supporte and molesye the iugement
 as it is said Numeri ʒ . I shal gyue to
 my peple of my spirite that is in the /
 for to supporte the burthan of my peple /
 The spirite of moyses was the spirite
 of kerynghte and of swetnes that was
 in hym / for to iuge the peple / Moyses
 was most meke and most debonnayt / and
 therefore god deliuered to hym his peple
 for to gouerne / The holy ghoost gyueth
 also aournement of holynes for tenfor ʒ
 me / as saith the scriptur / The holy
 ghoost hath aourned the luenes / that
 ben the heres wher he descended / And
 as to the sixth in to whom he was sent
 in to thapostles / that were vesselis cle-
 ne and pure and disposed to receyue the
 holy ghoost / And that for vj causes that
 were in them / first they were quyet and
 payssyble in herte / And this significeth
 that is songen / Dum complerentur dies
 pentecostes ʒ / The day of the pentecost
 they were alle to gyde in one place styl-
 le assembled / The day of the pentecost is
 the day of rest / after that ysaye saith /
 vpon whom shal my spirite descende /
 but vpon any humble herte and keryngt

spelle / Secondly he was herde by dy-
 lation / Ande this is that the scrippure
 saith / Eunt omnes pariter / They were
 alle to gydre for thez there all of one
 herte and of one wyll / Ande
 thus the say. e of man gyueth not lpf
 to the members / but that they be to gy-
 dre / in wyse the holy ghoost gyueth
 not spytuel lpf but to the members uned
 spytuelly / Ande as the fyre quencheith
 and goth out whan the bronides ben ta-
 yd alway soo the holy ghoost goth alway
 whan the members by dyscorde ben deuy-
 ed / ande therefore it is songen of thap-
 o / that the holy ghoost fonde them all
 of one accorde by loue ande by charite / e
 enluminede them wyth clernes shynnyng
 in them of the dypune depte / thyrde
 they were in a secreet place / For they
 were in the place whete ihesu cryste ma-
 de wyth them his maundyng / or souper /
 wherof is saide Osee ij / I shal lede man-
 nes soule in to a solytarye place / e shal
 speke to it in secreet / Fourthly they
 were in oryson ande prayer / contynuell
 wherof is songen / Orantibus apostolis
 deum tenisse et / whan they were in pra-
 yer thenne cam the holy ghoost vpon them
 whiche prayer is necessarye / to receyue
 the holy ghoost / lyke as the wyse man
 saith / I haue prayed god / ande the ho-
 ly ghoost is comen in me / wherof saith
 ihesu cryste / Johis xiiij / I shal praye
 god my fader / Ande I shal sende to you
 in my seede the holy ghoost that shal com
 forke you / Fyftly they were garnys-
 shyd wyth humylyte and mekenes / Ande
 that is / that they were sytting whan
 the holy ghoost cam / Ande herof saith da-
 uid / lord god thou art he that sendest
 the fontaynes / in to the kalayes / that
 is the holy ghoost whiche is the fontayne
 of grace / whiche he sendeth in to the hum-
 ble hertes / Syxthly they were in peas
 to gydre / in that is to be vnderstande /
 that they were in Iherusalem / whiche is
 as moche to saye / as the bysion of
 pes / Ande that pes is necessarye to
 receyue the holy ghoost / our lord shal-
 whan he cam to them after his resurrecti-
 on sayenge / praye whis / deas be wyth
 you / ande after sayde / take ye the holy
 ghoost / Seuently they were lyft vp in
 contemplanon / Ande this is to vnder-
 stande that they receyued the holy ghoost

in anye place / wherof saith y glose / who
 that nold desireth the holy ghoost in hys
 herte / late hym put the hous of his fleshy
 vnder hys feet / by lpfyng vp his herte
 by contemplanon / Ande as to the seuenthe
 wherof he was sente / it is to be notyd
 For vii causes he was sent / that ben vii
 vnderstonen in this auctorite / Paracletus
 autem spūs sanctus: quem mittet pater in
 noīe meo. ille vos docebit omnia / The first
 cause is for to conforte the sorowfull / whā
 is saide paracletus / whiche is as moche
 to saye as comfortour / as god saith by
 playe / The spiryt of god vpon me ande
 it forbiddeth / to thende that I shold com-
 forte the weepars of syon / that ben the
 doughters that salbe god / wherof saith
 saynt gregore / The holy ghoost is saide
 comfortour / to them that he fyndeth wayl-
 lnyng for theyr synnes that they haue com-
 mysed / he maketh redy hope of pardon in
 lpfyng theyr hertes fro affliction of sorow
 lve / The seconde is for to quyenche the
 dede whan he saith spiritus / for the spytte
 is he that quyencheith / as it is saide in eze-
 chiel / Ye bones that be drye ande wyth-
 out lpf I shal sende in you my spytte / e
 ye shal lyue / The thyrde cause is for
 sanctyfyng ande make clene the synners / in
 this that he saide Sanctus as it is saide spi-
 rit by cause he gyueth lpf / Also he saith
 Holy by cause he sanctyfyeth and maketh
 clene / ande it is saide pure ande clene /
 therefore saith dauid / The grace of the
 holy ghoost whiche is aflood pure ande
 clenynge / he gladeth the cyte of god /
 that is holy chyrche / ande by this flood
 our lord hath sanctyfyd his tabernacle /
 The fourthe cause is / he is sente for to
 confreine loue emongst them that ben in dis-
 corde ande hate / whiche is notyd in this
 wordy Parre / he is saide fader / by cause
 that naturelly he loueth vs as saith saynt
 john in the gospel / Iohannis xiiij / Ihe-
 su cryste saith my fader loueth you as his
 sones / Ande yf ye be hys sones
 thenne be ye brethern eke to other /
 Ande by thene brethern ought allway
 to perseuere loue ande frendship / The
 fyfte cause is for to saue the iuste ande
 strelve men / in this that he saith in nomi-
 ne meo / that is ihesus / that is to saye
 sayour / in whos name the fader te the
 holy ghoost to shalbe that he cam to / ue
 the peple / The syxte cause is for forme

¶ Here foloweth the feste of the holy Sacrament

the ignoraunce in this that he saith / Iste
 hoc docuit oia / The holy ghoost wha he
 shal come he shal tēche you all thynges
 As to the seuenth / that he is gyuen or
 sent first in the begynnynge of the chyrche
 by prayer / as thus wha he cam thappo-
 silis praid god & were in prayer / wher
 wof is songen / Oratibus ap̄tis dēū de-
 misse / thapposilis praidēg the holy ghoost
 cā / & lucā. iii. Jhu prayeng þ̄ holy ghoost
 ascēded / Secondly he cam by herynge
 attentlyfely and deuoutly the wordz of

god actuē / As saynt pete was pre-
 chynge the holy ghoost descēded vpon
 them / Thirdly he cam by holy & hēly ope-
 racōn / that is by this that is said /
 Imponebat manus super eos & accipie-
 bant sp̄m sc̄m / Thapposilis praidēg
 des on them that hēlyened / & wher they
 wepyed the holy ghoost / and the posi-
 tion of thāndes sygnifyeth the solu-
 tion of the p̄ces / whiche absolucōn gy-
 ue vs the holy ghoost / Amen



The grete largelle &
 benefayttes that god hath
 distributed to cristē p̄ple
 gyue to the said p̄ple gre-
 te dygnyte for ther is no
 p̄ple ne neuer was so grete a naciō /
 þ̄ their goddes had approchēd so nyghe
 them / as our lord god is vnto vs / The
 blessed sone of god wold make vs par-
 tyners vnto his dyuynyte & godhede /
 & therefore toke our nature / to thēde þ̄
 makynge hym self man / he wold make
 men as goddes / And all that he toke
 of vs / he gaf all agayn to vs for our
 sauaciōn / he gaf his propre body in of-
 fryng vnto god the fader in the aulter
 of the crosse for our redēciōn / & shed-
 de his blood in pris & wasshēng our
 synnes to thēde þ̄ we myght be redēmyd
 fro the myscretable scrupitide wherin we
 were & that we shold be also clene and

clēd of our synnes / & also to thēde þ̄
 this eyallēt benefite abide to vs in per-
 petuell memorye / he hath vnto deuout
 hertes & faithful gyue his oiben body
 in meate / & his precious blod in drynk in
 byknes of brede & wyne / O precio⁹ feste
 & amynue / & verayly ful of grete wō-
 dre / þ̄ feste is full & replēnēd of all
 swētnes / what thyng may be more pre-
 cious / than þ̄ noble cōnyure or feste / in
 which / not only þ̄ flesche of calues ne
 of oxen lyt as was gyue in thold la-
 ue for to taste / but the propre body of ihu
 which is very god is presentēd for re-
 ceue and assaoure deuoutly / what
 thyng myght be more full of grete ad-
 miraciō / than is this holy sacramēt in
 which the brede & wyne ben cōmposēd
 substāpelly in to the propre body of ihu
 And therfor ihu crist there is contē-
 ned vnder the spece & byknes of brede

Why he is eten & receyued of þ good
 & trewe crysten men / but for that he is
 not departed in pyetes ne asondred in
 his meñres / But abydeþ all hool e & ens
 tier in euerych of his partyes / For yf
 this holy sacramēt were deuyded or deys
 tred in a M. partyes / in euerych par
 tie / shold remayne the propre body of
 our lord hool e entier / None other sacre
 mēt is not of somoche merite / ne so full
 of blyss as this sacramēt is / for by this
 he purged the synes / the vertues ben
 encreaced / e the thoughtes be engastred
 e fulfilled with thabundaunce of alle
 good vertues / he is in holy church offred
 for the lyuyng e them that ben dede / to
 thende that he may prouffite to all that
 whiche is for their saluaciō / of all them
 that ben ordeyned e instituted to consta
 ce in þ sweteñesse of this holy sacramēt
 may none expresse / by the whiche swete
 nesse is spirituallly taste e remembred
 the sweetest charyē that god sholde in
 his glorious passyon / e to thende that
 it myght be the more fructully impresssed
 in þ hartes of deuout e faithfull peple /
 of the grete largesse of his charite / whā
 he shold depe out of this world e goo
 to god / his fader / e wold ete his paste
 lante / with his disciples / thē he instit
 tued this holy sacramēt by the a memoire
 perdurable of his passyon / as thacōm /
 pphesent of alycēt figures / e of the
 mysacles that were don by hym / And
 also to thende that they that were soun
 ful e hely for his absēce / shold therby
 haue som solax / ynguler / This is a
 thyng thēne rhygt conuenient e coute
 nable vnto the deuociō of deuout her
 ses to remēbre solepely thynstitution of
 so helthful e meruayllous sacramēt / to
 thēde that the ineffable maner of thō
 nait e thought dymne / byspble be ho
 noured e worshipped / e that the myght
 e puyssānce of god be loued e thanked
 whiche in this sacramēt werketh so mer
 ueproully / e also of so helthful e of so
 swete e gracious benefyce be gūe and
 rendered to god due thankpyges e gra
 ces /
 And how wel that the day
 of the Cene or souper / in whiche this
 noble sacramēt was instituted is speeyd
 all memoire made of this sacramēt / shol
 be it the surplus of the seruyce of the sa
 me day apparayneth to the passyon of

our lord / in the whiche passyon our mo
 der holy church is occupied all that day
 deuoutly / e by cause this instituciō of
 so noble sacramēt may be habyled more
 solempnly / the pope vran þ fourth by
 grete affection that he had to this holy
 sacramēt moued of grete deuociō / he or
 dynd the feste e remēbraunce of this
 holy sacramēt the first thursday after the
 octaues of pentecoste / for to be habyled
 of all good crysten peple to thēde that
 the church out all the yere this holy sa
 crāmēt to our saluaciō / may do our deu
 uoy to this holy Instituciōn speyal
 ly in the tyme / when the holy ghoost en
 seyned e tēchd the heres of the disci
 ples to knowe the myserye of this ho
 ly sacramēt / For in that tyme the
 trewe faithfull disciples begā to frequē
 te it / It is wode in thades of thapostles
 that they were pleuraunt in the doctrine
 of thapostles / e in conyngation of
 brekyng of the brede in deuout crys
 as after the sendyng of the holy ghoost / e
 to thēde that the holy instituciō of this
 amercous sacramēt shold be the more ho
 nouerably habyled on the said day e by
 the vras or octaues folowlyng / in stede
 distribuciōn material that ben distribu
 ted in cathedral churches / the forsaid
 pope vran hath gūe of his polber e
 largesse apostolyque / wages spirituall
 e poy special vnto all the / that shal
 be personelly in clene lye / attē houre
 dynerne and / noturne /
 Of this
 holy solempnyce / to thēde that euery
 good catholyque pson shold haue þ
 more desire to come to one / so grete a so
 lempnyce / ouerall wher it shal be hab
 yled / That is to wyte at matynes an
 C. dayes of poy / at a masse as moche
 attē first euenyng as moche / e attē se
 cond euenyng on the day / also an .C.
 dayes / attē houres of pryne / of tier
 ce / of sixt / of none / e of cōpyn at eue
 rich of thies houres xl. dayes / On the
 other dayes duryng þ octaues / for eue
 ry day to the that shal be attē matynes
 attē masse / at tierce / at sixt / none eue
 song / e cōpyn / an .C. dayes of par
 don / e all thise pardons of þ treow of
 the church by the mysperceorde dymne be
 hath gūen the e institued tēdure ppe
 tuelly / This sacramēt pygurd our lord
 when he sente māna sw hūcy / vnto þ

A Chyrtorpe of the sacrament

And findes in deserte / where they were
 fedde with meate celestially / & it is said
 that the me had eten brede of angelis /
 but alle way all they that had eten thes
 wof they dyed in deserte / But this me
 that ye now receyue is the luyng
 brede which descended fro heuene / that ad
 mynystred the subsaunce of the lye eter
 nell / & therfor who somer receyue this
 brede here worthly / he shal neuer dye
 eternelly / for this is the propre body of
 Ihu crist / noli considere here thene / which
 is most excellent & most prouytable /
 the brede of thangetlis / or the propre bo
 dy of Ihsu crist / which is lye pduable
 The manna aforesaid ca two heuon / This
 precious flesch is aboue p heuene / This
 mana is celestyalle / This flesch here is
 god the creatour of heuene / the mana
 was kept vnto the moyn / & was corrup
 te this brede may fele no corrupciō / To
 them in deserte abouesaid sprage water
 out of a stone / to vs is sprong the
 blood of thamerous Ihu crist / The wa
 ter refressith them for an house / but the
 precious blood of Ihu crist we essesthe vs
 perpetually / The Ielues drank / & all waye
 were a thurst / but thou cristen man whā
 thou hast drōken of this beuorage here
 p mayst neuer after haue thurst / That
 other was given to the in a shadowe &
 ombre / but this was given in substance
 noli ye shal vnderstode this that was
 in p shadow / they dranke of the water p
 yssued out of the stone / this stone was
 Ihu crist / & yet they pleased not all way
 in their werkes to god / & therfore dy
 ed they in deserte / All the thynges ther
 were don in figure / for to gyue knowle
 ce of thynges more grette and more
 notable / It is moche grette thyng of
 the lycht / than of the shadow / semblab
 ly of verite / than it is of fygure / And
 also moche grette of p body of our sa
 uour & maker / than it is of the manna
 that cam fro heuon / Thou shalt dema
 nde p aduenture how thou afferrest & assu
 rese me that I receyue the body of Ihu
 crist whā I see another thyng / We ha
 ue mauny examples / by the wich we may
 wel perce / that it which thou receyuest
 is not that thyng that nature hath four
 med / but it is wel that p the benedicti
 on hath consecrated / the benedictiō hath
 grette myght than nature / for by bene

nediatio of tymes nature hath ben cha
 ged / Moyses that helde a wodde in his
 honde / whā he caste it to the erthe / it beca
 a serpenet / None he toke it vp / and it
 turned in to the nature of a wodde / Thou
 seest thene how by the grace of the pros
 phete / the nature hath be chaunged / Irbies
 of the serpet / & of the wodde / the ryuers
 of egypte ranne somtyme their cours
 naturall / but sodaynly by p Daynes of
 the fōdaynes blood begā to yssue / & ren
 ne so longe that the peple wist not for
 to drynke / after at the prayer of the pro
 phete / the ryuer of blood cessed / & cam
 agayn to his nature of water / as it
 was afore / the peple of the ebreihs was
 on a tyme all enuyrdned / & enclosed of
 the gypciens bytybens the see & them /
 Moyses lyft vp his wodde / & thene the
 water departed / & assambled vnto the
 lyknes of a wall / & there appiered to
 them a way for to goo on foot / And
 the flood of Jordan in his propre place
 ayent his nature / returned ayent the
 hylle / The old fathers that were in deserte
 also on a tyme had grette thurst / moyses
 toke his wodde & smote a stone out of p
 which yssued grette habidance of water
 is not p grace of benedictiō which hath
 brought aboue nature / whā the stone
 gyueteth water / which he may not by na
 ture / Marach which was a Ryuer
 right ynter in such wyse that the peple
 that had grette thurst / myght not dryn
 ke it / Moyses put a staf in the water
 & sodaynly by the grace of benedictiō
 which there brought / it losē his bitter
 nes & becam swete / Semblably in the
 tyme of elyse the prophete / one of the
 sones of the prophetes lete falle the yrd
 of his eye in the water / the which yrd
 after his nature sack dōu to the bottom
 of the water / Thene he ca to helyse pra
 yeng hym for his eye / helyse put hys
 bourdon in the water / & anon the yrd
 begā to swymme aboue p water / which
 is a thyng aboue nature / for the weicht
 of the yrd is heuier than the wyght
 of the water / by all this thynges & by
 the blessinges of prophetes we see cler
 rely how grace or benedictiō hath thus
 brought aboue nature / & thene sith that
 benedictiō humayne dyuerse tymes hath
 thus couertid thynges ayent nature /
 what shal we say of

the consecration by wyne / where the wor-
des of godd werke / For this holy sacra-
ment here that thou receyuest / is consecra-
te of the worde of ihu cryste / Theiue yf þ
worde of helye was of so grete effecte that
it made spyr to descende from heuen / of
muche more balente and effecte is þ wor-
de of ihu cryste for to torne the lynkes of
elements / y haue redde of the werkes
of the world / as godd said and coman-
ded so was it made / he comanded and
it was made / And the worde that made
alle thyngz of nougt / may not the same
chaunge the thynges / that haue ben made
in to other spere and lynkes / It is
not lasse to hym to create thynges than
to chaunge thynges / We shalbe also the
mystery of thynarnacion of our maker
ihesu cryste / was not that aboue nature
that ihesu cryste was born of the byrgyne
marie / yf thou demande of thordenaunce
of nature / thou knowest that the womā
hath acoustome to concyue by the seed of
man / But the byrgyne marie engen-
s dayd and concyued above thordenaunce
of nature & alle way remayned a byrgy-
ne / And this holy sacrament / that we
nowbe consecrate / is the propre body of
ihesu cryste / that was born of the byrgy-
ne / Wherefore theiue sekest thou of thoz
denaunce of the precious nature / of ihu
su cryste / whan he is aboue all nature /
Be that was born of the byrgyne is the
propre flesch of ihesu cryste / the which
was crucyfyed and buryed / And very
ly this propre flesch is in thys sacramēt
Our sauour ihesu cryste saith Do this is
my propre body / to fore the benedictio
of the celestial wordes it is another espe-
cie / but after the consecration it is the
propre body of our lord / For assone
as the consecration is preferred and said
the substantance of the brede is conuerted
in to the blessed body of ihesu cryste / and
in lyke wyse of the wyne and wāter in
the chalys / after the wordes of consecra-
cion said is the wray body of our lord
also hool in flesch and blood / All the
wemaunt that is said in the masse ben
praynynges and benynges / to our lord
and also prayers for the chirche / for the
kynges and for the peple But whan
this holy sacrament is consecrate the pres-
te seyth not his owen wordes / But he spe-
keth the propre wordes of ihesu cryste &

so consecrath the sacrament / the which
worde of ihesu cryste is it / by which alle
thyngz was made / the heuen / the erthe
and the see / theiue mayst thou see what
a werker is the worde of ihesu cryste /

And syth that so moche myght and
pouere is in the worde of ihesu cryste /
that it which neuer hadt ben / began
to be / Theiue by moche more rea-
son may he make that is / to be conuert-
ted in to other substantance / And thus
that which was brede to fore the conse-
cracion / is the propre body of ihesu crist
after the consecration / And thus hath
our blessed lord lefte to vs his bless-
ed body for to be honoured and wor-
shyppyd here in erthe / And by rea-
son me thynketh he myght doo no lasse /
conspyring our instableness / and how
prone the people haue ben to worship
fals goddes / and ydolles / And how
ofte his owen chosen peple the Iewes / de-
parted fro his lawes and to ke to them
fals goddes / notwithstandinge the gre-
te myracles & merueylous that he dyd
and shewd for them / than to leue his
owne propre body here emonge vs dayly
to be remembryd in eschewing of all pro-
latrie for the saluacion of our soules /
whan we byspect that we may receue
vnto our perpetuall / saluacion Amen /

Thus endeth the booke of
corpus xpisti

The Dedication of the Temple or of the church



The Dedication of the church is solemnly halowed amonge the other festes of the church And by cause that it is double church or Temple that is to wete material and spirytus all/ And therfor it is to be seen shortly of the dedication of this double temple / As to the dedication of the temple materpall / in thynges ben to be considered / first wherfor it is halowed or dedicated / Secondly how it is halowed / Thirdly by whom it is halowed / And by cause that in thynges ben in the church that ben halowed / that is the altar and the temple / therfor it is first to be seen how the altar is halowed / The altar is first halowed for three thynges / First to make sacrifice to god as it is said genesis viij. Noe edgyed first an altar to our lord / & wke of all the birdes & of all the bestes of the world & offered them vpon the altar / & the sacrifice that we make vpon þe altar is the body & blood of Ihu crist that we sacrifice in memoire of the passio of our lord after þe comāded vs & said Doo ye this in my memory / We haue in memories of the passion of our lord þe one is the mynde of the passio hym of that we haue in wrytynge / & that other ymagined in figure / & þe is to the sight

for thymage of Ihu crist / & of the other ymages that we in the church for the remembrance of Ihu crist & of his sayntes is for to moue þe deuocō of the people This ben also as þe bookes of the laye wryte / & these in memories ben but one / The secōd memorye is in worde / that is the passio of our lord preachid / & this mynde is as to the hearyng / The thirde mynde is the passion of our lord traſſigured in to this sacramēt / which is Veri / by the soule / body / & blood of Ihu crist / & this mynde is as to þe takynge / and of the passio of Ihu crist whiche is wret on enbraceth þe saluatiō / & that which is preachid embraceth it yet more / Muche more ouht this sacramēt enflāme in whiche is enpnynted so signyficatly / Secondly as for to calle þe name of our lord / wherof is said genesis xij / abrahā edegyed an altar to our lord / & this inuocatiō or calling ought to be made / after þe thapostle saith to thymothee / or by prayers made by admyracō for to take alway þe euylis fro vs / Or by orysons made to gete the goodes / or by requestes made to receaue the goodes & to reape them / The first that is made vpon the altar is said appely a messe by cause that Ihu crist is sente fro heuyn / And this worde messe appely is said of sendynge / and to the messe Ihu crist is sente from his father / and saureth the same by se /

For first we haue hym fro hys fader sent
 to vs by his incarnation/ And after sent
 of vs to his fader by hys passion/ And
 first he began to be with vs by sacrifice
 And we with hym by this oblation that
 he praye for vs / And it is to wete that
 the messe is songen in thre langages/
 that is in grek / in hebreu / and in la-
 tin / And is for to represente the tyll
 whiche was sette on the crosse in his glo-
 rious passion / whiche was in grek /
 hebreu / and latyne / And also for to
 signifye that alle maner langage ought
 to prayse god/ The tongue latyn is thoffy-
 ce gospel and psalme / And the songe
 in grek is the byrnes whiche ben said
 in tymes that we may come to the ieruz-
 dres of Angellis / **A** The hebreu is
 Alleluia / Salmos / and Oanna /
 Thirdly it is halibedy for to synge on /
 And herof saith the booke of ecclesiaste the
 vij chapite / he ordeyned them polber
 agens thre enemyes / and made them to
 be put alway fro aboute the aulter / and
 made the syngers to synge and to gyue
 swete melodies in thre solune / and said
 melodies in plurel nombre / after that
 hugo de sancto victore saith ther ben thre
 solunes that make thre melodies / For
 thre is a solune by synpyng / by wynde
 and by songe / the touchyng or smyng
 appartyneth to the harpe / And the wynde
 to thorganes / And the voyce to the son-
 ge / And this concordance of songe / and
 touchyng of tharpe may be assignedy to
 the concordance of good maners / For
 as to the touchyng of tharpe / it may be
 reportyd to the werke of the handes / and
 blabyng of thorganes / to the deuocion
 of the thought / And the songe of the
 voyce to the prechyng of the word of god
 but in this what proufyeth the swetnes
 of the voyce wythout the swetnes of the
 herte / She breketh the voyce / but the wyll
 kepeth the concordance of the voyce and
 of good maners / so that by ensample he
 acorde hym to his neyghbour / and by his
 good wyll he acorde hym to god / and
 by obdyence to his maister / and this is
 the treble maner of musyke / whiche is
 reportyd to the treble difference of thoffy-
 ce of the churche / For thoffy-
 ce is made in psalmes in lessons and in son-
 ge The first maner of musyke is made by
 touchyng of synzere / as in the salbtye

and semblable instrumentis / The second
 is the songe as of the voyce / and that
 appartyneth to the lessons / And therof
 saith Synge ye to hym in deuoityng your
 voyce / The thirde that is by blabyng / ap-
 partyneth to the songe of a trompe / And
 herof saith dauid / Praise ye hym in the
 solune of the trompe / The temple or the
 churche is halibedy for fyue reasons / The
 first is by cause that the deuyll and all his
 polber be put oute / Wherof saynt gregory
 recounteth in his dialogue / that as a chir-
 che of thectyques Argyens was yelden
 to good wyser men / And they halibedy
 it / and had brought in reliques of seynt
 fabyen and setastren / and of saynt agathe
 alle the peple wer ther assembled / and
 they herde sodenly an hegge crye & wne
 hysse and thysce emonge thre feet & s-
 chyng the doores of the churche / And he
 myght not be seen of noman / Wherof the
 peple had grete meruaylle / But our lord
 spak to them / that it was the soule spi-
 rite that dwellydy to fore in that place /
 And that myght was a grete noyse /
 the coueryng of the churche / lyke as they
 had wonne vpon it / **A** And the second
 myght was yet a greter noyse / And the
 thirde myght was so ferdful and so horri-
 ble agree noyse as that the churche shold
 haue be thorow down vnto the foundemnt /
 And thence the wicked spyrtes depar-
 ted / and cam nomore there / The hydolbes
 solune signifydy that for certayn the fen-
 de assued by constraynt / the whiche he
 had longe holden / Secondly it is hal-
 ibedy by cause that they that flee to the
 churche shold be sauf / Wherof somme chir-
 ches after the dedicacion be preykedged
 of pyntes / that they that ben culpable &
 fle to the churche that they may be sauf /
 wherof the Canone saith / The churche des-
 fendeth the culpables fro blood / that they
 ne lese by ne meure / And therefore ioab
 flede to the tabernacle / & toke the aulter
 Thirdly it is halibedy by cause that the
 otyons be enbaused there / And it is
 signifydy in the booke of kynges the vij
 chapite / whan the temple was dedicat /
 Salomon saide / Wth someuer shal praye
 in this place / thou shalt see hym lord in
 heuene / And whan thou hast herde hym
 thou shalt ke to hym deconayr / And we
 worshippe god in the churche to ward the
 cese / for thre reasons / after that daniel

saith in the fourth booke the first chapitre
 First by cause that he shalbe / that he re-
 ceive our peas / Secondly that he behol-
 de ihesu crist crucified / Thirdly that he
 shalbe that he abyde hym a iuge to come
 And danyel saith / Godd place of paradys
 in the hous of the east / In the which he
 exyled man / by cause he brake his coman-
 dment / and made hym to dwelle to fore
 paradys towarde / if occyent / er he wente
 ony other part / and therfore he loke north
 in the church towarde thoyrent / And our
 lord crucified behold towarde thoyrent
 And thus loke we worshyping hym to
 ward thoyrent / he was born an eyre / and
 so worshype hym thapostles / And so
 shal he come as they salve hym goyng
 to heuene / And so worshype we hym to-
 ward thoyrent in abyding tyl he come /
 Fourthly the church is hallowed by cause
 that there bounges and praynges be
 rendred / and gyven to god / And this is
 doone alle vij tymes or houres canony
 calls / at matyns at pryme / at tierce and
 so atte ocher / And hold be it that god is
 to be preyed in all the houres of the daye
 but by cause our infirmyte suffyeth not
 therw / it is ordynged that at thise houres
 we praye godd / specially / by cause that
 thise houres in som thyng be more pre-
 uleged than the other / for at mydnyght
 whan matyns ben songe ihu crist was
 born / e also was taken e despyed of the
 ielbes / And atte same hour he despoil e
 led helle / taking mydnyght largely that
 is to saye afore day he awoos fro deith to lif
 And he appiered atte hour of pryme / e it
 is said that he shal come to the dome at
 mydnyght / wherof saynt iherome saith / I
 bene that tho thynges that thapostles
 haue said shal be by fore day /

For the day of the bygyll of ester byfore
 mydnyght it behooueth uot to leue matyns
 / For the people abyde the comyng of
 ihu crist And whan this tyme shal co-
 me men ought to haue surete that all men
 make feste that daye / And we syng at
 that hour praynges / by cause that we
 reue hym thankynges for his natyure /
 for his taking / e of the deluyeraunce of
 holy apostles / so that we may bespye aby-
 de his comyng / and the labours ben adiou-
 sed to the matynes / by cause that in the
 moroll tpe he drolned thegyptians in
 the see and created the world and awoos /

e at this hour late To gyue thankynges
 to godd that he be not drolned in the see
 of this world with the egyptians / And
 that we rendre bounges to godd for our
 creator / and for his resurrection / ¶ Atte
 our of pryme ihesu crist cam in to the tem-
 ple / and the people assedeb there to hym
 as lucas saith the vij chapitre / he was at
 that hour scented to pylate / And at this
 hour after he was ryfen he appiered first
 to the byrme / e this is the first hur of the
 day / And therfore late we redre our tha-
 kynges to godd and praynges / by cause
 that we may folowe ihu crist that we
 may yelde to hym the first fruyt of alle
 our werkis / At the hour of tierce ihesu
 crist was crucified in the tongues of the
 ielbes / and was bounde to a stake and
 beten to fore pylate / And as it is said the
 stake or pyler that he was bounde to be-
 lyth yet his blood / And this same hou-
 re was the holy ghost sente to thapost-
 les / In the syxt hour he was naylled to
 the crosse e darknesse were thurgh out
 alle the world / so that the some bylbept
 the deith of his lord / e couerid hym with
 black / in such wyse that he gaf no lycht
 to them that crucified his lord / And at
 this hour was he atte dyner s day of his
 ascencion with his disciples / Atte hour
 of none ihu crist gaf up his spyrte / and
 the knyght receyde his syde / And the com-
 panye of thapostles had a cufome for
 tassamble thenne for to praye / And ihesu
 crist ascended that hour in to heuene / And
 for thise honours praye we our lord at
 alle oures / At euenyng tyme ihu crist
 made the sacrament of his body and of
 his blood to gydre / he wessid the feet of
 his apostles / and disciples / he was ta-
 ken down of the crosse and born to the se-
 pulcre / he manifested and shewed hym
 self vnto his disciples in habyte of a pyl-
 gryme / And for thise thynges the chir-
 che gyueth thankynges to godd at this
 hour / Atte comyng ihu crist iwete wa-
 ter e blood / his monumēt was deluyerd
 to be kept / and there he wessed / And whā
 he was ryfen he shewyd hym self peas to
 his apostles / And of thise thynges gy-
 ue the knynges and thankes to godd /
 And herof saith saynt benard / howe w-
 olbe to rendre and gyue thankynges to
 godd / My bretherly saith he / whā ye sauefise
 to godd with praynges e thankynges /

Joigne your mynde to your wordes
 and; thy talent to thy wytt / and; glad
 nes to thy talent / and; demerite to thy
 gladnes / And; humylyte to thy demerite
 And; to humylyte fre wyll / **F**yftly
 the church is halowed / for admynyſtre
 there the sacramentes of the church / lyke
 as on the table of god; in which the sa-
 cramentes ben comyned and; admynyſ-
 tred and; ſomme ſacramentis ben admy-
 nyſtred; e; gyuen to them that entere / as
 baptiſme / And; ſomme be gyuen to them
 that eſſue out / as is the laſt vntion or
 encluyng / And; ſomme be gyuen to tha-
 tyars and; dwelers / as is ordie /
 And; ſomme ſyghe and; falle / to them
 is gyuen penaunce / Somme oſer con-
 trarye / and; to them is gyuen hardyngneſſe
 of courage for tenforce them / and; that
 is by confirmacion / And; to oſer is gy-
 uen mede for to ſuſteyne them / And; this
 is for to receyue the ſacred; body of Iheſu
 cryſt / And; ſomtyme is taken away the
 lettynge that they falle not in to ſynne /
 and; that is by conionction of maryage
 Secondly it is to wyte how ſix is halo-
 wed; and; it ought firſt be knowen of
 thaulter and; aſter of the church /
 And; many thynges apparteyne to the
 halowynge of the autlar / **A**nd;
 firſt ben made on the four; corners of the
 autlar / four; croſſes of holy water /
 and; enuyroned about; by tymes / and;
 by tymes arouſed; and; beſprent; wyth; ho-
 ly water ſyck; or ſpryncked; / A ſar; thou-
 and; is bent on the autlar / And; after
 it is enoynted; with; cryſme / And; thene
 it is couered; with; black; cloth; / and; this
 repreſenteth; them; that; goon; to the; aultre
 For; they; ought; firſt; to; haue; charite; in; iij
 maners; / that; is; that; they; loue; god; and;
 them; ſelf; / they; ſtend; / and; they; ene-
 myes; / And; this; ſignefyeth; the; iij; croſ-
 ces; or; the; iij; corners; of; the; autlar; / and;
 of; theſe; iij; corners; is; ſaid; in; geneſis; the
 vij; chapitre / **T**hou; ſhal; ſeatle; to
 the; went; / to; the; occident; / to; the; north; / e;
 to; the; ſouth; / Or; the; iij; croſſes; ben; made
 in; the; iij; corners; ben; ſignefyed; that; Ihu
 cryſt; ſaued; by; the; croſſe; the; iij; partyes;
 of; the; world; / Or; for; this; that; they; ſig-
 nify; that; he; ought; to; kepe; the; croſſe; of
 Iheſu; cryſt; in; iij; maners; / that; is; in; the
 herte; by; thought; in; the; mouth; by; confeſ-
 ſion; in; the; body; by; mortification; / And; in

the; byſage; by; continual; impreſſion; /
 Secondly; to; haue; cure; and; olde; to; wa-
 ke; / and; this; ſignefyeth; by; thenuyton;
 nyng; or; goynge; about; the; autlar; /
 For; they; ſynge; themne; / the; waytes
 of; the; eye; haue; founde; me; / For; they
 ought; haue; cure; and; watche; vpon; them
 that; ben; to; them; comynſhed; /
 And; for; this; cauſe; puteth; gylbert; the
 neglygenc; of; prelates; emonge; the
 thynges; deſordynate; / this; foule; thyng;
 ge; and; moche; peyllous; that; is; to; wyte
 a; blynde; archyep; and; halting; meſ-
 ſager; / a; prelate; neclige;nt; / a; doctour;
 not; connyng; / and; a; dome; wyte; / thi-
 ſe; ben; a; perpyous; ſelauſſhip; /
 Or; by; the; ſeyn; goynge; about; / of; the
 autlar; / ben; ſignefyed; ſeyn; confira-
 cions; that; we; ought; to; haue; vnto; the
 ſeyn; vertues; of; the; humylyte; of; Iheſu
 cryſt; / And; to; goo; ofte; about; them
 The; firſt; vertue; is; / that; he; that; was
 rich; he; made; poure; / The; ſeconde; that
 he; was; put; in; the; racke; or; the; in; crybbe
 The; thirde; that; he; was; ſubgette; to; his
 parentes; / **F**ourth; that; he; encluy-
 ned; his; herte; vnder; the; polver; of; his
 ſeruaunt; / The; fyfte; that; he; ſuſteyn-
 ned; the; diſciple; theſe; and; trayte; /
 The; ſixth; / that; tofore; a; felonous; Juge
 he; held; his; pes; and; ſpach; not; /
 The; ſeuenth; that; he; prayd; ppyouſly; for
 them; that; crucifyd; hym; /
 Eydely; they; ought; to; haue; mynde; of
 the; paſſion; of; Iheſu; cryſt; / and; that; is
 ſignefyed; by; the; ſprynge; and; aſ-
 tyng; of; the; water; / which; ſignefyed;
 ſeyn; effuſions; of; the; blood; of; Iheſu; cryſt;
 The; firſt; was; in; the; circumſicion; / The
 ſeconde; was; in; the; cryſon; / The; thirde
 when; he; was; beten; at; a; pylle; / **F**ourth;
 when; he; was; coloured; with; thoz-
 nes; / The; fyth; in; wryng; his; hondes;
 The; ſixth; in; naylyng; his; feet; / And;
 the; ſeuenth; in; openyng; of; his; ſyde;
 And; theſe; arcuſemens; or; ſprynge;
 of; blood; / were; made; with; the; ſprynckle
 of; humylyte; and; of; charyte; without; eſi-
 macion; / And; the; autlar; is; enuyroned;
 by; tymes; for; to; ſignifye; that; the; vij; yef-
 tes; of; the; holy; ghoſt; ben; gyue; in; the; ap-
 tefme; / Or; by; the; vij; goynge; about; ben
 ſignefyed; the; vij; compnyes; of; Ihu; cryſt;
 The; i; was; fro; herte; in; to; the; body; of; his
 moder; The; ii; ſto; the; body; vnto; the; crybbe; /
 e; ij

The thirde fro the crybble in to the world/
 The fourth fro the world into the gabous
 of the crosse/ The fyfte fro the crosse into
 the sepulchre / The sixth fro the sepulchre to
 helle/ The seuenth fro helle/ whan he arose
 and ascended? into heuyn/ Fourthly they
 shold haue ardent prayer amorous and
 deuout / And this is signefyed by the
 encense whiche is brennt vpon the altare/
 And thence it hath vertue / ascende by
 the lightnes of the fume/ and to comforte
 by his qualite / and to conioyne by the
 gunne / and to conserme by that it is
 aromaticus or iuel smelleng / And all in
 lyke wyse is the orison or prayer/ whiche
 ascendeth to the mynde of god/ It confor
 teth the soule as to the synne passedy in
 a synne medecyne/ It strengtheneth as to that
 whiche is to come for to be ware therof/ It
 consermeth/ as to that is present in ges
 tynge defence and kepyng / or it may be
 said that deuout orison is signefyed by
 thencense/ that it appartyneth that it as
 cende to god/ And herof saith ecclesiastes
 Orison of humylite gyueth to god swete
 saour whan it ysuffici out of an herte
 enflammed/ And thapostle saith moche
 encense is gyuen to hym / Fyftly they
 ought to haue resplendour or brightnes of
 conscience/ and the occur of good remem
 mee/ And this is signefyed by the crys
 me or crame / they ought to haue a pure
 conscience / so that they myght saye wyth
 thapostle / Our glorie is the wytnes of
 our consciences/ and also is good remem
 mee/ wherof thapostle to timothee / it be
 cometh that he haue good wytnes / of
 them that ben out/ And crysolome saith
 that the clerkes ought not to haue no
 falshe / ne in worde / ne in dede / ne in
 thought / ne in oppnyon / For they ben
 the vertue and heaute of the chyrche /
 And yf they be euyl / they make foule
 all the chyrche / Sythly / they ought to
 haue clemens of good werke/ whiche is
 signefyed by the whyte clothes and clene
 of whiche the altare is couerdy / The usage
 of couerture e of vestemens were foude
 for to couere / for to chauffe and kepe
 warme / and for to away ordynatly /
 And the good werkis couern the na
 tyones of the soule / wherof thapostle
 saith / clothe the with white vesteure/ that
 the confusio of thy nakednes appere not
 they away the soule with honeste/ wherof

thapostle saith to the Romayns /
 Clothe you with vestemens of lycht
 they enchauffe and enflamme vs in cha
 rite / wherof it is sayd / He not thy
 vestemens hote / For it auapleth lyke
 to hym that gooth to the altare/ yf he haue
 souerayn dygnite / and a lycht vesteure/
 it shold be an horryble thyng to see hym
 in an hte sct / and a liche lycht / souerayn
 degre and liche estate / A sad visage
 and lycht in werkis ful of wordes/ and
 nothyng of dede / Noble of autochayt and
 slepyng corage / **4** Secoundly it ought
 to be seyn how the chyrche is sacred and ha
 lowed / And to that appartynyng many
 thingis/ For the bisschop gooth all aboute
 to thre tymes / And at every tyme that
 he cometh to the gate/ or dore / he knocketh
 wyth his croys sayeng / Myne opene
 your gates / And the chyrche is wasshen
 withyn and withoute / with holy water
 And a croffe of asshe is made on the
 pavement / and of sonde a traues /
 the Angles fro thorient into that whiche
 is ayens thoccident / And the **A . B .**
C . is wrotyen withyn of letters of greke
 and of latyn / **4** Croffes ben made on
 the wallis of the chyrche/ and they be en
 oynted with creme / And it is to be
 te / that the thre first goynges aboute
 signefye thre goynges aboute / that the
 su crys made for the halowynge of this
 chyrche / The first was whan he cam fro
 heuyn in to the world/ the seconde was
 whan he descended fro the world in to helle
 The thirde was whan he cam agayn fro
 helle and ascended in to heuyn /
 Or the thre goynges aboute / shalbe
 that the chyrche / is halowed in thonou
 re of the trynity / or for to signefye the
 thre estates of them that ben to be saued
 of the chyrche / That ben Virgynes conti
 nentis / and maryed folke / whiche be
 signefyed in the disposicio of the chyrche
 materyall/ lyke as hugo de sancto victore
 sheweth / For he saith that the sanctuary
 signefieth the orde of Virgynes / the cho
 re or quere signefieth the continentis /
 And the body signefieth thordre of them
 that ben maryed / For the sanctuary is
 strayer than the chore or quere / and the
 quere or quere signefieth the body / For thordre
 of Virgynes is more worthy than the conty
 nentes / e thordre of the contynentes is mo
 re worthy than they that be maryed /

The seconde knockynge attē dore signefieth
the treble right that ihesu cryst hath in the
chyrche / wherfore it ought to be openyd
to hym / **A** For it is his by creatiō
and by wete by redēpciō / and by pro
messē of gloryfyngē / And of this thre
folow right saith Anselme / Certaynly
hōwe for somochē as thou hast made me
I olbe my self al to the / by cause thou
redēpste me / I olbe my self al to the / by
cause thou hast promysedē to me so greāt
thyngis I olbe my self by to thy loue / e
by cause thou art greāter than I / for whō
thou gauest thy self / and to whom thou
promysedē thy self / I olbe to the more thā
my self / And this that the bysshop sayeth
thynges / opene your yars et signefyeth
the treble polber that he hath in heuen / in
the world / and in hel / And this
that the chyrche is thys wasshen withyn
and without / signefyeth thre causes
The fyrst is for to put out the deuyll /
And therfore is said in the blessing of
the water / that it be blessyd to chace
alway all the polber of thēnemye the fendē
with his angelis cursedy and shrelvdy
And thou oughtest to knowe that this
holy water is made of four thynges /
that is of water / of salt / of wyne / and
of assēs / which thynges put out the
deuyll / and exchēth hym alway /
By the water is signefyed the effusiō of
tears / by the wyne is signefyed spyrī
tyel gladnesse / and by the salt is seild
melbre discreciō / **A** And by thasseyes is
parfōde humylyte / Secondly it is redi
cat for to make her self clene from all erth
ly thynges / which were corrupt by syn
ne / And therfore by cause it shold be
clene from all ordure / it is wasshen wyth
holy water / so that it be clene and pure
And this was signefyed in tholde lalbe
that all shold be clenfed by water /
Thirdly it is hablywed for to take alway
all maledictiō / For therthe attē legyn
nyng was cursyd with his fruyt / by
cause may was deuyced by fruyt / and
and the water was not cursedy /
And therfore it is said that our lord
et sayeth / but it is not fonden that cure
be et omy flesch by name / sauf the paske
lambe / And that was in ensample for
to accomplishe the commandement of the
lalbe / And by cause that all maledictiō
and cursynges shold be take alwaye /

is the chyrche wasshen wyth holy water /
Fourthly the N. B. C. is wretyn in the
pauement in latyn and in greck / and
thys signefyeth the coniuntyō of that one
and of that other / people / Or it signe
fyeth that one and that other testamēt
or thartyeles of our faith / For the scryp
ture of the lettres greckes and latyn /
that were made on the table of the crosse /
representeth thassembly of the faith made
by ihu crist on the crosse / e therfore is
this crosse leyde e made trauers for thā
gle of thoyrent into thangle of thocident
for to signefy that it that was first on
the right syde / was made the left syde / e
that which was attē here was made attē
there / e thus to the contrarye / And it
representeth the scripture of that one and
that other testamēt / which was accom
plisshyd by ihu crist / on the crosse / For
he said whā he deyde / all is accomplisshyd
And the crosse is made trauers / by cause
that p one was chāged in to that other
For all the lalbe is in a rolle / Thirdly
the crosse ben paynted in the chyrche / e
that is for thre causes / The first is to fe
re the deuyll / For whā they see the sig
ne of the crosse ther / by which they haue
ben put out / they ben aferd / e dar not en
tre / For they doubtē and drede muche the
signe of the crosse **A** / And hertof saith
Crisostome / In what place they shal see
the signe of the crosse / they shal fele / For
they drede the staf of which they haue be
hurt / Thirdly it representeth the arty
cles of the faith / For the pauement of
the chyrche is the fondement of our faith
the lettres that ben withyn wretyn ben
tharticles / of our faith / by the which
the wode peple and newe ben introduced
And they of the one and other peple
which ought reputē them for assēs and
for pouldre / after this that abraham saith
in genesis / I shal speke to my lord / as
that I were assēs / and pouldre /
Secōdly for to stibbe the signe of the Vic
torye of ihu crist / For this crosse ben sig
nes e baners of ihu crist and of his vito
rye / e therfore ben there paynted the cros
ses for to stibbe that the place is opyne
subgette to god / And also it is of usio
me to emperours / e to other prynces that
whā a toun or cyte is take or yoldē / for
to sette by within the baners and then
signemens of the lordes / to signefy that
e ij

4 The dedicacon of the churche

it is subgette to them / Thyrdly for to
 reprensente the apostles it is ordey for to
 sette by viij lychtes tofore the crosse / for
 to reprensente the viij Apostles / whiche by
 the faith of godd crucifxed / they enlump /
 ned all the world / And enoynted with
 creme / in baptisme / for oyle signefieth
 clenness of consciaunce / and same signefieth
 frith thodour of goodd luf / ¶ And it
 is to knowle that the churche or the temple
 was as it is said assapled by thre perso-
 nes / By Jeroboas / by nabuzarde and
 by Antiochus / For as it is wode in the
 booke of kynges / Jeroboas didde make
 alvialues gylt / And dyde do sette that
 one in iudee / and that other in beleth /
 whiche is said the holvs of godd / And
 this dyde he by couetyse / And therefore
 it is signefyed that the couetyse of cler-
 kes maketh moche folwe the house of
 godd / the whiche auaryce regneth moche
 in them / wherof saynt Iherome saith / that
 fro the lest into the greetest they folowe
 all auaryce / And saynt bernard saith
 the same / whome wilt thou gyue me of
 this puenotes that enaunce not moxe to
 empte the purse of his subgettis / than
 to take alway from them theyr synnes /
 The calues ben theyr newelvs and theyr
 sones / whiche they sette in the holvs of
 godd / And the churche is assapled
 by Jeroboas after this that is said /
 The churche is assapled whan it is ede-
 fyed and bylded of thauaryce of thulm-
 vers / and of theys / wherof is wode that
 an vsurier had founded a churche / And
 thenne he prayed the bysshop for to dede
 and habite it / And as the bysshop e
 his clerkes made thoffere of the dedicacon
 he salve the deupl whiche was in a chay-
 er by the altur in thapite of a bysshop /
 And said to the bysshop /
 Why habilvest thou my churche / esse ye /
 for the ryght thewof apertyneth to me /
 by cause it is made of vsur / and of va-
 ryne / And thenne the bysshop and his
 clerkes wer sore aferd and fledde And
 anon the deupl destroyed the churche with
 greet storme and greet noyse Nabuzardan
 as is wode in the viij chapitre of the booke
 of kynges / that he brente the hous of
 godd for he was pryue of the cokes / and
 signefyeth them that serue to glotonnye
 and to luyure / and make of theyr hely
 theyr godd / And after this that thap-

ste saith / that theyr hely is theyr godd /
 And hugo of saynt vyctor selveth hold
 theyr hely is theyr godd and saith / Men
 wer wont to make temples to the god-
 des / and dresse altars / ordeyne my-
 nysters / for to serue them / to sacrefyse
 bestes / and to brenne enence /
 But now the hely and the churche is
 the temple / the table is the altur / the
 cokes ben mynysters / the bestes sacrefyed
 ben the flessh soden and wosted / the enence
 is thodour of the sauour /
 The kyng Antiochus was the most
 proude man and the most couetous / and
 assapled the churche of godd as it is wode
 in the makabels / And by hym
 ben signefyed pryde and couetyse / whiche
 couetyse not to prouffyte / but to serue /
 And they desowle moche the churche of
 godd / ¶ Of whiche couetyse and
 pryde / saynt bernard saith / They goon
 worshipfully of the goodes of our lord /
 And yet they gyue hym no worship /
 theyr goon euery day as golhardes in ba-
 bye shynnyng and ryall apparayll / they
 ber gold on theyr bypyles / on their
 sadles / and on theyr spores / theyr
 barnops shyne more than the altars /
 And thus as the holvs of godd was
 dishonoured by thre thre / night so
 was it dedyate by other thre /
 And moyses made the first dedicacon /
 And salomon the seconde / and the thirde
 Judas machabeus / By the whiche is
 signefyed that we ought to haue in
 the dedicacon of the churche / the humi-
 lite that was in moyses / the wysedom
 and discrecion that was in salomon /
 e the very confession of faith that was
 in Judas machabeus / And after it
 apertyneth to see of the dedicacon of
 the temple spirtuel / whiche temple we
 be / that is to wyte thassemble of goodd
 crysten men / And this temple is ma-
 de of bypyng stones / as saynt pete saith
 late vs coeffye whiles the stones ben
 quyck / it is said of stones polys-
 shed / wherof is songen / the joyntures
 ben made of polysshed stones / it is ma-
 de of square stones four cornerd / y is to
 saye of spirtuel stones that haue iij squa-
 res / that is to wyte sayth / hys charite e
 good werke whiche be all egall / as saynt
 gregory saith / as longe as thou byluest /
 thou hast hope / and louest as moche

as thou biluuest/ and hopest/ and louest
to werke in them / **I**n this
temple the aulter is the herte / And
vpon this aulter thre thynges ought to
be offered to god / the first thyng is the
fyre of loue perdurable / lyke as thapost
sele saith/ the fyre of dilection shal be per
durable/ and shal neuer fayle at thaul
ter of the herte / The seconde thyng is
thence/ of oryson and prayer wel smel
lyng / as it is saide in paratipomenon /
Naton and pynnes brente enenre vpo
thaulter of sacrifice / that is to seye vbe
re were brente the thynges precious and
wel smellyng / **T**he thirde thyng is
thoffryng of penaunce / in sacrifice of
parfyght loue / and in calues of moate /
speng of the flessh/ and herof saith dauid
Thou shalt accepte the sacrifice of right
wysnesse thoblacions and holocaustes /
This temple spirituell that we ben / is
of god in the maner as the temple mate
ryel / For first the souerayn bisskop/ whā
he synneth the dore of the herte shytte / he
gooth aboute thre tymes / whan he krynz
geth to our mynde/ the synne of the
mouth / of the herte / and of the werke /
And of this treble goyng aboute saith
he / as to the first / I haue goon aboute
the eye / that is to wete of the herte /
And to the second/ saith playe / take thy
harpe / And as to the thyrde/ the comyn
woman is forgotten / **S**econdly he
synneth thre tymes the dore of the herte
whiche is closed to thende that it shold
be opened to hym / And he synneth by
the stroke of benefyce / of counseyl / and
of playeng / Of this treble stroke/ it is
saide in the prouerbis / I haue seratched
out myne hande &c / as to the eyll / e
as to the knyfous gyuen / he saith / thou
despysest all my counseyl / And as to
counseyl espyred/ thou despysest my cou
seyllis / And to the blamyng / that is
for the playes to the gyuen / or this tre
ble goyng aboute / is doon whan he me
ued / is to resonable knowleche of synne/
and to sorowe for them / and tauenge
and blame our self for synne / **T**hirde
he arouseth or watereth the temple spyt
tuel in tymes with water / and so ofte
it ought to be watted or respred /
And this wateryng signefieth thre ma
ners of stodyng of wres / For as saynt

gregore saith / the thought of an holy
man shold be considered in sorowe / in co
sideryng / where he was / where he shal
be And where he is / or he was saide in
synne / or he shal be in iugement / or he
is in malure / And there as where is
no ioye/ whan he steredth thenne his wres
of the herte conspyryng that he was in
synne / and shal be in iugement for to
gyue a rekenyng for synne / **T**enne is
this temple watted ones of water
And whan he is contrary to wpe for
his unhappynes / and malure Where
he is / the temple is watted the second
tyme / And whan he wepeth for the ioye
where he is not / he arouseth or watted
the temple / the thyrde tyme / **A**nd
thou oughtest to knowe / that wyne /
salt / and affres ben medled with this
water / For with the other sacramentis
we ought to haue wyne of spirituall glad
nes / Salt of ryte wysdom / or wyne
wyth water is vnderfonde the humylyte
of Iesu xpe / that he had in takyng
flessh humane / the wyne wyth water
is the word humane And by the salt
is vnderfonden the holynes of hys lyf/
whiche is sauour to all of hys reliyon
Wher thasshis is vnderfoden his passyon/
And of thys thre thynges we ought to
water our herte / the whiche ben the bles
syngis of hys marnacion by whiche we
ben called to humylyte / thensample of
his conuersacion by the whiche we ben en
formed to holynes / and the mystere of
his passyon / by the whiche we ben moe
ued to charite / **F**ourthly in this tem
ple of the herte spirituall is wretyn the
A. B. C. Or the scripture spirituall and
this scripture is treble / That is to wyte
the eyllis of thyngis / the wytnessis
of dyuine benefetes / and thaccusacion
of his propre trespasses / And of thys
thre thynges saith thapostle to the Ro
mans / The peple that haue lalbe doo
naturally the thynges that ben of the la
we / They that haue no lalbe / make la
we to them self They that stelde the wer
ke of the lalbe wreted in theyr herte/ that
is the first / The wytnes of their confa
enre is the seconde/ and he that thynketh
taccuse hym self is the thirde / **F**yrstly
the wolle ought to be paynted in this chir
che / that is to vnderfonde that it ought
to haue the sharpnes of penaunce /

A The dedicacion of the chyrche /

And thise sharpnesses ougth to be en-
oynd / and haue lycht of the fyre
For they be not only to be suffred in paci-
ence / but with good will and by charite
And herof saith saynt bernard / he that
is thretened and menaced with the dres-
se of Ihu Crise / he beith the crosse in
pacienc / he that prouffyth in hope / beith
it gladly and with good will / but he that
is paynght in charite / embraceth it ar-
dantly / and moche peple see our cresses /
that see not our enornfyngis / And he
that shal haue alle thise thyngis in hym
shal be the temple of god / to his honour &

shal be playnly worthy / that god inhabi-
te and dwelle in hym by grace / so that he
may dwelle in god by glorie / the which
he gyue vs that lyueth and regneth god
in heuyn world without ende / Amen

A Thus endeth the feste of dedica- cion of the chyrche /

A Here folowen the storyes of the byble /

The sonday of Septuagelme be-
gynneth the storie of the byble /
In whiche is redde the legende
and storie of Adam whiche folo-
weth /

In the begynnyng
god made and created
heuen and erthe / The
erthe was yole & boyde
and covered with darkness
And the spryit of god was born on the

waters / And god said / Be made
lyght / And anon lyght was made /
And god saide that lyght was good /
And dyuyded the lyght fro darkness / &
called the lyght day / and darkness nyght
And thus was made lyght with heuen
and erthe fyist / and euen and mornynge
was made one day / The seconde day he
made the firmament / and dyuyded the
waters that were aboue / And called
the firmament heuen / The thyrde day
were made on the erthe herbes and fuy-
tes in thyr kynde / **A** The fourth day
god made the sonne and mone / and

serues et / The sixth day he made the
 fishes in the water/ and byrdes in thayer
 The seventh day godd made the bestis on
 the erthe euerpeke in his kynde and gen-
 dre / And godd saide that all thyngs wher
 kes were goodd and said / *Faciamus*
hominem et / Make we man vnto our si-
militude and ymage / here spak he the fa-
der to the sone and holy ghooste / or ellis
as it were the comune voyce of thre persou-
nes / whan it was sayd make we / e
to oure / in plurel nombre / Man was
made to the ymage of godd in his soule
here is to be noted that he made not only
the soule without the body / but he made
both body and soule / as to the body he
made Male and female / Godd gaf to
man the lordship and polter vpon alle
kyngdome bestis / whan godd had made man
it is not breton Et vidit quod esset bonu
quia in propino sciebat eum lapsurum /
For yet he was not parfeyght til the wo-
man was made / And therefore it is redy
it is not goodd / the man to be allone /
Thus in sive dayes was heuen and erthe
made and alle the ornacion of them / And
thenne he made the vij day in whiche he
rested / not for that he was lery / but
cessyde of hys operacion / and stilled the
vij day whiche he blessed / ¶ Thus ben
spokyn stilled the generacions of heuen
and erth / For here ben determynat the
vertus of the vij dayes / And the seuenth
day he sanctified and made holy / Godd
had plantyd in the begynnynge paradys
a place of desyre and delys / And man
was made in þe felde of damaske / he was
made of the steme of the erthe / paradys
was made the thyrde day of creation and
was bysette with herbes planis / and
trees / And is a place of most myrthe
And joye / In the myddes wherof ben
sette also trees / that is the tree of lyf /
And that other the tree of knowynge
goodd and euyl / And ther is a well
whiche casteth out water for to watre the
treis and herbes of paradys / This
well is the moder of alle watres / whiche
well is dreyded in to iij parties / One
parte is called phison / This goeth aboute
pynde / The second is called gyon other
is byse called Nilus / e that runneth aboute
Ethiops / ¶ The other also ben called
signis and Eufrates / Tigris runneth
to ward assyrens / And eufates is

called fruitful whiche runneth in Chaldee
 These iij flodes comen and spryngyn out
 of the same well / and departe / and yet
 in somme place / somme of them meete
 agayn Thene godd toke man from the
 place of his creation and brought hym
 in to paradys for to werke there / not to
 labour nedely / but in delityng and re-
 creacyng hym / and that he shold kepe
 paradys / For lyke as paradys shold re-
 fressh hym / so shold he labour to serue
 godd / And ther godd gaf hym a coman-
 dement / Every comandement standeth in
 also thyngis in doynge or forbydng /
 In doynge he comanded hym to ete of all
 the trees of paradys / In forbydng / he
 comanded that he shold not ete of the
 tree of the knowleche of goodd and euyl
 This comandement was gyuen to the mā
 And by the man it wente to the woman
 For whan the woman was made it was
 comanded to the man bothe / And her to be
 set to a payne / Sayng what souer
 daye thou etest therof / thou shalt dye by
 deith / Godd said / it is not goodd a man
 to be allone / Make we to hym an helper
 lyke to hym selfe for to brynge forth chil-
 dren / Adam supposyd that somme helper
 to hym had ben emog the bestis whiche
 had ben lyke to hym / ¶ Therefore godd
 brought to Adam alle kyngdome bestis of
 the erthe e ayer / In whiche ben vnder /
 stande the of the water also / whiche with
 one comandement alle cam to fore hym /
 they were brought for also causes / One
 was by cause man shold gyue to ete of
 them a name / by whiche they shold kno-
 we that he shold domyne ouer them /
 And the second cause was by cause godd
 shold knowe that there was none of the
 lyke to hym / And he named hem in the
 heuyls tonge / whiche was only the lan-
 gage and none other at the begynnynge /
 And so none beynge founde lyke vnto
 hym / godd sente in Adam a luste to slepe
 / whiche was no dreame / but as is
 supposyd in a extasi or in a traunce in
 whiche was stilled to hym the celestial
 court / wherfore whan he awoke he pro-
 phesied of the coniunction of cast to his
 chyrche / And of the flosse that was to co-
 me / And of the dome and destruction
 of the world / by fyre he knelde / whiche
 after ward he toke to his chylde /
 while that adam slepte godd toke one

of his Fybles/both fleshe and bone/ and
 made that a woman And sette her to fo-
 re Adam / whiche thenne saide / this is
 is now a bone of my bones and flessh of
 my flessh / And Adam gaf her a name
 lyke as her lord / and said she shal be
 called Virago / whiche is as moche to
 saye/as made of a man/And is a name
 taken of aman / And anon the name
 gynging he prophesied sayng by cause she
 is taken of the syde of aman / therfor a
 man shal forsake and leue fader and
 moder and abyde and be adherent vnto
 his wyf / and they shal be lybo in one
 fleshe / And though they be lybo perso-
 ne yet in matrimony and wedlok they
 be but one fleshe / and in other thyngis
 theye / for why neyther of them hath
 polber of his owne fleshe / They were
 both naked and were not affhamed /
 they felt nothyng of meuyng of their
 flessh / ne to refayne them as we now
 doo / For they stode both in the state of
 innocensye / Thanne the serpennt whiche
 was hotter than any best of therthe / &
 naturally deceptuable for he was ful of the
 deuyll / Inafer whiche was deiate and
 caste out of heuen / had grea enyue to
 man that was lodgyng in paradys / and
 knelbe wel yf he myght make hym to tre
 space and breke gods commandment /
 that he shold be cast out also / yet he was
 asered to be taken or espyed of the man /
 he wente to the woman not so prudent / &
 and more prone to lye and to bolbe / &
 in the forme of the serpennt / for thenne
 the serpennt was ewete as a man / Gode
 saith that he chaat a serpennt hauyng a
 maydens chere / For lyke of a apply to
 lyke / and spake by the tonge of the ser-
 pennt to Eve and said / why comander
 you god that ye shold not ete of alle the
 trees of paradys / this he said to synde
 occasyon to say that he was come fore /
 Thenne the woman answered and said /
 He forz moriamur / leste happily we dye
 whiche she saide doubtyng / For lightly
 she was fleshible to euery parte / wher
 vnto anon he answered / Nay in no wyse
 ye shal dye / but god wold not that ye
 shold be lyke hym in scienc / and kno-
 wyng / that whan ye ete of this tre / ye
 shal be as goodes / knolwyng good &
 euyl / he as enuyous fortoke you /
 And anon the woman elate in pryde

wylyng to lyke to god / accorded thereto /
 And bylewyd hym / The woman saide
 that the tree was fayr to luke on and
 cleue and swete of sauour / to ke and
 ete thewof / And gaf vnto Adam of the
 same happily desyryng hym by fayr wor-
 des / but Adam anon agreed / for whan
 he saide the woman not deedy he supposed
 that god hath said that they shold dye
 to fere hem with / And thenne ete of the
 fruyt forbidden / And anon theyr sighe
 was openedy that they salde theyr naked-
 nes / And thenne anon they vnderstode
 that they had trespaedy / For anon their
 fleshe began to meue and stire to con-
 scyence / for to fore that they had eten of
 the forbidden fruyt / tho meuynges were
 repressedy and closed as in yong children
 And thenne after they had synned they
 were openedy lyke spryngys of water and
 began to meue / and then they were ex-
 parte and knelbe them / And lyke as
 they were inobedyent to theyr superyor
 ryght soo theyr membres began to meue
 agens theyr superior / whiche is reyon / &
 they felt theyr first meuyng in theyr pre-
 uy membres / and therof they were as sba-
 med / And thus they knelbe then that
 they were naked / And they toke figge
 leuis and selvedy them to gyder for to co-
 uere theyr membres in maner of breeches
 And anon after they herd the boys of
 our lord god walking / and anon they
 hpyd them / Our lord called the man and
 said / Adam where art thou / calling hym
 in blamyng hym and not / as not kno-
 wyng wher he was / but as lyfo said
 Adam see in what myserye thou art /
 whiche answered / I haue hyde me lorde
 for I am naked / our lord said / why tolde
 the that thou were naked / but that thou
 hast eten of the tree forbidden / he thenne
 not mekely confessyng his trespas / but
 leyde the faulte in his wyf and in hym
 as gyuer of the woman to hym and
 saide / The woman whom thou
 garyst to me as a selalbe gaf to me of
 the tree / and I ete thewof / And thenne
 our lord said to the woman / why dydest
 thou soo / Neyther she accusedy her self /
 but leydy the synne on the serpennt / and
 pryvely she leydy the faulte in the maker
 of hym / The serpennt was not demanded
 for he dyde it not of hym self but the de-
 uyl by hym / And our lord cursyng the

began at the serpente keepyng an ordre & congaue nombre of curses The serpente was the first and synned most / for he synned in iij thyngis / The woman next and synned lesse than he / but more than the man / for she synned in two thyngis The man synned case / and leest / for he synned but in one / ¶ The serpente had enuye / he lved / and deceyved / For thye thre he had thre curses / by cause he had enuye at the excellence of man / it was sayd to hym / thou shalt goo and crepe on thy breste / by cause he lved / he is punysshid in his mouth / whan it was said thou shalt ete the alle the dayes of thy lyf / Also he toke away his boye and put kynem in hys mouth / And by cause he deceyved it was said / I shal put enemye bytwyne the and woman / and thy seed and her seed / She shal breke thy heed & / In two thyngis the woman synned / In pryde / and ctyng the fayre / by cause she synned in pryde / he meked her seyng / Thou shalt be vnder the polber of man / And I shal haue lordship ouer the and I shal put the to affliction / ¶ Now is she subiecte to a man by condicion and drede / whiche to fore was but subiecte by loue / And by cause she synned in the fayre / she is punysshid in her fayre whan it was said to her / thou shalt brynge forth chil / dren in sorowe / In the payne of sorow stanceth the cure but in bryngyng forth of chyldren is a blesyng / And so in punysshing god forgate not to haue mercy / whiche is to be notyd & / And by cause adam synned but only in ctyng of the fayre / therfore he was punysshid in sechyng his met / as it is said to hym / Nursed be the erthe in thy werke / that is to saye for thy werke of thy synne / for whiche is made of the erthe that brought forth good and hol / som fayres plentyuously / fro hens forth shal brynge forth but seed / and also noue without mannes labour / and also somtyme lvedes heres and thornes shal growe / And he addedy therw / thou shalt ete herbes of the erthe / as Iuo saith thou shalt be lyke a keeste or Iument / he cursyd the erthe / by cause the trespass was of the fayre of the erthe and not of the water / he addedy therw to hym of labour / In the swete of thy chere thou

shalt ete thy brede vnto the tyme thou reborne agayn in to therthe that is to saye til thou dye / for thou art erthe / And in to erthe thou shal goo agayn / Thanne Adam wayllyng and sorowlyng the myxer that was come of his poster / named his wyf Eue / whiche is to saye moer of all ctyung folke / Thanne god made to adam and eue two letheren coates / of the skynnes of dede be / stes / to thende that they were with then the signe of mortallite / ¶ And saye Iuo Adam is made as one of vs knowyng good and euyl / Now lesse he put his hande and take of the tree of lyf and by ue euer / As Iuo saith kelbar and cafe hym out lest he take and ete of the tre of lyf / And so he was cast out of paradys and sette in the felde of damask where as he was made and taken fro / for to werke and laboure there / And our lord sette Erebim to kepe paradys of dellyte with a brennyng sward and pynant / to thende that none shold entre there ne come to the tre of lyf / After thenne that Adam was cast out of paradys and sette in the world he knelbe his wyf & engendryd Cayn / the y^e yere after he was made and his suster Calmana / They cam out of paradys virgynes / as Methodius saith / And whan adam was made / he was made a paryght man as a man of xxx yere of age / whan he was but one day old / and he myght wel haue gotten many chyliden to fore Cayn / but After other y^e yere was abel born And his syster delbora / whan Adam was ay xxx yere of age Cayn sleibe abel his brother / Trouth is it is after many dayes Cayn and Abel offryd sacrefyse and yestes / vnto god / it is to be hyleyd that Adam taught his sonnes to offe to god theyr tythes and first fayres / Cayn offryd fayres / for he was a ploughman and tilar of erthe / / And Abel offryd mylke and the first of the lamkes / Moyses saith of the fatall of the flocke / And god behelde the yestes / of Abel For he and his sacrefyses were accepta ble to our lord / And as to Cayn and his sacrefyses god behelde hem not / for they were not to hym acceptable / he of freyde wettes and thornes / And as somme doctours saye fyre cam from heuen and byghad the sacrefyse of Abel / and

the yfetes of Cayn plesed not our lord
 For the sake yfe wold not beight ne
 brenne clew in the light of god / What of
 Cayn had grete envye in to his brother
 Abel / With wofe apenft hym and flewe
 hym / And our lord said to hym / Where
 is Abel thy brother / he answered and
 said / I wote neuer / Am I kepar of my
 brother / Thanne our lord said / What
 hast thou doo the boys of the blood of thy
 brother cryeth to me fro thertye / Wherefore
 thou art cursyd / and cursyd be ther
 the that receyved the blood of thy broder /
 by his mouth / of thy hondes / Whan
 thou shalt werke and labour therthe
 it shal bringe forth no fruyt / but thou
 shal be sugyppf krasunde and boyde /
 on therthe / This Cayn deseruyd wel to
 be cursyd / knolbyng the payne of the
 fyrst trespass of Adam / Yet he added
 ther to murdre and slaughter of his bro
 ther / Thanne Cayn dedyng that keftis
 shold requere hym / or yf he wente forth
 he shold be slayn of the men / or yf he
 dwelled with hem / they wold sle hym
 for his synne / dampned hym self and
 in despayr sayd / My wyckednesse is
 more / than I can deserve to have foryf
 nes / who so fynde me / shal sle me / this
 he said of drede or ellis wellfynge as
 who said / wold god he wold see me /
 Thanne our lord said / Nay not so / thou
 shalt dye but not sone / For who some
 uer sleeth Cayn shal be punysshed vij sy
 zes more / For he shold delivre hym fro
 drede / fro labour / and mysterie / and
 added that he shold be punysshed / perso
 naly / vij fold more / This punicion shal
 endure to hym in payne vnto the seuenth
 lameth / who someuer shal sle Cayn shal
 loofe vij vengeance / Some holde that his
 payne endured vnto the vij generacion /
 For he comfedy vij synnes he departed
 not truly / he had envye to his broder /
 he wrought gylefully / he slew his broder
 falsly he denyed it / he despayred / And
 dampned he dyd no penance / And
 after he wente in to the east sugyppf and
 krasunde / Cayn kneibe his wyf which
 hax Enoch / and he made a cyte / and
 named it Enoch after the name of his
 sone / Enoch / he it sheweth wel that
 this tyme were many men / though their
 generacion be not said / whom Cayn
 callyd to his cyte by whos helpe he made

it / whom he endued to thefe / and to
 robbery / he was the fyrst that walked
 or made cytes / dedyng them that he
 hurted / for seurety / brought his wyfe in
 to the tolunes / Thanne Enoch gate jra
 And jraht Manafel / and he gate Ma
 tufale / and Matufale / Lameth / which
 was the seiventh fro Adam and werfe
 For he brought in fyrst byganye / And
 by hym was comyrd first aduoultre
 apenft the talbe of god / and of nature /
 and agayn the decre of god / This
 lameth toke tbo wyues ada and setta /
 of Ada he gate Jabel which fonde first
 the craft to make foldes for shepherdes /
 and to chaunge their pasture / and ordeyn
 ned flockes of sheep and departed the
 sheep fro the ghet after the qualite the
 lantes by them self / and the older by
 them self / And Understode the feyng
 of hem after the seacason of the yere /
 the name of his broder was Jural /
 fader of syngers in the harp and orga
 nes / not of thynstrumentis / for they
 were fonde longe after / but he was the
 fyndar of musyke / that is to saye of cor
 sonantes of acorde such as shepherdes use
 in their delvres / and spoytes / And for
 as moche as he herde Adam prophete of
 tbo Jugementis by the fyre / and water
 that all thyng shold be destroyed therby /
 and that his craft nebe fonde shold
 not wasthe / he dyd doo wyte it in tbo
 pilers or colomynes / one of Marble and
 another of claye / of therthe to thende that
 one shold endure apenft the water / and
 that other apenft the fyre / **4** Josephus
 saith that the piler of marble is yet in
 the lande of Siria / Of setta he legate
 Tubalcam / which fonde first the craft
 of simpltery and werkyng of yron and
 made thynges for warre and sculptures
 and grauynges in metal to the playfir
 of the eyes / which he so werkyng / Ju
 bal to fore said had delvte in the solwe
 of his hamers / of which he made the
 consonantes / and tunes of acorde in his
 songe / Noema suster of tubalcam fonde
 first the craft of dyverse tecture /
 Lameth was a shoter / and dyed to sho
 te at wldy keftis / For none use of the
 mete of them but only for to have the
 synnes for their clothng / And wyrd
 so longe that he was blynde / and had
 a chyld to kee hym and on a tyme by

auenture / he selbe Cayn / For Cayn
 was allway asfere andr hidr hym emong
 bushes / andr breves / andr the childr
 that lady lameth had supposed it hadr ten
 som wild krese e directed lameth to shoo
 ther at / andr so wenyng to spoc at a ke
 est / selbe Cayn / Andr whan he kenehwe
 that he hadr slayn Cayn he wirth his to
 we selbe the chylde / andr thus he selbe
 them both / to his dampnacion / Therfor
 as the synne of Cayn was punysshid
 vij sythes / so was the synne of lameth
 seuentij sythes andr vij / that is to saye
 lxxvij solbles that cam of lameth were
 xij / in the deluuge andr noes stode
 also his wif dyde hym moche sorolde / e
 euyl entretedr hym / Andr he beyng wroth
 said that he suffred that for his double
 sompade andr manslaughter / yet neuer
 theles he seredr hym by payne sayes / why
 wil ye sle me / he shal be more andr sozer
 punysshid that sleeth me / than he that
 selbe Cayn / After that abel was slayn
 streabus saith that Adā auoluedr nomore
 to haue to doo wih his wif / but by an
 angel he brake the volbe / by cause a so
 ne sholdr be born to godr / yet neuertheles
 Josephus saidr that whā abel was slayn
 Andr Cayn fledr away Adam thought
 of procreacion of chylde / Andr so whā
 he was Cxxxviii yere oldr he engendridr seth
 lke to his similitude / e he to the ymage
 of godr / This seth was a goodr man / e
 he gat Enoz and Enos Caynam / And
 Eynam begate Matael / andr Matael Ja
 reth / Andr Jarth Enoch / and Enoch
 Matuffale / Andr matuffale Lamech /
 Andr Lamech Noe / Andr lke as in
 the generacion of Cayn the seuenth was
 the iherse / so in thr generacion of Seth
 the seuenth was the kiste / y was Enoch
 whom godr toke andr brought hym in to
 paradys vnto the tyme that he shal come
 wih hly for to conuert the hertes of the
 faders in to the sones / Andr adam luyd
 after that he hadr begoten Seth vij C
 yere and engendrid sones andr doughrees
 Somme holdr opinyon xxx sones andr
 xxx doughrees andr some .l. of that one /
 andr .l. of that other / We fynde no cer
 tynpte of the in the bible / But alle th
 dyes of adā luyngre her in erthe amouit
 to the somme of ix Cxxxviii / Andr in
 thence of his lye whan he sholdr dy / it
 is saidr but of none autowpte / that he

sente Seth his sone in to paradys for to
 fetch the ople of mercy / wher he recey
 uyd certayn graynes of the fruyt of th
 tree of mercy by an angel / Andr whan
 he come agayn / he fonde his fader adam
 yet alpye andr toldr hym what he had don
 Andr thenne Adam talshed first / andr
 thenne reyd / andr thenne he leyd the
 graynes or kernellis vnder his faders
 tonge / andr suryd hym / in the sale of
 ebron / andr out of his mouh grew the
 trees of the thre graynes / of which the
 crosse that our lordr suffred his passio
 on / was made by vertue of which he ga
 te very mercy andr was brought out of
 derknes in to very lght of heuen / to
 the which he byngre is that lye / and
 regneth godr worldr wih out ende /

Here endeth the lye of Adam !

The begynneth the hystorie
 of Noe the first sonday in
 Sexagesime //



After that Adam was
 dedr dyd Eue / andr was
 buryd by hym At the be
 gynnng in the first age the
 peple luyd longe / Adam
 luyd ix C xxxviii yere / Andr Matuffale
 luyd ix C lxxviii yere / Seynt Iheros
 saidr that he dede the same yere the floody
 was / Thenne Noe was the wnthe

fro adam in the generation of seth/ in wh^{ch} the
 first age was ended / The lxxi Inter-
 preters saye that this first age duer^d
 ii M ii C xliii yere / Seynt Hieron saith
 not fully ii M and Methodius full ii
 M cē / **N**oe thenne was a man
 perfyght and rightwys and kept goddes
 comandement / And whan he was v C
 yere old he gat Sem Cham and Jafeth
 This tyme men began to multiplye on
 thet^he / and the chyldren of god / that
 is to saye of Seth / as religious salve the
 dogh^ters of men that is to saye of Cayn /
 And were ouercome by concupiscēce / and
 toke them to theyre wyues / This tyme
 was somoch synne on thet^he in the syn-
 ne of lecherie / whiche was mysused
 agayn nature wherfore god was disple-
 sed / and determyned in his prescience
 to destroye man that he had made & saide
 I shal put mā away that I haue made
 And my spiryte shal not abide in man
 for euer / For he is flessh / as wh^{ch} saide
 I shal not punyssh man perpetuall^y as I
 doo the deuyll / For man is frayll / And
 yet er I shal destroye hym / I shal gyue
 hym spax and tyme of repentance and
 tamenēce hym yf he will / the tyme of re-
 pentance shal be Cxx yere / Thenne noe
 rightwys and perfyght walke^d with
 god / that is in his lawes / and the erthe
 was corrupt by synne and fyllyd / whan
 god salve thet^he to be corrupte / and that
 euery man was corrupte by synne Epon
 thet^he / he saide to noe / the ende of all
 peple is come to fore me excepte them that
 shal be sauoyd / And the erthe is wyle
 & neffydy with theyr wickednesse / I shal
 destroye them with thet^he idē wyse the
 fertilitie of thet^he / Make to the an arke
 of tree helven / pollyssyd and squared /
 And make ther dyuerse places And by-
 me it with cleve and pitch within and
 with out / that is to wete with gleibe
 whiche is so feruēt that the tymbre may
 not be losed / And thou shal make it
 iii C Cubytes of lengthe / Syfty m bred /
 and xxx of height / And make therein
 dyuerse distynctions of places and
 chambres / and of warderops / And the
 Arcke hath a dore for to entre in & come
 out / And a wyndow was made thereon
 whiche y^e the skrybels saye was of crys-
 tall / This Arcke was on thet^he luyng mā
 the begynnynge that god comandyd first

to make it C xx yere / In whiche tyme
 Noe ofte desired the peple to leue thet^he
 ne / And how he had spoken with god
 and that he was comandyd to make the
 shippe / For god sholdy destroye hem for
 theyr synne but yf they left it /
 And they mockedy hym and saidy that
 he raved and was a foole and gaf no
 faith to his sayngs / and contemnyd
 theyr synne and wickednes / Thenne
 whan the Arcke was perfyghtly made
 god had hym to take in to it of all the
 bestis of thet^he / and also of the foules
 of thayer of eche tibe male and female /
 that they may lye and also of all the
 metes of thet^he that ben comeseible / that
 they may seue and fede the and them /
 And Noe dyde all that our lord comman-
 ded hym / Thenne saidy our lord to Noe
 entre thou and all thy household in to the
 Arke / that is to saye thou and thy wyf
 and thy thre sones & theyr thre wyues
 I haue seen that thou art rightfūl in this
 generation / Of all bestis that ben cleme
 thou shalt take seuen / and of unclene
 bestis but only tibe And of the byrdes
 seuen and seuen male and female / that
 they may be sauoyd on the face of thet^he
 Yet af^ter vij dayes / I shal rayne Epon
 thet^he / xl dayes and xl nyghtis and
 shal destroye all the substance that I made
 on thet^he / And Noe dyde all thynge
 that our lord comāded hym / he was vij C
 yere old whan the flood began on the
 erthe / And thenne Noe entred in and
 his sones / his wyf and the wyues of
 his sones / all in to the arke to se helve the
 wātes of the flood / Of all the bestis
 and the foules and of all that meuyd
 and had lyf on erthe male and female
 Noe toke in to hym as our lord hady bo-
 dyen / And seuen dayes after they were
 entred the wāter began to recee / The wel-
 les of the abysses were broken / And
 the cascades of heuen were opened / that
 is to saye the clowdes / and it rayned on
 thet^he xl dayes and xl nyghtes /
 And the arke was eleuat and born
 Epon the wātes on sight aboute the mā-
 saynes and hylls / For the wāter was
 growen h^{er} y^e cubites aboue all the mā-
 saynes / that it sholdy purge and wāst^e
 the fylthe of thayer / Thenne wa^s consu-
 med all that was on thet^he luyng mā
 wōman and best / and byrdes / And

alle that euer bar by / so that nothyng
 abode vpon therthe for the water was yd
 cubytis aboue the hysse montayne of ther
 the / And whan Noe was entred / he
 hitte the dore fast without forth and by
 med it with glawe / And so the watres
 abode eleuate in hight an 6 l dayes fro
 the daye that Noe entred in / And our
 lord thenne remembred Noe and all the
 that were in the arke with hym and also
 on the bestis and folles / and effed
 the watres / And the welles and cithaz
 rades were closid / And the raynes we
 re prophetyd and forboden to rayne no
 more The vij moneth the xxvij day of the
 moneth the arke restod on the hylls of
 Armenye **¶** The x moneth the first
 day of the moneth the topes of the hyl
 les appiered first / After this x dayes
 after the lassyng of the watres / Noe
 opened the wyndowbe / And desired soze
 to haue tydynges of assyng of the flood
 And sent out a Fauc / for to haue ty
 dynges / And whan she was goon / re
 turned nomore agayn / For patauentuz
 she soude somme deo awayne of a keefe
 flymyng on the water / and lighed
 thereon to fede her and was lete there /
 After this he sente out a doue whiche
 fleble out / And whan she coude fynde
 no place to wete ne sette her foot on / she
 returned vnto Noe And he toke her in /
 yet thenne were not the topes of the hil
 les hure / And vij dayes after he sente her
 out agayn / whiche at eue returned beryng
 a braunch of an olyue tree beryng in
 her mouth / **¶** And after other vij dayes
 he sente her agayn / whiche cam nomore
 agayne **¶** Inne in the yere of Noe vij C i
 the first day of the moneth Noe opened
 the coueryng of the arke and salde that
 the erthe was drye / but he durst not goo
 out but abode the commandment of our
 lord / The second moneth the xxvij day
 of the moneth / our lord said to Noe /
 Goo out of the arke thou and thy wyf
 thy sones and the wyues of thy sones / he
 comanded them to goo conuallly out /
 whiche disuallly entred / And late goo
 out with the alle the bestis and folles
 bynyng and all the reptyle euerich after
 his kynde and gendre / to whom our
 lord saide geuibe ye and multiplye vpon
 therthe / Thenne Noe yssued out and
 his wyf e his sones with their wyues

and all the bestis the same day a yere af
 ter they entred in / euerich after his gen
 dre / Noe thenne edfyced an aytar to
 our lord and toke of all the bestis that
 were cleue and offred sacrifice vnto our
 lord / And our lord smellod the sivele
 nes of the sacrifice / and said to Noe /
 from hens forth I shal not curse the erthe
 for man / for he is prone and wdy to fall
 fro the begyynyng of his prougt / I shal
 nomore destroye man by such vengeance
 And thenne our lord blesid hem and
 said geuibe ye and multiplye the erthe
 And he ye lordes of all the bestis of ther
 the of the folles of thayer and of the
 fyllis / I haue gyuen alle thynges to you
 but ete not flesch with the blood / I con
 mande you to sree nomay ne to srede no
 mans blood / I haue made man after
 myn ymage / who som euer shedd his
 broders blood / his blood shal be shedde /
 So ye forth and geuibe and multiplye
 and fylle the erthe / this said our lord to
 Noe and his sones / So I haue made a
 couenant with yow and with then that
 shal come after yow / that I shal nomore
 bynyge such a flood to sree alle peple /
 And in token therof I haue sette my ray
 ne solbe in the cloudes of heuen / For
 who that trespaceth I shal doo Justice
 otherlye on hym / Noe lyued after the
 flood in 9 l yere / **¶** Fro the tyme of
 Adam vnto after Noes flood the tyme
 And season was alle way grene and
 tempyd / And alle that tyme men ete no
 fleshe / For therbes and fruytes were
 thenne of grete strengthe and effete they
 were pure and noriffyng / But after
 the flood the erthe was weyker e broakt
 not forth so good fruyt wherfore fleshe
 was ordyned to be eten / And then
 noe began to labour for his lyfode with
 his sones / and began to tyllpe therthe de
 stroye beries and thoznyes / And to plan
 te vynes / And so on a tyme noe had
 dronke so much of the wyne that he was
 dronke / and laye and slepte / And his
 prebye mebrewe laye hure and open / Cham
 his myddelst sone espyed it / and solbe
 and frozpyd his fader and called his
 ketheryn to see / whiche cam backward
 for to coure her fader and wold not be
 lie on his / and rebuked cham of his folge
 and fenne / e whan Noe was coured
 with the mantel / anon he alokte e whan

he vnderstode how cham his sone had scot
ned hym / he cursid hym / Andz also his
sone Canaan / Andz blessed Sem andz
Japhet by cause they comerd hym / Alke
the dayes of Noe were iy C. l. yere Andz
thenne deyed / Andz after his detz his
sones vledz alle the world by tylene hem
Sem hadz all asye / Cham affryke / And
Japhet all Europe / Thus was it depar
ted / Asye is the best part / andz is as
moche as the other tibe and that is in the
east / Affryke is the south part andz ther
in is cartage andz many ryche contr / ther
in fey fleib andz black men / Cham hadz
that to his parte Africa / The thyrde
parte is Europe which is in the north e
weste / therein is grece / Rome andz Ger
many / In Europe regneth noib moeste
the crysten laibe andz faith wherin is ma
ny ryche Royame And so was the world
departedz to the in sones of Noe /

Thus endeth the lyf of Noe

Here foloweth the lyf of abra
ham /



The sonday called qui
quagesme is wode in the
chirch thysonye of the holy
patriarke Abraham which
was sone of Thaw / This
Thaw was the tenth fro Noe in the ge

neracion of sem / Japhet hadz Thre son
e cham four sones / Out of the gene
of cham Nembroth cam which was
wicked man andz cursid in his lyf
Andz began to make the tour of the
which was grete andz hys / Andz at
makynge of this tour god changedz
langages / in such wyse that non
vnderstode other / For tofore the tyme
of that tour was but one maner spe
in all the world / Andz ther were
lygh speche / The tour was grete
was iy myle about andz iy M
steppes of height / This Nembroth
the first man that founde malvnetye
ydolatrye / which endured long andz
deth / Thenne I tyme agayne to
which hadz thre sones / which was
abram / Nacor andz Aram / Of nacor
was / Lus / andz latuel / Of us cam
of hus cam salam / Andz of latuel
ca andz lalan / Of aram cam both andz
doughtres melcha andz sara / Nalb J
speke of abram of whom our blesyd
dy come / he weddyd Sara daughter
his broder aram / Abram was ever fair
ful andz true / he was lxxv yere old
whan his fader deyed / For whom he ma
nedz tyl our lord comfortedz hym / which
saidz to abram / Abram make the redy
e go out of thy lande andz hynwode andz
also fro the holys of thy fader / andz co
me in to the lande that I shal shalve to
the / I shal make the grevbe in to moche
peple / I shal blesse the andz shal magne
fyre thy name andz thou shalt be blesyd
andz I shal blesse them that blesse the e
shal be blesyd / Alke the kynredes of the
erthe / Abram was lxxv yere olde whan
he departedz from the londz of Aram /
Andz he toke with hym Sara his wyf
andz both the sone of his broder andz their
meyne andz his cattell andz substaunce and
cam in to the londz of Canaan andz cam
in to the vale of Sichem / in which were
vyle peple which were the peple of Ca
naan / Andz our lordz saidz to Abram
I shal gyve to the this lande andz to thy
eyres / Thenne Abram didz wpe an aul
ter on which he dide sacrifice / Andz
blesyd andz thankyd our lordz / Abram
beldz all the londz towarde the south /
Andz salve the kalde therof andz fonde
hit lyke as our lordz toldz hym / But he

had not be longe in the lande but that ther
 fylle grete hungre therein / wherfore he left
 to that contre & wente in to egypte / And
 toke with hym Sara his wyf / And as
 they wente by the way / Abraham said to
 his wyf / I feere & drede fore that whan we
 come to this peple which ben callles / that
 they shal take the for thy beaute / and sle
 me / by cause they wolde use the wherfore
 saye that thou art my suster and / I thy
 brother / And she agreede ther to /

And whan they were comen in to that co
 ntre / the peple salbe that she was so fayr
 anon they told the kynge / which anon
 comander that she shold be brought in
 to his presence / And whan she was co
 me / good of his good grace so pouruey
 ed for her that noman had polver to use
 any lecherie with her ne to doo her vyla
 ny / wherfore the kynge was ferd that
 godd wolde haue taken vengeance on
 hym for her / And sende for abram /

And said to hym that he shold take his
 wyf / and that he had euyl don to saye
 that she was his suster / And so deliuered
 her agayn and gaf hym gold and siluer
 and had that men shold worshyp hym in
 al his lande / And he shold freely at his
 pleasur departe with all his goodes /

Thenne after this Abraham toke his wyf
 Sara and wente home agayn / And
 cam in to Bethel and sette there an aul
 ter of stone / And there he adoured and
 worshipped the name of godd / his store
 and bestis began to multiplye / And
 loth with his meyne was also there /

And theyr bestis began so sore to encre
 se and multiplye that binnethe the coun
 tre myght suffyse to theyr pasture / in so
 moche that Rimour and grauechynge be
 gan to soude and rye bytwene the herd
 men of Abraham / And the herdmen of
 loth / Thenne Abraham said to loth /
 Lo this contre is grete and lye / I
 praye the to carye on which hande thou
 wilt goo and take it for thy meyne &
 thy bestis / And take no strif be by
 twene me and the / ne bytwene my
 herdmen ne thy herdmen / Lo beholde all
 the contrey is to fore the take which
 thou wilt yf thou goo on the right side
 I shal goo on the left side / And yf
 thou take the left / I will goo on the
 right side / Thenne loth byhelde the
 contrey and salbe a fair playn towarde

flom Jordan / which was playfaut & the
 flom ran towarde Sodom and Gomor /
 which was lyke a paradys / and toke
 that parte for hym / And Abraham toke
 towarde the weste / which was beside the
 peple of Canaan at the foot of Mount
 mambré / And loth dwelled in Sodo
 mys / the peple of Sodom were worst of
 all peple / Our lord said to Abram by the
 sp thyen eyen and see directly fro the pla
 ce that thou art now in / fro the north
 to the south and fro the east to the weste
 Like this lande that thou seest I shal ge
 ue the and to thy seed for evermore /
 I shal make thy seed as poultre or dust
 of thethe / who that may nombre the dust
 of the crthe / shal nombre thy seed /
 Arise therefore and walke the lande in
 lengthe and in brede for I shal geue
 it to the / Abraham meuyd thinne his
 tabernacle and dwelleyd in the Raley
 of mambré which is in Ebron / and
 sette there his tabernacle / It happed
 sone after that ther was a werre in that
 lande that four kynnges warred agayn
 other fyue kynnges which were of Sodom
 Gomor and other / And the iiii kynnges
 ouerthelbe the fyue and slewe them and
 spoylled and toke alle the substance of
 the contre / And toke also with hem loth
 and alle his good / and a man gate a
 way fro them and cam to Abraham
 and told hym how that loth was taken
 and lad away / And thenne anon Abra
 myd to gadre his peple to gydre the nom
 bre of in C xiiii / And folowyd af
 ter / and departed his peple in to two
 parties / by cause they shold not esca
 pe / And Abraham smote in emonge them
 and slewe the kynnges and rescowred
 loth and all his goodis and deliuered
 the men of Sodom that were taken and
 the women / And they of Sodom cam
 agayn hym / and Melchisedech cam and
 mette with hym and offrid to hym brede
 & wyyn / this melchisedech was kynge and
 preest of Shalem & all the contrey / And
 blessed abram / & there abram gaf to hym
 the tythes of all that he had / & the kynge
 of sodo wold y abra shold haue had such
 pray as he toke / but he wold not haue as
 moche as y lackt of a shoo / & thus gate
 abra moche loue of all h peple / After this
 our lord apperid to abra in a visio & saide
 Abra drede the nothyng I am thy father

And thy rebardz andz mede shal be giv-
te / Abram answered / lordz godz what
wylt thou gyue me / thou woste welle /
I haue no children / and sith I haue non I
wil wel that cleazr the sone of my lady
be myn heyr / Nay saidz our lordz he shal
not be thyn heyr / but he that shal yssue &
come of thy seedz shal be thyn heyr / our
lord laude hym out & laudz hym beholde the
heuen & nombre the sterres yf thou mayst
& said to hym / so shal thy offspringz &
seed be / And abram hylouyd it & gaf
faith to our lordes wordes & it was repu-
ted to hym to iustice / And our lordz said
to hym I am the lordz that laude y out of
the londe of hur of the chaldeis for to gy-
ue to the this londe in to thy possession /
andz abram saidz lordz holb shal I knolbe
that I shal possede it / A Vops said to abra
thy seed after the shal be exiled in to egip-
te by the space of iiii C yer / andz shal be
there in seruitude / & after I shal brynge
the heker agayn in the fourthe generaciō
thou shalt abyde here by to thy goodz age
& shal be burpedz here & goo with thy fa-
ders in pecs / sara was yet with out childz
she hadz an handmaydz namedz Agar an
egyptian & she on a day saydz to abram
her housbondz / thou seyst I may here no
chylde / wherfore I wolde thou take Agar
my maide & by her that thou myggt ge-
te a chylde whiche I myggt here & holde
as for myn / & y yer after that Abraham
hadz dwelid in that londe / he toke agar &
gafte her with chylde / & anon as she felde
her self with chylde / she despyde her mai-
stresse / the nne sara saidz to abra thou dost
euyl I gaf the liance to by with my ser-
uant & nolb sath she is concyued by the
she hath mē in despyt / godz iuge this by /
elbene the & me / to whom abra answeredz
thy hādmaid is in thy hādes chastise
her as it pleseth y / after this sara chastised
agar & put her to so grete affliction that
she wente alway / and as she wente an aū-
gel mette with her in the wildernes by a
wel / and said / agar whens comest & why
ther goost y / She answered I flee alway
fro the face of my lady sara / to whom the
angele sayde / Returne agayn & submyt
the by humblenes into thy lady / andz I
shal multiplye thy seed / & so moche peple
shal come of it that it can not by nōbrede
for multiplytude / & he said forthermore / thou
hast concyued & shal bere a child & shalt

take hym ysmael / he shal be a fiere man /
he shal be agayn alle men / andz alle men
agayn hym / Thene agar returned home
andz scruped her lady / andz sone after she
was deluyered of ysmael / Abraham was
lxxxvij yer oldz / Ishaq was
born / Ishaq abram was lxxxviij yer
our lordz apperid to hym & saide / Abraham
ho I am the lordz almygghty / wylke thou
bifore me & be persyggt / andz I shal kepe
couenaūt with bene me & the / And shal
multiplye thy seed grete / Andz abram
fyll down lobbyng loube to therthe & the /
had hym / Thene our lordz said I am & my
couenaūt I shal kepe to the / thou shalt be
fader of moche peple / Thou shalt nomore
be calledz abram / but abraham / For I ha-
ue ordeyned the / fader of moche peple / I
shal make the tēace most habundantly
kynges & pryues shal come of the / and
shal stablisse my couenaūt with bene me
& the / & thy seed in thy generaciō / I shal
gyue to the & to thy seed after the / the bon-
de of thy pylgrimage / all the londe of ca-
naan in to their possession / & I shal be
theyr godz / yet saidz god to abraham / Andz
thou shalt kepe thy couenaūt to me & thy
heyr after the in theyr generaciōs / and
this shal be the couenaūt that ye shal ke-
pe / and thy heyr after the / Every man
chylde / and male shal be circūcised in his
preu membe that it be a toke with bene
me & you / Every chylde masculyn that
shal be born / shal be circūcised / Ishaq
is viij dayre oldz / And I wyl that this
signe shal be in your fleshe / And see that
the men in your generaciō be circūcised
begynne at thy self & thy chylde / & alle
that dwelle in thy kyndz / who of yow
that shal not be circūcised in his fleshe
shal be caste & put out for euer fro my
peple by cause he obeyeth not my seacite &
ordenaice / And thy wyf Saray shal be
called nomore Saray / but she shal be cal-
ledz Sara / and I shal blesse her / and shal
gyue to y a sone of her / whom I shal bles-
se also / I shal hym entee in to nacōs
Andz kynges of peples shal come of
hym / Abraham fyll down his face to wardz
therthe and laubde in his hert sayeng /
may it be that a woman of lxxxviij yer
may concyue & bere a chylde / I lesse the
lordz that I smael may lyue to fore the /
Our lordz said to abraham sara forthe bryn-
ge forth a sone / Ishaq y shalt name ysaac

and I ſhal kepe my covenānt to hym for
 evermore and to his byrtes after hym /
 And I haue herd thy request for yſmael
 et alſo I ſhal bleſſe hym & encreaſe & ſhal
 multiplye his ſeed in to moche puple / vij
 dukes ſhal come of hym / I ſhal kepe my
 covenānt to yſaac / whom Sara ſhal
 brynge forth the next yere / whan thiſe
 wordes were ſpynſſhed abrahā toke yſma
 el his ſone / & all the men ſmale and grete
 ſtraūgers & other that were in his houſe
 & circūaſed them / yſmael was vij yere
 old / whan he was circūaſed / & abrahā
 was .99. yere whā he hym ſelf was circū
 aſed / And thus that ſame day he & his
 ſone yſmael & all the men in his houſe
 as wel ſtraūgers of what degre they be
 receyved this newe lawe of circūaſion
 wherby they were knouen from other pe
 ple / After this on a tyme as abrahā ſat
 at the dore of his houſe in ſ ſhale of manbre in
 the ſete of the day / & as he liſt by his ey
 en / he ſalve in yongmen comyng to hym
 & anon as he ſalve thiſe in ſtandynge by
 hym / he ray to them & worſhipped / one
 alone / he ſalve thre / and worſhipped but
 one / That byokeneth the troyph / & pra
 yſe to be herkeruved with hym / & to ke
 water & beſſe their feet / & prayd hem to
 tarpe vnder the tre / and he wold brynge
 brede to them for to eſtorbe hem / And they
 had hym doo as he had ſaid / & he wente
 & had ſara to make in aſſhy cakes and ſente
 his child for a ſedre fat calf / which was
 ſoden & boyled / and he ſeruid hem with
 ſutter & mylk / & the calf & ſette it before
 them / he ſtoode by the / whan they had eten /
 they demāded hym / wher is ſara thy wyf
 & he ſaid / ponder in ſ tabernacle And he
 ſaid / I ſhal goo & come agayn and ſara
 thy wyf ſhal haue a child / and ſhe ſtoode
 byhynde the dore & herd it / & boughe / And
 ſpede ſoftly to her ſelf hold may it be that
 my lord is ſo olde & I alſo that I ſhold
 lere a child / She thought it impoſſible /
 Thēne ſaid our lord to abrahā why laiſt
 theſe ſara thy wyf / Saying in ſcone ſhal
 I lere a child / but as I ſaid to the to fo
 re / I ſhal retorne & come agayn & ſhe ſhal
 haue a child in that tyme / And he ayid
 ſara why ſhe ſmyld in ſcone / & ſhe ſayd
 ſhe ſmyld ne laiſed not / And our lord
 ſaid / it is not ſo / for thou laiſedſt / whā
 they had reſid abrahā conueped him on
 the way / And our lord ſaid to abrahā / I

ſhal not hyde fro the that I purpoſe to doo
 The wy of Sodome & gomoz is multiply
 ed & theſe ſynne is moche greuous / I
 ſhal deſce & ſee yf the ſynne be ſo grete
 the ſoncke therof cometh to be / I ſhal ta
 ke vegeat & deſtrope them / Thēne abra
 ham ſaid / I be pe lord thou wilt not deſ
 trope the juſte & rightibus man with the
 wicked ſynnar I beſeeke the lord to ſpare
 the / Our lord ſaid / yf ther be fifty good
 & rightibus men emonge them / I ſhal ſpare
 them / And abrahā ſaid good lord yf
 ther be found / xl I praye the to ſpare the
 our lord ſaid / yf ther be xl / I ſhal ſpare
 them / & ſo fro xl to xxx / & fro xxx to xx
 & fro xx to x & our lord ſaid / yf ther be
 found / x good men emong the / I ſhal not
 deſtrope them / And thēne our lord wente
 fro abrahā / & he returned home agayn /
 That ſame euentyd cam ij Angeles in to
 ſodom / & both ſat at his gate / and whā he
 ſalve hem he wente & worſhipped them &
 prayd the to come & reſte in his houſe & a
 byde there & beſſe your feet / And they
 ſaid nay we ſhal abide here in the ſtrete / &
 both eſtrayned them & brought hem in to
 his houſe & made a feſt to them / But er
 they ſhold goo to bedde ſ ſynful & curſid
 peple of the wun yong & old biſete & en
 upwoned boths houſe / & called both & ſaide
 wher ſen the me that thou wikeſt in to thi
 houſe this nyght / brynge them forth that
 we may knowe & ſe the / and both anon
 ſette the dore and ſtoode byhynde & ſaide to
 them / O ye my brethren I beſeeke you ſ
 ye wyll not doo ne compe thiſe wicked
 ſynne on them / I haue ij daughters vir
 gynes which yet neuer knelwe mā / I ſhal
 brynge them out to you / & ſe ye the / But
 thiſe men I pray you to ſpare / they ſen en
 trid vnder the ſhadolwe of my pectation /
 They ſaid agayn to hym goo forth & fet
 the them / Thou art entred emonge vs as
 a ſtraūger / ſhalt thou wible & iuge vs /
 we ſhal put the to more affliction than
 them / Both withſtoode them myghyly they
 had al moſt broken vp the dore but the
 men ſete hand to & dide helpe both and
 brought hym in & vpd ſette faſt the dore
 And ſmoct the that were with out with
 ſlyndenes ſ they myght not ſee / ne ſynde
 the dore / Thēne ſaid the angels to both / yf
 ſ haue here of thy kynd ſones or douch
 tres all the that longe to ſ lere out of thiſe
 wy / we ſhal deſtrope thiſ place / For the
 f ij

eye therof is comen to our lord; whiche
 hath sente vs for to destroye them; both we
 to vnto his kynnesmen; & saide arye &
 take your chyldren and goo out of this
 cyte; / For our lord; that destroye us; And
 they suppoled; that they had rauid or Ja-
 ped; And as sone as it was day the an-
 gels said; to both arye & take thy wif &
 thy ij daughters & goo out of this towne
 lest that ye perissh; With this; yet he dyssis-
 mplyng they toke hym by the hand; and
 his wif & ij daughters by cause that god
 shold spare hem; & lade the out of the cy-
 te; / And ther they said to hym; Saue thy
 soules; and take not kepynde the; lest thou
 perissh; also; / But saue the in þ montayn;
 both said to hym; / I beseech the my lord; for
 as moche as thy seruauit hath soude gra-
 ce before the; & that thou hast shewed thy
 mercy to me; & that p̄raueur I myght
 take harm on the hille that I may goo
 to the bylde cyte here by; & may be sauyd
 there; he said to both; / I haue herd thy pray-
 ers; & for thy sake I sal not subuert this
 towne; for whiche thou hast prayd; hys the
 & saue thy self there; / For I may do no
 thyng; tyl thou be there; / Therefore that
 towne is called; Segor; soo both went in to
 Segor; / And the some avos; / And
 our lord; rayned; fro heuē vpon Sodom &
 Gomor sulphur & fyre; & subuerted; the
 cytes & all the dwellers of the towne
 about that regio; / And all that was the
 re growyng & burgenyng; / bothis wif to-
 ned her & loked vaward the cytes & and
 she was turned; in to a statue or ymage
 of salt; / whiche abideth so in to this day;
 Abraham arose in the morning early; & lo-
 ked vaward; the cytes & salbe the sime;
 he ascenyng; fro the places; / lyke as if
 had be the laye of a forneys; / what tyme
 our lord subuerted; thise cytes; he remem-
 bred; abraham; & delueryd; both fro the de-
 geaunce of the cytes in whiche dwellid
 Thene both ascended; from segor; & dwel-
 lid; in the montayne; / and; his ij daughters
 with hym; / he dreed; to abyde any longer
 in the towne; / but dwellid; in a caue; he and
 his ij daughters with hym; / Thene the el-
 der daughter said; to þ yonger; / Our fader
 is old; / And ther is nomā leste on the
 erthe luyng; that may doo; haue a doo
 with vs; after the maner of the world; /
 come & late vs make hym dronke & late
 vs slepe with hym; that we may haue son

seed of hym; / They gaf their fader wyne
 to drynke; that nyght & made hym dronke
 And the elder daughter; went to hym &
 concuyed of hym; he not knowyng of it
 And the second; nyght in lyke wyse con-
 cuyd the yonger daughter; & both was
 not knowyng therof; they concuyd; bothe
 of thery fader; / The more had a sone & cal-
 lyd; hym Moab; / he is fader of the moabi-
 tes vnto this day; / The yonger brought
 forth a nother sone & callid; hym amon;
 he is fader of the amonytes vnto this day;
 Abraham departed; fro thens; & went south
 ward; & dwellid; by silbene arces & Sur;
 & went a pilgrymage to getaris; he said
 that his wif; was his suster; / Abymelech
 the kyng of getaris; sente for her; & toke
 her; / God cam to abymelech; in his slepe;
 & said; Thou shal be deed; for the womā that
 thou hast taken; / she hath an husbonde;
 Abymelech; to wethid; her not; & said; lord;
 wilt thou; sle a mā yknowit & rightful;
 she said; that she was his suster; / In the
 sympleness of my herte & clemies of my
 hande; I dyde this; / And god said; to hym;
 I knowe wel; that with a symple; herte
 thou dydest; it; / And; therefore; I haue kep-
 te the; fro hauyng; to doo; with her; / Noibe
 yelde; the womā; to her husbonde; / And; he
 shal; pray; for the; / he is a prophete; & thou
 shalt; lye; / and; yf; thou; deluere; her; not;
 thou; shalt; dye; & all; they; that; ben; in; thy;
 hoys; / Abymelech; avos; by; the; same;
 nyght; & called; all; his; seruauites; &; told;
 them; all; thise; wordes; / all; they; dreed; so;
 he; / also; abymelech; called; abraham; &; said;
 to; hym; / what; hast; thou; don; to; vs; / that;
 we; haue; trespassed; to; the; / Thou; hast; cau-
 sed; me; &; my; Foyam; to; synne; grevly; / thou;
 hast; don; that; thou; sholdest; not; haue; don; /
 what; salbest; thou; for; to; do; so; / Abraham;
 said; / I; thought; that; þ; dreed; of; god; was;
 not; in; this; place; &; that; ye; wold; sle; me;
 for; my; wyf; / &; certaynly; o; her; wyse; she; is;
 also; my; suster; / the; daughter; of; my; fader;
 but; not; of; my; moder; and; I; haue; wedded;
 her; &; after; that; I; went; fro; the; holys; of;
 my; fader; I; saide; to; her; / where; somener; we;
 goo; / Saye; thou; art; my; suster; / Thene; aby-
 melech; toke; slepe; &; oym; &; seruauites; &
 maydens; &; gaf; to; abraham; and; deluere;
 to; hym; sara; his; wif; &; said; / the; londe; is;
 here; to; fore; the; wber; somener; þ; wilt; dwell;
 &; abyde; / &; he; said; to; sara; / I; haue; gyue;
 to; thy; brother; a . M p̄ces; of; siluer; /

this shal be to the a voylke of thyng epen /
 & wherfomeuer thou goo remember that
 thou wert taken/ Abraham prayde for aby
 melech & his meyne/and godd helde hym
 his wyf & all his seruauntes & coney /
 up/ Our lord had chosyn the place of en
 gending of alle the holvs of abymelech
 for Sara the wyf of abraham / Our lord
 thene byspyt d Sara & she cōcōpyd and
 brought forth a sone in her old age/ that
 same tyme that godd had promysed /
 Abraham called his sone that she had
 born ysaac/ and when he was viij dayes
 old he circūcised hym as god had comma
 nded & abraham was thenne an hondred
 yere old / Thene said Sara/ why wold
 haue supposed that I shold gyue soule
 to my chyld being so old I laboure whā
 I herd our lord saye so / And all they
 that shal here of it may wel laboure / The
 chyld growe & was wened fro the pap
 pe / And abraham made a grete feste at
 the day of hys wenyng/ After this on a
 day when Sara saue the sone of agar
 her handmayde playe with her sone ysaac
 she said to abraham/ Caste out this hand
 mayde and her sone/ The sone of the hand
 mayde shal not be her with my sone ysaac
 Abraham toke this word hard & greuous
 by for his sone / thene godd said to hym
 late it not be harde to the for thy sone &
 handmayde/ What fomerer Sara saye to
 the here her boys / ¶ For in ysaac
 shal thy seed be called / yet shal I make
 the sone of the handmayde growe in to
 grete pple for he is of thy seed/ Abraham
 arose early in the mornynge & toke brede
 & a botell of water and leyde hit on her
 shoulde & gaf to her the chyld & let her
 goo/ whiche when she was departed er
 rypd in the wyldrenes of kersabe / And
 when the water was consumed that was
 in the botell/ she lefte the chyld vnder a
 tre that was there & went thens as fer
 re as a bolbe shot and sette her dour /
 and said I shal not see my sone dye and
 there she wepte / Our lord herde the voyz
 of the chyld / And an angell callyd
 Agar sayeng/ What doest thou Agar/ he
 not asend / our lord hath herd the voyz
 of the chyld fro the place whiche he is
 now ynne/ Arise & take the chyld & hol
 de hym by the honde/ for I shal make hym
 tence in to mochte pple / Godd opened
 her eyen/ And she saue a pytch of water

and anon she went & fylled the botell
 and gaf the chyld to drynke/ and abode
 with hym whiche growe & dwelled in the
 wildrenes/ and there cam there a yong man
 & an archer/ & dwelled also in the desert
 of pharam/ And his moder toke to hym
 a wyf of the lond of egypte / That same
 tyme said Abymelech & phicol the pryn
 ce of his oost vnto abraham/ Our lord is
 with the in all thynges that thou dost /
 Where thou by the lord that thou greue
 not me ne them that shal come after
 me ne my kynrede / but after the mercy
 that I haue shewed to the / so doo to me &
 my konde in whiche thou hast dwelled as
 a straunger / And Abraham said I shal
 sware/ And he blamed abymelech for the
 pytch of water whiche his seruauntes had
 taken away by strengthe / Abymelech
 answered/ I know not why hath don this
 thyng / ¶ And thou toldest me not the
 rof/ and I neuer herd thereof tyl this day
 And then after this they made coner
 nant to gydre/ & promysed eche to other
 to be frendes to gydre/ After alle these
 thynges godd temptyd Abraham and
 said to hym/ Abraham/ abraham / he
 answered & said I am here / & he said to
 hym Take thou thyng only sone that thou
 louest ysaac & goo in to the konde of bys
 syon and offre hym in sacrifice to me vpon
 one of the hillcs that I shal shewe to the
 Thene Abraham arose in the nyght and
 made redy his asse & toke with hym two
 yong men & ysaac his sone/ And when
 they had riden and had riden the woodd
 to gydre to make sacrifice/ they went to
 the place that godd commanded hym / The
 thyrde day after he lyst vp his eyen and
 saue fro ferre the place / and he said to
 his children/ What do ye here with the asse
 I and my sone shal goo to yonder place
 and when we haue worshipped there /
 we shal retorne to you/ thene he toke the
 woodd of the sacrifice & leyde it on his so
 ne ysaac/ & he lue in his hondes fyre and
 the swerd / And as they went tothe to
 gydre/ ysaac said to his fader/ fader myn
 what wilt thou my sone said abraham/ &
 he said lo here is fyre & woodd wher is the
 sacrifice / shal be offred/ abraham answered
 my sone godd shal prouide for hym a sacrifici
 se wel ynough/ They went forth & cam to
 the place / godd had ordeyned/ & there ma
 de an altare/ & leyde the woodd there/ And

toke ysaac & sette hym on the woode on the
 aiber/ and toke his swerde and wold
 haue offered hym vp to god/ And lo the
 angele of god cryed to hym fro heuen say
 eng/ Abraham/ Abraham/ whiche answered
 I am here/ & he saide to hym/ Extend not
 thy hande vpon thy chyld/ & do nothinge
 to hym/ Now I knowe that thou dredest
 god/ And hast not spared thyn only so
 ne for me/ Abraham looked behynde hym
 & salbe emonge the breeres a fame faste
 by the hornes/ whiche he toke & offered
 hym in sacrifice for his sone/ He called
 that place/ the lord setteth/ The angele called
 Abraham the second tyme sayenge/ I ha
 ue sworn by my self saith the lord/ Thy
 cause thou hast don this thing/ and hast
 not spared thyn only sone for me/ I shal
 blesse the and shal multiplye thy seed as
 the sterres of heuen & lyke the granel
 is on the see syde/ Thy seed shal possede
 the partes of theyr enemyes/ And in thy
 seed shal be blessed all the people of the
 e for thou obeydest to me/ Abraham the
 ne returned to his seruantes & wente in
 to berfabee and dwelld there/ Sara by
 wyd an C xxvii yere & deyed in the cyte
 of Arbee whiche is hebron in the londe of
 Canaan/ For whom abraham made sorow
 and wepte/ And bought of the chyldren
 of keth a felde and buryed her wofship
 fully in a dobble speulke/ Abraham
 was an old man and god blessed hym
 in all his thingis/ he saide to the eiderst &
 vpperist seruauant of all his holbes/ I char
 ge and coniuere the by the name of god
 of heuen & of erthe/ that thou suffre not
 my sone ysaac to take no wyf of s doug
 tres of Canaan emonge whom I dwelle
 but goo in to the contre where my kynre
 de is/ and take of them a wyf to my so
 ne/ And the seruauant answered/ yf no
 womā there wil come with me in to this
 contre/ shal I buye thy sone in to that
 contre fro whens thou comest/ Abraham
 saide/ beware that thou lede not my sone
 thoder/ The lord of heuen & of erthe that
 toke me fro the holbes of my fader and
 fro the place of my natyvyte hath saide
 and sworn to me sayeng/ to thy seed I
 shal gyue this londe/ he shal sende his
 angele to fore the/ and thou shalt take
 there a wyf for my sone/ yf no woman
 wil come with the/ thou shalt not be sou
 ren by thyn oth/ but in no wyse lede my

sone thoder/ his seruauant thene swore and
 promysed to hym that he wold soo doo/ he
 toke y camels of the flock of his lord/
 and of alle his goodes bare with hym
 & wente in to mesopotamy into the towne
 of Nachor/ And he made the camels to
 farye without the towne by a pyte syde
 at such tyme as the women ben wente
 to come out for to dralbe water/ And
 there he prayd our lord sayenge/ lord god
 of my lord abraham/ I beseeche the to helpe
 me this day/ and do mercy into my lord
 Abraham/ So I stonde here nyght by the
 well of water & the doughters of the
 dwellers of this towne come hether for to
 dralbe water/ Therefore the mayde to who
 I saie sette downe thy potte that I may
 drynke/ and thene she sette downe her potte
 and saie I will gyue to the drynke and
 to the camelis that I may vnderstande
 thereby that she be the mayde that thou
 hast ordyned to thy seruauant ysaac/ and
 thou shouldest thy mercy to my lord abra
 ham/ he had not fully fynysid these wo
 rdes with in hym/ self/ but that Rebecca
 daughter of labuel sone of melch wyf of
 Nachor brother of Abraham cam out of
 the towne hauyng a potte on her sholder
 whiche was a right faire mayde and mo
 che beauteous and vnknowe to the man
 she wente downe to the well and fylled
 her pot with water and returned/ The
 seruauant of abraham ranne to her and
 saide/ I praye the to gyue me a lytal of the
 water in thy potte for to drynke/ whiche
 saide drynke my lord/ and lyghtly toke
 the potte fro her sholder and helde it and
 gaf hym drynke/ and when he had dron
 ke she said yet/ I shal gyue to thy camelis
 drynke and dralbe water for them yf
 alle haue dronken/ And she poured out
 the water in to a vessel that was there
 for beestis to drynke and ran to the pyte
 and dreble water that eueryche dranke
 his draughte/ he thenne thought in hym
 self secretly that god had made hym to
 haue a prosperous journey/ After they
 had dronke he gaf her ii rynges & saie
 on her eeries wepeng ii speles & as many
 armyllis wepeng y speles & asked her
 whos daughter she was/ & yf there were
 anye some in her faders hous to be lodged
 & she answered I am daughter to labuel
 nachors sone/ and in my faders holbes is
 place ynough to lodge the & thy camelis &

plente of Chaf & heye for them/ And the man enclyned dony to the groude/ And worshipped god sayenge / Blessid be the lord god of my lordz abraham whiche hath not take alway his mercy ne hys trouthe fro my lordz/ and hath brought me in my Journey right in to the hous of my lordes brother/ The mayde Rebecca ran and tolde at home alle that she had seid/ Rebecca had a brother named Laban whiche hastily wente out to the man wher he was/whan he had seyn the syn & gis in his sisters eiris & her poynettis or amplyes on her handes and had herd her saye alle that the man saide/ he cam to the man that stode by the wellle yet and said to hym / Come in thou blessyd of god/whych standest thou withoute/ I haue made redy the holvs for the and haue ordeyned place for thy camels / And brought hym in & serlved his camels & gaf them chaf and heye / and water to waffe the camels feet/ & the mens feet that cam with hym/ And they sette forth brede to fore hym/whiche saide/ I shal not ete tyl I haue don myn errand and said wherfor I am comen/ & it was answerd to hym/ saye on/ & he saide/ I am seruauit of Abraham/ And god hath blessyd & magnifyd hym gretly/ and hath geuen to hym Oves & Sheep / y pluer and gold/ seruantes men & wyemen/ Camels and asses/ And Sara his wyf hath brought hym forth a sone in her olde age/ and he hath geuen to hym alle that he had/ And my lordz hath charged and adiuured me sayeng/ In no wyse late my sone ysaac haue no wyf of the doughters of canaan in whos honde he dwelleth but goo into the holvs of my fader and of my kynred & of them thou shalt take a wyf to my self/ wherfore I am comen hether and told alle how he prayd god of som token and how rebecca dyd to hym/ And in conclusion desired to haue Rebecca for his lordz ysaac/ & if he wold not that he myght departe and goo in to some other place on the right side or the lyft to seke a wyf for his lordes sone/ Thanne hathuel and Laban said to hym / This worde is comen of god/ agayn his wille we may no thing do / So Rebecca standeth to fore the take her and goo forth that she may be wyf into the sone of thy lordz as our lord hath said/ whiche wordes whan Abra-

hams seruauit had herd fylle dony to the groude/ & thanked our lordz/ And anon toke forth pluer Bessell & of gold and good clothis and gaf them to Rebecca for a yfete/ And to her brethern & moder he gaf also yfetes/ And anon made a feste & ete and were Joyeful to gyder On the morn betymes the seruauit of abraham awoe/ And despyd to departe and take Rebecca with hym and goo to his lord / Thanne the moder & her brethern said/ late the mayde abyde with us but only y dayes & thenne take her & goo thy waye I pray you said he Rebeccas ne lette me not/ our lord hath adressed my way/ and acheynd my errand wherfor late me goo to my lord/ and they saide/ we shal calle the mayde & knoibe her wille/ and whan she was demanded yf she wold goo with that man / She saide/ y I shal goo with hym/ Thanne they lete her goo and her noyze wyth her / And so she departed & they sayd to her thou art our suster we pray god that thou may encreas in to a thousand thousand/ And that thy seed may possede the partes of theyr enemyes/ Thanne Rebecca and her maydens ascended vpon the camels & folowed the seruauit of Abraham whiche hastily retourned into his lordz/ That same tyme whan they come / ysaac walkedy by the way without forth and looked vp & salde the camels comyng fro ferre/ Rebecca espydy hym & demanded of the seruauit who that he was that cam in the felde agens them/ he answerd & saide/ that is my lordz ysaac/ And anon she toke her palke or maul & couerd her/ The seruauit anon tolde vnto his lordz ysaac alle that he had dony/ whiche wherwyd her & ladd her in to the tabernacle of sara his moder and wedded her & toke her in to his wyf/ and somoch luyd her that the loue attyred the so / wold that he had for his moder/ Abraham afar this wedded another wyf/ by whos he had diuers children/ Abraham gaf to ysaac alle his possessions/ And to his other chyldre he gaf meuable goodes / & departed the sones of his concubynes fro his sone ysaac whyles he yet lyued/ And alle the dayes of the lyf of abraham were & lxxvj yer/ And thanne dyed in good mynde and age / And ysaac & ysaac buried hym by his wyf Sara in a dou- ble spelunke



Here begynneth the lyt of ysaac
with thistorye of Esau and of
Jacob whiche is redde in the chir-
che the second sonday of lente

thise children were born / And after this
whan they were growen to resonable age
Esau became a phibghman and a telvar
of therthe / And an hunter / And
Jacob was symple and dwellyng at ho-
me with his moder / Ysaac the fader to
wed wel Esau / by cause he etc ofte of
the venyson that Esau toke / And relee-
ce the moder loved Jacob / Jacob on a
tyme had made good potage / And
Esau his broder had ben an huntynge al
day and cam home fore an hungred &
fonde Jacob hauynge good potage / and
prayd hym to gyue hym some / for he
was lery and moche hungry / to whom
Jacob said yf thou wyllt selle to me thy
patymony and heritage I shal gyue the
somme potage / And Esau answered /
Lo I dye for hungre / what shal auaylle
me myn entertaunce yf I dye / and what
shal prouyde me my patymony / I am
content that thou take it for this potage
Jacob thesne said / Swere that to me that
thou shalt neuer clayme hit / & that thou
art content that I shal enioye it / And
Esau swore it / and so sold alway his
patymony / And toke the potage and
ete it and wente his way / settinge no-
thyng therby that he had sold his patte-
mony / This aforesaid is for to bynne
in my mater of thistorye that is redde /
for now foloweth the legende as it is
redde in the church /

Ysaac began to beye olde & his eyes
fayled and dymmed / that he myght not
clerly see / and on a tyme he called Esau
his oldest sone and said to hym / Some
myne / which answered / fader I am
here wedy / to whom the fader saide / be-
holde that I beye olde / and knowe not
the day that I shal dye and departe out
of this world / wherfore take thyn bar-
neys / thy solde and quyuere with talle
and goo forth an huntynge / And whā
thou hast taken ony venyson / make to
me therof such maner mete as thou kno-
west that I am woned to etc / And
brynge it to me that I may ete it / and
that my solde may blesse the or I dye /
whiche all thise wordis Rebecca herd / &
Esau wente forth for taccomplissh the
comācement of his fader / & she saide thesne
to Jacob / I haue herd thy fader saye to
Esau thy brother / brynge to me of thy
venyson and make therof mete that I

Ysaac was xl yere
olde whan he wedded rebecca
ca / and she bare hym no chil-
dren / wherfore he besought
our lord that she myght co-
ceyue & brynge forth fruyt
Our lord herd his praye that she con-
ceyued of hym And had threyn sones
attones / whiche also er they were born
fought ofte in their moders hely / for
whiche cause she prayd god to counseyle
her and to gyue her comfort / whiche ap-
perid and said to her / also maner peple
ben in thy hely / and two maner folke
shal be ceyued / for thy wombe / peple shal
ouercome peple / And the more shal ser-
ue the lasse / Thus said our lord to her /
After this whā tyme cam that she shold
be deliuerd / ther were threyn to be born
The first that yssued was wugh for the
kred to the foot & he was named Esau
And forthwith folowed that other hol-
dunge the plante of his broders foot in
his hond / And he was named Jacob
Ysaac the fader was ly xer olde whan

may etc and that I may blesse the w fore
our lord er I dye / Now my sone take
heed to my conceytl and goo forth to the
flock & hyngge to me wbo the beste kyd
wes that thou canst fynde / And I shal
make of them mete such as thy fader
shal gladly etc / whiche wban thou hast
brought to hym & hath eten he may blesse
the er he dye / to whom Jacob answered
knowest thou not that my brother is
robbe and hery / and I smothe / yf my
fader take me to hym and taste me and
fete / I drede me that he shal thynke that
I mocke hym / and shal geue me his cur
se for the blessing / The moder thenne seid
se for the blessing / The moder thenne seid
to hym / In me said he ke this curse my
sone / Neuertheles here me go to the flock
he and doo that I haue said to the he w
te / and fette the kyddes and depuerd
them to his moder / And she wente and
ordeyned them in to such mete as she
knelwe wel that his fader lound / And
toke the beste clothes that Esau had and
dye hem on Jacob / And the skynnes
of the kyddes she dyde aboute his necke
and handes there as he was bare / And
depyerdy to hym brede and the pulmen
te that she had loped / And he wente
to his fader and saide / fader myn / And
he answered I her / who art thou my so
ne / Jacob saide / I am Esau thy first be
goten sone / I haue don as thou coman
dest me / Arise / sitte and ete of the bes
nyson of myn huntynge / that thy soule
may blesse me / Thenne said ysaac agayn
to his sone how myghtest thou saide he
so soone fynde and take it my sone / To
whom he answered / it was the wyll of
god / that such thyngz as I desired cam
sone to my hande / ysaac said to hym /
Come hether to me my sone that I may
touch and handle the / that I may pre
ue whether thou be my sone Esau or not
he cam to his fader / And wban he had
felte hym / ysaac saide / the boys truly
is the boys of Jacob / but the handes
ben the handes of Esau / And he knelwe
hym not / For his handes expyressd the
lynes and synplicity of the more bro
ther / Therefore blessing hym he said to
hym / thou art thenne my sone Esau he
answered & saide / I am he / Thenne said
ysaac hyngge to me the mete of thyn hū
tyngz my sone / that my soule may blesse
the / whiche he offro and gaf to his

fader / and also wyng / And wban he
had eten & dronken a goodr daught of
the wyng he said to Jacob / Come hether
to me my sone and kysse me / & he wente
to hym and kysse hym / None as he
felte the swete saoure and smelle of his
clothes / blessing hym he said / Lo the
swete odour of my sone / is as the odour
of blesse / God geue to the of the delbe of
feyn and of the fattenes of therthe habū
daunce of wheat / wyne / and oyle /
And the peple serue the / and the tybus
worship the / Be thou lord of thy bre
thern / And the sones of thy moder shal
bolde and knelwe to the / who somer
curse the be he accursed / and who that
blessteth the with blessinges be he fulfyll
led / Inmeth ysaac had fulfelled thye
wordes / and Jacob gon out / wban that
Esau cam with his mete that he had gos
ten with huntynge entred in and offered
to his fader sayeng / Arise fader myn
and etc of the demyson that thy sone hath
ordeyned for the / that thy soule may bles
se me / ysaac said to hym / who art thou
to whom he answered / I am thy first be
goten sone Esau / ysaac thenne was gret
ly aghastid and astoned / And meruap
led more than can be thought credyble /
And thenne he was in a traunce as the
mayster of histories saith in whiche he
had knowleche / that god wold that Ja
cob shold haue the blessing / And said
to Esau / who thenne was he that right
now a deyl to fore thy comyng brought
to my demyson / and I haue eten of alle
that he brought to me er thou camest / I
haue blesstyd hym / and he shal be blesstyd
wban Esau herde thise wordes of his
fader / he cryed wyth a gret cry and
was fore astonyed and saide / fader I
pray the blesse me also to whom he said
Thy brother germany is comen frauce
lently / and hath receyuyd thy blessing
Thenne said Esau certaynly and iustly
may his name be called wbel Jacob / For
on another tyme to fore this / he supplan
ted me of my patrymonye / and now
secondly he hath vndernome fro me my
blessyng / And yet thenne he said to
his fader / hast thou not referuyd to me
one blessing / ysaac answered / I haue
ordeyned hym to be thy lord / I haue sub
dued alle his brethren to his sergitude /

I haue stablysshed hym in wylde / wylde
 e oyle / And after this / what shal I doo
 to the my sone / To whom Esau said
 haue thou not fader yet one blessing / I
 beseeche the to blesse me / Thanne with a
 grete syghyng e wepyng ysaac moued
 said to hym / In the fatenes of therthe
 and in the delbe of heuen shal be thy bles
 syng / thou shalt lyue in thy lwerd /
 and shalt serue thy brother / Thanne was
 Esau woode begoon / And haue Jacob
 for suplanting of his blessing that his
 fader had blessed hym with / And seid
 in his herte / the dayes of sorowbe shal co
 me to my fader / For I shal see my bro
 ther Jacob / This was told to Rebecca
 whiche anon sente for Jacob her sone and
 sayd to hym / so Esau thy brother thre
 ueth to see the / Therefore nold my sone
 here my boys and doo as I shal counseyl
 Make the wedy and goo to my brother in
 Aray / And dwelle ther with hym yn
 to the tyme that his anger and fury be
 ouer passed and his indignacon cessedy
 and that he forgett such thynges that
 thou haue don to hym / and thenne after
 that I shal sende for the and bringe the
 fether agayn / and rebecca wente to ysaac
 her husboud and saide / I am wery of
 my lyf by cause of the daughters of ethi
 op / Jacob take to hym a wyf of that kyn
 rede I wyl no longer lyue / ¶ Ysaac
 thenne callid Jacob and blessed hym e
 comanded to hym sayeng / I charge the
 in no wyse to take a wyf of the kynred
 of Canaan / but goo and walke in to
 mesopotamy of Syrye vnto the holbe of
 Bethuel fader of thy moder / And take
 to the ther a wyf of the daughters of la
 han thy vnckel / God almyghty blesse the
 and make the growbe and multiplye
 that thou may be encreased in to fourtes
 of peple / And gyue to the / the blessing
 ges of abraham and to thy seed after the
 that thou may possesse and olue the lon
 de of thy pylgrymage / whiche he graunted
 to thy grauntyre / whan ysaac had thus
 said and gyue hym leue to goo / he depar
 t / anon and wente in to mesopotamy
 of Syrye to laban sone of bathuel brother
 of Rebecca his moder / Esau seying that
 his fader had blessed Jacob / And sente
 hym in mesopotamy of syrye for to wedde
 a wyf there / And that after his blessing
 comanded to hym sayeng / Take thou no

wyf of the daughters of Canaan / And
 he obeyng his fader wente in to Syrye
 prouyng therby that his fader shalbe not
 gladly the daughter of canaan / he wente
 to Ismael and toke hym a wyf besyde
 them that he had taken to fore / that was
 melech daughter of Ismael sone of abra
 ham / Thanne Jacob departed fro her
 / kee / wente forth on his journey to ward
 Aray / whan he cam to a certayn place
 after goyng down of the sonne / and wol
 de wse there alle nyght / toke of the ste
 nes that were there and leped vnder
 his hed and slepe in the same place /
 And there he salbe in his sleep a ladder
 standyng on therthe / ¶ And the wyper
 ende thereof touchid heuen / And angelles
 of god ascendyng and descendyng vpon
 it / and our lord in the myddys of the
 ladder sayeng to hym I am the lord god
 of abraham thy fader and of ysaac / The
 londe on whiche thou slepest I shal gyue
 to the and to thy seed / And thy seed
 shal be as duste of therthe / thou shalt
 sprede a brood vnto the east and to the
 west / and north and south / And alle
 the tribus of therthe shalle be blessed in
 the and in thy seed / And I shal be thy
 keeper whersomeuer thou shalt goo / And
 shal bringe the agayn in to this londe /
 And I shal not leue tyl I haue accom
 plished alle that I haue said / whan
 Jacob was awakid fro his sleep and
 dremyng he said / Verely god is in this
 place / and I wist not of it / And he
 said / dreymyngly / he werryble is this
 place / None other thyng is here but the
 holbe of god and the pax of heuen /
 thenne Jacob arose erly / and toke the
 stone that laye vnder his hed / and wry
 sed it for wytnes / pouryng oyle thereon
 And callid the name of the place betel
 whiche tofore was callid lusa / And
 there he made a bolbe to our lord sayeng
 yf god be with me and kepe me in the
 waye that I walke and gyue me brede
 to ete / and clothes to couer me / and may
 retorne prosperryly in to the holbe of
 my fader / the lord shal be my god / and
 this stone that I haue wrysed in wytnes
 this shal be called the holbe of god /
 And good of all thynges that thou gy
 uest to me / I shal offre to the the tythes
 and tenth part / Thanne Jacob wente
 forth in to the east / and salbe a pytt

in a fesse and thre flockes of sheep lying
by it / For of that pytte were the best
his wanted / And the mouth thereof was
fette and clesed with a grete stone / For
the custom was whan alle the sheep were
gathered they rollede away the stone /
and whan they had dronken they leyde
the stone agayn at the pitte mouth / and
thene he saide to the shepherdes / Brethern
whens ar ye / whiche answered of Aun
thene he asking them saide / knowe ye
not Laban sone of Nachor / they saide / we
knowe hym well how farth he said he is
he al fool / he farth wel saide they / And
so Rachel his daughter cometh there with
her flocke / Thene saide Jacob it is yet
far to eu / it is yet tyme that the flockes
be ledde to drynke / and after he dryuen
to pasture / whiche answered / We may not
so doo til alle the bestis be gathered / and
thene we remove the stone fro the mouth
of the pitte and wate our bestis / And
as they talked Rachel cam with the flock
of her fader / For she kept that tyme the
besties / And whan Jacob saue her and
knewe that she was his emes daughter
and that they were his emes sheep / he re
moued the stone fro the pitte mouth /
and whan her sheep had dronke he kis
sed her and wepyng he tolde her that he
was brother to her fader and sone of Res
becca / Thene she hpyd her and tolde it
to her fader / whiche whan he vnderstode
that Jacob his suster sone was come / he
Ran aynt him and embraced him / and
kysed him / and lode hym in to his holdes /
And whan he had herd the cause of his
journey he saide / thou art my mouth and
my flesch And whan he had ben there the
space of a moneth / he demaunded Jacob
yf he wolde gladly serue hym by cause
he was his cosyn / and what tyme and
felward he wolde haue / he had tivo douch
tres / the more was named lya / and
the lasse was called Rachel / but lya was
blewyd / and Rachel was fair of vitas
ge and wel fauouryd / whom Jacob lo
ued / and saide / I shal serue the for Rachel
thy yonger daughter vij yer Laban ans
werd / it is better that I gyue her to the
than to a straunge man / dwelle and aby
de with me / and thou shalt haue her /
And so Jacob seruyd hym for Rachel
vij yer / and hym thought it but a lytle
while / by cause of the grete loue that he

had to her / And at thende of vij yer
Jacob saide to Laban gyue to me my wyf
for the tyme is come that I shold haue
her / Thene Laban callid all his frendes
and made a fesse for the weddyng / and
at nyght he brought in lya the more
daughter / and deliuered to her an hand
mayde named zelpha / Thene lya wyng
Jacob that it had ben Rachel wente w
her as the maner is / and whan the mo. nyg
cam she saue that it was lya / he saide to
Laban her fader what haste thou doo haue
I not seruyd the for Rachel vij yer / thou
brought lya to me / Laban answered / hit
is not the usage ne custome of our cotre
to gyue the yonger first to be wedded /
but fulfille and make an ende of this
coplement and maryage this weke / and
thene shal I gyue to the Rachel my douch
ter / for other vij yer that thou shalt yet
serue to me / Jacob agreed gladly / and
whan that weke was passed / he wed
ded Rachel to his wyf / To whom Laban
her fader gaf an handmayde named Ba
la / Neuertheles whan the weddyng of
the yonger was fynnyshed by cause of
the grete loue that he had to her / hym
thought that the other vij yer were but
shorte / Our lord saue that he despyed
lya / he let lya conceyue / and Rachel
her suster abode lareyne whiche there lya
hau a sone & named hym Ruben sayenge
Our lord godd hath beholden myn humy
lite and mekenes / Now shal myn huf
sone loue me / She conceyued yet and
bare a nother sone and saide / by cause
our lord saue me despyed he hath gyue
to me this sone / And she called hym
Symeon / She conceyued the therd and
brought forth another sone and saide /
Now shal my huf sone be compled to me
by cause I haue born to hym thre sones /
And she called his name leuy / She con
ceyued the fourth sone and was despye
d of hym & saide / Now I shal knowe
lecke me to our lord / And therfor she na
med hym judas / And thene she offesed
of beeryng of chyldren / Rachel seeyng
her self lareyne had enuye to her suster /
and saide to Jacob her huf sone / Make
me with chyld or ellys I shal dye / To
whom Jacob was wroth and answered
what benefit thou that I were god / and
hath prued fro the the fruyt of thy belly /
Thene she saide I haue my seruant bala

God Into her and late her conceite of
the on my knees that I may haue of her
somme sones / She gaf kala Into her hus
bond to knowbe her / whiche when Jacob
had knowben she conceived and bare a so
ne / Thenne sayde Rachel / Our lord hath
herde my petition gyving to me a sonne
e she named hym dan / After that kala
conceyued agayn and bare another sone
for whom Rachel said / Our lord hath
comparaed me to my suster / e haue a day
and she named hym Neptalim / Then
de lya felung that she conceyued nomoze
she gaf zelpha her handmaide to her hus
bonds whiche conceyued and bare a sone
whom lya named Gad / After zelpha
conceyued another sone / For whom lya
sayde / This is for my blessing / and
certaynly alle generations shal saye that
I am blessed / Therfor she called hym aser
Whit happened that when went out in bar
dest tyme in to the felde / And toke
ther a mandrake whiche he brought and
gaf to his moder / Thenne Rachel said to
her suster lya / Gyue me somme parte of
the mandrake of thy sone / lya answered
e it not ynough to take two me my hus
bonds / but that also thou wilt haue par
te of the mandrake of my sone / Thene
said Rachel he shal slepe with the this
nyght for the mandrake of thy sone / At
euen when Jacob cam home fro the felde
lya wente ayens hym e said to hym /
Thou shalt this nyght slepe with me / for
I haue bought the for the mede of the
mandrake of my sone / he slepte with her
that nyght / **¶** And our lord herde her
prayers / She conceyued and brought
forth the fyfthe sone / and she said / God
hath rewarded me / by cause I gaf my
handmayde to my husband / she called
his name ysachar / yet lya conceyued e
bare the sixthe sone and said / God hath
endeured my witt a gooder dolber / yet
shal my husband abyde with me by cau
se I haue born to hym vij sones / And
she called his name zabulon / After this
she conceyued and bare a daughter named
dyna / Thenne our lord remembryd Ra
chel and herde her / and opende the place
of conception whiche conceyued and bare
a sone sayenge / Our lord hath taken
away myn obprobrye and shame
And named his name Joseph sayenge
I praye god to sende me another / When

Joseph was born Jacob saide to lakin
his wyuyes sader / Gyue me leue to do
parte that I may goo in to my contre and
my bonde / gyue to me my wyuyes and
chyldeyn for whom I haue seruyd the
that I may goo hens / **¶** Theu knowest
what seruyse I haue seruyd the / Lakin
said to hym I haue founde grace in thy
sight / I knowe it by experyence that god
hath blessed me for the I haue ordeyned
the reward that I shal gyue to the / Thene
Jacob answered / Thou knowest how I
haue serued the / and how moche thy por
tion was in my handes / Thou haddest
but lxxij when I am to the / And now
thou art ryche god hath blessed the at
my ent / hit it now right that I pro
uyde somwhat toward myn holbe / Lakin
said what shal I gyue to the / Jacob
answered / I wyll nothyng but that thou
doe that I demaunde / I shal yet fede and
kepe thy kestes / and departe a sonde
all the sheep of dyuerse colour / And alle
that euer that shal be of dyuerse colours
and spoltly as wel in sheep as in ghee /
late me haue them for my reward and
mede / And Lakin grantede therto /
Thenne Jacob toke foddes grene / and
toke part of the fynde alway and made
the foddes to be of ij colours and sette
them to fore the sheep and kestes when
they shold engendre and the kestes con
ceyued seying the foddes of varyable co
lour in lyke wyse all the lantes that ca
bour in that yere were whyte and black e
of dyuerse colour / Thenne Lakin saue
that Jacob hath the most parte / and
chaunged the couenaunt the next yere e
wold haue all them of variable colour /
and Jacob shold haue all them that
were of one colour / And Jacob thenne
sette foddes of one colour afore them
when the sheep and kestes conceyued /
Thenne at the tyme of departyng Lakin to
ke them of tivo colours / and Jacob the
that were of one colour / Thus was Ja
cob made moche ryche out of mesure / and
had many flockes / seruaunts both men
and wyemen Camels and asses /
After that Jacob had herde lakin sones
saye / Jacob hath taken all that was our
faders from hym and of his faulte is
made ryche / he was afflybed / And in
despode wel by Lakin's lakin / that he
was not so frendly to hym ward as he

had ben to fore / and also our lord said
to hym that he shold reuorne in to the sonz
of his fathers and to his generacion
and that he wold be with hym / he thene
called Rachel and Lya in to the felde where
as he fede his flockes & said to them
I see wel by youre fathers visage þe
is not toward me as he was yester day
or þe other day / For sothe the god of my fa-
der was with me / & ye knolde wel how
I haue seruyd your father with alle my
myght and strenght / But he hath decey-
ued me and hath chaunged myn hye &
mede .v. tymes / **A**nd yet our lord
hath not suffred hym to greue me / whā
he said the keesies of party colour shold
be myn / thenne alle the elues brought
forth lamkes of Variable colours / And
whā he said the contrarye / they brought
forth all whyte / God hath taken the
substaunce of your father and hath gyue
it to me / And now god hath comaun-
ded me to departe / wherefore make you
redy and late vs departe hens / Thenne
answerd Rachel and Lya / Shal we ha-
ue nothyng ellis of his holbes / Shal he repute
vs as seruingers / and he hath eten and
sold our goodz / Sith god hath taken
the goodes of our father and hath gyuen
it to vs and to our chyldren / wherefor all
that god comandeth to the doo it / Jacob
awoke and sette his chil drem and his wy-
ues vpon his camels & wente his wyue
and toke all his substaunce and flockes
and alle that he had gotten in mesopotas-
mye / and wente toward his father ysac
ac in to the londe of Canaan / That tyme
was laban goon to steere his shep / And
Rachel stole alway the ydolis of her fa-
der / Jacob wold not let laban knolde
of his departing / whā he was depar-
ted with all that longed to hym of right
he cam to the mount of galaad / it was
told to laban the thirde day after that Ja-
cob was fled and goon / who anon toke
he his brethern and pursuied hym by
the space of viij dayes / and ouertoke
hym in the mount of galaad / he salbe
our lord in his sleep sayeng to hym / We
ware that thou speke not agerly ne hard
wordes to Jacob / that tyme Jacob had
sete his tabernacle in the hylle / and
whā he cam theder with his brethern he
said to Jacob why hast thou don thus

to me to take alway my doughters as
pysouers taken by swerd / why fleddest
fro me and woldest not let me haue
knolbecke thereof / thou hast not suffred
me to kysse my sones and doughteres
thou hast don soþyly / Now may I doo the
harm and euyl / but the god of thy fa-
der said to me yester day / Weleue that
thou speke no hard wordes agens Ja-
cob / Thou desirest to goo to the holbes of
thy father / why hast thou stolen my god-
des / Jacob answerd that I departe that
not knolbyng / I drede that vpolently
thou woldest haue take fro me thy dough-
ters / and where thou reuereist me of
these / why someuer haue stolen thy god-
des late hym he slayn before our brethern
Secde & what thou fyndest that is thyn /
take with the / he sayeng this kneib not
that Rachel had stolen her fathers goodes
Thenne laban entred the tabernacle of
Jacob and Lya and soughte and fonde
nothyng / **A**nd whā he cam in to the
tabernacle of Rachel / she hped her and
hydde the ydolis vnder the lytter of the
the camel and sette vpon it / And he
soughte and fonde nought / then said
Rachel late not my lord he wroth / for
I may not aryse to the / For now suche
selkenes as wyman be wonte to haue is
fallen to me / & so she deceyued her father /
Thenne Jacob byng angry & gruteþyng
said to laban / what is my trespass and
what haue I synned to the that thou
thus hast pursuied me / and hast ser-
ued euery thyng / what hast thou nolde
foudey of all the substaunce of thy hous
leye it forth to for my brethern and thy
brethern that they iuge billbene me and
the / I haue seruyd the xx yere and haue
ben with the / thy seruys and thy gret we-
re neuer barren / I haue eten no wethers
of thy flock / ner kesse hath destroyed no
ne / I shal make alle good / what was
stolen / I prayd therefore day and nyght
I laboured bothe in hete and in Colde /
Sleep fled from myn eyen / Thus I ser-
uyd the in thy holbes xx yere viij for thy
doughters / and sixe for thy flockes /
Thou hast chaunged myn hye & reward
v tymes / but yf god of my father Abra-
ham and the drede of ysac had ben with
me / happely thou woldest now haue
lete me naked / Our lord god hath ke-
holden myn affliction and the labour of

my handes / and receyved the yester
 day / Laban answered to hym my dought
 ers & sones / and thy flockes & all that
 thou beholdest ar thy / What may I doo
 to my sones and new:lys / late ys nobl
 be frends & make the a safe legle and
 confederat to gydre / Thenne Jacob re
 sed a sone & replied it in token of frend
 ship and pres and so they ete to gydre
 in frendship / and sware eke to othe
 to abide in love euer after / And after this
 laban rose in the nyght and kyssed his
 doughters and sones and blessed them
 and returned in to his contre / Jacob
 went forth in his journey that he had
 taken / Angels of god mete hym / which
 whan he salve / he saide these ben the an
 gells of god / and called that place ma
 nassah / he sente messagers tofore hym to
 Esau his brother in the londe of Seir in
 the londe of Edom / and had then sage
 thus to Esau / This saide thy broder Ja
 cob / I have dwelled with laban vnto
 this day / I have oven and asses seruau
 tes bothe men and wyemen / I sende nobl a
 legacion vnto my lord that I may fynde
 grace in his sight / These messagers re
 turned to Jacob / and saide / We cam to
 Esau thy brother / And to be cometh
 for to mete with the with iiii C men / Ja
 cob was fore asfere thenne / and deuyded
 his compaigne in to threyn turmes / say
 eng / yf Esau come to that one & desroye
 that / that othe shal yet be saued / Thene
 saide Jacob O god of my fader abraham
 and god of my fader ysaac / O lord that
 saydest to me returne in to thy londe and
 place of thy natyvyte and saide I shal
 do wel to the / I am the lesse in all thy
 mercyes & in thy trouthe that hast graun
 ted to thy seruaut / With my staf I ha
 ve goon this ryuer of Jordan / And nobl
 I returne with ii turmes / I beseeche the
 lord kepe me fro the hondes of my bro
 ther Esau / For I feare hym greatly lesse he
 come and smyt down the moder with the
 sones / Thou hast sayde that thou shol
 dest do wel to me / And sholdest spede
 my seede lyke vnto the grauel of the see
 and that it may not be nombred for mul
 tytude / Thene whan he had slept that
 nyght he ordeyned yestes for to sende to
 his brother / goats ii C kyddes vii / sheep
 ii C and faines vii / xl oxen / and vii
 bulles / vii asses and v fooler of them

And he sente by his seruantes all thisse
 bestis / And had them sage that Jacob
 his seruaut sente to hym this present
 and that he sholdeth after / And Ja
 cob thought to please hym with yestes /
 The nyght following hym thought a ma
 braselid with hym all that nyght tyl
 the morninge / And whan he salve the
 myght not ouercome hym / he hurted the
 synelbe of his thye / that he halced the
 rof / and saide to hym / late me goo and
 lette me for it is in the morninge / Thene
 Jacob answered I shal not leue the but
 yf thou blesse me / he saide to hym / what
 is thy name / he answered Jacob / Thene
 he saide / May saide be / thy name shal no
 more be called Jacob / but Israel / For
 yf thou hast ben stronge ayenst god / wh
 moche more shal thou preuayle ayenst
 men / Thene Jacob saide to hym what
 is thy name telle me / he answered / why
 demandest thou my name which is mer
 uayllous / And he blessed hym in the
 same place / Jacob called the name of
 that same place phanuel sayeng / I have
 seen eur lord face to face / and my soule
 is made saul / And anon as he was
 passed phanuel the sonne arose / he hal
 ted on his foot / therfore the chyldren of
 israel ete noo synelbs by cause it dreyed
 in the thye of Jacob / Thene Jacob lye
 tyng vpon his eyen / saib Esau comyng
 and iiii C men with hym / and deuyded
 the sones of lya and of Rachel and of
 bothe her handmaydens / & sette eke hand
 maid / & their chyldren to fore in the first
 place / lya and her sones in the seconde
 and Rachel and Joseph al behynde / And
 he gooyng to fore kneled down to groude
 and worshippyng his brother approched
 hym / Esau ran for to mete with his
 brother / and embraced hym scaynyng
 his necke and wepyng kyssed hym / &
 he looked forth and salve the wyemen and
 theyre chyldren and saide / what ben thy
 se and to whom longen they / Jacob an
 swered / Thy ben chyldren which god
 hath gyuen to me thy seruaut / and his
 handmaydens and their chyldren appro
 ched and kneled down / and lye with her
 chyldren also worshipid hym / And
 laste of alle Joseph and Rachel worshi
 pid hym / Thene saide Esau / whos ben
 thisse turmes that I haue mette / Jacob
 answered / I haue sente them to the my

lord into thence that I may stande in thy
 grace / Esau said I haue many my self /
 hee thyse and lett them be thy / May
 said Jacob I praye the to take this yfete
 whiche god hath sent me / that I may fynd
 grace in thy sight / For me someth I see
 thy bysage lyke the bysage of god / and
 therefore be thou to me mercifull and ta-
 ke this blessing of me / Dinneth by cowels
 byng he takynge it saide / late vs goon to
 gyder I shal accompanye the and be fel-
 lowe of thy journey / Thenne said Jacob /
 thou knowest wel my lord that I haue
 yong chyldren and tendre and sheep and
 oxe whiche yf I ouer labourd shold depe-
 alle in a daye / wherfore please it yow my
 lord to goo to fore and I shal folowe as
 I may with my chyldren and keefis /
 Esau answered / I pray the thence late my
 felowes abyde and accompanye the what
 somer nede thou haue / Jacob said it
 is no nede / I nede nomoo but one that I
 may stonde in thy fauour my lord / And
 Esau returned thenne the same way and
 journey that he ca in to seir And Jacob
 cam in to Socho and bylde there an hous
 And fro thens he went in to Salem the
 towne of Sychem whiche is in the londe
 of Canaan / and bought there a parte of
 a felde in whiche he fixed his tabernacles
 of the sones of Emor fader of Sychem for
 an hondred lamkes / And there he wy-
 sed an altar / and worshippid / Upon it
 the strengest godd of Israel / **¶** What
 hapned that dyna daughter of lya wente
 out for to see the wymer of that regyon /
 whiche whan Syche sone of Emor prynt
 of that londe / salve / anon buyd and ra-
 upshid and stept wyth her / oppressing
 her / by strength / And was affoatid on
 her in such wyse as he wente to his fader
 Emor and said / gyue me this damoysele
 in maryage that she may be my wyf /
 whiche whan Jacob kneide & herde how
 his daughter was rauysed / his sones
 theme keyng absent in occupation of fe-
 dyng of theyr keefis in the felde / he helde
 it secrete til they returned / thenne Emor
 wente for to speke of this matter to Jacob
 and that tyme his sones cam fro the felde
 and herde what was happend and do &
 were passyng wroth and angry by cause
 he had so defowled theyr suster / Thenne
 said Emor to them / Sychem my sone lo-
 upth your daughter / gyue her to hym in

maryage / and late vs a lye eche wyth
 other / late our daughters be gyuen to you
 and yours to vs and duelle ye wyth vs
 Alle the contrie is in your polver / eger-
 cise and occupye it / bye and sette and
 take ye it / **¶** Thenne said Sychem
 to his fader and brethern / what somer
 ye ordeyne I wyll doo / and what ye de-
 mande / yestes or dowber I shal glad-
 ly gyue it so I may haue this damoysele
 into my wyf / Thenne answered the sones
 of Jacob to sychem and his fader in gyle /
 dyspnyng as they had not knowyn the
 rauysment of theyr suster / we may
 not doo that ye desyre / ne gyue our suster
 to a man in circumfacyd / it is a thyng vn-
 lausful and greuous synne to vs / yf ye wyll
 be circumfacyd in euery man emonge you
 and man child and be lyke as we be /
 we shal take your daughters & ye ouris
 and shal dwelle to gyder and ben one pe-
 ple / yf ye wyll not be circumfacyd we shal
 take our suster and goo hens / This offer
 pleased Emor and Sychem his sone / and
 ther was no yong man but anon was as-
 greedy to that they asked / he buyd somo-
 che the damoysele / that anon he wente in
 to the cyte and told al this to the peple /
 & that these men were yfible peple & wille
 dwelle emong vs / and that ther was no
 lette but that we be not circumfacyd as they
 be / to whiche they assented and forth-
 wyth were circumfacyd / And the thirde
 day after whan the most payne of the wo-
 des greued them / Thenne wymer of Ja-
 cobs sones Symeon and Leui brethern of
 Dyna drelde out their swardis & entred
 in to the cyte hardly and sleide alle the
 men / both Emor and Sychem / and to-
 ke Dyna theyr suster wyth them fro Sy-
 chems holwe / and this doyn the other so-
 nes of Jacob fylle on the remnant and
 sleide all that they fond in auengyng the
 shame and rauysment of theyr suster /
 wasyng oren and sheep / asses & other
 keefis / And toke theyr wyues & chyl-
 dren in to captiuyte / whiche thyng is thus
 doyn Jacob saide to Symeon and Leui /
 ye haue troubled me / and haue made me
 hateful to the cananees & pherisies dwel-
 lars in this contrie / we ben but a felde /
 they shal gadre them to gyder & destroy
 me and my holwe / They answered / shold
 we suffer our suster to be holden as a co-
 nyng womā / After this our lord apperid

to Jacob andz saidz / Aryse andz goo vp
to Bethel & dwelle there/ andz make thes
re an altar to the lord that apperdy to the
in the way/ whan yf fleddest fro thy broder
Esau/ Jacob thenne called alle them of his
holws andz sayde/ Caste away fro you al
le your straunge goddes that ben emon
ge you/ andz make you clene andz chang
ge your clothes/ Arise andz late vs go in
to Bethel/ andz make be there an altar to
our lordz that herde me in the day of my tri
bulacion / andz was felaw of my jour
ney / Thenne they gaf to hym alle their
straunge goddes andz the golde that heng
ge on their cens/ Andz he caste a pit fe
synce the cyt of Sichem and thwibe hem
therin/ Andz whan they departed/ alle the
contrees ther about were aferd / & durste
not pursue the them Thenne Jacob cam to a
place called Luz which is in the londe of
Canaan & all the peple with hym which
other wise is called Bethel / he edifyed the
re an altar to our lordz andz namedz that
place the holws of godz / Our lordz appe
red to hym in that place whan he fledde
fro his broder Esau / that same tyme dey
de Zelora the noyze of Rebecca andz was
buried at the Potz of Bethel Under an
Oke / Our lordz apperdy agayn to Jacob
after that he was returnedz fro mesopota
mye of Syrye / andz was come in to Be
thel / andz blessedz hym sayengz / Thou
shalt nomore be calledz Jacob / but Isra
hel shal be thy name/ andz calledz hym Is
rael and said to hym / I am godz almygh
ty / growbe andz multyplye / Folkes and
peples of nacion shal come of the / Reyn
ges shal come of thy lendes/ the londe that
I gaf to abraham andz Isaac / I shal gy
ue to the andz thy seedz / Andz knysshedy
away fro hym / he thenne reysedy a stone
for a remembraunce in the place where god
spak to hym and enoynted it with oyle /
Callynge the name of the place Bethel /
He wente thens & cam in feer tyme into
the londe that goth to effram / in which
place Rachel trauayledz andz began for
cause of chyldeyng to dey / the mydwyf
saidz to her fe not aferd for thou shalt ha
ue a sonne / Andz the dech dralyng new
ste namedz hym benonim which is as mo
che to saye / as the sone of my sorowbe /
The fader calledz hym Demanin / that
is saye / the sone of the right handz / Ther
Rachel deyde andz was buried in the way

to wardz Effatam / that is Bethleem /
Jacob reysedy a tyke wyg for her tombe /
this is the tytle of the monumete of Ra
chel into this present day / Jacob wente
thens Andz cam to ysaac his fader in
Mambre cyt of arke / that is ebron in
which dwelleyd Abraham & ysaac / & all
the dayes of ysaac were complete which
were an hondred & foure score yere / Andz
he consumedz & deyed in good mynde / and
Esau andz Jacob his sones keryedz hym

Thus endeth thý storpe of ysaac
and his two sones Esau and
Jacob

Hyper begynneth thý storpe of
Joseph and his brethern which
is red the thirde sonday in Lente /



Joseph whan he was
xviij yere oldz began to kepe
and fede the flock with his
brethern / he keynge yet a
childe / Andz was accom
panyedz with the sones of lala andz zel &
pha wyues of his fader / Joseph coplay
nedz on his brethern andz accusedz them
to their fader of the most euyle synne /

Israhel buyde Joseph aboue all his so-
nes for as moche as he had gotten hym
in his old age / And made for hym
a motley cot / his brethern thene sees
ynge that he was buyoued of his fader
more thā they were / hadd hym e myght
not speke to hym a pseyble worde / It
happedy on a tyme that Joseph dremed
e salve a sbeuene e told it to his bre-
thern / whiche caused hym to hate hym þ
more / Joseph saide to his brethern / here
ys my dreme that I had / Me thought
that Iwe sonde stuyms in the felde / And
my sheef stooode vp / e yourres stodyng
roude aboute e worshipe my sheef / his
brethern answered / Shalt thou be our
kyng / And shal we be subgette e obey
thy comandement / Therfor this cause of
dremes e of thise wordes mynystred
the more fume of hate and enuye / Jo-
seph salve another sbeuene and told
to his fader and brethern / Me thought
I salve in my sleep the sonne the moone
and vii sterres worshipe me / whiche
whan his fader and his brothern had
herd / the fader blamed hym and saide
what may kesokene this dreme that
thou salvest / Twelvest thou that I thy
moer and thy brethern shal worshipe
the vpon therthe / his brethern had
gret enuye her at / The fader thought
and considered a thyng secretly in
hym self / ¶ On a tyme whan hys
brethern kepte there flockes of sheep in
Sichem / Israhel saide to Joseph /
Thy brethern seke to eir sheep in Sichem
Come and I shal sende the to them /
Whiche answered I am redy / and he
saide / goo and see yf all thyng be wel
and prosperous at thy brethern and
keskis and come agayn and telle me
what they doo / He wente fro the sale
of Ebron and cam vnto Sichem there
was a man sonde hym cryng in the
felde / and agedd hym what he sought
And he answered / I seeke my brethern
telle me were they seke their flockes /
The man saide to hym / They ben depart-
ted fro this place I herde them say /
lat vs goo in to Dothaim / whiche
thenne whan his brethern salve hym co-
me fro ferre to fore he approached to them
they thoughte to slewe hym / and spack
to Gyde sayeng / Doo see the dremer
someth / Come and let vs see hym

and put hym in to this olde cistene /
And we shal saye that som wilde
euyl keest hath deuoured hym / And
thenuz shal appere what his dremes
shal prouyde hym / Ruben heeryng
this thought for to deliuer hym fro
their handes and saide / Late vs not
slewe hym ne shede his blood / but kepe
your handes vnde soyled / This he
saide willing to kepe hym fro the
handes / and rende hym agayn to
his fader / Anon thenne as he cam
they toke of his motley cot / and set
to hym in to an olde cistene that had
no water / As they satte for to ete
brede / they salve ysmachites come fro
Galaad and theyr camels kyngyng
spyas and keypyns in to egypte /
Thenne saide Judas to his brethern /
What shold it prouyde vs / yf we
slewe our brother and shedde his blood
it is better that he be sold to Israhel
lytes / and our handes be not defou-
led / he is our brother and our flessh
his brethern agreed to his wordes /
And dreibe hym out of the cistene
sode hym to the Madyanites marchan-
tes passeng forth by to Israhel for
xxx peis of syluer / whiche ladde hym
in to egypte / ¶ At this tyme whan
he was sold Ruben was not there
but was in another felde with his
keskis / And whan he returned e
cam vnto the cistene and founde not
Joseph / he tare his clothes for sorow
and cam to his brethern and saide
the chylde is not yonder whylther shal
I goo to seeke hym / he had supposedy
his brethern had slayn hym in his ab-
sence / they told hym what they had
don / and toke his cot and besprent
it with the blood of a kyd which
they sloude / and sente it to their fa-
der sayeng / See whether this
be the cot of thy sone or not / this we
haue founde / whiche anon as the fader
salve it saide / This is my sones cot / an
euyl wyde keeste haue deuoured hym
Some beste hath eten hym / e sette his
clothis e dyde on hym a sacke cloth he
wapplyng e sorowlyng his sone a long
tyme / Alle his sones gadred them
to gyde for to comforte their fader
and aswage his sorow / but he wold
take no comforte but saide /

I shal descende to my sone in to helpe for
to selwayne hym there / And
thus he abydyng in sorow the madyan
tes carped; Joseph in to egypte / e folde
hym to putiphar eunuch of pharao mai
ster of his knyghtes / thus was Joseph
ledde in to egypte / e putiphar prync of
the coost of pharao an egyptian bought
hym of the handes of ismaelites / Our
lord god was allway with Joseph / and
he was wyse redy e prospereus in alle
maner thynges / he dwelld in hys hous
des hous / e plesed so wel his lord; that
he stode in his grace y he made hym
prync e above all other / e lette hym
rule e gouernaunt of alle his hows /
whiche wel e wysely gouerned; y how
hold e alle that he had; charge of / Our
lord; blessed the hows of egypte for Jo
seph sake e multyplied; as wel in ke;
estis as in felde; all his substaunce / So
seph was fair of visage e wel fauour;
redy / after many dayes y lady his maif
ters wyf behelde e caste her eye on Jo
seph e said to Joseph / come e slepe with
me / whiche anon refused; that / e wolde
not attende ne like; In to her wordes / ne
wold not consent; to so synful alwerke /
e said to her / Lo hath not my lord deli
ueryd to me all that he hath in his hous
e he knoweth not what he hath / e ther
is nothing them but that it is in my
polver e at my comādit / exepte the
whiche art his wyf / how may I doo this
euyl e synne to my lord; / such maner
or febleble wordes he saide dooly to her /
and the womā was the more desirous
e greuous to the yong mā / e he allway
forsoke e refused the synne / hit hapned;
on a day that Joseph stode in to the chā
bre aboute certayn nedes that he had to
doo / e she caught hym by hys mantel / e
helde it faste e saide to hym / come e lye
with me / who anon wolde not agree to
her but fledde forth out of the doores / e
left hys mantel behynde hym in her hā
de / and whan the lady salde y she was
refused; e his mantel in her hande / She
cryed e called the mā of the hous e saide
to he; / Zoo this ebrewe is comen to my
chābre e wolde haue enforced; e haue
leyn by me / e whan J cryed; he fledde
out of the chābre and; left for hafe his
mantel that J helde behynde hym / e in to
witnes of trouthe she stelde to her hus;

band; the mantel whan he cam home e
saide / Thy seruānt israel whom thou
hast brought in to this hous is entred;
in to my chābre for to haue leyn by me
And whan J cryde he left his mantel
that J held; e fledde away / whan the
lord; herde this anon he gaf faith e hyl
wyd; hys wyf / And; keyng fore wroth;
sette Joseph in pryson / wher as the pry
soners of y kyng were kept; e he was
ther faste sette in / Our lord; god was
with Joseph e had; mercy on hym and;
made hym in the fauour e grace of the
chiefe kepar of the pryson in so moche y
he deliuered; to Joseph the keynyng of
all the prysoners / e what he dyde was
doon e y chif; galyer was plesid with
all / Our lord; was with hym e directed
all his werkis / After this it fylle so
that ij offycers of the kynges trespased
In to their lord; / wherfor he was wroth
with hem e comāded; the to the pryson
wher as Joseph was / That one of the
was the boteler / e that other the baker /
and; the kepar lette them to Joseph to
kepe / e he seruyd; them / After a whyle
that they had; leyn in pryson they botte
salbe on one nyght a dreme / of whiche
they were astoned e astartid; / e whan
Joseph was comen in to serue them and
salbe the keuy; he demāded; the; why they
were heuyr than they were woned; to
be / whiche answered; we haue dreamed; e
ther is none to interpret; it to vs / Jo
seph saide to them / suppose ye y god may
not gyue me grace to interpret; it / Tell
to me what ye salbe in your slepe / The
ne the boteler tolde first / e saide / me
thought; I salbe a dyne had in brāches
e after they had; stibred; y grapes we
re rypp; e thene I toke the cuppe of pha
rao in my hande e toke the grapes and;
wrange out of the wyne in to the cuppe
that I helde e presentid; it to pharao to
drynke / Joseph answered; / The ij braun
ches ben yet in dayes after whiche pha
rao shal remēbre thy scrupse / e shal res
re the in to thy forme; offce e greif; for
to serue hym as thou were woned; to
doo / Thene I pray the to remēbre me
whan thou art at thyn aboute and; ke to
me so merciful; to sue In to pharao that
he take me out of this pryson / For J
was stolen out of y lode of israels / e
am innocēty sette here in pryson / thene

the maister baker saide that he had wyse
 by interpretour the botlers dreme / he
 saide / Me thought that I had in baskets
 tes of mele vpon my head / and in that
 one baskette that was hiest me thought
 I hure all the meete of the kyngdomes / & bir
 des came / & ete of hit / Joseph answeerd /
 This is thynterpretaciō of the dreme /
 in baskettes ben in dayes yet to come af
 ter whiche pharaō shal synge of thy hēd
 & shal hāge the on the crosse / & the byr
 des shal ete thy flessh / & the thyrde day
 after this / pharaō made a grete feste
 vnto his children / & remembryd hym
 hym emdg the meles on the maister bo
 teler & the maister baker / he restored his
 botler vnto his office / & to serue hym
 of the cuppe / And that other was hanz
 ged that the trowth of the intepretour
 was hylenpd / & proude / No withstondyng
 dyng the maister botler in his welth
 forgate Joseph his intepretour / Two
 yere after pharaō salde in his slepe a
 dreme / hym thought he stode vpo the ry
 uer fro whiche he salde vij ogyen asced
 to the lande whiche were fair & ryght fatte
 & were fode in a fatte pasture / he salde
 other vij come out of the ryuer pour &
 lene & were fode in places plentuous
 & bourgenyng This deuoured the other
 that were so fatte & fayr / here with he
 scerte out of his slepe / & after slepte
 agayn & salde another dreme / he salde
 seuen eeries of corn standyng on one
 stalk the ful & fayr of cornes / & as ma
 ny other eeries voyde and smecton with
 drought whiche deuoured the beaute
 of the first vij / in þ moonyng pharaō awoke
 & was gretly aferde of thys dre mes / &
 sente for all comectours & dyuyours
 of Egypt & wyse men & whan they we
 re gadred he told to the his dreme / and
 ther was none that coude inteprete
 it / Thē at laste the maister botler re
 mēbyng Joseph said / I knowleche my
 synne / on a tyme the kyng kyng wyth
 with his seruaūtes sente me & the maif
 ter of the bakere in to pyson / where we
 in one nyght dremed / bothe prodyges
 of thynges comyng / And ther was a
 chyld of thre yeres seruaūt to the gay
 ler to whom we tode our drems / & he
 expolnedy the to vs & said what shold
 happene / I am restored to myn offyce &
 that other was hangyd on the crosse /

None by the kynges comandēt Jo
 seph was taken out of pyson & shauē
 kynd / and chāged his clothes and
 brought to fore pharaō to whom he saide
 I salde a dreme whiche I haue seild v
 to wyse men / & ther is none þ can tolle
 me thinterpretaciō therof / to whom Jo
 seph aſwerd god shal answeere by me
 thynges prosperous to pharaō / Thē
 pharaō told to hym his drems like as
 is to fore wretes of the vij fatte ogyen &
 vij lene & holl the lene deuoured þ fatte
 & in lyke wyse of the eeries / Joseph ans
 werde / the kyngis dreme one thyng
 with god / hath seild to pharaō / The
 vij fatte ogyen & þ vij eris fulle / betwe
 ne vij yere to come of grete plente & co
 modious / & the vij lene ogyen & the vij
 voyde eeries smecton with drought / leu
 rene vij yere after the of grete hungre
 & scarcete / Too ther shal come first vij
 yere of grete fertilitie & plē / in all the
 londe of egypt / after whom shal folow
 other vij yere of so grete sterilitie / hure y
 ne & scarcete / that thabundācie of the
 first shal be al forgote the grete hūgre of
 thys latter yeres shal consume alle the
 plē of the first yeres / the latter dreme
 pteyneth to the same by cause god wold
 that yt shold be fullfilled / Now therfor
 late þ kyng proude for a mā that is
 wyse & wytty / that may comāde & orde
 ne prouostis & officers in all places of
 the Royame that they gadre in to gar
 ners & barnes the fyfthe part of all the
 corne & saytes þ shal growbe thys first
 vij plentuous yeres that ken to come /
 & that all this whete may be kepte in
 barnes & garners in towynes & distages
 that it may be made rety exēse the co
 myng of the vij scarce yeres that shal
 oppresse by hūgre all egypt / to thede þ
 the peple be not scāmyed / This aūser
 pleyd moche to pharaō & to all his my
 nysters Thē pharaō said to his scrūā
 tes / where sholde we fynde such a man
 as this is whiche is fullfilled with the
 spyrte of god / & thē he said to Joseph
 For as moche as god hath seild to the
 all that thou hast spokyn / tolbe þ thou
 that we myght fynde ony wyser than
 thou or lyke to the / Thou shalt be vpe
 rise of my howse / & to the comandēt of
 thy mouth all peple shal obeye / I only
 shal goo to fore the / and spyte but one
 g ij

ſette aboue the/ye/ ſaid pharao to Joſeph
 So I haue ordeyned the aboue & maſter
 vpon all the kinde of egypte / he toke a
 rynge fro hys hande & gaf it in to his
 hande/ & cladde hym with a double ſtole
 ſurpyn with byſe / & a golden coler he
 put aboute his necke/ and made hym to
 aſcend vpon his chaire/ the ſecond tyme
 yet cryng that all me ſhold knele to fo
 re hym / & that they ſhold kniole hym
 vpperſt prouoſte of alle the kinde of
 egypte / Thene ſaide þ kynge of egypte
 to Joſeph/ I am pharao/ without thy co
 mandement ſhal nona meue hande ne fo
 te in all the lāde of egypte/ he chaūged
 his name/ & called hym in the toſgue of
 egypte the ſauour of the worldz / he
 gaf to hym a wyf namede Aſſenech
 daughter of putiphar preeſt of Ethio
 leos/ Joſeph wēt forth thene in to the
 lōde of egypte/ Joſeph was .xxx. yere
 olde when he ſtoode in the ſauour & grace
 of pharao/ And he wēt round aboute
 all þ regyone of egypte/ The plētūof
 nes & fertilitye of the vij yere cā/ And
 ſteues & ſtockes of corn were brought
 in to the barnes/ Alle the habitauntz of
 egypte was leyde in euery toun /
 Ther was ſo grette plētē of whete that it
 myght be comparde to the grauel of the
 ſee/ & the plētē therof euerdeth meſure /
 Joſeph had ij ſones by hys wyf er þ fa
 myne & hūgre cam whiche aſſenech the
 preeſtes daughter brought forth / of
 whom he callid the name of þ fiſt Ma
 naſſes ſayeng/ good hath made me to for
 gette alle my labours / & the hous of my
 fader hath forgotte me/ he callid the name
 of the ſecōd ſone Effraim ſayeng/ god
 hath made me to growbe in the londe of
 my pouerte / Thene paſſed the vij yeris
 of plētē & fertilitye that were in egypte
 And the vij yeris of ſcarcete & hūgre
 began to come whiche Joſeph had ſpoken
 of tofore/ and hūgre began to weye &
 growbe in the vniuerſal worldz/ alſo in
 alle the londe of Egypt was hūgre &
 ſcarcete & when the pple hungred they
 cryed to pharao aſpyng mete to whom he
 anſwerd/ goo ye to Joſeph/ & what ſo
 euer he ſaye to you/ doo ye/ duple growbe
 & encreaſed the hūgre in all the londe/ the
 ne Joſeph opened the barnes & garners
 & ſold corn to the egyptes/ for the hūgre
 oppreſſid the ſore/ all prouynces cā in to

egypte for to bye mete/ to the/ & to ſeke the
 the hūgre / Jacob fader vnto Joſeph
 ſerde telle that corn and bytayllis were
 ſold in egypte/ & ſaide to his ſones/ why
 be ye neeglygēt / I haue herd ſaye that
 corn is ſold in egypte / Goo ye thē
 & bye for vs that is neceſſary & leſe of
 ful/ þ we may lyue & conſume not for
 neede / Thene the v brethern of Joſeph
 deſcend in to egypte for to bye whete / &
 beniamyn was left at home with the
 fader/ by cauſe what ſomeuer happt to
 the brethern in ſer journey/ thene they
 entrid in to the londe of egypte with o
 ther for to bye corn/ Ther was grette fa
 myne in the lōde of Canaan / & Joſeph
 was prync in þ lōde of egypte/ alſo by
 his comandement whete was ſold vnto þ
 pple / Thene when his brethern were
 comē & had adoured / & worſhiped hym
 he anon knewe theſe / & ſpake to them as
 to ſtrangers harde wordes / demānyng
 them ſayeng/ whens be ye whiche an
 ſwerd/ of the lōde of Canaan & come he
 ther to bye that is neceſſary for vs / &
 though he knewe his brethern / yet
 was he vnknowen of the/ he remēbrd
 the dreames that he ſomtyme had/ ſeyn &
 told them/ & ſaide ye be ſpyes & be comē
 hether for to ſpye the weykeſt places of
 this lōde/ whiche ſaid to hym/ it is not
 ſoo ſorde/ but we thy ſeruātes ben co
 men for to bye bytaylles/ we ben alle fo
 nes to one mā/ we come welygely ne we
 thy ſeruātes thynke ne ymagyne no
 ne euyl/ to whō he anſwerd/ it is alle
 other wyſe/ ye be comē for to eſpye & con
 ſidere the ſecretſt places of this Poya
 me/ Thene they ſaide/ we were vj bre
 thern thy ſeruantes ſones of one mā in
 the londe of Canaan the yongest is at
 home with our fader / & that other is
 deed/ That is ſaid he that I ſaide/ ye be
 ſpyes/ Noll I haue of you the expyence
 I ſwere to you by the helthe of pharao ye
 ſhal not departe tyl that your yongest
 broder come / Sende ye one of you for
 hym for to bringe hym hether / ye ſhal
 abyde in fetters in pryſon tyl the trou
 the be prouyd/ whether tho thynge is that
 ye haue ſaid/ he ſelde or falſe / Els by
 the helthe of pharao ye be ſpyes / And
 delueryd them to be kepte thre dayes /
 The third day they were brought out
 of pryſon to whom he ſayde /

I drede godd yf ye be wiffle as ye faye /
 doo as ye haue faid / and ye fhall kyue
 late one brother be bound in prifon / e
 goo ye your waye e lede home the wher
 e that ye haue bought in to your hou /
 fef / e brynge to me with you your yon
 gert broder / than I may proue your wor
 des yf ye deye not / They dyde as he faide
 e fpacke to gydore / the ben worthy and
 e haue wel defcruyd / to fuffre this / For
 we haue fynned in our broder / Seepng
 his angurffh whan he prayd / vs e we
 herd hym not / Therfor this tribulation
 is fallen on vs / Of whom Ruben faide /
 Sayde not I to you / In no wyfe fynde
 not ye in the child / e ye woldd not here
 me / Noib his blood is broken / They
 kweibe not that jofeph vnderfode them
 for as moche as he fpack allway to the
 by an interpretour / Thenne jofeph to /
 nedd hym a bytyl e wepde / After he re
 turned to he / e toke fyned in their pre
 fenc e bonde hym e fente hym to prifon
 And comanded to his mynyftris to fit
 their fackis with whete / and to put eche
 mans money in their fackis / and about
 that to gyue the mete to fpende in their
 whiche dyde foo / And they toke theyr
 whete e leyde it on theyr affes e depar
 ted on theyr way / After one of them
 on the way opened his fack for to gyue
 his beeft mete e fonde his money in the
 mouth of his fack and faide to his bre
 thers / me money is gyue to my agayn
 to I haue foud it in my fack / e all they
 were aftonnyd / What is this that godd
 hath don to vs / Thene they cam hom to
 their fader in to the londe of Canaan e
 told to hym all thynges that was fall
 to the fayeng / The lord of the counte hath
 fpoken harde to vs / e had fupposed that
 we had ben fpyes of that prouync / To
 wher we answered that we were wiffle
 wiffle ne were no fuche efpies / and that
 we were yif fones gode of one fader /
 One is dedd / e the yongest is with our
 fader in y londe of canaan / whiche thene
 faide to vs / Noib fhall I proue whether
 ye be wiffle or no / ye fhall leue here one
 broder with me / e lede home that is ne
 ceflarye for you / e goo your waye / and
 fee that ye brynge with you / your yon
 gert broder that I may knowe that ye be
 none efpies / and that ye may fffuyue
 this brother that I holdd in prifon / and

thene forthon what that ye wil hve ye
 fhall haue exence / And this faid / eche
 of them poured oute the whete / e euery
 man fonde his money bound in the
 mouth of euery fack / Thene faide jacob
 their fader / ye haue made me without
 chylde / jofeph is goon e loft / Symeo
 is bound in prifon / and Beniamyn ye
 wil take allway fro me / In me comen all
 thys euill / To whom Ruben answered
 Sile me thio fones yf I brynge hym
 not agayn to the / deliuer hym to me in
 my hande e I fhall reftore hym agayn to
 the / the fader faide / my fone / fhall not goo
 with you / his brother is dedd / e he is
 lefte noib allone / yf ony aduerfite
 fhould happe to hym in the way that ye
 goo into / ye fhall lede my olde bre
 with you to helle / In the mene while
 famyne e hungre oppreffid alle the lon
 de gretly / And whan the wyng that they
 brought fro egypte was cofumed / Ja
 cob faid to his fones / Returne ye in to
 egypte e hve for vs fom mete that we
 may lyue / Judas answered / That man
 faid to vs vnder fberging of grete
 othes / That ye fhall not fee my face
 come to my prefence but yf ye brynge
 your yongest brother with you / Therfor
 yf thou wil fende hym with vs / we
 fhall goo to gydore and fhall hve for vs
 that fhall be neceffarye / e yf thou wilt
 not we fhall not goo / The man faide as
 we ofte haue faid to the / that yf we
 brynge hym not we fhall not fee his vi
 fage / Ifrahel faid to them / This haue
 ye don in to my myferye / that ye tode to
 hym that ye had another brother / And
 they answered / The man demanded of
 vs by orde our progenye yf our fader
 lyued and yf we had any brother /
 And we answered hym confequently
 after that he demanded / we wiffe not
 what he woldd faye ne yf he faide brynge
 your broder with you / Sende the child
 with vs that we may goo forth / and
 lyue / and that we ne our chylde deye
 not for hungre / I fhall reffuyue thy fone
 And requyre hym of my hande / yf I le
 de hym not thede e brynge hym agayn
 I fhall be gylty to the of the fynde cuer
 after / yf ther had ben no delaye of this
 we had ben there and comen agayn by
 this tyme / Thene Ifrahel their fader
 fayed to the / yf it be fo neceffarye as ye

ſaye/doo ye as ye wyll/take wyth you
of the beſt ſuytes of this kinde in your
veſſellis/and gyue ye e preſente to that
man yeſtes a lypel Reſpyus e homy /
ſoway ſcatten/therewynthe e daxes e he
re wyth you double money/e alſo the ſa
me money that ye fonde in your ſackes
leſt ther by ony error therfore / and
take wyth you ſeniam in your brotter
My god that is- almyghty make hym
plaiſant unto you / And that ye may
returne in ſaete wyth this your brotther
and hym alſo that he holdeth in pryſon
I ſhal be as a man ſwayen ther whyles
wythout chyldren / Thene the brethern
toke the yeſtes e double money e ſenia
my / And wente forth in to egypte e
cam e ſtoode to fore Joſeph / whom whan
he had ſeyn e ſeniam / he comanded
to ſ ſelbardz of his holbes / that he ſhold
do ſlee ſheep e calves e make a feſte /
for theſe brethern ſhal dyne wyth me
this day/he dyde as he was comanded
e brought the me in to his lordes hous
Thene were they all aferd e ſaid ſoftly
by to gydie/by cauſe of the money that
we had in our ſackis we be brought in
that he take vs wyth the defaulte/and
ſhal by violence brynge vs e our aſſes
in to ſeruytude/ wherfor they ſaid to the
ſelbardz of the hous in the pax of the
holbes er they entrid ſayeng / we praye
the to here vs/the laſte tyme that we ca
to hve viſaile / whiche whan we had
bought e departid e were on our way
for to gyue our keſſis mete we opeuyd
our ſackes e we fonde in the mouth of
our ſackis our money that we hadz pay
yd / whiche we nolv brynge agayn of
the ſame weyght/ e we haue more oſter
for to hve to vs that ſhal be neceſſarye
it is not in oure conſcience to haue it /
we we to neuer why put it in our ſackis
he aſwerd to hym/ wex he emoge you
ſew ye nothyngz/the god of your fader
hath gyue to you ſ trefour ſ ye fode in
your ſackes/for the money ſ ye paid to
me I haue it redy/e thene he brought in
ſymeon to them/e brought them in to
the hous e beſſe their feet/e gaf me
te to their aſſes/they made redy e ordey
ned they yeſtes e preſentes agayn the
comynge of Joſeph/Dey herd ſaye that
they ſhold dyne e ete ther / Thene Jo
ſeph etrid in to the holbes/e they offred

to hym the yeſtes holdyngz the in their
handes e worſhipid hym ſalkyng down
to the groude/ And he deſonairly ſake
wedz them/e demanged the ſayengz/Is
your fader in good helth of whom ye
told me/lyueth he yet/ They anſwerd/
thy ſeruaunt our fader is in good helth
e lyueth yet/e kneeled dou e worſhipid
hym / Thene he caſtyng his eyen on his
brotter ſeniamyn that was of one mo
der e ſaid/ Is this your ponge brotther
of whom ye told me/ e alſo ſaid/ god be
merciful to the my ſone/he hped hym
fro them ward/ for he was meuyd in all
his ſpirites e wept on his broder e we
te in to his fedde chabre / After this he
beſſe his vylage e ca out makyngz
good contynauce e comaded to ſet brede
on ſ horde/e after ſ he ſet his brotther
in orde ete after their age e et to gy
die/e Joſeph ſat e et wyth the egyptians
for it was not laulful to the egyptians
to ete wyth the ebrellis/e ete of the we
re wel ſeruyd/But ſeniamyn had the
leſte part/e they ete e drankt ſo moche
that they were donken/Thene Joſeph
comaded the ſelbardz of his hous to fil
le their ſackes wyth wheat as moche as
they myght receyue/e the money of the
wheat put it in to every mannes ſack /
e take my coupe of ſiluer e the money
of the pongeſt e put that in his ſack/e
all this was doon / e on the moyn by
tymes they were ſuffred to depart wyth
their aſſes/ And whan they were goon
out of the town e a lypel on their way
thene Joſeph ſaid to his ſelbardz/make
the redy e rde after e ſaye to the why
haue ye don euyl for good / the coupe
that my lordy is acuſtmed to drypke in
ye haue ſtolen/ye myght not doo a wer
ſe thyng/he dice as Joſeph had comaded
e ouerwike the e ſaid to them all by or
dre like as he hadz charge/whiche anſ
werde/why ſaith your lordy ſo/e doth to
vs his ſeruaunts ſuche lettynz/the mo
ny that we fonde in our ſackes we
brought agayn to ſ fro the kinde of Ca
naan And hold may it folowe ſ we
ſh. do ſteele ony gold or ſiluer fro ſ hous
of thy lordy/loke at whom it be foude of
vs alle thy ſeruaunts / late hym deye /
whiche ſaide to them / be it after your
ſentence/At whom that it euer be found
den he ſhal be my ſeruaunt/e the other

shal goo free ande be not gylty/ Thenne
 he hyed ande sette down all their sackes
 begynnynge at tholdest End the yon
 gylt/ ande at last fonde the cuppe in the
 mouth of the sack of Beniamin/ Thenne
 they alle for soolbe cutte ande wrode
 their clothes ande laded their asses a
 gayn ande retourned alle in to the way
 agayn/ Thenne Judas entrid first with
 his brethern into Joseph / Ande alle
 they to wyde fille down platte to the
 grounde / To whom Joseph saide/ why
 haue ye doo thus / knowe not ye that
 there is noman lyke to me in the science
 of knowleche / To whom Judas ans
 werde/ what shal we answer to the my
 lord / or what shal we speke or right
 fully desyre / God hath founden ande w
 membrid thyniquite of vs thy seruau
 tes For we alle be thy seruantes / ye we
 ande he at whom the cuppe was foun
 d / Joseph answerde god forbeide that
 I shold so doo / who someter stalle the
 cuppe shal be my seruaut / Ande go ye
 your waye for ye shal be free ande goo
 to your fader / Thenne Judas appro
 chyd ner hym ande spak with a har
 dy chere to hym ande saide / I seke the
 my lord to here me thy seruaut that I
 may saye to thyng audyence a worde / e
 ande that thou wilt not be wroth to thy
 seruaut / Thou art nyete to pharao
 my lord / Thou demandest first of vs
 thy seruantes / haue ye a fader or
 brother / Ande we answerde to the my
 lord / Our fader is an old man / and
 we haue a brother a yonge childde
 whiche was born to hym in his old
 age / whos brother of the same moder
 is dede / ande he is an only sone/ whom
 the fader loueth tenderly / Thou saide
 to vs thy seruantes / bringe hem to
 ther to me / that I may see / we tolde
 to the my lord for trouthe / Our fader
 may not forgoo the childde / yf he forgoo
 hym certaynly he shal deye / Ande thou
 saidest to vs thy seruantes / but yf ye
 bringe hym with you ye shal nonore
 see my vsage Thene when we cam to
 our fader e tolde hym all thys thynges
 ande our fader had vs to retorne e bye
 more corn / To whom we saide / we may
 not go theder but yf our yongest bro
 ther goo with vs / For yf he be absent
 we dar not approch ne come to the pres

sence of þ many / And he answered to vs
 ye knowe well that my wyf brought
 to me forth but ij sones / That one were
 out e ye said that wild bestis had de
 uoured hym / e yet I herd neuer of hym
 ne he apperid not / yf noib ye shold sa
 ke this my sone / e ony thyng happen
 to hym in the waye ye shold bringe
 myn hore hew withi soolbe to selle / ther
 for yf I shold come home to my fader /
 e bringe not the child with me sith the
 solbe e helth of my fader depende of
 this child / e see þ he is not come with
 vs / he shal deye / ande we thy seruantes
 shold lede his old age with waypynge
 e soolbe to selle / I my self shal be thy
 propre seruaut / whiche haue receyved
 hym vpon my faith e haue promysed
 for hym sayeng to my fader / yf I bring
 hym not agayn / I shal be gylty of the
 synne to my fader euer after / I shal as
 hyde e continue thy seruaut for þ child
 in the mynystery e scruple of the my
 lord / I may not departe the child being
 absent / lesse I be wities of the soolb
 that my fader shal take / wherfore I be
 sette the to suffer this child to goo to
 his fader / e receyue me in to thy scruple
 Thus said Judas with moche more as
 Josephus antiquitatu retereth more pp
 3 / e saith more ouer that the cause
 why he dide to hyde the cuppe in benia
 mins sacke was to knowe whether they
 louyd beniamin or hated hym as they di
 de hym what tyme they sold hym to this
 maekes / Thene this requeste made Jo
 seph myght no lenger forbe / but coma
 ded the that stode by to withdralle them
 e when all men were goon out / sauf he
 e his brethern / he began to saye to them
 wepyng / I am Joseph your brother / by
 ueth yf my fader / The brethern were so
 aferd þ they coude not speke ne answer
 re to hym / Thene he deuouairly saide
 to them come hether to me / Ande when
 they cam ner hym he saide / I
 am Joseph your brother that ye sold in
 to egypte / Be ye not aferde / ne thynke
 not harde into you that ye sold me in
 to this regions / God hath sente me to
 fore you in to egypte for your helth / It
 is ij yere sith the famyne began e yet
 ben I yere to come in whiche may may
 not ere solbe ne wepe /
 God hath sente me to fore you /

you/that ye shold be reseruyd on ther/ the / and; that ye may haue mete to ly ue by / It is not by your counseyl that I was sente hether / but by the wyll of god / whiche hath ordyned my fader of pharao / And lordy of alle his holbes / and; prync in all the londe of egypte / By you and; goo to my fader and; saye ye to hym / This worde is; deth to the thy sone Joseph / God hath made me lordy of the Inyuersal londe of egypte / Come to me lest thou dye / & thou shalt dwelle in the londe of Iessen Thou shalt be next me / & thy sones & the sones of thy sones / & I shal fede thy shep thy beestis & all that thou hast in possessio / Yet wsten syue yere to come of fampyne / therefore come lest thou veresse thy holbes & all that þ. oldeste Do your eyen and; the eyen of my brother Beniamyn see / that my mouth spekeith thyse wordes to you / Shelbe ye to my fader alle my glorie and; alle that ye ha; ue seen in egypte / Bye ye and; brynge hym to me / This saide he enbaowd his brother Beniamyn aboute his necke & wepte / And; he also wepte on hym / Joseph thenne kyssed all his brethern and; wepte vpon eche of them / After this they durste letter speke to hym / Anon it was tolde and; knowen alle a bout in the kynges halle / that Josephs brethern were comen / And; pharao was joyeful and; glad therof and; alle his housholde / and; pharao said to Joseph th at he shold saye to his brethern / lade ye our beestis and; goo in to the londe of Canaan / and; brynge fro thens your fader and; kynred / and; come to me / And; I shal gyue you alle the goodes of egypte that ye may ete the mary of therithe / Comande also that they take cartiage of this londe of egypte for the cartiage of their chyldeyn and; wyues / and; saye to them / Take your fader & come assone as ye may & leue nothyng behynd you / For alle the beste thynges shal be yours / The sones of Israhel dyde as they were comanded / To whom Joseph gaf cartiage after the comandment of pharao and; mete to ete by the way / he comanded to gyue to euerych lbo garmentis / To Beniamyn he gaf iij. & pieces of siluer with syue garmentis of the beste / and; also

he sente clothynge to his fader / addynge to them iij. asses whiche were laden all wyth Fickesses of egypte / And; as many asses laden and; beryng brede & wynter to spende by the way / And; thus he let his brethern departe fro hym sayeng / Be ye not wroth in the waye / Thenne they thus departynge cam to the londe of Canaan to theyre fader / and; shewde al this to their fader and; saide / Joseph thy sone lyueth & he lodeth in alle the londe of Egypte / wha Jacob herd this / he alwaks as a man had ben alwaked / sodenly out of his slepe / yet neuertheles he byleuyd them not / And; they tolde to hym al the ordere of the matre / whan he salde the cartiage and; alle that he had; sente / his spirit reuyued and; saide / It suffyseth to me of Joseph my sone yet lyue / I shal goo and; see hym er I dye / Thenne Israel wente forth with alle that he had; and; cam to the pyte wher to fore he had; sboyn to god / and; slewe there beestis to make sacrefises. to þ. god of ysaac his fader / he herd god by a bysion that same nyght sayeng to hym / Jacob Jacob. To whom he answered / I am here al wdy / God said to hym / I am strengest god of thy fader ysaac / drede the not / but descende down in to egypte / I shal make the to growbe there in to grete peple / I shal descende with the theder / and; I shal brynge the agayn whan thou wurnest / Joseph solly shal putte his handes vpon thyn eyen / Jacob thenne awoos on the moyn erly / And; his sones toke hym with their chyldeyn and; wyues & seth them on the cartiages that pharao had; sente to brynge hym and; alle that he had; in the londe of Canaan / And; so cam in to egypte with all his progenye so; nes and; chyldeyn & Thysse ben the names of the sones of Israel that entred with hym in to egypt / The first begoten Ruben with his chyldeyn four / Symeon with his vij. sones / Leuy with his iij. sones / Judas and; his sones iij / Ysaachar and; his iij. sones / Zabulon & his sones iij. Thysse were sones of ysaac that Jacob gaf in mesopotampe and; dyna his doughter / Alle thysse sones and; doughtres were xxviij / Gad also so entred with his chyldeyn vij. / After

with his children v / and of his chil-
dis children ij / These were sonnes of
Zephth / in nombre xvij / The sonnes of
Rachel were Joseph and beniamyn /
Joseph hadt also sonnes in the londe of
egypte by his wyf asenech / manasses
& Effraim / the sonnes of Beniamyn
were. x. / Alle these chyldren that cam
of Rachel were in nombre xiiii / Dan
entrid with one sone / and Nephtalim
with iiii sonnes / These were the childre
of Wala / they were in nombre vij /
Alle the Solbles that were yssued of
his seed that entrid in to Egypte with
hym withoute the wyues of his sonnes
were lxxij / The sonnes of Joseph that
were born in egypte tweyne / **S**ūma
of all the solbles of the hōlbes of Jacob
that entrid in to egypte were in all lxxx
Jacob sente thēne to fore hym Judas
into Joseph to shewe to hym his co-
myng / And he cam to Joseph in Jef-
sen / And anon Joseph ascended his
chare wente for to meete his fader and
whan he sawe hym he abrauyd hym me-
kely and wept / And his fader re-
cōpōd hym joyously and abrauyd
also hym / Thēne said the fader to Jo-
seph / Hōll shal I dye joyously by cau-
se I haue seen thy visage / Thēne said
Joseph to his brethern and to alle the
hōlbes of his fader / I shal goo and
ascende to pharao and shal saye to hym /
that my brethern and the hōlbes of my
fader that were in the londe of Canaan
be come to me and they may kepyng
sheep and can the maner wel for to ke-
pe the flockes of sheep / and that they
haue brought with them their bestis &
alle that euer they had / whan he shal
calke you / and are you of what occu-
pacion ye be / ye shal saye we ben shep-
herdes thy seruantes from our chyldho-
de into nōw / & our faders also / This
shal ye saye that ye may dwelle in
the londe of Jessen / For the egypciens ha-
ue spyt into bōdemen of sheep / Thēne
Joseph entred to fore pharao and said
to hym / my fader / my brethern their
sheep and bestis ben comen fro the londe
of Canaan / and be in the londe of Jef-
sen / And he brought fyue of his bre-
thren to fore the kynge / whom he demā-
dōd / of what occupacion they were
of / they answered / we ben keepers of

sheep thy seruantes / we and our fa-
ders be come to dwelle in thy lande /
For ther is no grasse for the flockes of
sheep of vs thy seruantes / the fampyne
is so grete in the londe of Canaan / we
besete the that thou comande vs thy ser-
uantes to dwelle in the lande of Jessen
Thēne said the kynge to Joseph / Thy
fader and thy brethern ben comen to the
the londe of egypte is at thy comande /
ment / make thou them to dwelle in the
beste place and deliuer to them the lōnd
de of Jessen / And yf thou knowe them
for connyng / ordeyne them to be mai-
tres of my bestis / After this Joseph
brought his fader in / And made hym
staunde to fore the kynge / whiche bleffid
hym / and was demanded of the kyn-
ge how old he was / he answered / The
dayes of the pylgrymage of my lif ben
an C. xxx. yere smale and euyl / And
yet I am not comen into the dayes of
my faders that they haue luyd / and
he bleffid the kynge and wente out /
Thēne Joseph gaf to his fader and
brethern possession in egypte in the best
soyle of Famesse lyke as pharao had
commanded / and there fedde them gy-
uyng to each of them bytelle / In all
the world was scarcete of brede / And
hūgre and fampyne oppresyd specially
and most the lande of egypte and the
londe of Canaan / Of whiche londes Jo-
seph gate all the money for sellyng of
what and brought it in to the kynge
treforpe / whan alle peple lacked mo-
ney all egypte cam to Joseph sayenge
gyue vs brede / why we be to the last
brenging money / To whom he answered /
bringge to me your bestis and I shal
gyue you for them bitailles yf ye haue
no money / whiche whan they brought
he gaf to them bitailles and food for
horses / sheep / oxen and asses / and
susceyned them one yere for chaungyng
of theyr bestis / Thēne cam they
agayn the second yere and sayd / we
hōde not fro the our lorde / that our mo-
ney is faylled / and also our bestis
ben goon / And ther is nothyng left
but our bodies and our londe / why
thēne shal we deye in thy syght /
And we our self and also our lande
shal be thyne / Gye vs in to bondshipp
and scrupitude of the kynge / & gyue

To ſeede to ſolde leſſe the erthe torne in
 to wilderneſſe / Thenne Joſeph bought
 all the lande of egypte / cury may ſel-
 lunge his poſſeſſions for the ſerement
 hunger that they hadde / he ſuboued all
 into pharao / and all his peple fro the
 laſte termes of egypte into the ſerement
 of the ſame / excepte the lande la-
 gung to the preſtes which was gūen
 to them by the kynge / to whom were
 gūen vitailles openly out of alle the
 barnes and garners / And therefore
 they were not compellid to ſelle their
 poſſeſſions / ¶ Thenne ſaid Joſeph to
 all the peples / Do not be ſe and know
 that pharao oweth and is in poſſeſſion
 of you and of your lande / take to
 you ſeede and ſolde ye the ſeldes that
 ye may haue fraye / the fyſt part the
 wyf ye ſhal gūe to the kynge / and
 four partes I promyſe to you to ſolde
 and for me to your ſeruauntes / and
 to your chyldren / which anſwerd /
 Our helth is in thy hande / late our lord
 only beholde vs and we ſhal gladly
 ſerue þe kynge / fro that tyme into this
 preſent day / In alle the lande of egypte
 the fyſt part is paid to the kynge / and
 it is holden for a lalve / excepte the lande
 longung to the preſtes which is fre fro
 this condicion / Thenne / Iſrael dwelld
 in egypte / in the lande of Jeffen / and
 was in poſſeſſion thereof / he encreaſed &
 multiplied gretly and luyd therein
 vij. yere / and alle the yeres of his lyf
 were an hundred and ſeyen and forty
 yere / when he vnderſtoode that the day
 of his death approached / he callid to hym
 his ſone Joſeph and ſaid to hym / ¶ If
 I may fynde ſo moche grace in thy ſight
 do to me ſo moche mercy as thou promy-
 ſe and ſwore that thou kepe me not in
 egypte / but that I may reſte with my
 fathers / and take and bury me fro this
 lande / And leye me in the ſepulchre
 of my ſorn fathers / To whom Joſeph
 anſwerd / I ſhal doo that thou haſt com-
 manded / thenne ſaid he / Swere that
 to me / And ſo he ſwore / And thenne
 Iſrael adoued and worſhipped our
 lord and turned hym towarde his bed-
 des head / Thenne this day anon after
 it was told to Joſeph that his fader
 was ſick and ſicke / who anon toke
 his ſones Manaffes and eſtream and

cam to his fader / anon it was told to
 the fader / So the ſone Joſeph cometh
 to the / which thenne was conſortid
 ſatte by in his bedde / ¶ And Joſeph
 entrid in and Jacob ſaide / A myghty
 god appeer to me in luza which is in
 the lande of canaan / and he bleſſid me
 and ſaide I ſhal encreaſe the and multy-
 plye in to ourdes of peples / I ſhal
 gūe to the this lande and to thy ſeede
 after the in ſempeternal poſſeſſion /
 therefore thy ſlwo ſones that ben born
 to the in this lande of egypte to fore I cam
 hether to the / ſhal ben my ſones eſtream
 in and manaffes / they ſhal be repu-
 ted to me as ſymeon and Ruben / The
 other that thou ſhalt gete after them
 ſhal be thy / and ſhal be called in the
 name of theyr biethern in theyr poſſeſ-
 ſions / Thenne he ſeyng Joſeph's ſo-
 nes ſaid to hym who ben thyſe chyldren
 Joſeph anſwerd / they be my ſones
 which god haue gūen to me in this
 place / bringe them hether ſaid he to
 me that I may bleſſe them / Iſraels
 eyes were dymmed / and myght not ſee
 clerly for grete age he toke them to hym
 and kyſſed them / and ſaid to Joſeph
 I am not deſtrauced fro the ſight of
 the / and furthermore god hath ſhelld
 to me thy ſeede / Thenne when Joſeph
 toke them fro his faders lappe / he wor-
 ſhippid hym kneelinge to the /
 And ſette eſtream on his right ſide &
 on the left ſide of Iſrael / and ma-
 naffes on the right ſide of his fader Iſ-
 rael / which toke his right hande and
 leyde it on the head of eſtream the you-
 ger brother / and his left hande on the
 head of manaffes which was fiſt born
 Thenne Jacob bleſſyd the ſones of Jo-
 ſeph and ſaid / God in whoſe ſight
 walked my fathers Abraham and yſaac /
 ac / God that had ſode me fro my
 pongthe into this preſent day / The an-
 gels that hath kepte me from alle euyl-
 lis bleſſe thyſe chyldren / and my name
 be called on them and the names
 of my fathers Abraham and yſaac / &
 growbe they in to multytude vpon theſe
 the / Thenne Joſeph ſeyng that his
 fader ſette his right hande vpon the head
 of eſtream the younger brother toke it he-
 uily / and toke his faders hande and
 worſhipped it on the head of

Manasses/and/ saide to his fader/ May
fader it is not conuenient that ye doo
this is the first begoten sone / sette thy
right honde on his heede/ Whiche wyped
that/ and/ wold/ not doo so/ but saide/ I
wote my sone/ I wote what I doo/ and/
this sone shal encreas in pple and
multitude/ but his yonger brother shal
be greater than he / and/ his seed/ shal
growe in to gentyles/ **A** And/ blessed
them sayng that same tyme In the shal
be blessed/ Israhel & shal be saide/ Ma
ke god the like to Effraim & manasses
And/ saide to Joseph his sone / so noth
I dye / & god/ shal be with you / and/
shal redue and/ bringe you agayn In
to the londe of your faders/ And/ I gys
ue to the one parte aboue thy brethren
whiche I gate and/ wan fro the hande
of Amorey With my sward/ and/ my
bolbe / Thenne Jacob called his sones
to fore hym and/ saide to hem/ gadre ye
all to gydre to for me that I may see
the / be to you/ thynges that ben to come /
And/ here you fader Israhel / **A** And/
ther he tolde to eche of them his condi
on singularly/ And/ when he had/ bles
sed his vii sones he commanded them to
kerpe hym With his faders in a double
shetlike whiche is in the felde of ephron
eith/ apensit manbre in the londe of ca
naan whiche Abraham bought / And/
this saide he gadred to hym hys feet
and/ deyd/ whiche anon as Joseph fas
we / fylle on his visage and/ kysed
hym/ he commanded / to his maisters of
physik & medicines whiche were his ser
uantes / that they shold/ enbame the
body of his fader With swete spices
aromatikes/ whiche was alle don/ and/
thenne wente they forwylng/ hym .xl.
dayes / the egyptens waylled/ hym
lxx. dayes and/ when the wayllyng
was passyd/ Joseph dyde saue to pha
rao how he had/ sworn and/ promysed
to kerpe hym in the londe of Canaan /
To whom pharao saide Goo and/ kerpe
thy fader lyke as thou hast sworn /
whiche thenne toke his faders body &
wente / and/ with hym were accompa
nyed all the aged men of pharao's hous
And/ the noblest men of burthe of all
the londe of egypt/ the holbs of Joseph
With his brethren / without the yonger
children . flockes and/ kreffis / whiche

they leste in the londe of Jessen/ he had/
in his felowship charres cartes & hors
men / And/ was a grete furbe & com
paigne / and/ cam ouer jordan where
they habyled the requizes by grete wayl
lyng vii days long / And/ when they
of the contre salbe this plante and/ for
wylng / they saide / This is a grete so
wyl to the egyptens / And/ that same
plac is namd/ yet / the helyng of
of egypte / The children of Israhel dy
de as they were comander/ and/ were
hym in to the londe of Canaan/ and/ bu
ryed/ hym in the double shetlike whiche
abraham had/ bought / Thenne when
Jacob their fader was buryed/ Joseph
With alle his felowship returned/ in to
egypte / Thenne his brethren after the
deith of their fader spoken to gydre pry
uely and/ dedyng that Joseph wold/
aunge the wronge and/ euyl that they
had don to hym/ amen to hym and/ saide
Thy fader comaded/ vs er he deyd/ that
we shold/ saue thus to the / we praye
the that thou wilt forget/ and/ not re
membre the synne and/ trespass of thy
brethren / ne the malys that they eye
cutted in the / we leseche the that thou
wilt forgiue to thy fader seruant of
of god/ this wickednes/ whiche when
Joseph herde wept bitterly / and/ his
brethren ca to hym knelyng solbe to the
grounde & worshypid/ hym and/ sayd/
we ben thy seruantes / To whom he
answerd/ be ye nothing afer/ ne dye
to you not / wente ye that we may res
te goddes wyll / ye thought to haue
don to me euyl/ but god/ hath Tored/
it in to good/ and/ hath equald/ me
as ye see and/ knowe / that he shold/
saue moche peple/ We ye nothing afer/
de / I shal fede you and/ your children
And/ confortd them With fair wordes
and/ spacd/ frendely and/ Joyously to
them / And/ he abode and/ dwellid/
fyllle in egypte With alle the hous
of his fader / And/ luyd/ an hondred &
ten yere / And/ saibe the sones of Ef
frayn/ in to the thirde generation /
After thys thynges he saide to his bre
thren/ After my deith god/ shal vysyte
you/ and/ shal doo you departe fro this
londe / Into the londe that he promysed/
to Abraham/ Isaac/ and/ Jacob/ when
that tyme shal come take my bones &

ledde them with you fro this place/ and
 theſe deyd/ whos body was enlumed
 with ſweete ſpices and aromatiques /
 And leyde in a cheſt in egypte /

**Thus ndeth thyſtoꝛye of Jo
 ſeph and his brethren**

**Hyper next ſoloweth thyſtoꝛye
 of moyses which is redde in
 the churche on mydſum̄e ſontay :**



Ohyſe ben the names
 of the children of Iſrael
 that entred in to egypt
 with Jacob / And eche
 entred with their houſe
 holdy and meyne / Ruben / Symeon /
 Leuy / Judas / Paſchar / Zabulon / Ben
 iamin / Dan / Neptalyn / Gad / e / Aſer /
 they were alle in nombre that entred
 bye . Joseph was to fore in egypte /
 And whan he was dede and all his
 brethren / and kynred the chyldren of
 Iſrael grewe and multiplied / gret
 ly and fylled the erthe / Thenne
 was ther a newe kyng upon egypte /
 wiche knewe nothyng Joseph / and

said to his peple / Lo e / ſee / the peple
 of the children of Iſrael is grete and
 ſtrenger than we be / Come and late
 we byſtely oppreſſe them leſte they mul
 tiple e / gyue us karylle and ſyght
 with us / and dryue us out of our lon
 de / Thenne he ordeyned prouoſtes and
 mayſtres ouer them to ſette them alder
 he and put them to affliction of hur
 tens / They bylde to pharao ſto
 nes / phiton and Famelles / how moche
 more they oppreſſed them ſo moche mo
 re they encrede and multiplied / The
 egyptyens had the chyldren of iſra
 el / and put them to affliction ſcornyng
 and hauyng enuye at them / e oppreſ
 ſyd bytterly they by with hard / and
 ſore labours of tyle and claye / and
 greynd alle them in ſuche werkes / The
 kyng of egypte ſaid to the mydwyues
 of the hebreles of whom that one was
 callid Sephora / and that other phua
 and comanded / Whan ſo is that the
 tyme of burth is and that ye ſhal doo
 your offyce in helpyng in the burthe of
 chyldren / yf it be a mā chylde ſlee hym
 yf it be a maid childe kepe it and late
 it lyue / The mydwyues drede god /
 and dyde not as the kyng comanded
 them / but reſcuyd and kepte the men
 chyldren / For whom the kyng ſente e
 ſaid / what is the cauſe that ye reſcuy
 and kepte the men chylde / they an
 ſwerd / Ther kyng of the hebreles wyuen
 that can the craſte of mydwyues as
 wel as we / and er we come the chyl
 dren be born / **G**od dyde wel befor
 into the mydwyues / And the peple
 grewe and were gretly comforted /
 And by cauſe the mydwyues drede
 god / they deſpyed to them howſes /
 Thenne pharao comanded to his peple
 ſayenge / whatſomeuer is born of ma
 les / Caſte ye in to the Ryuer / e what
 of wyuen / kepe ye them and late ye
 the lyue / A ſar this was a man of the
 houſe of leui went out and toke a
 wyf of hys kynred / whiche conceyved
 and brought forth a ſone / and he ſa
 he hym elegant and fayr / hysde hym
 thre monethes / And whan he myght
 no lenger hysde hym / toke a bytyle kryb
 be of ryſſes and wyckes / and pitchid
 it with glebe e pitch / and put therein
 the chylde / and ſette it on the Ryuer

And let it drye down in the ſerme /
 and the ſuſter of the chyld / ſtandynge
 aſerue conſydering what ſhould falle
 thew / and it hapned that ſame tyme
 the daughter of kynge pharao deſcended
 down to the Ryer / for to waſſhe her in
 the water and her maydens wente by
 the Rynde / Whiche thenne when ſhe ſaw
 the bytyl cyble or fiſerle / ſhe ſente
 one of her maydens to fetche and take
 it by / Whiche ſo fetche and brought to
 her ſhe ſalbe them kyng a fayr chyld
 and ſhe hauyng pye on it ſaid / This
 is one of the chyldren of the ebrewe /
 To whom anon ſpake the ſuſter of the
 chyld / Wilt thou ſayd ſhe that I goo &
 take the a woman of the ebrewe / that
 ſhal and may norſſe this childe / She
 anſwerd / So thy wyaye / The mayde
 wente and called his moder / To whom
 pharaos daughter ſaide / Take this
 chyld and norſſe hym to me / and
 I ſhal gyue to the thy mede and rewarde
 / The moder toke her chyld / and
 norſſid it / And when it was wened
 and coude goo ſhe deluyded it to the
 daughter of kynge pharao / Whom ſe w
 egypt / and adopte / in ſtede of a ſone
 and named hym Moyſes / ſayeng that
 I toke hym out of the water / And he
 the gyrlde and wege a patty chyld /
 And as Joſephus antiquitatu ſaith
 this daughter of pharao whiche was
 namede armuthe kowd wel moyſes &
 repuded hym as her ſone by adoption
 and on a day brought hym to her fader
 who for his beautie toke hym in hys ar
 mes and made moche of hym / And
 ſette his dyademe on his head / Wherin
 was his ydole / And moyſes anon to
 ke it and caſte it vnder his feet and
 tread on it / Wherefore the kynge was
 wroth and demandede of the grete doct
 ours and magyſciens what ſhould falle
 of this childe / And they ſhalke / on
 his natyurte and ſaid / this is he that
 ſhal deſtroye thy Regne and put it vnder
 der foote / and ſhal ſelbe and gouer
 ne the ebrewe / Wherefore the kynge anon
 decreed that he ſhould be put to deſth / but
 other ſaid that moyſes dyde it of chylde
 hood / and ought not to dye therfor / e
 conſepled to make thew a preef / and
 ſo they dyde / they ſette to fore hym a
 plater ful of coles brennyng and a

plater ful of cherpes and had hym etc
 and he toke and put the hooke coles in
 his mouth / and brenned his tongue
 whiche letted his ſpeche euer after / e
 thus he eſcaped the deſth / Joſephus ſaid
 that when pharao wold haue ſlany
 hym / Thennuthe his daughter plucked
 hym alway and ſauyd hym / Thenne on
 a tyme as moyſes was full growen he
 wente to his brethern / and ſalbe the
 affliction of them / and a man of egypt
 ſmytynge one of the hebrewe his bre
 thern / **¶** And he lookede ſether e theder
 e ſalbe nomian he ſmoote the egyptian e
 ſelbe hym / and had hym in the ſonde /
 And another day he wente out and
 ſonde awo of the hebrewe braulynge e
 fygghtynge to gyde / thenne he ſaid to
 hym that dyde wronge / Why ſmyteſt
 thou thy nephew / Whiche anſwerd /
 who hath deſpyned the prince and Juſ
 ge vpon vs / Wilt thou ſee me as thou
 ſelbeſt that other day an egyptian /
 Moyſes was aſerue and ſaid to hym
 ſelf / how is this dede knowen e made
 open / Pharao herd herof and ſought
 moyſes for to ſlee hym / whiche thenne
 fledde fro his ſyght and dwelled in
 the lande of madyan and ſate there by
 a pyt ſpde / The preſie of Madyan
 had ſij daughters / whiche cam theder
 for to dralbe water / and to fylle the
 veſſels for to gyue drynke to the ſhe
 pes of the ſheep of their fader / Thenne
 cam on them the herdm e putte them
 from it / Thenne woſe moyſes and de
 fendede the maydens and lette them wa
 tre their ſheep / whiche thenne returnede
 to their fader Jetro / and he ſaid to them
 why come ye now erlyer than ye were
 wont to doo / They ſayde / that a man of
 Egypt hath deluyered vs fro the han
 de of the herdm e / e alſo he dralbe water
 for vs and gaf to the ſheep drynke /
 Where is he ſaide he / Why leſt ye the
 man after you / goo alle hym that he
 may eſe ſomme brede with vs / Thenne
 Moyſes ſware that he wold dwelle
 with hym / And he toke Sephora one
 of his daughters and wedded her to
 his wyf whiche conceyued and bare
 hym a ſone whom he called Gersam ſay
 eng / I was a ſtraunger in a ſtraunge
 lande ſhe brought to hym forth another
 ſone / whom he namede Eleazar ſayng

The god of my fathers is my helper / and hath kept me fro the hande of pharao / longe tyme after this / cedyd the kynge of egypte / And the chyldren of ysrahel wayplyng made grete sorowle for thoppresyon of theyr labour and cryde vnto godd for helpe / Their crye cam vnto godd of theyr werkis and godd herde theyr wayplyng / and rememberdy the promyse that he made wth Abraham ysaac and Jacob / And our lordd he helde the chyldren of ysrahel & knelbe them moyses fedde the shep of jetro his wyues fader / wthan he had brought the shep in to the innerst part of deserete / he cam vnto the mount of godd Oreb Our lordd apperdy to hym in flāme of fyre in the myddys of a bussh / And salbe the fyre in the bussh / and the bussh becomdy not / Thenne saidd Moyses / I shal goo and see this grete bysoun why the bussh becometh not / Our lordd thenne beholdyng that he wente for to see it / Calldy hym sayng in the bussh & saidd Moyses . moyses . whicher answerdy / I am here / Thenne saidd our lordd / A wordd no ner hetherward / Take of thy shone fro thy feet / the place that thou stondest on is holy ground / and saidd also / I am godd of thy fathers godd of Abraham and godd of ysaac & godd of Jacob moyses thenne hydde his face & durst not lōke towardd godd To whom godd saide / I haue sen thaffliction of my peple in egypte / and I haue herde theyr crye of the hardnes þ they suffer in their werkis / And I knowyng the sorowd of them am descended to deliuer them fro the hande of the egyptiens / and shal lede them fro this londe in to a goodd londe and spācous in to a land that flōweth mylk & hony / vnto the places of Canaanis . Ethei . Amorey . Pheresey . Eney and Jebusey / The crye of the chyldren of ysrahel is comen to me / I haue sen theyr affliction how they oppresseyd of the egyptiens but come to me and I shal sende the vnto pharao / that thou shalt lede the chyldren of ysrahel out of egypte / Thenne moyses saidd to hym / who am I that shal goo to pharao and lede the chyldren out of egypte / To whom godd saidd I shal be wth the / And this shal be the signe

that I sende the / wthan thou shalt haue lede out my peple of egypte / thou shalt offre to godd / vpon this hyll / Moyses saidd vnto godd / Lo vnto I goo to the chyldren of ysrahel and saye to them Godd of your fathers hath sente me to you / yf they saye what is his name / wthan shal I saye / Our lordd saidd to Moyses / Ego sum qui sum / I am that I am / he saidd / thus shal thou saye to the chyldren of ysrahel / He that is sente me to you / and yet shalt thou saye to them / The lordd godd of your fathers / godd of Abraham . godd of ysaac and godd of Jacob hath apperdy to me sayeng / Thus is my name for euer more / And this is my memorvall fro generacion to generacion / So and gaude to godd / the senyors and agedmen of ysrahel and saye to them / the lordd godd of your fathers hath apperdy to us godd of Abraham / and godd of ysaac / and godd of Jacob sayeng / By syng I haue bysited you / and haue sen all that is fallen in egypte / and I shal lede you out of thaffliction of egypte in to the londe of Canane / Ethei & vnto the londe flōwinge mylk and hony / And they shal bre the thyngs / Thou shalt goo and take wth the seruyors of ysrahel to the kynge of egypte and shalt saye to hym / The lordd godd of the brewles hath called vs / we shal goo the Jorney of iij dayes in wyddnes that we may offre to our lordd godd but I knowe wel that the kynge of egypte shal not suffre you to goo but by swowe hande / I shal strake out my hand and shal smyte egypte in all my meruaylles that I shal doo among them / After that he shal lede you goo / I shal theenne geue my grace to this peple fore the egyptiens / And wthan ye shal goon out ye shal not departe wyde ne wyth nought / but euery womā shal bore lōbe of her neyghbour and of her hostesse vessel of syluer and of gold and clothes / and them shal ye lere on your sonnes & on your doughtres and ye shal Fobbe egypte / Thenne Moyses answerdy and saide / They shal not beleue me ne here my toyes / but shal saye / godd hath not apperdy to the / Godd saith thenne to hym / what is that thou holdest in thy hande / he

answeryd a worde / our lord said / caste
it on the ground / he shalbe it down /
And it turned vnto a serpent wherof
moyles was afere and woldy haue
flood / **¶** Our lord said to hym / put
forth thy hande and holde hym by the
taylle / he staunched forth hys honde and
held hym / And it turned agayn in to
a Rodde / To this that they beleue the
that I haue apperdy to the / and yet
our lord said to hym / Spout thy honde
in to thy bosom / whiche whan he hath
put in / and dealen out agayn / it was
lyke a lepres hand / our lord said hym
to withdrawe it in to hys bosom agayn
& dealbe it out & it was thene lyke
that other fleshe / yf they here not the
and beleue by the fyre signe and to
kene / They shal beleue the by the se
conde / yf they beleue none of the tibe
ne here thy voyz / **¶** Thenne take wa
ter of the Pyuer / and poure it on the
dye ground / And what somauer
thou takest and dealbest shal torne in
to blood / Thenne Moyles said / I pray
the lord sende som othe / for I am not
eloquent but haue a lettynge in my spe
che / Our lord said to hym / who ma
de the mouth of a ma / or who hath ma
de a man dumb or deaf / seepng or blynde
not I / So therfor I shal be in thy mouth
and shal teche the what thou shalt saye
Thenne said Moyles / I beseeche the lord
said he / sende somme othe whom thou
wilt / Our lord was wroth on Moy
ses and said / Aaroy thy brother deke
I knowe that he is eloquent / Lo he
shal come & mete with the / and seepng
the / he shal be glady in hys herke / See
he thou to hym and put my wordes in
his mouth / And I shal be in thy mouth
and in his mouth / and I shal shalbe
to you what ye ought to doo / And he
shal speke for the to the peple / And
shal be thy mouth / and thou shal be in
such thynges as paxt pue to god / Ea
ke with the this Rodde in thyn hande /
by whiche thou shalt doo signes and
meruaylles / Thenne Moyles wente
to Jetro his wyues fader and said to
hym / I shal goo and retorne to my
brethern in to egypte / and see yf they
yet spue / To whom Jetro said / Goo
in goddes name and pres / Thenne said
our lord to moyles / Goo and retorne

in to egypte / Alle they ben noib deedy
that sought for to flee the / Thenne
Moyles toke his wyf and hys sones
and sette them vpon an asse and woz
ned in to egypte keryng the Rodde of
god in hys honde / Thenne our lord
said to Aaroy / **¶** Goo agens Moyles
and mete with hym in deserte / whiche
went for to mete with hym vnto the
mount of god / and there kysped
hym / And Moyles told vnto Aaroy
alle that our lord had said to hym for
whiche he sent hym and alle the toke
nes and signes that he had hym doo /
They cam tothe to gyde and gadred &
assamblyd alle the senyors and aged
men of the chyldren of ysrahel / And
Aaroy told to them alle that god had
said to Moyles / and made the sygnes
and tokenes to fore the peple / and
the peple beleuyd it / they herd wel
that our lord had vpholden the chyl
dren of ysrahel and that he had khol
den thaffliation of them / wherfore they
fyll downe to the ground and wor
shipped our lord / **¶** After this Moy
ses and Aaroy wente vnto pharaon &
said / This said the lord god of ysrahel
Suffre my peple to departe that they
may sacrefyse to me in deserte / Thenne
said pharaon who is that lord y I may
here his voyz and leue ysrahel / I kno
we not that lorde ne I wyll not leue Is
rahel / They said to hym / God of the
hebreilnes hath callid be that we goo
the Journy of thre dayes in the wyll
dernes and sacrefyse vnto our lord god
lesse parauenture pestelence / or warre
falle to vs / The kynge of egypte said
to them / Why sollpente ye Moyles and
Aaroy the peple fro theyr werkis and
labour / Goo ye vnto your werke /
pharaon also said / The peple is moche
See how they growbe and multiplye &
yet moche more sholdy doo yf they rested
fro theyr labour / Therefore he comaunded
the same day to the prefectes and mai
tes of theyr werkis sayynge / In no
wyse gyue nomoze chaf to the peple for
to make lome and claye but late them
goo and gadre stopple / and make the
to doo as moche labour as they wyll
to fore / And lasse it nothyng / They
doo noib but crye late vs goo and ma
ke sacrefyse to our god / late them be

oppreſſid by labour and exerciſe that they attende not to leſſynges / Thenne the preſentes and maſters of theyr werke ſaid to them / that pharaos had comanded to gyue them no chaf / but they ſhold goo & gadre ſuche as they myght fynde / And that theyr werke ſhold not therfor be mynuſſid / Thenne the chyldren were dyspercyd for to gadre chaf / And their maſters alwayed on them / and had them make an ende of your werke / as ye were wonte to doo whan that chaf was deluyred to you / And thus they were put to more affliction / and wold make them to make as many tyles as they dyd to fore / Thenne the ſpyerif of the chyldren of Iſrael cam to pharaos and complayned ſayeng whi putteſt thou thy ſeruants to ſuche affliction / he ſaid to them ye be ſo ydle that ye ſaye ye will goo and ſa crepſe to your god / ye ſhal haue no chaf gyuen to you / yet ye ſhal werke your cuſtomable werke / and gadre your chaf alſo / Thenne the eldeſt and ſpyerif emonge theſrelwes wente to Moyſes and Aaron / and ſaid what haue ye don / ye haue ſo don that ye haue made our odour to ſynke in ſight of pharaos / and haue encouraged hym to ſle vs / god ſee and Juge this by / wene you and vs / Thenne Moyſes counſelled with our lord hold he ſhold doo and ſaid lord whi haſt thou ſente me heither / For ſith J haue ſpoken to pharaos in thy name / he hath put thy peple to more affliction than they had to fore / and thou haſt not deluyred them / Our lord ſaid to Moyſes / Nold thou ſhal ſee what J ſhal doo to pharaos By ſtrong hand he ſhal late you goo and in a boyſous he ſhal caſte you fro his land / yet ſaid our lord to Moyſes J am the lord god that apperid to Abraham Iſaac and Jacob in my myght / And my name is Adonay / J ſeld to them not that / J promyſed and made couenaunt with them that J ſhold gyue to them the land of Canaan in which they duellid / J nold haue ſerid the waylyng and the tribulations that the egypciens oppreſſe them with / For which J ſhal deluyre and bryng them from the ſerupture of the egypciens / Moyſes told all theſe thynges

to the chyldren of Iſrael / And they blyeyd hym not for the anguſſh of their ſpirites that they were inne and hard labour / Thenne ſaid our lord to Moyſes / Goo and entre in to pharaos and byde hym deluyre my peple of Iſrael out of his land / Moyſes answered ſoll ſhold pharaos hee me whi the chyldren of Iſrael blyene me not / Thenne our lord ſaid to Moyſes and Aaron that they ſhold goo to pharaos / and gyue hym in comandment to late the chyldren of Iſrael to departe / And he ſaid to moyſes / Lo J haue ordeyned the to be god of pharaos / And Aarons thy brother ſhal be thy prophete / Thou ſhalt ſaye to hym all that J ſaye to the / And he ſhal ſaye to pharaos that he ſuffre the chyldren of Iſrael to departe fro his land / but J ſhal enhard his herte / and ſhal mulcplye my ſignes and tokens in the land of egypt / And he ſhal not hee ne blyene you / And J ſhal late the chyldren of Iſrael my peple / And ſhal ſelbe my hande and ſuche wonders on egypt / that Egypciens ſhal knowe that J am the lord / Moyſes and Aaron dyde as our lord comanded them / Moyſes was lxxx. yer old whan he cam and ſtood to fore pharaos / & Aaron lxxxiii. yer whan they ſpach to pharaos / Thenne whan they were to fore pharaos / Aaron caſte the wodde down to fore pharaos and anon the wodde turned into a ſerpent / Thenne pharaos callid his magicians & Jogelers and ladde them do the ſame / and they made theyr witchcraft and inuocations / And caſte down their wodes / which turned in lyke wyſe in to ſerpentes / But the Fodde of Aaron deuoured their Foddes / yet was the herte of pharaos hard and ſo endurat that he wold not doo as god ſaid / Thenne ſaid our lord to Moyſes / The herte of pharaos is greuod and wil not deluyre my peple / Goo to hym to morn in the morning / And he ſhal come out / And thou ſhal ſtande whan he cometh on the ſynke of the Fyrier / and take in thy hande the Fodde that was turned in to the ſerpent & ſaye to hym / The lord god of theſrelwes ſendeth me to the ſayeng / Deluyre my peple that they may offre and make ſacrifice to

me in deserte / yet thou hast no wille to
 here me / Therfor our lord / said / In this
 shalt thou knowe that I am the lord
 too I shal smyte with the wodde that is
 in my hand the water of the flood / and
 it shal torne in to blood / the fyfthe that
 ben in the water shal dreye / the gypaies
 shall be put to affliction drynkyn of
 it / Thene said our lord to moyses / saye
 thou to Aaron / take this wodde & seat
 ite thy hand / Upon all the waters of
 egypte Upon the floodes / Ryuers / ponds
 and / Upon all the lakes wher any wa-
 ter is in that they torne in to blood /
 that it may be a vengeaunce in all the
 land of egypte as well in treen vessels
 as in vessels of erth & stone / Moyses
 & aaron dyde as god had comaded them
 and / smote the flood with the wodde to
 fore pharao & his scruaunts which tor-
 ned in to blood & the fyfthe that were
 in the Ryuer dreyde / & the water was cor-
 rupt / And the gypaies myght not drynke
 he the water / & all the water of egypte
 was turned in to blood / And in lyke
 wyse dyd the merchants with theyr
 wethercraft / and the herte of pharao
 was so indurat that he wold not lete
 the peple departe as our lord had coman-
 ded / but he returnede home for this tyme
 the gypaies wente and doluy pittes
 for water all aboute by the ryuer / and
 they fonde no water to drynke / but alle
 was blood / And this plaghe endured
 vij dayes / and what somer water the
 chyldren of Israhel toke in this whyle
 was fure & good water / This was the
 first plaghe and vengeaunce / The secode
 was that god sente froffres so many
 that all the londe was ful / the Ryuers /
 the holtes / chambres beddes that they
 were wroo begoon / And these froffres
 entrid in to their mete so many that
 they couerd all the londe of egypte /
 Thene pharao prayde moyses & aaron
 that god wold take awaye these frof-
 res / & that he wold goo suffice the peple
 to doo sacrifice / and thene moyses ayd
 whā he wold deliure them yf þ froffres
 were voided / & pharao said on the morn
 And thene moyses prayde & they uoy-
 ded alle / & whā pharao salde that he
 was quyt of the / he kepte not his pros-
 myse & wold not lete them departe / The
 thirde vengeaunce that god sente to them

was a grete multitude of hongry herte
 flyes / as many as thuse of therthe /
 which were on men & best & bestis
 and the merchants said thene to pharao
 this is the fynge of god / yet wold not
 pharao lete the departe / The fourth ven-
 geaunce was that god sente alle maner
 kynde of flyes & lye in such wyse
 the vniuersal londe of egypte was ful
 of all maner flyes & lye / but in the la-
 de of jessen were none / yet was he so in-
 durate that he wold not lete them go
 but wold that they shold make their sa-
 crefyse to god in that londe / But moy-
 ses wold not so but goo in dayes / jour-
 ney in deserte / & sacrifice to god there /
 pharao said I wil wyl that ye goo in
 to deserte / but goo not fer / & come sone
 agayn / & praye ye for me / and moyses
 prayd for hym to our lord / and the fly-
 es voyded / that ther was not one leste
 & whā they were goon / pharao wold
 not kepe his promyse / Thene the fyfthe
 plaghe was that god / shuld his honde
 vpon the felde & vpo the hertes / asses
 Camels / shepe / & oxen and was a grete
 pestelence on alle the bestis / And god
 shuld a wonder myracle / by the bene the
 possessyons of the egyptyens & the pos-
 sessyons of his peple of Israhel / for of
 the bestis of the chyldre of Israhel ther
 was not ony that perished / yet was
 pharao so hard herte that he wold not
 suffice the peple to departe / The sixt
 plaghe was that Moyses toke asses
 out of the chymney / & casted on the lan-
 de / And anoy alle the peple of egypte
 as well men as bestis were ful of bot-
 & chis feelis & blaynes / & woundes and
 swellyn in their bladders in such wyse
 that the merchants coude ne myght not
 stode for payne to for pharao / yet wold
 not pharao here the ne doo as god had
 comaded / The seuenth plaghe was
 an haylle so grete that ther was neuer
 none like to fore / & thodre & fire that it
 destroyed all the gras & herbes of egypte
 And smote down alle that was in the
 londe of jessen was none herd / ne harm
 doon / yet wold not pharao deli-
 ure them / The eyght on-
 lord sente to them locustes which is
 a maner grete flye callyd in some
 place an adder bolte / which herte
 9 j

them & etc. By all the way & herkes that
was left in such wyse that the people ca
to pharao & despyd hym to deluyre say
eng that the lord perryssyd/ Thenne
pharao gaf to the men lycence to goo &
make their sacrefyse & leue theyr wy
ues & chyldezen theyr synne tyl they co
me agayn / but moyses & Aaron saide
th at they must goo all wythfor be wold
not lete them departe/ The ix plage &
vengeance was that god sent so gre
te rancnes vpon all the londe of egypte/
that the darknesse was so grete & horre
ble that they were palpable/ and it en
dured iij dayes and iij nyghtes/ wher
soneuer the chyldezen of ysrahel wente
it was byght/ Thene pharao allid
Moyse & Aaron & saide to them/ Goo
ye & make your sacrefyse into your
lord god/ & late your sheep & keefis
only abyde/ To whom moyses saide/ We
shal take wyth vs suche hofyses & sacre
fyces as we shal offre to our lord god
All our flockes & keefis shal goo
wyth vs/ ther shal not remaine as mo
re as an nayle that shal be necessarye
in the honour of our lord god/ For we
knowe not what we shal offre tyl we
come to the place/ pharao was so indy
raie & hardy herte that he wold not le
te them goo/ And ludy moyses that he
shold nomore come in his sight / For
whan thou comest/ thou shalt deye /
Moyse answered / he it as thou hast
saide/ I shal nomore come to thy presen
ce/ And thene our lord saide to moyses
there resteth now but one plage & ven
geance / And after that he shal lete
you goo/ But first saie to all the peple
that euery man borowe of his frande &
woma of her neyghbour vessell of gold
of syluer & clothes/ our lord shal gyue
to his peple grace & fauour to borowe
of the egyptians/ & thenne gaf to them a
comandement how they shold departe /
and our lord saide to moyses at myd
nyght I shal entre in to egypte / And
the first begoten chylde & heyr of alle
egypte shal deye / fro the first begoten
sone of pharao that sate in his throne
unto the first begoten sone of the hand
mayd that sate att the mylle/ & all the
first begoten of the keefis/ Ther shal be
a grete crye & clamour in alle the londe
of egypte / in such wyse that ther was

neuer none lyke/ ne neuer shal be after
& emog all the chyldezen ther shal not
an bounde be hurt ne nonan ne keef
lyk rhy ye shal knowe by what myra
cle god deuydeth the egyptens & Ita
hel/ Moyses & Aaron shold alle thys
synnes & plaghes to fore pharao/ and
his herte was so indurate that he wold
not late the departe/ Thene whan moy
ses had saide to the chyldezen how they
shold doo er they departed & etc they
past lambe & all other crymonyes as
ben expressyd in the bylle/ for a lalbe
tendur euer emog the/ which the chyl
dezen of ysrahel obeyed & accoplessyd/
it was so that at mydnyght our lord
smoke & steld euery fyrst begoten sone
thurgh out all the londe of egypte/ he
gynnyng at the first sone & heyr of pha
rao unto the sone of the captyf that
laye in pryson / & also the first begoten
of the keefis / pharao was in the
nyght & all his seuantes & all egypt
te/ & ther was a grete clamour & forou
ful noyse & crye/ For ther was not an
holme in all egypte but ther laye ther
in one that was dede / Thene pharao
doyd to calle Moyses & Aaron in the
nyght/ & saide/ Aryse ye & goo your
waye fro my peple ye & the chyldezen of
ysrahel as ye saie ye wyll/ Take your
sheep & keefis wyth you lyke as ye des
pyd/ & at your departing blesse ye me
The egyptens constrainyed the chyldezen
to departe & goo theyr waye hastely
sayeng/ we all shal deye/ The chyldezen
of ysrahel toke thenne meke and put it
on their sholdres as they were coman
ded & borowed vessels of syluer & of
gold & moche clothynge/ our lord gaf to
them such fauour to fore the egyptens
that the egyptens lent to the all þ they
despyd/ & spoyled & Robbed egypte /
And so the chyldezen of ysrahel departed
wylk the nombre of honyderd thousand
foot men besyde wyemen & chyldezen whi
che were Innumerable/ And an huge
craete multitude of keefis of diuerse
kynde/ The tyme that the chyldezen of
ysrahel had dwellyd in egypte was
four honderd yere /
And so they departed out of egypte
and wente not the ryght way by the
philistees but our lord lad them by the
way of deserte whiche is by the red see

And the chyldezen descended out of egypt armed Moyses to ke with hym the bo- nes of Joseph / for he charged the so to doo what he sayde / They wente in theys extreme endes of the wyldernes / and our lord wente to fore the by daye in a co- lumpne of a clowde / e by nyght in a co- lūpne of fyre / e was theyr leder e duc the pyler of the clowde fulfilled neuer by daye / ne the pyler of fyre by nyght to fore the pple / Our lord said to moy- ses / I shal make his herde so hard that he shal folowe e pursyue the you / and I shal be glorified in pharao e in all his hoost / The egypciens shal knowe that I am lord / e anon it was told to pharao that the chyldezen of Israhel fledde / and his herde was chaūged / e also the her- des of his seruantes e said / what shal we doo shal we suffre the chyldezen to departe e nomore to serue vs / forthwith he toke his charre e alle his pple with hym / he toke with hym vii chosen cha- res / e all the charres e waynes of egip- te e the dukes of all his hoostes e he purseyued the chyldezen of Israhel e folowed them in grete pryde / e when he approked that the chyldezen of Israhel shalbe hym com- / they were sore aferd / e cryed to our lord / god / e said to moyses was ther not sepulture enough for vs in egypt but that we must noli dye in wyldernes / Said / not we to the / Goo too vs e late vs serue the egypciens / it had ben moche better for vs to haue ser- uyd the egypciens / than to dye here in wyldernes / And moyses said to the pe- ple / Be ye not aferd / stāde e see ye the grete wondres that our lord / shal doo for you / this daye / The egypciens that ye noli see / ye shal neuer see the after this daye / God / shal fyght for you / e he ye sayle / Our lord said / theinne to moyses / what cryest thou to me / saye to þ chyl- dezen of Israhel that they goo forth / ta- ke thou e wyse the roode e strate thy hande vpon the see e departe it / that the chyldezen of Israhel may goo drye thurgh the myddle of it / I shal so mdu- rat the herde of pharao / that he shal so- uerbe you and alle the egypciens / and I shal be glorified in pharao and in alle his hoost his cartes and horsmen / And the egypciens shal knowe that I am lord / when I shal so be glorified /

The Angel of god wente to fore the castellis of Israhel / and another cam after in the clowde / whiche stode by- tibene them of egypte and the chyldezen of Israhel / And the clowde was deke that þ hoost of pharao myght not come to them of all the nyght / Thēne Moyses stratched his hond vpon the see e ther cam a wynde blowing in such wyse that it waye drye / And the chyl- dezen of Israhel wente in thurgh the myddes of the wey / see alle drye foot / For the waters stode vp as a walke on the ryght syde and on the left syde / The egypciens theinne purseyued the folowed and entred after them and alle the cartes charres e horsmen thurgh the myddle of the see / And thēne our lord behelde that the chyldezen of Israhel were passyng ouer and were on the land / on that other syde / Anon turned the water on them / And the whelles on theyr cartes turned vp so down / And drowned all the hoost of pharao and sancke down in to the depe of the see / Thēne said the egypciens lae vs flee Israhel / the lord fighteth for them agens vs / And our lord said to moy- ses stratche out thy hand vpon the see and let the water retorne vpon the egyp- ciens vpon theyr cartes and horsmen / And so Moyses stratched out his hand and the see returned in to his first plas- ce / And thēne the egypciens wold haue fledde / but the water cam and ouerfolowed them in the myddes of the flood / And it covered the charres and horsmen and all thoost of pharao / and ther was not one sayng of them / And the chyldezen of Israhel had pas- syd thurgh the myddle of the drye see and cam a londe / Thus delueryd our lord the chyldezen of Israhel fro the hond of the egypci- ens and they saue the egypciens lyeng dede vpon the bynkes of the see / Alle the pple theinne dreyd our lord e hyleud in hym / and to Moyses his ser- uant / Thēne moyses e þ childe of Israhel songe this soge to our lord / Cātem- dno magnificatus est / Late vs syng to our lord / he is magnified / he hath ouerthrowen the horsmen e carre men in the see / e marie the sister of aaron a prophete toke a tympane in her hande

de andy alle the wyemen folowed her
 with tympanes andy cordes andy ſhe wa
 te to fore ſyngyng / Canamus domino
 Thenne moyſes brought the chyldren of
 Iſraell fro the ſee in to the deſerte of
 Sur Andy walkeſy wiyſ them iij dayes
 andy iij nyghtes / andy fonde no water
 andy cam in to maraſh andy the waters
 ther were ſo bytter / that they myght
 not drynke therof / Thenne the peple
 grutchedy ayenſt Moyſes ſayenge / What
 ſhal we drynke / Andy he ayde vnto
 our lord / Whiche ſtewdy to hym a tre
 whiche he toke andy put in to the water
 andy anon they were turned in to ſwet
 nes / There our lord ordeynedy comans
 cementis andy Jugementis / Andy ther
 he temptedy hym ſayenge / If thou hereſt
 the voyces of thy lordy gody / andy that
 thou doo that is rightful to fore hym /
 andy obeyſt his comandments / andy
 kepe his preceptis / I ſhal uot bringe
 none of the langours no ſorowes vpon
 the / that I dyde in egypte / I am lordy
 thyſauour / Thenne the chyldren of
 Iſraell cam in to helys / where as were
 vij fontaynes of water / and lxx pal
 me trees / Andy they abode by tho wa
 tres / Thenne fro thens wente alle the
 multitude of the chyldren of Iſraell in
 to the deſerte of ſyn whiche is byllbene
 helym e Synay / andy grutchedy ayenſt
 Moyſes andy Aaron in that wildernes
 andy ſaidy wolde gody we hady draellydy
 ſteppe in egypte / where as we ſatte and
 hady plenty of brede andy fleſſhe / why
 haue ye brought vs in to the deſerte for
 to ſce alle this multitude by hungre /
 Our lordy ſaidy thenne to moyſes / I ſhal
 payne brede to you fro heuen / late the
 peple goo out andy gadre euery day
 that I may proue the whether they wal
 ke in my ſalwe or none / The ſixte day
 late them gadre double as moche as they
 gaded in one day of the other / Thenne
 ſaidy Moyſes e Aaron to all the chyl
 dren of Iſraell At euyn ye ſhal knowe
 that god hath brought you fro the londe
 of egypte / e to morow ye ſhal ſee þe glorie
 of our lordy / I haue uel herd your mur
 mour ayenſt our lordy / what haue ye
 muſed ayenſt vs / what he we / andy yet
 ſaidy moyſes / Our lordy ſhal gyue you
 at euyn fleſſhe for to ete / e to morow bre
 de vnto your ſylle / for as moche as ye

haue murmured ayenſt hym / what he
 we / your nurnour is not ayenſt vs
 but ayenſt our lordy / As Aaron ſpake
 to all the companie of the chyldren of
 Iſraell they ſeldy towarde the wylder
 nes / andy our lord ſpake to moyſes in a
 clowde / e ſaidy I haue herd the grutchyng
 ges of the chyldren of Iſraell / ſaye to
 them / at euyn ye ſhal ete fleſſhe e to morow
 ye ſhal be ſatlyd wyth brede e ye ſhal
 knowe that I am your lordy gody / And
 whan the euyn was come ther cam ſo
 many curlewis that it coueredy all their
 lodgyngis / Andy on the morow they laye
 lykde deule all aboute in their crouche /
 Whiche whan they ſawe e cam for to ga
 dre it was ſmal e white lykde to Co
 llyandre / Andy they wondred on it and
 ſaidy Maſhu / that is as moche to ſaye
 what is this / To whom moyſes ſaydy /
 this is the brede that gody hath ſente
 you to ete / e god comandeth that euery
 man ſhouldy gadre as moche for euery
 bredy as is the meſur of gomor / Andy
 late notyng he left tyl on the morow /
 Andy the ſyghte day gadre ye double ſo
 moche that is two meſures of gomor /
 Andy hepe that is one meſur for the ſaba
 te / Whiche gody hath ſanctifyedy andy
 comandeth you to halowe it / yet ſome
 of them brake goddes comandment
 andy gadedy more than they ete andy
 kept it tyl on the morow / Andy thene
 it began to putrefye andy he ful of wor
 mes / Andy that they kept for the ſa
 bate day was goody andy putrefedy
 not // ¶ Andy thus our lordy fedde the
 chyldren of Iſraell xl yere in deſerte /
 And it was called manna / moyſes to
 ke one gomor therof e put it in the ta
 bernacle for to be kept for a perpetuel
 memoxy e remembraunce / Thene wente
 they forth alle the multitude of the
 chyldren of Iſraell in the deſerte of ſyn
 in þer maſtrons e cam in to Kaphedyrn
 where as they had no water / thene alle
 grutchyng they ſaid to moyſes gyue vs
 water for to drynke / To whos moyſes
 anſwerd / what grutchyde ye ayenſt me
 why ſepte ye our lordy / the peple thirſted
 fore for lacke e penyrye of water ſay
 eng / why haſt thou brought vs out of
 egypte for to ſle vs e our chyldre andy
 keſtis / ¶ Thenne moyſes ayde
 vnto our lordy ſayenge /

what shal I doo to this peple / I trowe
 withyn a whylle they shal stonne me to
 death / Thene our lordz saidz to Moyses /
 Goo to fore the peple and take with the
 the oldzeme andz sennors of Jsrael / e
 take the wodde that thou smocst with
 the skodde in thy handz / e J shal stonde
 to fore byon the stonne of Oreb / Andz
 smyte thou the stonne with the Rodde /
 And the waters shal come out therof /
 that the peple may drynke / Moyses dy-
 de so to fore the sennors of Jsrael andz
 callyd that place / Temptacion / by cause
 of the greivete of the chyldre of Jsrael
 e said is god with vs or not / Thene ca-
 Amalech e fought ayent the chyldren
 of Jsrael in Raphidim / Moyses saidz
 thene to Josue / These be the men e goo
 out e fgyht ayent Amalech to morow
 J shal stande on the toppe of the hylle
 haung the wodde of god in my handz /
 Josue dyde as moyses comanded hym / e
 fougth ayent Amalech / Moyses Ala-
 wy e hur affeced in to the hylle / Whan
 moyses helde vp his handes / Jsrael wan
 e ouercam their enemyes / e whan he
 leyd the doum thenne Amalech had the
 kutar / The handes of moyses wer huy /
 Lawy and hur toke thene a stonne andz
 put it vnder hem / And they susteyned
 his handes on eyther syde / e so his han-
 des were not wery vnto the goyng dou-
 of the soune / e so Josue made Amalech
 to flee andz his peple by strength of his
 sberdy / Our lord said to moyses wyte
 this for a remembraunce in a booke / e des-
 eyure it to the ceris of Josue / J shal de-
 sroye e put allwaye the memory of A-
 malech vnder heu / Moyses thene edifi-
 ed an autter vnto our lordz / e callyd
 there on the name of our lordz / the lordz
 is myn eygulation sayeng / for this is
 the handz only of god / And the katayll
 of god shal be ayent Amalech fro ge-
 neracion to generacion / whan Jetro the
 preter of madyan whiche was cosyn of
 Moyses herdz saye what our lord hadz
 don to moyses e to the chyldren of Jsra-
 el his peple / **A** Toke sepho-
 ra the wyf of moyses e his ii sones ger-
 sam e elyazar / e cam with them to hym
 in to desert / Whom Moyses waxypd
 wyth worship e kyssyd hym / e whan
 they were to gydre Moyses toldz hym
 all what our lord had do to pharao e to

thegyptes for Jsrael / e all the labour
 that they endurd e how our lordz hadz
 deliuerd the / Jetro was glady for alle
 this thynges that god had so sayd the
 fro the handes of thegyptes / e said /
 Blessid by the lord that hath deliuerd
 you fro the hand of thegyptes e of
 pharao / and hath sayd his peple / now
 J know that he is a grete lord aboue all
 goddes / by cause they dyde so proudly
 ayent the / And Jetro offro sacrefyses
 e offeryngs to our lordz / Lawy e alle
 the sennors of Jsrael cam e ete with
 hym so fore our lordz / the next day mo-
 ses satte e Jugez e demed the peple fro
 morning vnto euening / whiche whan
 his cosyn saibe / he saidz to hym / what
 doost thou / why sittest thou allone / e
 all the peple tarye fro the morn til euy /
 to whō moyses answerd / The peple come
 to me demaundyng sentenx e the dome
 of god / whā ther is ony debate or dyffe-
 rence emonge the they come to me to Ju-
 ge them e to stibe to them the precep-
 tes e laldes of god / Thene saidz Jetro
 thou doest not wel ne wysely / For by
 solye thou consumest thy self e the pe-
 ple with the / y doost aboue thy myght
 Thou maist not allone susteyne it / but
 her me e doo ther after / e our lord shal
 be with the / Be thou vnto the peple in
 the thynges that apparteyne to god / y
 thou sette to the what they sholdz do e
 the cerymonyes e ryte to worship god
 e the way by whiche they sholdz goo / e
 what werk they shal doo / Forwyde of
 all the peple wysly men e dreoyngz god
 in whom is trouth / andz them that haue
 auaryx e couetyse / e ordyne of them
 tribunes e centuriones e demes that
 may in all tynes juge the peple / Andz
 yf ther be of a grete charge e weigyt /
 laze it be referidz to the / **A** Andz laze
 them juge the smale thynges / it shal be
 the esyr to the to kee the charge whan
 it is so partoz / yf thou doo soo thou
 shalt fulfill the comandment of god
 andz susteyne his preceptis / Andz the
 peple shal goo hom to theyr places in
 pces whiche thynges whā Moyses hadz
 herd e vnderstonden / he dyde all that he
 had couxpllyd hym / **A** Andz chafe
 out y strengest e wysest peple of all Jsra-
 el / e ordyned the pryntes of the peple
 tribunes e centuriones / quinquagenares

and denes / whiche at alle tymes ſhal be Judge andr deme the peple / Andr alle the grete & weyghthy maters they referred to hym / demyng and Jugyng the ſmale cauſes / Andr thenne his coz ſyn departed andr wente in to his conſtre / **¶** The thirde moneth a ſter the children departed out of egypte that ſame day they ca in to the wylderneſſe of Synay andr ther a ſoute the rygion of the mounte they fpyed theyr tentes / **¶** Moyſes aſcended in to the hylle In to god / God callid hym on the hylle andr ſaidr this ſhalt thou ſaye to the folws of Jacob andr to the chyldren of Iſrahel / ye your ſelf haue ſeyn what I haue don to the egyptians / Andr how I haue born you on the wynges of Eagles andr haue taken you to me / yf ye therfor lere my boys andr kepe my couenant / ye ſhal be to me in the rygion of preeſthod andr holy peple / theſe ben the wordes that thou ſhalt ſaye to the chyldren of Iſrahel / Moyſes cam down andr gadred all the moſt of byrthe / andr expolnedr in them alle the wordes that our lord hadr commaundod hym / Alle the peple anſwerd / Alle that euer our lord hath ſaidr / We ſhal doo / Whan Moyſes hadr ſaidr to the peple the wordes of our lord / our lord ſaidr to hym / Now I ſhal come to the in a clowde / that the peple may heare me ſpekynge to the / that they hyle ſee the cuer after / Moyſes wen & andr told this to the peple / & our lord lade them to ſanctiſye the peple this day andr to morow / andr lade them weſſe their clothes & be redy the thirde day / The thirde day our lord ſhal deſcende to fore all the peple on the mount of Synay / Andr ordyne to the peple the markes andr termes in the araupte & ſaidr to them / Beware that ye aſcende not on the hylle ne to weſte the endes of it / whow ſomeuer to weſte the hylle ſhal dye by deeth / ther ſhal no hande to weſte hym / but with ſtones he ſhal be oppreſſid andr with aſkynge of them on hym he ſhal be to lken / whether it be man or beſt he ſhal not lyue / whan thou hereſt the trompe ſblowen theame aſcende to the hylle / Moyſes wente down to the peple & ſanctiſyd & halowed the andr whan they had waſſhen herre clo;

this he ſaid to them / Be ye redy at the thirde day andr approch not your wyges / whan the thirde day cam andr the monyng weyged clere they herde thondre & lychtynng and ſaid a grete clowde coure the mouſe / andr the arpe of the trompe was ſo ſhyll that the peple was fore aſterd / whan moyſes hadr brougt them forth In to the Foote of the hylle they ſtood ther all the mounte of ſynay ſmoked for ſomoch as our lord deſcended on it in ſpyr / Andr the ſmoke aſcended fro the hylle / as it hadr be fro a fornaſe / The mount was terryble andr dreeful / & the ſoun of the trope grewe a lycht more andr contynued lenger / Moyſes ſpakk / And our lord anſwerd hym / **¶** Our lord deſcended upon the tuppe of the mount of ſynay euen on the tuppe of hit / Andr called Moyſes to hym / whiche whan he come ſaidr to hym / Soo down andr charge the peple ſ they come uot to the termes of the hylle for to ſee the lord / for yf they doo / moche multitude ſhal paſſe of them / the preeſtis that ſhal come / lade them be ſanctiſyd / leſt they be ſmowen down / **¶** Andr thou andr Aaron ſhal aſcende the hylle / Alle the peple andr preeſtes lade them not paſſe theyr boundes leſte god ſmyt them / Thenne moyſes deſcended andr told to the peple alle that our lord hath ſaidr / A ſer this our lord callid Moyſes / Andr ſaidr I am the lord god that brought you out of egypte andr of thraldom / Andr gaf hym the comandemētis firſt by ſpekynge andr many cerymonyes as ben reherſed in the byble / whiche is not requyſite to be wryton here / but theſe ten comandementes euer may is bounden to knowe / Andr er moyſes wryted them wryton / he wente vp in to the mount of Synay andr faſtedr ther xl dayes andr xl nyghtes er he weygedr hym to make many thynges / andr to ordyne the lades andr cerymonyes whiche now ben not hadr in the newe lawe / & alſo as doctours ſaye moyſes leredr that tyme all thynges to fore wryton of the making of heuen & erthe of adam / noe / abraham / yſaac / Jacob / & of Joſeph with his brethern / Andr after laſte deliuered to hym

two tables of stone with the lawe of god / whiche forolden /
Here folowen the ten coman-
dmentis of our lawe /

The first comandment
that god commanded is this
Thou shalt not worship no
strange ne dyuerse goddes
that is to seye thou shalt worship no
god but me / And thou shalt not re-
tyne thy hope but in me / For who
that setteth pryncypally his hope on any
creature or faith or beleue in any thyng
more than in me synneth deadly /
And such ben they that worshipp ydo-
les / and make their god of a creatur
re / who sometime so doth synneth agynst
this comandment / And so doo they þ
ouermocke loue their tresours gold or
syluer or any other earthly thyng that
ben passenge and transporye or sette
their herte or hope on any thyng by
whiche they forgette and leue god their
creator and maker / whiche hath lent
it to them alle that they lyue by /
And therfor ought they to serue hym
with all their goodes / And aboue alle
thyng to loue hym and worship hym
with all their herte with alle their sou-
le / and with all their strengthe / lyke
as the first comandment enseigneth &
teacheth vs /

The seconde comandment is this /
that thou shalt not take the name of
god in vayne / that is to saye thou shalt
not sweare by hym for nothyng /
In this comandment our lord coman-
deth in the gospel / that thou shalt not
swere by the heuyn / ne by erthe / ne by
other creature / But for good cause
and rightfull a man may swere with
out synne / as In iudgement / or in re-
quyryng of trouthe / or without iuges-
ment in good and needfull causes /
And in none other maner without re-
son by the name of our lord and for
nought / yf he swere falsly wetyngly /
he is forsworn / And that is apenseth
the comandment and synneth deadly /
for he swereth agynst his conscience / &
& that is whan he swereth by ayns &
by detestacion / but amon shold swere
truly & yet not for nought or for any

dayn or ylle thyng / ne matypouly /
but to swere rightly without hurte or
blame / is veynal synne / But the cause
some theow is perylous / and may wel
turne to deadly synne / But yf he take
heed / But he thorne that swereth for-
ty by our lord or by any of his men /
bris or by his sayntes in despyte / and
blasphemeth in thynges that he may not
be / or other wyse / he synneth deadly /
he may haue no reson wherby he may
excuse hym / And they that most ac-
custome them in this synne / they syn-
ne most &c /

The thirde comandment is / that
thou shalt haue mynde and remembre
that thou shalt kepe holy thy sa-
bate day or sonday / That is to saye /
that thou shalt doo no werke ne operta-
cion on the sonday or holy day / but þ
shalt reste fro alle worldly labour /
and entende to prayer and to serue god
thy maker / whiche resteth the .vij. day
of the werkes that he made in the .vij.
dayes to fore / In whiche he made and
ordyned the world / This comandment
accrepeth to þe resteth to his polber
þe pes of his conscience / for to serue god
more holyly / Thene this day that the
Jewes called sabate / is as much to saye
as reste / This comandment may noman
kepe spirituallly / that is accōbed in his
conscience with deadly synne / Such a con-
science can not be in reste ne in pes as to
ge as he is in such astate / In the stede
of the sabate day whiche was strictly
kept in the olde lawe holy churche hath
stablysshid the sonday in the newe lawe
for our lord avoos fro deith to lyf on þe
sonday / And therfore we ought to ke-
pe it holyly & be in reste fro the werkes
of þe weke to fore / & to esse of the wer-
ke of synne / & to tende to doo goodly
werkes / & to folowe our lord beseechyn
hym of mercy / & to thacke hym for his
benefaites / for they that becke the son-
day & the other solyenne festes / that ben
stablysshid to be halowed in holy churche
they synne deadly / For they do dyrectly
apenseth the comandment of god aforaid
& holy churche / but yf it be for some ne-
cessite that holy churche ampteth and
excuseth / But they synne muche more
thene þe they employe the sondayes & the festes
h iij

in synnes / in lecherye / in goyng to sa-
uernes in the scruple tyme / in glouty &
me and drynkynge dronke / & in other
synnes oultrages ayenst god / For
alas for sorowe & trowle ther is more
synne comysed on the sonday and so
ly dayes and festes / than in the other
liker dayes / For thence ben they dro-
ke / Fryghte / and / sles / and / ben not oc-
cyyed vertuously / in goddes scruple as
they ought to doo / and as godd woman
deth vs to remembre and / haue in myn-
de to kepe and / halolue the holy day /
they that so doo / synne dedely and / obser-
ue and / kepe not this thirde comande-
ment / Thise theze comandementes ben
wreton in the first table and / appar-
ten only to godd /

The fourth comandement is / that
thou shalt honoure and / worshipp thy
fader and / moder / For thou shalt lye
the longer on therthe / This comandent
admonesteth vs / that we be wel ware
to angre fader and / moder in ony wyse /
Or who that curseth them / or seth hande
on them in euyl wyll synneth dedely /
In this comandement is vnderstanden
honour that we shold doo to our goos-
ly and / spiryтуel faders / that is to the
that haue the cure of vs / to tere and /
chastise vs / as ben the prelatres of the
chirch / and / they that haue the charge
and / cure of our soules / and / to kepe
our bodyes / And / he that wil not obey
to hym that hath the cure ouer hym whā
he enseigneth and / telerth hym goodd
that he is bound to doo / he synneth gre-
uoussly / and / is molodyent whiche is
dedely synne /

The fyfthe comandement is / that thou
shalt sles noman / This comandement
wil that noman shall sles other / for
vngearne / ne for his gooddes / or for ony
other euyl cause / it is dedely synne / but
for to sles malefactours in exequyng
of iustice for oher goodd cause / yf it be
lawful / it may wel be doon / In this
comandement is defended the synne of
wrauth and / hate / of fauour and / of
pree / For as the scripture saith / who
hateth his brother is an homycide / whā
it is by his wyll and / he synneth dedely
ey / And / he that leueth angre in his
hert longe / For suche are longe holden
the hert is fauour & hate whiche

is dedely synne and / is ayenst this co-
mandement / And / yet synneth he mo-
re that doth or purchaceth shame by
kenye or hurt to another wrongfully
ly / or counselleth or helpeyth to graue
another for saunge hym But wrauth
or angre lyghelly passeth without wyll
to noye or graue ony other / is not ded-
ely synne /

The sixthe comandent is thou shalt
not doo adouulture / that is to saye thou
shalt not haue flesshly copanye with a
nother mānes wyf In this comandent
it is forboden & defended all maner fen-
ne of the flessh whiche is called gene-
rally lecherye / whiche is a right for-
biden synne / and / vylaynous / hold he it that
ther is somme braunch of it / that is
not dedely synne / As ofte meynynges
of the flessh that may not be eschewed
whiche may ought to wescayne and / re-
frayne as modch as they maye / And /
this cometh ofte tymes by outrageous
drynkynge & cnyng / or by euyl thought
or foule touchyng / For in suche thynges
ges may be grete pryyl / And / in this
comandement is defended alle synne ay-
enst nature in what maner it be doon
in his persone or other /

The seventh comandement is / that
thou shalt do no thefte / This coman-
ment forbiddeth to take alway other mā-
nes thynges what soumeur they be
without reson ayenst the wyll of them
that olde or make them / in this coman-
dement is defended / Fauourne / Flure /
Foblerye and / decepte and / beggynge
other for to haue theyr hauoyr or goodd
And / he that doth ayenst this coman-
dement is bounden to make restitution &
yeldy agayn that he hath so gaten or ta-
ken / yf he knowe to whom he ought to
rende it / And / yf he knowe not /
he is bounden to gyue it for gooddes sake
he or doo by the counsyle of holy chirch
For who wretyneth wrongfully and /
without reson other mennes goodd a-
gayn theyr wyll / synneth dedely / yf
he paye not wtere as he oweth yf he
knowe wtere and / he in his powere and /
hath wterof / And / yf he knowe not /
lat hym doo by the counsyle of holy
chirch / And / who so doth not so / syn-
neth ayenst this comandement dedely /

The viijth comandement is / that thou

Shalt not beere false witnesse / a yense thy
 neyghbour / in this comandment is for
 loven / that noman shall lye betwix
 ly / For who so lyes doth a yense this co
 mandment / And also that he for sibe
 re not hym in Jugement ne make no le
 sspenges to noye ne geue another / ne
 he ought not to myssaye ne speke euyl
 of other in entencion to payre his good
 name and fame / For it is dedly syn
 ne / A yense this comandment do they
 that saye euyl of good men behynde
 them and backbite them / And do this
 betwixly by malice whiche is called
 detraction / And also they that accuse
 somme of theyr folke / or herkene by ma
 ner of adulation or flatteryng / whan
 they that men speke of / be not present
 they that doo thus and saye such wor
 des / doo a yense this comandment / for
 they be all false witnesse /

The nyne comandment is / that thou
 shalt not desyre the wyf of thy neygh
 bour / ne shalt not coueyt her in thy
 herte / that is to saye thou shalt not con
 sente to synne with her with thy body /
 This comandment defendeth to desyre
 to haue compagne with all maner wy
 men out of marriage / And the euyl
 synne that they without forth make
 men for to dralbe them to synne / as the
 euyl wordes of such matere / or the
 foule and euyl attouchyng / kyssyng /
 handlyng and such other / And the
 differencce byelvene this comandment
 and the sythe aforaid / is that the
 sythe comandment forkeoth the dede
 without forth / And this forkeoth the
 consentyng withyn forth / For the con
 sentyng withynforth to haue compagne
 with a woman that is not his by mar
 riage / is dedly synne / after the sentes
 of the gospel that saith / Who that
 seeth a woman and coueyteth her in
 his herte / he hath now synned in his
 herte and dedly / This is to vnderston
 de of the consentyng epyresse in his
 thought /

The tenth comandment is / that thou
 shalt not coueyt nothyng that is or
 longeth to thy neyghbour / This coman
 dement defendeth wyll to haue thynges
 that longe to other men by euyl way
 son or wrongfully / In this comand
 ment is defende euyl of other mennes

wel of other mennes grace or wel fare
 For such euyl cometh of euyl couety
 tise to haue such good or such grace
 or fortune / as he seeth in other / And
 this couetyse is whan the consentyng
 and thought be certaynly one / thenne
 is it dedly synne / And yf ther be ouy
 ple mouynges without wyll e consen
 tyng of damage or hurte of other this
 is not dedly synne / yf he synneth herin it
 is but venel synne / these ten coman
 dments of our lord / whiche the ih
 su firste broughte to god / And the vij other
 ten ordeyned for our neyghbours /
 Every persone that hath witte and
 vnderstandyng in hym self and age
 is bounde to knowle them and to kepe e
 kepe this ten comandments aforaid /
 or ellis he synneth dedly /
 Thus moyses abode in the hill xl day
 es and xl nyghtes And receyued of
 Almighty god the tables with the co
 mandments breden with the hond of
 god and also receyued and lerned ma
 ny cerymonyes and statutes that god
 ordeyned by whiche the children of Isra
 el shold be reuled and juged by /
 and whyles that Moyses was thus
 with our lord on the mounte / the chil
 dren of Israel salbe that he tarted and
 defende not and somme of them said
 that helde dede or goon away and
 wolde not retorne agayn / And some
 said nay but in conclusio they gadred
 them to gydre a yense Aaron and said
 to hym / Make to vs somme goddes
 that may goo to fore vs / we knowle
 not what is befallen to Moyses / Thenne
 Aaron saide take the gold that hangeth
 in the eeres of your wyues and your
 chyldren and bringe it to me / The pe
 ple dyde as he kud and brought the
 gold to Aaron / whiche he toke and
 molte it / And made therof a calf /
 Thenne they sayd these ten thynges
 Israel that brought the out of the lan
 de of Egypt / And the peple made an
 altare to fore it and made grete joye
 and mytche and ete and dronke and
 daunced and pleyed to fore the calf
 and offrid and made sacrifices thereto
 Our lord spak to Moyses sayeng Goo
 hens and descend down thy peple haue
 synned whom thou hast brought fro
 the land of egypt / They haue sone

forſake and leſte the waye / which thou
 haſt ſhewd to them / They haue made
 to them a calf blouen and haue wor-
 ſhipped it and offered ſacrifices thereto
 ſayeng / This be thy goddes Iſrahel
 that haue brought the out of the lande
 of egypte yet ſayd our lord to Moyſes
 I ſee wel that this peple is of euyl diſ-
 poſicion / Suffre me that I may breke
 my wrath on them and I ſhal deſtroye
 them / I ſhal make the gouernour of
 grete peple / Me ſes th enne prayd our
 lord god ſayeng / Why art thou wrath
 lord againſt thy peple that thou haſt
 brought out of the lande of egypte in a
 grete ſtrength and a boyſtous hande /
 I reſpecte the lord take not the egyptiens
 ſay / that their god hath locked them
 out for to ſlee them in the montaynes I
 praye the lord that thy wrath may as-
 wage / and be thou pleaſid and kemp
 ne vpon the wickednes of thy peple /
 Remember Abraham, Iſaac and iacob
 thy ſeruautes / to whom thou promyſt
 and ſwareſt by thy ſelf ſayeng / I ſhal
 mulſtiple your ſeede as the ſtarrs of
 heuyn / And the vniuerſal lande of
 which I haue ſpoken I ſhal geue
 to your ſeede / And ye ſhal poſſede and
 haue it euer / And with theſe wordes
 our lord was pleaſed / that he wold
 do no harme as he had ſaid vnto his
 peple / And moyſes returned fro the
 mount bringyng abo tables of ſtone wry-
 ten both with the hande of god / And
 the ſcripture that was in the tables /
 were the ten comandementis as ſore be
 writen / ¶ Joſue hearinge the grete
 noyſe of the chyldren of Iſrahel ſaid to
 Moyſes I trowe they feyght keneſe /
 which anſwerd and ſaid / it is no
 carye of e portyng men to feyght / ne noy-
 ſe to compelle men to flee / but I ſawe the
 boyes of ſyngyng / whan he approchd
 to them / he ſaue the calf / and the in-
 ſtrumentis of myrthe / and he was ſo
 wrath that he thruwe down the tables &
 brake them att ſore of the hyll / e ran
 and taught down the calf that they
 had made and brent and ſmox it all
 to pouldre / which he caſte in to water
 and gaf it to drynke to the chyldren of
 Iſrahel / Thanne ſaid Moyſes to Aaron
 what hath this peple don to þ that thou
 haſt made to ſynne greuouſly / to whom

he anſwerd / take not my lord take no
 ne indignacion at me / Thou knoweſt
 wel that this peple is prone and way
 to ſynne / They ſaid to me / Make
 to be goddes that may goo before vs
 We knowe not what is fallen to this
 Moyſes that had vs out of egypte to
 whom I ſaid / who of you that hath
 gold geue it me / they toke and gaf
 it to me / And I caſte it in to the fire
 and therof cam out this calf /
 And thenne ſaid moyſes / Alke they
 that ben of goddis part and haue not
 ſynned in this calf take hem joyne to
 me / And the chyldren of leui joynd
 to hym / and eche mā take a ſword
 on his ſide / and take vengeance and
 ſlee euerych his brother his frende
 and neyghbour that haue treſpaced / And ſo
 the chyldren of leui went and ſlewe
 xxxij M. of the chyldren of Iſrahel /
 And thenne ſaid Moyſes ye haue be-
 ſidde this daye your handes vnto our
 lord / And ye ſhal be therefore bleſſed /
 The ſecond daye moyſes ſpake to the pe-
 ple and ſaid / ye haue commyted and
 don the greteſt ſynne that may be / I
 ſhal aſcende vnto our lord agayn / and
 ſhal praye hym for your ſynne / Thanne
 Moyſes aſcendd agayn and receyvd
 afterwarde two tables agayn / which
 our lord had hym made / And therin
 our lord wrote the comandementis /
 And after our lord comandd hym
 to make an arke and a tabernacle /
 In which arke was kepte theſe thinges
 ¶ Fiſt the Fodde
 with which he dide meruailis / A potte
 ful of manna / and the .ij. tables with
 the comandementis / And thenne after
 Moyſes taught hem the lawe / ſold eche
 man ſhold behaue hym againſt other /
 and what he ſhold doo / and what he
 ſhold not doo / And departd them in
 xij tribus / And comandd that
 euery man ſhold bringe a Fodde in to
 the tabernacle / And Moyſes wrote
 eche name on the Fodde / And Moyſes
 ſpyt the ſake the tabernacle / And on the
 morn ther was founde one of the wods
 that burgeyned / hure leupe and
 ſuyt / And was of on almonde tree
 that Fodde ſyl to Aaron / And after
 thys longe tyme the chyldren deſire
 to ete fleſſhe & rememberd of the fleſſhe

that they etc in egypte / And grud & chyd agayn Moyses / And woldz haue ordeyned to them a due for to haue returned in to egypte / Wherefore Moyses was so woo that he desired of our lord to depure hym fro this lye / by cause he salbe them so unkynde agens god / thenne god sente to them so grete plente of carlels / that tibo dayes and one nyght they felbe so thicke by the ground that they toke gete nombre / For they felbe but the hegh of tibo cubytes / and they had so many that they drope hem hangyng on their tarmacles and tentes / yet were they not content but euer grutchyng / wherfore god smote them & toke vengeaunce on hem by a grete plague / And many deyde and were buryed there / And thenne fro thens they wente in to Ales roch and dwelld / After this Maria and Aaron brother and suster of moyses began to speke agayn moyses by cause of his wif whiche was of ethyo / y / and said god hath not spoken on ly by Moyses / hath he not also spokē to vs / wherefore our lord was wroth / Moyses was the humblest and mekest man that was in all the world / Anone thenne our lord said to hym & to Aaron and to marpe / Soo ye thre only into the tabernacle / And there our lord said that ther was none lyke to Moyses / to whom he had spoken mouth to mouth and reprevd aaron and maria by cause they spack so to Moyses / And kyng maria was smeton and made lepre and whye lyke snolbe / And whan Aaron kette her and salbe her smeton with lepre / he said to moyses I beseeche the lord / that thou sette not this synne on vs whiche we haue commysed folly / And late not this our suster be as a deed womā or as born out of tyme & caste alway from her moder / beholde and see half her selfe is deuouryd of the lepre / Thenne Moyses cryed vnto our lord sayeng / I beseeche the lord that thou seke her to whom our lord said / yf her sader had spytē in her face / shold she not be put to shame and Rebuke vij dayes / late her departe out of p castelle vij dayes / and after she shal be callyd

in agayn / So maria was spytē out of the castelle vij dayes / & the pple remedyd not fro the place / tyl she was callyd agayn / After this our lord comanded Moyses to sende men in to the lande of canaan / that he shold gyue the charge for see and consider the goodnes therof / And that of euery tribē he shold sende some / Moyses dyd soo as our lord had comanded / whiche wente in & brought of the fawice with hem and they brought a braunce with one clufere of grapes as moche as tibo me nyght see bytvene them vpon a cole / scif / whan they had seen the contē & considered by the space of xl dayes they returned / and tolde the commodytes of the lande / but some said that the pple were stronge and many kynges and gyauntes / in such wyse that they said it was imprenable / and that the pple were moche stronger than they were / wherefore the pple anon were aferde and murmured agayn moyses and woldz retorne agayn in to egypte / Thenne Josue & Chaleph whiche were tibo of them that had considered the lōde / said to the pple why grutch ye / and wherof be ye aferd / we haue wel seen the contrey / and it is good to wyne / the contrey flouryth ful of mylke and hony / be not rebelle agens god / he shal gyue it vs / be ye not aferd / **¶** Thenne alle the pple cryed agens hem and whan they woldz haue taken stones and stoned hem our lord in his gloze apperyd in a clowde vpon the coueryng of the tabernacle / and said to Moyses thye pple hylbereth not the signes and wondres that I haue shewd and don to hem / I shal destroye them alle by pestylence / And I shal make the a pryne vpon pple grtter & stronger than this is / Thenne prayd Moyses to our lord for the pple / that he woldz haue pyte on them and not destroye them / but to haue mercy on them after the magnyude of his mercy / And our lord at his request for gaf them / Neuertheles our lord said that all tho men that had seen his mygste and the signes and meruayles that he dyd in Egypte and in deserte and haue temptyd hym ten tymes and not obeyed vnto his boys shal not see

ne come in to the contrey and knde
that I haue promysed to theyr fathers
But Josue and caleph my seruantes
shal entre in to the knde / And theyr
seed shal possesse it / Moyses tolde all
this vnto the chyldren / And they
waxted and sowled grevly therfor /
After this the peple remeyd fro thens
and cam in to the desert of Syn / And
there Maria sister of moyses and Aa-
ron deyde and was buryed in the same
place / Therne the peple lacked water
and cam and gruted ayens Moyses
and yet wesshed they had abyden in
Egypte / Therne Moyses and Aa-
ron entred in to the tabernacle / and fylle
down to the grounde boibe and prayd
vnto our lord sayeng / lord god here
the clamour of thy peple / And opene
to the thy tresour a fontayn of luyng
water / that they may drynke and the
murmuracion of them may cesse /
Our lord said to hym thenne / Take
the Rodde in thy hande / and thou and
Aa-ron thy brother assemble and ga-
dre the peple / And speke ye to the sto-
ne / And it shal gyve out water and
whan the water cometh late alle the
multytude drynke and theyr wretis /
Moyes thenne toke the Rodde as our
lord hadde and gadred all the peple to
fore the stone and said to them / here
ye wretles and out of this steine / I wil
geue you water out of this steine /
And he lefte vp his hand and smote
the steine / and water cam and flooked
out in the most largest wyse in such
wyse that the peple and wretis dronke
theyr fylles /
Thenne said god to Moyses and Aa-
ron / by cause ye haue not luynd me
and sautesped my name to fore the
chyldren of Israhel and gyven to me
the laude / but haue don this in your
name / ye shal not luyne this peple in
to the knde that I shal gyve to them /
And therfor this water was callid
the water of contradiction wher the
chyldren gruted agayn god /
A non after this by goddes comandment
Moyes toke Aa-ron vpon the hille &
despylled of his besture and clothid
therwith his sone Eleazar and made
hym Epyscop for his fader Aa-
ron / And there Aa-ron deyde in the

wyse of the hille / And moyses des-
ced with Eleazar / And whan alle
the multytude of peple sawe that Aa-
ron was ded / they wept & wailed
vnto hym xxxi dayes in every tyme & fang
lye after this the peple wente aboute the
knde of Egipt and bega to wepe they
and gruted ayens our lord & Moyses /
and sayd yet why haste thou ledde
vs out of the knde of Egypte for to
slee vs in this desert and wil demes /
Brede faileth vs / there is no water
And our soules abhorre and lothe this
right mete / For whiche cause god sent
te amonge them fury serpentes / whiche
bete and wounded many of them and
selve also / Therne they that were hitte
to cam to Moyses and said we haue
synned for we haue spoken ayens
our lord and the / praye for vs vnto
god that he deliuer fro vs this serpentes /
Thenne Moyses prayd our lord for the
peple / And our lord said to hym /
Make a serpente of brasse and sette it
vp for a signe / And who somer be
hurt / and bete theron / & he holdeth
it / shal lye and be hole /
Thenne Moyses made a serpente of brasse
and sette it vp for a signe / And whan
they that were hurt beheld it / they
were made hole / After this whan Moyses
had stibid to them all the lawes of
our lord and cerymonyes / and had
gouerned them xl yere / And that he
was an e. xx. yere old / he ascended
fro the felde of Moab vpon the mon-
tayne of Helo in to the wyse of phasa
ayens Jerico / and there our lord stibid
to hym alle the knde of Galaad vnto
dan / And all the knde of promysed
fro that one ende to that other / And
thenne our lord sayd to hym / This is
the land that I promysed to Aa-
raham Isaac and iacob sayeng I shal
geue it to thy seed / Now thou hast seen
it with thyn eyen / And shalt not entre
ne come therein / And there in that pla-
ce deyde Moyses seruaut of our lord
& god comanded / and was buryd
in the vale of the knde of Moab ayens
phogor / And yet neuer man knele
his sepulchre vnto this day / Moyses
was an honderd and therty yere old
whan he deyde / his eyen neuer dimed
ne his teth were neuer meuyd /

The chyldren of Israel theyre and more
 ned for hym xxxiij dayes in the felde
 of Moab / Josue the sone of Nun was
 replenshed with the spryde of wysdom
 for moyses sette on hym his handes /
 And the chyldren obeyed hym as our
 lord had comanded to Moyses / And
 ther was neuer after a prophete in Is-
 rael lyk: Unto Moyses / whiche knele
 and spak to godd face to face / in alle
 signes and tokenes that godd dyde and
 shewd by hym in the londe of egypte to
 pharaon and alle hys seruauntes /

Unto Septhagesme ten redy thepistles
 of paulle / And this is the felde of
 the temporal thurgh the yere et /

The first sonday after Tryny-
 te sonday unto the first sonday
 of the moneth of August is
 redde the book of kyngeas

Here endeth the lyf and thyl-
 tyng of Moyses

After Moyses Josue
 was duc and leda of the
 chyldren of Israel and
 brought them in to the londe
 of kanaan / And dyde many grete fa-
 tyllis for whom godd shewd many
 grete meruayllis / and in especial
 one that was that the sonne stode stille
 at his requeste tyl he had overcome his
 enemyes by the space of a day / And
 our lord whan he saught sent down su-
 cke hayl stones that slewe moo of his
 enemyes wyth tho stones than wyth
 mannes hond / Josue was a noble
 man and gouerned wel Israel /
 and deuyded the londe into the viij try-
 bus by lotte / And whan he was ex-
 pere of oþer he deyd / And dyuerse duc-
 kes after hym juged and demed Isra-
 hel / of whom ten noble hystories as
 of Septe / Gedon / and Sampson /
 whiche I passe ouer into thes stories of
 the kyngeas / whiche is redde in holy
 chryche fro the first sonday after tryny-
 te sonday unto the first sonday of Au-
 gust / And in the moneth of August
 is redde the book of sapience / And in
 the moneth of Septebre ten redde thyl-
 stories of Job / of Thomye . and of
 Judich / And in October the hystorie
 of the Machabeis / And in Nouembre
 the book of Ezechiel and his visions /
 And in Decembre the hystorie of Ad-
 went and the book of ysaye into xliij
 tynasse e after the fest of Epyphanye



This hystorie ma-
 keth mencion that ther
 was a man named bel-
 shazzar whiche had thre
 wyues / that one was
 named Anna / and the
 name of the seconde Fenenna / Fenenne
 had chyldren / And Anna had none
 but was lareyn / The good man at su-
 che dayes as he was bounde wente to
 his chyrche for to make hys sacrifice and
 worship godd In this tyme Ophny e
 Ophnyones ones of hely the grete prest
 were prestes of our lord / This Bel-
 shazzar gaf to Fenenna at such tyme as
 he offred to her sones and daughteres
 certayn partes / and into Anna he gaf
 but one parte / Fenenne dyde moche so-
 row and repress to Anna by cause she

had no chylde/ and thus dyde euery
 yer / and prouoked her to wrath/ but
 she wepte for sorow and etc no mete /
 To whom helana her husbond said /
 Anna why wepest thou / and wherfor
 etest thou not / why is thy herc put
 to affliction / Am I not better to the
 than ten sones / Tenne anna arose
 after she had eten and dronken in Sy
 ly / and wente to praye vnto our lord
 Hely that tyme satte to fore the postes
 of the holbes of our lord / And anna
 besought and prayd our lord making
 to hym a bolbe yf that she myght haue
 a sone / she shold offer hym to our lord
 And it was so that she prayd so herte
 ly in her thought and mynde / that her
 lypes meuyd not / wherfor hely bare
 her an hand that she was dronke / And
 she said nay / my lord / I am a synful
 woman / I haue dronken no wyne ne
 drynke that may cause me to be drō
 ken / but I haue made my prayers &
 cast my soule in the sight of almyghty
 god / Repute me not as one of the
 daughters of Beeth / For the prayer
 that I haue made and spoken yet is of
 the multitude of the heynes and so
 rowl of my herte / Tenne hely the preest
 said to her / Goo in pes the god of
 Israhel giue to the / the peticion of thy
 herte / For that thou hast prayd hym
 & she said / woldy god that thy hand
 seruaunt myght fynde that grace in thy
 syght / And so she departed / And on
 the morn they wente home agayn to
 Ramatha / After this our lord remem
 bred her

4 And Helana kne
 lbz her / And she conceyved & at ty
 me accustomed brought forth and bare
 a fair sone & named hym Samuel for
 somoch as she ayed hym of our lord /
 wherfor helana her husbond wente &
 offered a folowpne sacrifice / and his
 bolbe accomplyshyd but Anna ascen
 ded not with hym / She said to her hus
 bond that she wold not goo / tyl her
 chylde were ibened and taken fro the
 pape / And after whan samuel
 was ibened and was an Infauit /
 The moder toke hym and iij cal ups &
 iij mesures of mele and a botel of wyne
 & brought hym vnto the holbes of our
 lord in Syly / & sacrificed that calf / &
 offered the chylde to hely & wold to hely

that she was the woman that prayd
 our lord for that chylde / And then
 Anna worshypid our lord and than
 kyd hym / And ther made this psalme
 which is one of the canticles / *Exultate*
ut cor meum in domino et exaltatum
est cornu meum in domino / and so
 forth all the remenaüt of that psalme /
 And thenne helana with his wif re
 turned home to his holbes / After this
 our lord wysyd Anna and she cons
 ceuyd iij sones and two daughters
 which she brought forth / And Samu
 el abode in the holbes of our lord & was
 mynster in the syght of hely / But
 the two sones of hely Ophny and Hhy
 nees / were chylde of helyal not kno
 wyng our lord but dyde grete synnes
 agens the comandementis of god /
 and our lord sente a prophete to hely be
 cause he corrected not his sones and said
 he wold take thoffice from hym & from
 his holbes / and that ther shold not be
 an oldy mā in his holbes & kyntred but
 shold dye er they cam to mānes estate
 And that god shold reyse a preest that
 shold be faithful and after his herte /
 Samuel seuyd and mynsterd our
 lord in a surpys to fore hely / And on
 a tyme as hely lay in his bedde / his
 eyes were so dymmed that he myght
 not see the lanterne of god / til it was
 quenched and put out / Samuel slep
 te in the temple of our lord where as
 the Ark of god was / And our lord cal
 lyd Samuel / which answered / I am
 redy / & ran to hely and said / I am here
 redy / thou caldest me / which said / I
 calyd the not my sone / returned and
 slep / & he returned and slep / And
 our lord callid hym the second tyme /
 and he awos and wente to hely and
 said / I am here / thou caldest me /
 which answered / I callid the not / So
 thy waye and slep / Samuel knele
 not the calling of our lord yet ne ther
 was neuer reuelacion sheld to hym to
 fore / And our lord callid Samuel
 the thirde tyme / which awos and ca
 to hely / and said / I am here / For thou
 caldest me / Tenne hely vnderstode that
 our lord had calyd hym and said to
 Samuel Goo and slep / And yf thou
 be callid agayn / thou shalt saye / Spe
 ke lord for thy seruaüt / heareth the /

Samuel returned and slept in his place / And our lord cam and callid hym Samuel. Samuel. And Samuel said Saye lord what it plesteth / For thy seruunt hereth / And thenne our lord said to Samuel / Eoo I make my word to be knowen in Istacl / that who so hereth his eeres shal ryng e soibne therof In that day I shal reyle agayn hely all that I haue said vpon his holbes / I shal begynne and accomplissh hit / I haue gyue hym in knowledde that I shal Iuge his hous for wyckednes for as moche as he knoweth his sones to doo wiche deadly and hath not correctid them / Therefore I haue slyown to the holbes of hely that the wickednes of his holbes shal not be made cleine with sacrifice ne yfetes neuer / Samuel slepte tyl on the morn / And thenne he woe and opend the doores of the hous of our lord in his surpulis / And Samuel was aferd to sthebe this wyson vnto hely / Hely callid hym and ayid what our lord hath said to hym / and chargid hym to telle hym alle / And Samuel told to hym all that our lord hath said and byd nothyng from hym / And he said / he is our lord / what it plesteth hym late hym doo / Samuel grete and our lord was wth hym in e of his brekis / And it was knowen to all Istacl fro day to her sake that samuel was the trewe prophete of our lord / After this it was so that the philisteis warryd agens the chyldren of Istacl agayn whom ther was a batayll e the chyldre of Istacl ouerthrowen e put to slepht wherfor they asselbyd agayn And toke with them the Arke of god wiche Opny and whynees sones of hely late / And whan they cam with a grete multitude wth the Arke / the philisteis were aferd / Nochtwithstodnyng they faught agens them manly e slew xxxiii. footemen of the chyldren of Istacl and whan the arke of god and the tibo sones of hely were slayn Ophny and whynees / And a man of the tribes of beniamyn Fan for to telle this vnto hely whiche latte abydyng som tydynges of the batayll / This man as sone as he entrid in to the toun wold hold the felow was lost / the peple slayn e hold the arke was taken / And ther was

a grete sorow and crye / And whan hely herd the crye and the wyllyng / he demaundid what this noyse was e mended e wherfor they so sowd woe / Thenne the man hysid and cam and told to hely / Hely was at that tyme lxxxviii. yere old and his eyen were the yere blynde and myght not see / and he said I am he that cam fro the batayll / And fledge this daye fro thoos / To who hely said what is ther don my sone / he answerid / The hoost of Istacl is ouerthrowen and fledge to fore the philisteis / And a grete wyne is made amonge the peple / Thy tibo sones ben slayn / e the arke of god is taken / And whan hely herd hym name the Arke of god he felle down backward by the doore / e brake his necke / e there deyde / he was an old man and had judgid Istacl xl. yere / thene the philisteis toke the arke of god e sete it in their temple of dagon / by their god dagon in azote / On the morn the next day rely whan they of azote cam in to their temple / they salbe there god dagon laye on the ground to fore the arke of god vpon his face / And the hed and the tibo handes of dagon were cutte of / And there ahte nomoz but the tronke only in the place / And god sleidid many vengeance to them of the contrie as loke as the arke was with hem / For god smote the wth farennes in their secret partes / And wellis hollid in towne e sedes of that regyon / and ther grete among them so many myes that they suffred grete persecution and confusyon in that tyme / The peple see yng this vengeance and plaghe sayde late not the arke of the god of Istacl abyde lenger with vs / For his hond is hard on vs and on dagon our god / And sente for the grete maistres and gouernours of the philisteis / e whan they were gadred / they said what shal we doo with the arke of the god of Istacl / And they answerid late it be lade alle about the cytees / And so it was / and a grete vengeance and weth was had vpon all the cytees / And smote euery man with plaghe fro the most to the leste in such wyse that the nether parte of them putrefyed and rotid of them / And that they

made to them setes of fures and skynnes to sytte softe / and thenne they sente the arke of godd in to Achawon / And whan they of Achawon saide the Arke they cryed sayeng / they haue brought the arke of the god of Israel to vs / for to slee vs & our peple / They cryed that the arke shold be sette home agayn For moche peple were deed by the Ven; geaule that was taken on them in their secrett partyes / And a grete holdyng & wayllyng was emong them / The Arke was in the regyon of the phyllysteis seuen monethes / After this they conspild with their prestes what they shold doo with the arke / and it was concluded it shold be sente home agayn but the prestes said yf ye sende it home sende it not uoyde / but what ye olbe / paye for your trespasses & synne / And thenne ye shal be heled & cured of your sicknesse / And so they ordeyned after the nombre of the fyue prouyncis of the philisteis / Fyue peeces of gold / & fyue myes of gold / and lad to a wayne and putte in it silu wyld hyen / which neuer were yoked / & leue their calves at home / & take the arke & sette it on the wayn / & also the vessels & peeces of gold that ye haue payd for your trespasses sette them at the syde of the arke / and late them goo wher they will And thus they sente the arke of godd into the chyldren of Israel Samuel thenne gouerned Israel longe / & whan he was old he sette his sones Judges on Israel whos names were Johel & abya And thys silu his sones walkeid not in hys wayes / but declyned after couetyse & toke yeres & pruerced Justysse & dome / Thenne assembled and gathered to gydre all the greitest of byrthe of the chyldren of Israel and cam to samuel and said / Lo thou art old & thy sones walke not in thy wayes / wherfor ordeyne to vs a kynge that may iuge & rule vs / lyke as all other nacions haue / This displeid moche to Samuel / whan they said Ordeyne on vs a kynge / Thenne Samuel counseyled on this matere with our lord / To whom godd saide / heere the voyce of the peple that speke to the / They haue not caste only the away / but me / that I shold not regne on them / For they doo

now lyke as they euer haue don they brought them out of Egypte into the day / that is that they haue seeruyd se goddes and straunge / & so doo to the / Notwithstondyng here they telle to them to fore / the right of the kynge / and how he shal oppresse the Samuel told all this to the peple that demaunded to haue a kynge and said this shal be the right of a kynge that shal regne on you / he shal take your nes & make them his men of warre sette them in his carres / & shal make his carres & ryders of his hors in the chawes & carres / And shal ordeyne them Trybunes and Ceturones / and other typlers of his felces & molbaryes & ryders of his coyn / and he shal make them Smythes and Armozers of barrynes and carres / And he shal also take your doughters / and make them his Inquitarres / and woy at his dore and playste / he shal also take fro you your felces and synperdes / And he shal take olgyues and gyue them to his seruauints And he shal take and dymne your coyn and shutes and the rentes of your synperdes he shal take for to gyue to his offyces & seruauints / and shal take fro you your seruauintes both men and wyemen / And sette them to his werkis / and your asses & besties / he also shal take to his labour / your flockes of shep he shal take & take the tenth or what shal please hym / And ye shal be to hym thal and seruauints / & ye shal crye thenne weffyng to flee fro the face of your kynge / & our lord shal not heere you ne deliure you / because ye haue askyd for you a kynge / yet for all this the peple wolde not heere samuel / but said / saye / to vs a kynge / For a kynge shal regne on vs / and we shal be / as all other peple been / And our kynge shal iuge vs / & goo before vs and he shal fyght our batailles for vs / And Samuel herde all this / and counseilled with our lord / To whoso godd comanded to ordeyne to them a kynge / and so he dyde / for he toke a man of the tribre of beniamyn whos name was Saul a good man and chosen / and ther was not a better emong alle the chyldren of Israel and he was the best stature fro the sholdre vpbward than

ony other of all the peple/ and samuel
 enoynted hym kynge vpon Iſtahel/ &
 ſaid to hym/ Our lord god hath enoynted
 the vpon his ſacrifice & ordeyned þ
 a prynce/ & thou ſhalt deliuer his peple
 fro the handes of hys enemyes that lye
 in the araynt & contrees aboute/ And
 ſo departed from hym/ And ſamuel af
 ter this gadred the peple to gydre and
 ſaid/ our lord ſaith that he hath brought
 you fro the lond of egypte & ſayd you
 fro the handes of all the kyngeſ that
 lye vpon your enemyes & purſyued you
 and ye haue forſaken our lord god that
 hath only deliuered you from all your
 euyl & tribulacions/ & haue ſaid/ Or
 dyne vpon vs a kynge/ wherfor now
 ſcaue enerich in his tribde & lye ſhal lye
 lye ſhal be our kynge & the lotte ſpalle
 on the tribde of beniamyn/ & in that try
 be the lotte ſpalle vpon ſaul the ſone of
 Eſay/ And they ſought hym & coude not
 fynde hym/ & it was told hem that he
 was hid in his houſe at home/ & the pe
 ple ran thider & fethe hym & ſette hym
 amyddes all the peple/ And he was he
 per than ony of alle the peple fro the
 ſholdre vplward/ Thenne ſamuel ſaide
 to the peple/ nowe ye ſee & beholde whõ
 our lord hath choſen/ For ther is none
 lyke hym of all the peple/ And thenne
 all the peple cryed vnat Key/ lyue the
 kynge/ ſamuel brote the laibe of the
 ſoyame to the peple in a booke/ & put it
 to fore our lord/ Thus was ſaul made
 the fiſt kynge in Iſtahel/ And anon
 had moche warre/ For an all ſides men
 ward on the chyldren of Iſtahel/ &
 he defended them/ And ſaul had dyuer
 ſe batayles & had victorie/ ſamuel cam
 on a tyme to ſaul & ſaid god commanded
 hym to fight agaynſt Amalech/ & that
 he ſhould ſlee & deſtroy may woman &
 chylde Oye colbe camel & aſſe & ſheep
 & ſpave nothyng/ Thenne ſaul aſſem
 bled hys peple & had ii c m footmen
 & xx m mē of the tribde of Iuda/ & lye
 forth & fought agyſt Amalech and ſle
 we them/ ſaul he ſayd/ Azag the
 kynge of Amalech alyue/ & alle other
 he ſlewe/ but he ſpaved the beſt flockes
 of ſheep & of other beſtis & alſo good
 clothis & wethers & all þ was good
 he ſpaved/ & what ſomener was ſoyle
 he deſtroyed/ And this was ſlewe

to ſamuel/ by our lord ſayenge / Me
 forthynketh that I haue ordeyned ſaul
 kynge vpon Iſtahel/ For he hath forſa
 ken me & not fulfilled my commande
 ments/ ſamuel was ſory here fore / &
 waylled all the nyght / On the morn
 he roos & cam to ſaul/ and ſaul of
 frid ſacrifiſe vnto our lord of the pulla
 ge that he had taken/ And ſamuel de
 maunded of ſaul what noyſe that was
 that he herde of ſheep & beſtis/ And he
 ſaide that they were of the beſtis that
 the peple had brought fro Amalech to
 offre vnto our lord/ And the reſidue
 were ſlaine / They haue ſpaved the beſt
 & fattest for to doo ſacrifiſe with vnto
 thy lord god/ Thenne ſaid ſamuel to ſa
 ul / Rememberſt thou not that ldyere
 thou were leſte emong the trybus of
 Iſtahel/ thõ lye were made vperſt /
 and our lord enoynted the and made
 the kynge / And he ſaid to the goo
 and ſlee the ſynners of Amalech/ and
 leue none alyue man ne beſt / why
 haſt thou not obeyed the comandement
 of our lord / And haſt wonne to þ
 ſerpe / And don euyl in the ſight of
 god / And thenne ſaid ſaul to
 ſamuel I haue taken Azag kynge
 of Amalech and brought hym wyth
 me / but I haue ſlaine Amalech / the
 peple haue taken of the ſheep and beſ
 tis of the beſte for to offre vnto our
 lord god / And thenne ſaid ſamu
 el / Ewyldeſt thou that our lord wolde
 rather haue ſacrifiſe and offrynges /
 then not to lye his comandements /
 Better is obedynce than ſacrifiſe/ and
 better it is to take hede to doo after thy
 lord than to offre the fatt beſtynes of
 the beſters / For it is a ſynne to lye
 ſtande and to repugne agynſt his lord
 lyke thy ſynne of ydolatre / And by
 cauſe thou haſt not obeyed our lord /
 and caſte away his word / Our lord
 hath caſte the away / that thou ſhalt
 not be kynge / Thenne ſaid ſaul to ſamu
 el I haue ſynned for I haue not obey
 ed the word of god & thy wordes/ but
 haue dedde the peple/ & cryed to their
 requere but I pray the to lere my ſynne
 & treſpaas / & retorne with me þ I may
 worſhippe our lord / & ſamuel anſwered
 I ſhal not retorne with the / And ſo ſa
 mul departed / & yet er he departed

he dyde do sle Agage the kynge /
 And Samuel salve neuer Saul after
 into his deth / **E**thene our lord had
 Samuel to goo and enoynte one of
 þe sones of ysay/otherwise called Jesse
 to be kynge of Israhel / And so he cam
 in to bethleem / into Jesse and so he hym
 brynge his sones to fore hym /
This Jesse had viij sones / he brought
 to fore Samuel viij of them / **A**nd
 Samuel said ther was not he that he
 wolde haue / **E**thene he said that ther
 was no moo sauf one whiche was
 pongest / and yet a chylde / and kept
 shep in the felde / **A**nd Samuel said
 sende for hym / **F**or I shal ete no brede
 tyl he come / **A**nd so he was sente for
 and brought / he was rough and fayr
 of bylage and wel fauoured / **A**nd
 samuel awos and toke an horne with
 oyle and enoynted hym in the myddle
 of his brethren / **A**nd forthwith the
 spyryte of our lord ca dwelt in hym
 that same day e euer after / **E**thene Sa
 muel departed e cam in to Ramatha / e
 the spyryte of our lord wete alway fro
 saul e an euyl spirite ofte beyde hym
Ethene his seruants said to hym / **T**hou
 aft our beyde with an euyl spirite / it
 were good to haue one that coude bar
 e to be with the wha the spirite beyeth
 the / thou shalt lere it the pyggher / **A**nd
 he said to his seruantes / **P**rovyde ye to
 me such one / and theine one said I saw
 one of ysayes sones pleye on a harpe a
 fayr chylde e stronge wyse in hys tal
 e kyng e our lord is with hym / **E**thene
 Saul sente messagers to ysaye for da
 uid / e ysaye sente dauid his sone with
 a present of brede / wyne e a kynde to sa
 ul / and allway whan the euyl spyryte
 beyde saul dauid harped to fore hym / e
 anon he was easyd e the euyl spyryte
 wete his waye / **A**fter this the phi
 listis gadred the in to grete hostes to
 make warre agaynst Saul e the chyl
 dren of Israhel **A**nd Saul gadred the
 children of Israhel to gidre e ca agayn
 the in the vale of theberdinth / **T**he phil
 steis stode vpo the hille on þe one parte
 e Israhel stode vpo the hille on þe other
 parte / e the valeye was byllbene them
And ther ca out of the hoost of the phi
 listeis a grete geant named golias of
 Geth / he was vij cubytes hie e a palme

e a helme of brasse on his heed / e was
 claude in a halbergeon / **T**he weight of
 of his halbergeon was of viij M sieles
 weight of metal / he had hoes of brasse
 in his cartes e his sholde were coue
 rid with plates of brasse / his glayue
 was as a grete colt / e ther was the
 ro vij sieles of yre / e his squyer wete
 to for hym e wyde apense the of Israhel
 and said that they shold chese a man to
 fight a yngular batail ayest golias / e
 yf he were ouercome / the philsteis shold
 be seruantes to Israhel / e yf he preuaile
 e ouercome his enemye / they of Israhel
 shold serue the philsteis / e thus he dy
 de aye yf dayes long saul e the childre
 of Israhel were fore aferd / dauid was
 at this tyme in bethleem with his fader
 e kept shep / e in of his brethren were
 in the hoost with saul / **T**o whom ysay
 said / dauid take this potage y hoes of
 brede e y cheses / e goo ronne into the
 hoost to thy brethren e see how they doo
 e lerne how they ben arrayed / dauid e
 lyueryd his shep to one to kepe them /
 e hwe thise thynges into the hoost / and
 wha he cam thether he herde a grete crye
And he demaunded after his brethren
And that same tyme cam forth that
 geant golias and said as he had
 doon to fore / **A**nd dauid herde hym spe
 ke / **A**lle they of Israhel fledde for feere
 of hym / **A**nd dauid demaunded what
 he was / **A**nd it was told hym that
 he was comen to desroye Israhel / and
 also that what man that myght sle
 hym the kyng shold enriche hym with
 grete rycheffis / **A**nd shal gyue to
 hym his daughter / **A**nd shal make the
 hous of hys fader withoute tribute /
And dauid said what is this marcum
 ased that hath despyed the hoost of the
 godd of Israhel / **A**nd what reward
 shal he haue that shal sle hym / and the
 peple said as afore is said /
And whan his oldest brother herde hym
 speke to the peple / he was wroth with
 hym e said / wherfor art thou comen he
 ther e hast lefte the selbe shep in defens
 te / I knowe wel thy pryde / thou art com
 me for to see the bataille / e dauid said
 what haue I doo / is it not as þe peple ha
 ue said / I dar fight wel with this ge
 ant / **A**nd declyned fro hys brother
 to othe of the peple /

And all this was sheld to saul/ and dauid was brought to hym & said to saul/ I thy seruaut shal fight agens this geant yf thou wyll/ And saul said to hym/ Thou maist not wythstonde this physike ne fight agens hym for thou art but a chyld/ This geant hath ten a fightar fro his chyrtorpe/ Dauid said to saul/ I thy seruaut kept my fatheres sheep/ & ther cam a lyon/ & a bere/ & tokei alway a weder fro the myd/ & dele of my flocke/ & I purshed after & toke it agayn fro their mouthes and they awose & wolde haue deuouryd me And I caught them by the iawes & slewe them/ I thy seruaut slewe the lyon and the bere Therfor this physike is incarnated shal be as one of them I shal now goo and deloure Israhel fro this oprobre and shame/ how is this physike incarnated so hardy to arse the host of the luyng god/ And yet said dauid/ **A** The lord that kept me fro the myght of the lyon & fro the strengthe of the bere/ he shal deloure me fro the powder of this pistee Saul said thence to dauid/ Goo and our lord be with the/ saul dyde do arme hym with his armour and gyrd his swerd about hym/ And whā he was armed/ dauid said I may not re can not fight thus/ for I am not accustomed ne shid/ & unarmed hym/ and toke his staff that he had in his hand & chaſt to hym v good wā/ stoncs fro the brook & put the in his bagge/ & toke a slynge in his hand/ and wente forth agens the geant/ and whā Golpe salve hym come he despised hym & said/ Weneſt þ that I am a hōide that comest with thy staf to me/ and he curſid dauid by his goddes/ & said to dauid/ Come hether & I shal gyue thy flesch to the fowles of heu & to the bestis of therthe/ Dauid said vnto golpe/ Thou comest to me with thy swerd & clayue/ & I come to the in the name of þ lord god of hoost of Israhel which thou hast this day despised/ And that lord shal gyue the in my hande & I shal see the & smyte of thy bred/ And I shal gyue this daye the bodies of the men of iuarre of the physikeis to the fowles of heu & to the bestis of therthe/ Thence Golpe wos & hied towarde dauid & dauid on that

other hie hied & toke a stone & lepe it in his slynge/ & thewe it at the geant/ & smote hym in the foſtode in su/ che wyſe that the stone was fygged ther in that he fyl down on his byage/ thus pzenyted dauid agens the physike with his slynge & stone/ & smote hym and slewe hym/ And he had no swerd/ but he wete & toke golpes olven swerd/ & therwith smote of his heed/ and the/ ne þ physikeis seynge this geant thus slayn slede/ & Israhelys after folowid & slewe many of them/ & returned agayn & cam in to the tentes pauillis & lodgynges of the physikees & toke all the pylage/ dauid toke the heed of Golpe and brought it in to Iherusalem/ And his armes he brought in to his tabernacle/ And Abner brought dauid hauynge the heed of golpe in hys hand to fore saul/ And saul demanded of hym of what kyned that he was/ and he said that he was sone of ysay of bethleem/ And forthwith that same tyme jonathas the sone of saul luyd dauid as his olven soble/ saul thene wolde not gyue hym licence to retor/ ne to his fader/ And jonathas & he were confederid and swore eche of the to be true to other/ For jonathas gaf hys cot that he was cladd with all/ and alle his other garmentis vnto his swerd & spere vnto dauid/ And dauid dyde alle that euer saul had hym doo wyſely and pzeniently/ And whā he wāned fro the batayle and Golpe was slayn/ The wynges camen out fro euery tynge wyth cho/ ris & tympanes agens the comynge of saul with grete joye & gladnesse say/ eng/ saul hath slayn a thousand/ And dauid hath slayn ten thousand/ And this sayenge dyspleyde moche to saul whiche said/ They haue gyven to dauid ten thousand/ and to me one thousand/ **A** What may be more haue saul the kygme and to be kynge/ For this cause saul neuer luyd dauid after that day/ ne neuer luyd on hym frendly/ but euer sought menas afterwarde to destroye dauid/ For he dedde that dauid shold be lord with hym/ & put hym from hym/ And dauid was wise & kept hym wel from hym/ And after this he wedded mychel

4 The booke of Saul /

doughter of saul / & jonathas made of a
 tymes was by iudene saul & dauid / yet
 saul kepte no promyse / but euer laye
 in alwaye to slee dauid / and jonathas
 warned dauid therof / & dauid gat hym
 a cōpanye of men of warre to the nom-
 bre of iiii C / & kept hym in the montay-
 nes / **A**nd on a tyme dauid was at
 home with his wif mychel / & Saul sen-
 te theder me of warre to slee hym in his
 hous in the mornynge / and whan my
 chol herd herof / se said to dauid / but yf
 thou saue thy self this nyght / to mone
 thou shalt dye / and se lete hym out by
 a wyndolwe / by which he escaped / & sa-
 ued hym self / Mychel toke an ymage &
 leyd in his bedde / & a folke spyne of
 a ghoost on the bed of the ymage & cou-
 uered it with clothis / And on the morn-
 Saul sente spyes for dauid / And it
 was answered to them that he laye seke
 in his bedde / thenne after this sente sa-
 ul messagers for to see dauid / & said to
 them / bringe hym to me in his bedde
 that he may be slayn / & whā the messa-
 gers cam they fonde a symplaxe or an
 ymage in his bedde / and gōtes slay-
 nes on the bedde / Thenne said Saul to
 mychel his doughter / Why hast thou
 mocked me so / and hast suffrid myn
 enemy to flee / And mychel answered
 to Saul / and said / He said to me la-
 te mo goo or I shal lye the / Dauid
 wente to samuel in Ramatha and told
 hym all that Saul had don to hym /
 And it was told to saul that Dauid
 was with samuel / and he sente theder
 messagers to take hym / And whan
 they cam they fonde hem with the com-
 panye of prophetes / and they satte &
 propheted with them / and he sente
 moo / And they dyde also so / And
 the thyrde tyme he sente mo messagers
 and they also propheted / And then-
 ne Saul keynge wrotht ashyd / where
 samuel and dauid were and wente
 to them and he propheted whan he
 cam also and toke of his clothis / and
 was naked / alle that day and nyght
 before samuel / Dauid thenne fledde
 from thens and cam to jonathas / and
 complayned to hym sayeng what haue
 I offendid that thy fader seeketh to slee
 me / Jonathas was fory therfore /
 For he kuryd wel Dauid / After

this Saul euer sought for to slee dauid
 And on a tyme Saul wente in to a
 caue for to ease hym / And dauid
 was with in the caue / to whom his squi-
 yer said / **N**ow hath god brought
 thy enemye in to thy hand / now go
 and slee hym / And dauid said god
 forbode that I shold leye ony honde on
 hym he is enoynted / I shal neuer
 hurte ne greue hym late god doo his
 playse / **A**nd he wente to Saul
 and cutte of a gofet of his mantel /
 and kepte it / And whan Saul was
 gooy out / Some after yssued dauid
 out / and cryed to Saul / sayeng ho
 Saul god hath brought the in my han-
 des / I myght haue slayn the yf I had
 wolde / but god forbode that I shold
 leye honde on the my lord enoynted of
 god / And what haue I offendid that
 thou seekst to slee me / who art thou
 said / Saul / Art not thou Dauid
 my sone / Yes said dauid / I am thy
 seruaunt / And kneeled down and wor-
 shipped hym / Thenne said Saul /
 I haue synned / and wepte / and als
 so said / Thou art rightfuller than I
 am / Thou hast don to me good /
 And I haue don to the euylle / And
 thou hast wel serued me this day / that
 god had brought me in to thy hande
 and hast not slayn me / God rebore-
 de the for this that thou hast don to me
 Nolde I knowe wel that thou shalt
 regne in Israhel / I praye the to be
 frendly to my seed / and desceyve not
 my holbe / and swere and promyse
 me that thou take not a way my name
 fro the holbes of my fader / **A**nd
 Dauid sware and promysed to Saul
 And thenne Saul departed and went
 to home / And Dauid and his wif
 wente in to suer places / And
 after this samuel deyde and was bur-
 yed in hys holbe in Ramatha /
 And alle Israhel bewailed hym
 greetly / Thenne ther was a ri-
 che man in the mounte of Carmel that
 on a tyme he shate & clypped his shep
 to whom dauid sente certayn me / & had
 them saye that dauid greetd hym wel / &
 where as afor tymes his shepherdes kep-
 te his shep in deserte / he neuer was gre-
 uoy to the ne they lost not as moche as a
 shep as lōge as they were with vs / &

that he myght aske his seruantes / for they coude telle / and that 3 wordz nobl in their newe sende them what it pleased hym / Nabal answered to the child: en of David / Who is that David /

Two be ye that I shal sende the next that I haue made wyd for the that sere my sheep / and sende it to men that I knowe not / The men returned e to wyd to dauid alle that he had sayd / Thenne said dauid to his men late euery man take his swerd / and gyfte hym wyth alle / And Dauid toke his swerd and gyfte hym / And Dauid wente and wyth 3 men folowed hym / One of the seruantes of Nabal toke to abygayl Nabals wyf / how that dauid had sent messagers fro the deserte into his lord / and how wroth and wedyard he was / e also he said that the men were good ynough to hem when they were in deserte / ne neuer perished keef of our askege as they were there / They were a wal e a shelde for vs both day e nyght all the tyme that we kepte our flockes there / wherfor cōsydere what is to be don they purpose to do harme to hym e to his hous / For he is the sone of behail in such wise that noman may speke wyth hym / Thene abygayl hyed her e toke 3 bues of bred / 3 bottles of wyne / 3 beders sothen / and 3 mesures of porage / e 3 bondes of grapes dryed / e 3 masses of cariaates / and leyde all this vpon asses / e said to her seruantes goo ye to fore / e I shal folowe after / She told herof nothyng to her husband Nabal / thene she toke an asse e rode af ter / e when she cam to the foot of h hill / dauid e his me descended to wher she was e dauid said / I haue for nought sayd alle the keskis of this Nabal in deserte / e ther perished nothyng of his / that percynd to hym / e hath yelowed euyl for good / by the luyng god I shal not leue as mocke of his alyue as shal pisse ayent a walle / as sone as abygayl saw the dauid she descended fro her asse / e fill down to fore dauid vpon her visage / e worshipped hym on therthe / e felle dou to his feet e said / In me said ste my lord be this wickednes / I beseech that I thyng handmayde may speke to thyng ees ne e that thou wilt sere the wordes of

me thy seruante / I praye e requyre the my lord late not thy herte be sette ayent this wicked man Nabal / For a cordyng to his name he is a fool / And folye is wyth hym / I thyng handmayde sal be not thy chylde / that thou sendest / **I** Noth therfor my lord for the loue of god e of thy soule / suffre not thy hond to sere no blood / e I beseech god that thyng enemyes may be lyke Nabal e they that wold the harme / and I beseech the to wryte this blessing e presente whiche I thyng handmayde haue brought to the my lord / e gyue it to thy men that folowe the my lord / Take alway the wyf e bedres fro me thy seruante / And I beseech god to make to the my lord a hous of trouthe / For thou my lord shal fight the bataill of our lord god / And late no mayde be founde in the / neuer in alle the dayes of thy lyf / yf euery ony man aryse ayent the or wold purchase or wold hurt the / I beseech god to kepe h / And when our lord god hath accorded shid to the my lord all that he hath spoken good of the e hath conspyred in the duke vpon Israel / late this not be in thy thought ne seropule in thy herte / yf thou sholdest sere blood / not gylty / ne be thou not nobl auengid / And when our lord god hath don wyl to the my lord haue thou remembraunce on me thy handmayde / e doo wyl to me / And dauid said to abygayl / Blessid be god of Israel that sente the this day to me / e me / And blessid be thy speche / And blessid be thou that hast withdraue me fro blood / sedyng e that I auengyd me not on myn enemye wyth my hande Elles by the luyng lord god of Israel yf thou haddest not comen into me ther shold not haue blyuen vnto Nabal to morne in the morninge one pissinge ayent a walle / Thenne dauid requyre alle that she brought and said to her / Goo pefibly in to thy hous / Too I haue sere thy boys / e I haue honoured thy visage / and so abygayl cam vnto Nabal e dauid returned in to the place he cam fro Nabal made a grete feste in his holds / lyke the feste of a kyng / And the herte of Nabal was ioynde / he was dronken / And Abygayl his wyf told to hym no word of the moyn luyng ne mocke /

On the moyn when
i iij

The Story of Saul

Nabal had digested the wyf / his
 wyf tolde hym alle these wordes /
 And his herte was mortified wth hym
 hym / and he was deed lyke a stone
 For the tenth day after our lord / smot
 to hym / and he deyed / And when
 Dauid herde that he was deed / he saide
 Blessyd be the good lord that hath
 judged the cause of myn obprobre fro
 the hand of Nabal / and hath kepte
 me his seruauit from harme /
 And our lord hath yoden the malice
 of Nabal on his oiben hert /
 Thanne Dauid sente to Abysayl for
 to haue her to his wyf / And she hum-
 bled her self and said she his handmaide
 was redy to wa^{sh} the feet of his ser-
 uauit / **A**nd she awos and toke
 with her fyue maydens whiche wente a
 foote by her / and she wode vpon an
 asse and folowed the messagers and
 was made wyf to dauid / and Dauid
 also toke another wyf called Achynos-
 em of Iesabel / And toke also wes-
 re hys wyues / After this Saul al-
 way sought Dauid for to slee hym /
 And the peple called Zyphei toke to
 Saul that Dauid was h^{yd} in the hil-
 le of Achylle whiche was on the af-
 ter part of the wyldernes / **A**nd
 Saul toke with hym thre thousand
 chosen men and folowed and sought
 Dauid / Dauid when he herde of the
 companyng of Saul / wente in to the pla-
 ce wher as Saul was / And when
 he was a slepe / he toke one with hym
 and wente in to the tent wher Saul
 slepte and Abner with hym and alle
 his peple / Thanne said Abysayl
 to Dauid / God hath put thyn ene
 in mye this day in thy handes / Now I
 shal goo and synce hym thurgh with
 my spere / and thanne after that he
 shal haue no neede to drede hym / And
 Dauid said to Abysayl / Slee hym not
 who may extende his hande in to the
 enoynted kyng of god and be Inno-
 cent / e dauid said yet more / by h^e luyng
 god / but yf god synce hym / or the
 dayes come that he shal deye / or w^{er}s
 he in latayl god be merciful to me as
 I shal not kepe my hondz on hym that
 is enoynted of our lord / Now take
 the spere that stoncedh at his hert and
 the cupps of watir and late vs

goo / Dauid toke the spere and
 the cuppe and departed thens / and ther
 was not one that salde them ne alba-
 ked / For they slepte alle / Thanne when
 Dauid was on the hylle ser from hem
 Dauid cryed to the peple and to abner
 saienz / Abner shal not thou answere
 And abner answered / who art thou
 that cryest and wakest the kyng /
 And Dauid said to abner / **A**rt
 not thou a man / and ther is none lye
 ke the in Iisabel / why hast not thou
 therfor kepte thy lord the kyng / Ther
 is one of the peple goon in to slee the
 kyng thy lord / by the luyng lord
 it is not good that ye doo / but ye be
 worthy to dye by cause ye haue not kep-
 te your lord enoynted of our lord /
 Now loke e see wher the kynges spe-
 re is and the cuppe of watir that stode
 at his hert / Saul knele the boys
 of Dauid and said / Is not this thy
 boys my sone Dauid / and Dauid
 said / it is my boys my lord kyng /
 For what cause doost thou my lord pur-
 selme me thy seruauit / what thynge
 haue I don / and what cupl haue I co-
 mysed with my hand / **T**hou seest
 wel I myght haue slayn the yf I wold
 god iuge bydvene the and me / And
 Saul saide / I haue synned / Retorne
 my sone / I shal neuer hereafter doo
 the harme ne euyl / For thy soule is
 precious in my sight this day / hit ap-
 perith Now that I haue don folly and
 am ignourant in many thynges / then-
 ne said dauid / so here is the spere of
 the kyng / late a chyld come fetete it
 Our lord shal re hardy to euery man
 after his iustice and faith / Our lord
 hath this day brought the in to my han-
 des / And yet I wold not kepe my
 hondz on hym that is enoynted of our
 lord / And lyke as thy soule is mag-
 nyfyed this day in my sight / So be
 my soule magnyfyed in the sight of
 god / and deliuer me from all anguys /
 se / Saul said thanne to dauid Be Iyde
 se thou my sone dauid / e dauid wente
 thanne his waye / and Saul returned
 home agayn / e dauid said in his herte /
 Sotyme it myght happe me to falle e
 come in to the handes of saul / it is better
 I flee fro hym and saue me in the
 bond of the p^{ro}ph^{et}ys /

And wente thens with vij C men and
cam to Achis kynge of gath and dwel-
led there / ¶ And when Saul was
despoynted that he was with Achis / he
despoynted to seeke hym / And Achis des-
poynted to dauid a town to dwelle in na-
med Sycholech / ¶ After this the phi-
listeis gadred and assembled moche peo-
ple agens Itrael / And Saul assem-
bled alle Itrael and cam vnto gath
And when Saul sawe alle the host of
the philisteis / his herte drede and
faynted sore / he cryed for to haue cou-
seyle of our lord / And our lord ans-
wered hym not / ne by stouenes ne
by prestis ne by prophetes /
¶ Thanne said Saul to his seruantes /
I feare to me a woman hauryng a phi-
liston other wyse all wyd a pysonesse or
wytche / And they said that ther was
suche a woman in endor / Saul thanne
changed his habyte and clothyng and
dred on other clothyng and went and
fled with hem and cam to the wo-
man by nyght / and made her by her
craft to wyse / ¶ Samuel / And Samuel
said to Saul / why hast thou put me
fro my wyse / for to cryse / And Saul
said I am warred ther / For the phy-
listeis fight agens me / and good is
goon fro me and wyll not here me ney-
ther by prophetes ne by stouenes /
¶ And Samuel said what ayezt thou
of me when god is gon fro the / and
goon vnto dauid / God shal doo to the
as he hath said to the by me / and shal
cutt thy regne fro thy hande / and
shal gyue it to thy neyghbour dauid /
¶ For thou hast not obeyed his voyce / ne
hast not don his comaundment in Ama-
lech / Therfor thou shalt lose the batayll
and Itrael shal be ouertholben / To
morrow thou and thy chyldren shal be
with me / And our lord shal suffre
the chyldren of Itrael falle in the han-
des of the philisteis / ¶ Non thanne
Saul fylle down to the erthe / the war-
res of Samuel made hym aferde and
ther was no strenght in hym for he had
eten no brede of all that day / he was
gretly troubled / ¶ Thanne the pysones-
se desired hym to ete / and she sleibe a
passe lunde that she had and dighed
and sette it to fore hym and breed and
when he had eten he walked with his

seruantes alle that nyght / And on
the morn the philisteis assailed Saul
and them of Itrael and fought a gre-
te batayll / and the men of Itrael
fledde fro the face of the philisteis / And
many of them were slayn in the mounte
of Gelboe / The philisteis smote in a
gagynst Saul and his sones / and sleibe
Jonathas & amynadab and melechus
sones of Saul / And alle the burthen
of the batayll was turned on Saul /
And the Archers folowed hym and
wounded hym sore / Thanne said Sa-
ul to his sayer plucke out thy swerd
and slee me / that thys meynuram
shold come not and scornng slee me /
¶ And his sayer wolde not for he was
gretly aferd / ¶ Thanne Saul toke his
swerd and sleibe hym self / whiche
thyng when his sayer sawe / that is
that Saul was ded / he toke his swerd
and fylle on hit and was ded with
hym / Thus was Saul ded and his
thre sones and his sayer / and all his
men that day to gydre /
¶ Thene the chyldren of Itrael that were
ther aboute and on thair other syde of
Jordan seeyng that the men of Itra-
el fledde ¶ And that Sa-
ul and his thre sones were ded / lefte
theire cytes and fledde / The philisteis
cam and ducked ther / And the next
daye the philisteis wente for to ryfle &
pylle them that were ded / and they
fonde Saul and his thre sones lyenge
in the hylle of Gelboe / And they cut
of the hede of Saul / And Robbed
hym of hys armour and sent it in to
the kynde of philisteyn all aboute that it
myght be sheld in the temple of their
ydolis and vnto the peple / And set-
te by his armes in the temple of Asta-
roth and henge his body on the walke
of bethsan / And when the men that
dwelld in Jakes sawe what the phy-
listeis had don vnto Saul / alle the
strongest men of them arose and wen-
te alle that nyght / and toke down the
bodies of Saul and of his sones fro
the walke of bethsan / and brennt them
and toke the bones and buried them
in the wood of Jakes / And fasted
seuen dayes /

Thus endeth the lſt of Saul
whiche was firſt kynge vpon
Iſrael / and for diſobedience
of godes comandement was
ſlayn and his byres neuer reg
ned long after

Here foloweth how Dauid reg
ned after Saul / & governed Iſ
rael / ſhortly taken out of the
bible the moſt hithorpal maters
and but ſhal touchd



After the deſth of Sa
ul Dauid returned fro
the journey that he had
ayenſt Amalech / For
whike Dauid had ſen
out with Achis the
kynge / they of Amalech had ſen in
ſpychelech and take all that was ther
in pryſoners and wbley and carped
alway with ſem the tivo byres of Da
uid / and had ſetle ſyre and ſzent

the toun / And when Dauid ca agayn
home and ſalve the toun ſzent he pur
ſelvedy after and by the conueyng of
one of them of amalech that was leſte
by the waye ſeke / for to haue hys bye
he brought Dauid vpon the hoſt of
Amalech where as they ſatte and ete
& dronke / and Dauid ſmote on them
with his meyne and ſelue douyn alle
that he fonde / and reſolued his wyues
and all the good that they had taken
and toke moche more of them / And
when he was come to Sealech / ſe thirde
day after they cam one fro the hoſt of
Saul & toke to dauid / ſolb that Iſra
hel had loſte the kutayll and / ſolb they
were ſtedde / and ſolb Saul the kynge
and Jonathas his ſone were ſlayn /
Dauid ſaid to the yonge man that
brought thys tidynge / ſolb knoweſt
thou that Saul & Jonathas ſen deed /
and he anſwered / it was ſo by aduen
ture that I cam vpon the moſte of Gel
boe / And ſaul reſted vpon his ſpere
And the horſmen & chares of the phy
ſciſis approched to hym ward / And
he looked byhynde hym and ſalve me /
and callid me and ſaid to me who
art thou / And I ſaid I am Amale
chys / and than he ſaid ſtonde vpon
me and ſlee me / For I am ful of an
guyſſes / and yet my ſoible is in me
And I thenne ſtondyng on hym ſleibe
hym / knowyng wel that he myght
not hure after the wyne / And I toke
the dyademe from his heed and the ar
myll & ſwo hys arme / whiche I haue
brought hether to the my lord / Dauid
toke and went his beſtament / and alle
the men that were with hym & waylled
and ſowbed moche the deſth of Saul &
Jonathas / and of all the men of Iſra
hel and faſted that day tyl euen / And
Dauid ſaid to the yongma Of when
art thou / And he ſaid / I am the ſo
ne of amalechites / And Dauid ſaid to
hym / why dredeſt not thou to put thy
hand forth to ſlee hym that is enoynt
ted of god / Dauid called one of his
men and bid hym / to ſle hym and he
ſmote hym and ſleibe hym / And dauid
ſaide thy bloody be on thy heed / Thy
olwey mouth hath ſpoken ayenſt the
ſayeng I haue ſlayn Saul which was
kynge enoynted of our lord / Dauid

forbode & bewaylled; mocke the deith
of Saul and of Ionathas / After
this Dauid counceylled; with our lord
and demaunded; yf he shold goe in
to one of the cyties of iuda / And our
lord said; hym goe / And he asked
whyder / And our lord said; in to
ebzon / Thence dauid toke his tivo wy-
ues; and all the men that were with
hym euerych; with his husband; and
dwelld in the towne of ebzon; and
theder cam the men of iuda & enoynted;
Dauid kynge to regne vpon the troye
of iuda / And Abner pryncer of the hoost
of Saul and other seruantes of Saul
toke hisboseth the sone of Saul / and
ladde hym about; and made hym kyn-
ge ouer israel / except the tribe of iu-
da / hisboseth was yf yer whan he be-
gan to regne / ¶ And he regned; tivo
yer / The folws of iuda only folowed;
dauid / After this it hapedy; that Ab-
ner pryncer of þ hoost of hisboseth; with
certain men went out of the casellis
And joab with certain men of Dauid
went also out and ran by the pisce-
ne of galion / One partye was on
one side / And that other on that other
And abner said to joab / late our
yong men pleye & scarnisshe to gyde /
& joab agreed; & ther wose yij of ben-
iamyn of the party of hisboseth / & yij
of the chyldren of dauid / & whan they
mete to gyde; eche toke other by the
hed; and wof their swerdes in to eche
other sydes and ther alle ther slayn
And ther arose a grete batayll / And
Abner and his folowship were put to
flight by the men of dauid / And emoge
all other ther was / Asael one of the
brothern of joab / & was the swiftest
runner that myght be; and pursielved
abner / and abner toke behynde hym /
And had hym declyne on the right side
or on the lyft side / and take one of the
yong men & his barnoy; and come
not at me / Asael wold not leue hym /
yet abner said; to hym / Soo fro me and
folowe not me lest I be copenlyd; to slee
the / and thence I may not make my
pees with joab thy brother / whiche
wold; not be; whan Abner / but depyde;
hym / And Abner thence tomed; and
slewe hym in the same place / And
anon the sonne wente down / and they

withdrew; ther were slayn of the chyl-
dren of Dauid yij men / & of the of ben-
iamyn ij & by were slayn / And ther
ther was longe strep; and contena; by
twene the folws of dauid and the hous
of hisboseth / After this Abner toke a
conauyne of Saul and helde for wher;
for hisboseth reprevd; hym of it / And
abner was wroth; gretly therof and ca-
to dauid and made frendship with hym
Joab was not ther whan abner ma-
de his pees with dauid / but whan he
knewe it he cam to abner with a kny-
fe semblaunt; and spack; fayr to hym by
dissimylacion / and sleth; hym for to
auenge the deith of asabel his brother /
and whan dauid herde; how joab had;
slayn abner / he cursed; hym / and he
waxedy; gretly the deith of abner and
dyde to hurye hym honouably; and da-
uid; folowid; the bere hym self / And
whan hisboseth the sone of Saul herde;
that abner was ded; he was alle atas;
sted; and alle israel for; troubled; ther
were tivo prynces of theues; with hisbo-
seth named; Banaa and Rechab; whiche
cam on a day in to hisboseth; wher he
laye and slepte / and ther they slewe
hym; and toke pryuedy; his hed; and
brought; it to dauid in to ebzon / and
said; to here is the hed; of thy enemye
hisboseth; that sought; to sle the / this day
god; hath gyven; to the my lord; venge-
aunce of Saul and of his seed; / dauid
answeryd; to them / By the luyng; god
that hath; deliuerd; me fro all anguy-
s; / he / whan that told; me that he had; slayn
Saul and had; thought; to haue had;
a rebard; of me / I dyde; doo slee / how
mocke; more ye that be so wicked; to slee
hym; that is not; gylty; in his folws; &
vpon; his bedde / that I not; aske; his
bloody; of your hondes; and tholve; you
out of this world; / yes; certainly; / and
Dauid; comaunded; to his seruantes; to
slee; them; and so they were slayn /
and; cutte; of their handes; and feet; &
henge; them on the pyssene; in ebzon; and
toke; the hed; of hisboseth; and; buryed;
it in the sepulchre; of abner; and; thence
cam; all the tribus; of israel; to dauid; in
ebzon; sayenge; / We; ken; thy mouth; & thy
flessh; / whan; Saul; lyued; and; was
kyng; on vs; and; regned; / thou; wert;
comyng; and; goynge; / and; by; cause

god hath said: thou shalt regne vpon
my peple/and he theyr gouernour/ther-
fore lve shal obeye the/ And alle the
senyors of Israel cam and dyd homa-
ge to dauid in hebron & enoynted hym
kyng ouer them/ Dauid was xxxiij yere
old whan he began to regne / And he
reigned xl yere / He reigned in hebron
vpon iuda viij yer and vij monethis /
And in Iherusalem he reigned xxxiii
yere vpon all Israel & iuda / Dauid
it came made hym a dibellyng place in
the hylle of syon in Iherusalem / And
after this the philisties made warre a
gayn hym/ but he oft ouerthelpe hem
and slewe many of them / and made
them tributarye to hym / And after
brought the arke of god in Iherusalem
and sette it in his holbe / After this
yet the philisties made warre agayn
vnto hym/ and other kynges were ay-
dyng and helpyng them ayenst Dauid
whom dauid ouercome and slewe and
put vnder/ and on a tyme whan Joab
was out with his men of warre byenge
at a spege to fore a cyte / dauid was
at home and walkid in his chambrre
and as he looked out at a wyndow/ he
saue a fair woman wasshe her & layne
her in her chambrre whiche stode ayenst
his holbe/ and demanded of his seru-
antes / who she was / and they said she
was Ties Uyl / he sente for her / and
laye by her and gat her with chyld/
and whan Dauid vnderstode that she
was with chyld / he sente lettres to Jo-
ab / and lad hym to sende home to hym
Brye / and Joab sente Brye to Dauid
and dauid demaunded how the booke
was rebild / and after lad hym goo
home to his holbe & wasshe his feet /
and Brye wente thens / and the kyng
sente to hym his disse with mete/ Brye
wold not goo home / but laye to fore
the gate of the kynges hous with other
seruauntes of the kynges / and hit
was told to the kyng that Bryas wen-
te not home / and thenne dauid said
to Brye / thou comest fro a farre waye
why goste not home / and Brye said
to dauid the arke of god / and Israel
and iuda ken in the paynyons / & my
lord Joab / and the seruauntes of the
my lord lye on the ground/ and wold
ye that I shold goo to my hous and etc

and drynke and slepe with my wyf /
By thy helthe and by the helthe of my
folke / I shal not doo soo / thenne Da-
uid said to Brye abyde here thenne this
nyght and to morow I shal deliure the
Brye abode here that day and the next
and dauid made hym etc to fore hym &
made hym dronke / yet for alle that he
wold not goo home but laye with the
seruauntes of dauid / Thenne on the
morn dauid wrote a lettre to Joab that
he shold sette Brye in the besyeste place
of the katayll and where most jeopardy
was / and that he shold be leste there
that he myght be slayn / and Brye lawe
this lettre to Joab / and it was so don
as Dauid had wroton and Brye was
so slayn in the katayll / And Joab sent
the worde to dauid how they had fought
syn / and how Brye was slayn & deed
whan Bryes wyf herd that he ruston
was deed she moored & wailed hym /
and after the morning Dauid sente for
her and wedded her / And she bare hym
a sone / and this that Dauid had com-
myted in Brye displeyd greetly our
lord / Thenne our lord sente Nathan the
prophete vnto Dauid/ whiche whan he
cam said to hym / Ther were also men
dibellyng in a cyte that one Fyche & s
other poure/ The Fyche man hadde shew
& oger right many & s poure ma hadde
but one lypel sheep whiche he bought &
nourissid & grewe with his chyldren
etyng of hys brede and drynkynge of
his cuppe and slepte in his bosom / She
was to hym as a daughter / and on
a tyme whan a certayn pylgryme cam
to the riche man / he sparyng his olde
sheep and oger to make a feste to the
pylgrym that was comen to hym / she
the only sheep of the poure man and ma-
de mete therof to his ghest / dauid was
wroth & said to nathan/ by the lypynge
god the ma that hath so doo is s childe
of deeth the man that hath so doo shal
peld therefore iij double / Thenne said
Nathan to Dauid/ thou art the same ma
that hath don this thyng / This said the
lord god of Israel / I haue enoynted
the kyng vpon Israel / and I haue
kept the fro the hande of Saul / and I
haue gyuen to the any holbe to kepe in
thy household/ and wyues in thy bosom
I haue gyuen to the the hous of Israel

and the hous of Juda / And yf thys
 be smale thynges I shal adde and gyue
 to the moche more and greater / why
 hast thou therfor despyed the word of
 god / and hast don euyl in the sight of
 our lord / Thou hast slayn Brye with a
 swerd / And his wyf hast thou ta-
 ken vnto thy wyf / And thou hast slayn
 hym with the swerd of the sones of
 Ammon / Therfor the swerd shal not
 goo fro thy holvs world without en-
 de / For as moche as thou hast despyed
 and hast taken Bryes wyf vnto thy
 wyf / This said our lord / I shal re-
 se euyl apense the / And shal take thy
 wyues in thy sight and gyue them to
 thy neyghbour / and shal lye with thy
 wyues to fore thy eyes / Thou hast
 don it pryuelly / but I shal make this
 to be don and open in the sight of alle
 Israel / And thenne said dauid to
 Nathan / pecaui / I haue synned apense
 our lord / Nathan said / **Q**ur lord
 hath taken away thy synne / thou shalt
 not dye / but for as moche as thou hast
 made the enemyes to blasfeme the na-
 me of god / Therfor the sone that is
 born to the shal dye by deth / And nas-
 than returned home to his hous / And
 for this synne dauid made this psalme
 Misere mei deus / which is a psalme
 of mercy / For dauid did grete penaun-
 ce for thys synnes of adoultre and
 also of homycide / For as I ones was
 by ponde the see rydyng in the compa-
 ny of a noble knyght named Syr
 John Capons and was also doctour in
 bothe lawes / e was born in malpork
 and had kyng Dieroye and gouernour
 of Aragon and Catalone / e that tyme
 Courpellour vnto the duc of bourgony
 Charlois / It happend we comened of
 the hystorie of dauid / and this said
 noble man tolde me that he had redde
 that dauid dyc this penaunce folowynge
 for thys said synne / that he dalf hym
 in the ground standyng naked vnto
 the hee / so longe that the wormes be-
 gan to crepe in his flesshe / and made
 a verfe of this psalme Misere / and
 thence cam out / and when he was hole
 therof / he wente in agayn / and stode so
 agayn as longe as afore is said / and
 made the second verfe / and so as ma-
 ny tymes he was dolun in the erth as

ky verfe in the said psalme of Misere
 re mei deus / and euery tyme was a
 bydyng therein tyl he felt the wormes
 crepe in his flesshe / This was a grete
 penaunce and a token of grete repen-
 taunce / For ther kyng in the psalme xx .
 verses / And xx tymes he was dolun
 Thus thys noble man tolde me rydyng
 bytwene the towne of Saunt in Flaun-
 dres and the towne of Bruyellis in
 Brabant / Therfor god toke away
 this synne and forgate it hym / but the
 sone that he brought forth dyed / and
 after this kerfalle that had kyng Bryes
 wyf couerpyd and brought forth ano-
 ther sone named Salom / which was
 welthyrouer of god / and after Da-
 uid Salomon was kyng / After this
 dauid had moche warre and trouble /
 and angre / in so moche that on a tyme
 Ammon oldest sone of dauid kowd
 thamar his suster / This thamar was
 Absalons suster by the moder syde / and
 Ammon forced and laye by her / and
 when he had don his pleaste / he had
 her and threlde her out of his chambre
 and she complayned her vnto Absalon
 dauid / knele herow / and was right
 sorry for it / but he wolde not reuoke his
 sone Ammon for it / For he luyd hym
 by cause he was his first begotten sone /
 Absalon had Ammon euer after /
 And when Absalon on a tyme dyde
 do sure his sheep / he prayd alle his
 brethern to come ete with hym / And
 made hem a feste lyk a kynges feste /
 At which feste he dyc do slee his bro-
 ther Ammon / And anon it was tolde
 to the kyng dauid that Absalon had
 slayn alle the kynges sones / wherfor the
 kyng was in grete heynes and so
 wolde / But anon after it was tolde
 hym that ther was noma slayn but
 Ammon / And the other sones cam
 home / And Absalon fledd in to ges-
 sur and was there the yer / e durst
 not come home / And after by the mo-
 uen of Joab he was sente for and cam
 in to Iherusalem / but yet he myght not
 come in his fader the kynges presence /
 and dwelld there two yer / e myght
 not see the kyng his fader / This Ab-
 salon was the fayrest man that euer
 was / For fro the sole of his foot vnto
 to his hee ther was not a spotte / he

had so much here on his heed that it
 grewd hym to see / wherfore hit was
 shorn of ones a yere / it weyed also
 hondred cycles of good weight /
 Thanne ishan he abode so longe that he
 myght not come to his faders presence /
 he sente for joab to come speke with
 hym / and he wolde not come / he sen-
 te agayn for hym / and he cam not /
 Thanne Absalon said to his seruantes /
 knowe ye joabs felde that lyes by my
 felde / They said ye / Soo ye sayde he /
 And sette fyre in the harkle that is ther
 in and brenne it / And joabs seruants
 was cam and tolde to joab that Absalons
 had sette fyre on his corn / Thanne
 joab cam to Absalon e said why hast
 thou sette fyre on my corn / And he
 said I haue sente thyves to the pray-
 eng the to come to me / that I myght
 sente the to the kynge / and that thou
 shouldest saye to hym / why I am fro
 gessur / It had he kiter to me for to
 haue abyden ther / I praye the that I
 may come to his presence and see hys
 bysage / And yf he remembre my wic-
 kednes / late hym see me / joab wen-
 te in to the kynge and tolde to hym all
 these wordes / Thanne was Absalon
 callid and entred in to the kynge / e
 he fylle doum and worshipped the kyn-
 ge / And the kynge kyssed hym / Als
 for this absalon dyde doo make for hym
 self charres and horsmen / and fyty
 men to goo before hym / And walked
 emonge the tribus of Israel and greet-
 ed and salued them / takynge them by
 the hond and kyssed hem / by whiche
 he gat to hym the hertes of the peple /
 and said to hys fader that he had auoy-
 ded to make sacrifice to god in sekron
 and hys fader gaf hym leue / And
 ishan he was there he gadred peple to
 hym and made hym self kynge / And
 dyde doo crye that all men shold othe e
 wayte on hym as kynge of Israel /
 When Dauid herd this he was sore
 abissed and was fayne to see out of
 Iherusalem / And Absalon cam with
 hys peple and entrid in to Iherusalem
 in to his faders holde and laye by his
 faders concubynes And after purpys
 wid his fader to depose hym / and dauid
 ordeyned his peple and sayall agens
 hym and sent joab prync of his hoost

agens Absalon / and deuyded hys hoost
 in to thre partys and wolde haue goos
 with them / but joab counseyllid that
 he shold not goo to the sayall what
 someuer happid / And thenne dauid
 laded them to saue his sone Absalon /
 And they wente forth and fought /
 And Absalon with his hoost was ouer-
 throlwen and put to fygght / And as
 Absalon flected upon his mule he cam
 vnder an Oke and his heer sleibe
 aboute a wolbe of the tre and he was so
 fast that absalon henge by his heer / and
 the mule ran forth / ther cam one to jo-
 ab and tolde hym how that Absalon
 henge by his heer on a wolbe of an oke
 And joab said why hast thou not
 slayn hym / The man said godd for-
 de that I shold sette hode on the kynges
 sone / I herde the kynge saye / kepe my
 sone Absalon a lyue and see hym not
 Thanne joab wente and toke thre spee-
 res and fpyed them in the herte of ab-
 salon as he hege on the tree / by his heer
 And yett after this y yong men saye
 es of joab ranne and sleibe hym thene
 joab receyved and sleibe the vtrayt /
 And receyved the peple that they shold
 not purpysle the peple sleynge / And
 they toke the body of absalon and caste
 it in a grete pyte / And leyde on hym
 a grete stone / And ishan dauid kne-
 we that his sone was slayn he made
 grete sorowe said / O my sone absalon /
 my sone Absalon / who shal graunte
 to me that I may dye for the my sone
 absalon / Absalon my sone / It was
 tolde to joab that the kynge wente e
 forloded the deith of his sone Absalon
 and all their byrtore was turned in to
 sorowe and waylleng in so moche that
 the peple ceflived to entie in to the cy-
 te / thenne joab entrid to the kynge e
 said thou hast this day discouraged the
 che of alle thy seruantes / by cause
 they haue sayd thy lyf and the lyues
 of thy sones and daughters of thy wy-
 ues and of thy concubynes / thou lovest
 them that hate the / And hast thou
 that loue the / And sturyst wel thys
 day that thou settest liyl by thy rykes
 and seruantes / and truly I knowe
 no wyl that yf Absalon had lyued
 and alle we thy seruantes had ben
 slayn thou haddest ben pleased / Therfor

arpe nold andz come forth andz satisfie
 the peple / or ellis I wber to the by the
 goodz lord that ther shal not one of thy
 seruantes abyde with the tyl to morow
 Andz that shal be worse to the than all
 the harmes andz euyles that ever yet
 fyll to the / Therne dauid the kynge
 arose andz satte in the pace / Andz and
 it was sheldy to all the peple that the
 kynge satte in the pace / Andz thenne
 all the peple cam in to fore the kynge /
 Andz they of ysrahel that hadz ben with
 Absalon fledde in to their tabernacles /
 Andz after cam agayn vnto dauid whā
 they kneibe that Absalon was dede /
 Andz after one Siba a cursid man w
 sellid andz gadredz peple ayentz dauid
 Ayentz whom joab with the hoof of
 Dauid purpelvedz andz drof hym vnto
 to a cye / whiche he bysegedz / andz by
 the meane of a woman of the same cy
 te / Sibas freedz was smewy of andz de
 lyuerdz to joab ouer the walke / Andz
 so the cye was sauedz andz joab ple
 sidz / After this dauidz callidz Joab e
 hadz hym nombze the peple of ysrahel /
 Andz so joab walkidz thurgh alle the
 tribus of ysrahel fro dan to kersabe /
 Andz ouer Jordan andz alle the contrē /
 Andz ther were founden in ysrahel viii
 E M . stwongz men that were able to
 fight andz to dralbe swerd / Andz of
 the tribz of iuda fyfte thousandz ygh
 tynge men / Andz after that the peple
 was nombzed / the herte of dauid was
 smewy by our lordz andz was leu e
 saidz / I haue synned gretly in this
 dedz / but I praye the lord to take away
 the wickednes of thy seruaut for I ha
 ue don folyly / Dauid wos on the morn
 erty andz the wordz of our lordz cam to
 Gad the prophete sayenz that he shold
 goo to Dauid / andz hidde hym chese
 one of the thyngeis that he sholdz saye
 to hym / Whā gadz cam to dauid / he
 said that he sholdz chese whether he wold
 haue vij yer hungre / in his lende / or
 thre monthes he sholdz flee his aduersa
 ryes e enemyes / or to haue thre dayes
 pespence / Of this thre godz hiddesth
 the chese whiche thou wyllt / Now ayse
 the andz concludz what I shal ansuere
 to our lordz / Dauid said to Gadz / I
 am consaynedz to a grete thynge / but
 it is better for me to put me in p hādes

of our lordz / for his mercy is moche
 more than in men / Andz so he chese
 pespence / Therne our lordz sent p
 pespence the tyme conspyt / Andz ther
 deyedz of the peple fro dan to kersabe
 lxxij M . men / Andz whā the angeles
 extendz his hondz vpon Iherusalem
 for to desroye it / Our lordz was merc
 eful vpon thaffliction andz said to the
 Angele so smytynge It sufficeth nolbe
 withdralbe thy handz / Dauid said to
 our lordz whā he salbe thangele smy
 tynge the peple / I am he that haue
 synnedz and don wickedly / what haue
 thyse skez doz / I beseech the that thy
 handz tounz vpon me / andz vpon the
 hylbe of my fader / Therne cam godz to
 dauid andz hadz hym make an alter in
 the same place wher he salbe thangel
 andz bought the place andz made the
 alter / Andz offerdz arde fises In
 our lordz / Andz our lordz was merc
 eful / andz the plaghe cessidz in ysrahel
 Dauid was oldz andz felle / andz sa
 ide that his detz approchedz andz ordz
 nedz that his sone Salomon sholdz regz
 ne andz be kynge after hym / hōlbe it
 that Adonias hys sone toke on hym
 to be kynge duryngz dauidz lyl /
 for whiche cause kersabe andz Nathan
 cam to dauid / andz to fore them he said
 that Salomon sholdz be kynge / andz
 ordynedz that he sholdz be sette on his
 mule by hys prophetes Nathan / Sa
 dedz the preest andz Banayes andz
 brought in to syon / Andz ther sadz
 the preest andz Nathan the prophete en
 opntd hym in kynge vpon ysrahel / e
 fleibe in a troupe / andz saide lye the
 kynge Salomon / Andz fro thens they
 brought hym in to Iherusalem andz setz
 te hym vpon his faders setz in his fa
 dres throne / Andz dauid worshippidz
 hym in his bedde / andz saidz / Blessidz
 be the lordz godz of ysrahel / that hath
 sufferd me to see my sone in my tron e
 setz / Andz thēne Adonias andz all they
 that were with hym were aferdz andz
 dredyngz Salomon ran away / andz so
 cessidz Adonias / Of this dayes of dauid
 approchedz faste that he sholdz deye / and
 dyde do calle Salomon to fore hym / e
 ther he comanded hym to kere the amā
 demētis of our lordz e walke in his
 wayes / e to obserue his cerymonyes

his preceptes and his iugementis as
it is wretton in the lalbe of Moyses /
Andz said: our lord conferme the in thy
Regne / Andz sende to the wysedom to
reible it wel / Andz wthan dauid had
thus counayllyd andz comandedz hym
to do justise andz kepe god des lalbe /
he blessedz hym / andz dyde andz was
burped with his faders / This dauid
was an holy man andz made the h. ly
psaltes / whiche is an holy booke andz
is contaynedz therein the olde lalbe andz
newe lalbe / he was a grete prophete
for he propheted the comynge of cryst
his Natyvyte his Passyon andz resur-
rection andz also his ascencion / andz
was grete with godz / yet god wolde
not suffre hym to bylde a temple for
hym / For he had shedd mans blood /
but godz said to hym his sone that
shold regne after hym shold be a man
pessible andz he shold bylde the temple
to godz / Andz wthan Dauid had wge-
nedz yf yere kyng of Iherusalem ouer
Juda andz Israhel he deyed in goodz
mynde andz was burped with his fa-
ders in the cyte of dauid /

Thus endeth the lyf of Dauid
seconde kyng of Israhel



After Dauid regned
Solomon his sone / whiche
was in the begynnyng a
goodz man andz walkedy in

the wayes & lalbes of godz / Andz at
p kynges aboute hym made pres with
hym / Andz was kyng confirmed
okedy andz pessible in his possession /
Andz accordyng to hys faders coman-
dmentz yfde justise / First on Joab that
had ben prynt of his faders hoste by
cause he slewe the goode may ky tray-
son andz gyle / that was Aher the
sone of Ner / andz Amasa the sone of
gesser / Andz Joab was aferd andz
dredde Salomon andz fledde in to the
tabernacle of our lordz andz helde the en-
de of the altter / Andz Salomon sent
to Banayas andz slewe hym there /
andz after burpedz hym in his holbe
in deserte / Andz after this on a nyght
as he laye in his bedde after that he
hadz sacrificed to our lordz in galbooz
our lordz apperid to hym in his slepe
sayenge to hym / Arise andz remaunde
what thou wilt that I may gyue to
the / Andz Salomon saide / lordz thou
hast don to my fader grete mercy / by
cause he walkedy in thy wayes in treu-
the justise / andz in a rightful herte /
thou hast allwaye kepte for hym thy
grete mercy / Andz hast gyven to hym
a sone sittyng on his throne as it
is this daye / Andz now lordz thou hast
made me thy seruaunt to regne for my
fader dauid / I am a lytel chyld andz
knowe not my goynge out andz en-
tryng in / Andz I thy seruaunt am
sette in the myddle of the peple that
thou hast chosen / whiche ben in kynges &
may not be nombredz for multytude /
Therefore lordz gyue to me thy seruaunt
a herte doyle andz tought in wysdom
that may iuge thy peple andz dysce-
lytly bene goodz andz euyl / who may
iuge this peple / thy peple that ben lxx
so many / Thy request / andz demaunde
pleysyd moche vnto godz that Salomon
hadz askede such a thyng / Andz godz
saide to Salomon / By cause thou hast
requyred andz aged this / andz hast
not ayed longe lyf / ne Rycheesses / ne
the soibles of thy enemyes / but hast
askedy sappyence & wysedom to discreete
dome andz iugement / I haue gyven to
the e. far thy desyre andz request / Andz
I haue gyven to the a wyse herte andz
vnderstandyng in so moche that there
was neuer none such to fore /

ne neuer after shal be / And also tho
 thynges that thou hast not asked I ha
 ue gyuen also to the that is to say ry
 chesse and ghoze / that woman shal
 be lyke to the emonge alle the kynge
 that shal be after thy dayes / yf thou
 walke in my wayes / and kepe my
 preceptes and obserue my comādmēts
 as thy fader walshed / I shal make thy
 dayes longe / **A**fter this Salomon a
 booke / And cam to Iherusalem / And
 soode to fore the Arke of our lord / and
 offered sacrificis and victymes vnto our
 lord and made a grete feste vnto alle
 his seruantes and household /
 Thēne cam to fore hym elbo comyn thy
 men / of whiche that one said / I kepe
 the my lord / her me / this woman e
 I dwellyd to gyde in one holbe / and
 I was deliuered of a chyld in my ar
 byle / and the thyrde day after she las
 re a chyld and was also deliuered /
 and we were to gyde and none other
 in the holbe but we thre / it was so
 that this womans sone was deed in
 the nyght / for she slepyng ouerlaye
 and oppressid hym / And she awos
 in the darkest of the nyght pryncly e
 toke my sone for the fyde of me thy ser
 uant / and layd hym by her / e her sone
 that was deed / she layd by me / whan
 I awos in the morning for to gyne
 mylke to my sone / it apperid deed /
 whom I toke kesholdyng hym delygēt /
 by in the clere lycht vnto soe wel as
 now that it was not my sone that I
 had born / The other woman answerd
 and said / it was not so as thou saist
 but my sone lyueth / and thy is deed
 And contrarye that other said thou ly
 est my sone lyueth and thy is deed /
 Thus in this wyse they sewof to fore
 the kynge Thēne the kynge said / This
 woman saith my sone lyueth and thy
 is deed / **A**nd this answerth nay /
 but thy sone is deed and my lyueth /
 thēne the kynge said / I wyng to
 me her a slyberd / whā they had brought
 forth a slyberd / the kynge said / dyuice
 yf said he the luyng chyld in tbo xar
 tyes / and gyue that one half to that
 one and that other half to that other /
 Thēne said the woman that was mo
 der of the luyng chyld to the kynge
 for all her membrs e wellis were

meuyd vpon her sone / I beseech and
 praye the my lord kynge gyue to her
 the chyld a lyue and see hym not /
 and contrarye said that other woman /
 late it not be gyuen to me ne to the /
 but late it be deuicid / The kynge the
 ne answerd e said gyue the luyng
 chyld to this woman and late it not
 be slayn / this is verily the moder /
 Alle Iherusalem herd how wysely þ kyn
 ge had gyuen this sentence / and drede
 hym sepyng that the wysedom of god
 was in hym in demyng of rightful do
 mes / After this Salomon sente his
 messagers to dyuerse kynge for wore
 trees and for iberamyn for to make e
 bylde a temple vnto our lord / salomon
 was ryche and glorpyous And all the
 Royames fro the Ryuer of the endes
 of the whylsteis vnto thence of egypte
 were acorded with hym and offeryd to
 hym yestes e to serue hym all the dayes
 of his lyf / Salomon had dayly for the
 mete of hys household xxx measures na
 med cheres of corn and by of mele / y
 fatte oym / and xx oym of pasture /
 and hondred weathers without bene /
 son that was taken as heres ghoze
 bulals / and other slepyng folbles e
 byrdes / he obayned all the wyon that
 was fro tapfa vnto gazan / and had
 ypes with alle the kynge of alle the
 Royames that were in euery parte rou
 de about hym / In that tyme Iherusalem
 e juda dwellyd wythout fear and drede
 euerich vnder his wyne and kygge tre
 fro dan vnto kersabee / And Salomon
 had xl M packes for the horses of his
 cartes chares and curres / and xij M
 for horse to ryde on by whiche prefectes
 brought necessarye thyngis for the ta
 ble of kynge Salomon with grete dply
 gene in their tyme / God gaf to Sa
 lamon moche wysedom and prudence
 in hys herte lyke to the grauel that is
 in the see syde / And the sapyence and
 wysedom of Salomon passid and we
 te to fore the sapyence of alle them
 of thoyent and of egypte And he was
 wysest of all men e so he was named
 he spak thre thousand parables / and
 fyue thousand songes / And dysputed
 vpon alle maner trees and vertue of
 them fro the cedre that is in libano vnto
 the yfote that groweth on the walke /

And discerned the proprietees of beestis / folles / reptyles / and fesshes / And ther cam peple from all regyons of the world for to heere the wysedom of Salomon / And Salomon sente letters to hyram kynge of Tyre for to haue his men to cutte adre trees with his ser uantis / and he wolde yelde to them ther hyre and mede / And he let hym wete how that he wolde bylde and ede / for a temple to our lord / And hyram sente to hym that he shold haue all that he desired / And sente to hym adre trees and other woodde / And Salomon sente to hym corne in grete nombere //

And Salomon and hyram confexyde them to gyde in loue and frendship / Salomon chaas out werkmen of alle Israhel the nombre of xxx M men / Of whom he sente to skane x M euery moneth / and whan x M wente the other cam home / and so thio monethis were they at home / And Adoniras was o uerseer and comandour on them / Salomon had lxx M men that dyde no thyng but hure stone and worke and other thynges to the edefyng of the temple and were heaues of burthens only / And he had lxxx M of siluers of stone and masons in the montayn whiche were in M and in C that dyde nothyng but comande and ouersee the that brought **S**alomon comanded the werkmen to make square stones grete and precouse for to laye in the fundament / whiche the masons of Israhel and masons of hyram helde / and the carpenters made redy the tymber / Thenne began Salomon the temple to our lord in the fourthre yere of his regne he began to bylde the temple the hous that he bylde had lx cubytres in lengthe and xx cubytres in brede and xxx in heygth / And the portle to fore the temple was xx cubytres longe after the mesure of the brede of the temple / and had x cubytres of brede to fore the faç of the temple / e for to wyte the curioyte and werke of the temple and the necessaryes the tables and cofe that was don in gold / syluer and lacyn it passeth my connyng to expresse and englysshe them / for that ben clerkes may see it in the secondre booke

of kynges and the seconde booke of paralympomenon / it is wondre to heere the costes and expencis that was made in that temple / but I passe ouer / it was on makynge in yere / and the palays was yij yere er it was feynished / he made in the temple an auker of pure gold / and a table to sette on the tables of proposition / of gold / fyue candelsikes of gold on the right syde and fyue on the lyst syde / and many other thynges And toke all the vessels of gold and syluer that hys fader dyd uid had sanctified and halowd and brought hem in the tresore of the holtes of our lord / A fer thys he assentid to alle the noblest and greetest of kurye of them of Israhel with the priences of the trybus and dukes of the familyes for to bryng the arke of god fro the cite of dauid syon / in to the temple / And the prestes and leuytes toke the Arke and hure it and alle the vessels of the sanctuary that were in the tabernacle / Kyng Salomon with alle the multitude of schyldeyn that were there went to fore the arke and offred steepe and oxe without eximacion e nomber / **A**nd the prestes sette the Arke in the holtes of our lord in the oracle of the temple in sancta sanctorum Under the wynges of cherubyn / In the Arke was nothyng but the two tabyls of Moyses of stone whiche Moyses had put in / And thenne Salomon blessed our lord to fore all the peple and thanked hym that he had suffred hym to make an hous into hys name / and besought our lord that who somer prayd our lord for ony petycion in that temple / that he of his mercy wold heere hym e be merciful to hym / And our lord appered to hym whan the edefyng was accomplishid perfyctly and said to Salomon / I haue herd thy prayer and thy oracion that thou hast prayd to fore me / I haue sanctified and halowd this holtes that thou hast edefied for to put my name therein for euermore / and myn eyen and herte shal be there on alle waye / And yf thou walke byfor me lyke as thy fader walkid in the sympleyte of herte and in equyte /

and byllt doo alle that I haue coman
 and he and kepe my Jugements and
 laibe of I shal sette the throne of thy reg
 ne vpon Istacl euermore / lyke as
 I haue said to thy fader David sayenge
 Ther shal not bytaker alway a man of
 thy generacion fro the regne and sette of
 Istacl / yf ye auerte and tourne fro
 me ye and your sones not folowynge
 ne keepynge my comandements and es
 tynowes that I haue seibd / to fore
 you / but goo and worship strange
 goddes and honoure them / I shal cast
 alway Istacl fro the face of the earth
 that I haue gyuen to them / And the
 temple that I haue makid to my na
 me / I shal cast it alway fro my syght
 And it shal be a fable and prouerbe /
 and thys holbe an example shal be to
 alle pple / Euery man that hat goo
 ther by shal be assydyd and astonied
 and shal saye why hath god don thus
 to this kinde and to thys holbe / And
 they shal answey / For they haue for
 saken theyr lord god that brought their
 fadres fro the lond of egypte / and ha
 ue folowid strange goddes and them
 adoured and worshiped / and ther
 for god hath brought on them alle thys
 myll / here may euery man take ensam
 ple how perikous and dreeful it is to
 breke the comandements of god / xx
 yere after that Salamon had edifyd
 the temple of god and hys holbe / and
 synysyd it wryghtly / hysam the
 kynge of tyre wente for to see wibnes
 that Salamon had gyue to hym & they
 plesyd hym not / hysam had sent to
 kynge salamon an hondred and tiben
 ty besaunts of gold / whiche he had
 spent on the temple and hys holbe and
 on the walke of Iherusalem and other
 wibnes and places that he had made /
 Salamon was ryche and glouryous
 that the same ranne of hys sayence &
 wysedom / and of hys bydyng
 and dyspense in hys holbe thurgh the
 wordy in so moche that the quene of
 Saba cam fro fer contres to see hym &
 to tempte hym in demaundes and que
 stions / And she cam in to Iherusalem
 with moche pple & richessis with camel
 les cha ged / with Aromatykes and
 gold Infynyt / And she cam & spak
 to kynge Salamon alle that euery she

had in her herte / **A** And Salamon
 taught her in all that euery she purpo
 sed to fore hym / She woude saye nothing
 but that the kynge answered to her / ther
 was nothinge hdyd fro hym / The que
 ne of Saba thenne cepeing alle the wy
 sedom of Salamon / the holbe that he
 had bylded / and the mete and ser
 uise of hys table / the habytacles of
 hys seruantes / the ordre of the myny
 sters / theyr charyng and away / hys
 hostellers and offycers / And the face
 tyfes that he ordred in the holbe of our
 lord when she sawe alle thys thynge
 she had no sprite to answer but she
 said to kynge Salamon / The wordy
 is treib that I herde in my lande of thy
 wordes and thy wysedom / And I kele
 uyd not them that told it to me / vnto
 the tyme that I my self come and haue
 seen it with myn eye / And I haue
 now bel seen and prouyd that the half
 was not told to me / Thy sayence is
 more and thy werkis also / than the
 tydynges that I herde / wherby he the
 seruantes / and blesyd sen thys that
 stande allwaye to fore the and fer thy
 sayence / and wysedom / **A** And the
 lord god be blesyd whom thou hast
 plesid & hath sette the vpon the throne of
 Istacl / for so moche as god of Istacl
 knoweth the & hath orderyed the a kynge
 for to do right wysnes & iustise / She
 gaf thene to the kynge an C & xx be
 santes of gold / many Aromatykes &
 gemes precious / There were neuer seen
 to fore so many aromatykes ne so slyes
 & odours sine kynge / as the quene of sa
 ba gaf to kynge Salamon /
 Kynge Salamon gaf to the quene of
 Saba alle that euery she desyrd and de
 maunded of hym / And after retou
 ned in to her contre and kinde / The
 weight of pure gold that was offred
 euery yere to Salamon / was vij hon
 dred vij talentes of gold / except that
 that the marchantes offred and alle
 ther that sold / and alle the kynge
 of Arabye & dukes of that kinde / Sala
 mon made silu & stales of the purest
 gold & sette the in y holbe of bybane / he
 made hym also a trone of yuoxy whiche
 was grete and was clad with gold
 whiche had vij grees or stappes whiche
 was rychebly brought with silu byons

¶ The storye of Salamon

of gold: holdyng the set about / and
 vii smale Lyons standyng vpon þe stapes
 wch / on euerych theyne here and there
 Ther was neuer such a werke in no
 Royame / And all the vessellis that
 kynge Salamon donke of were of
 gold: / and the Seelyng of the holbes
 of Ephraim in which his sheldes of gold
 were in was of the most pure gold: /
 Syluer was of no pryce in the dayes
 of kynge Salamon / For the nauye of
 the kynge / wyth the nauye of Hyram
 wente in thre yere ones in to thairse &
 brought thens gold: and syluer / cete
 of Olyphauntes and grete rycheesses /
 The kynge Salamon was magnifyed
 aboute all the kynges of the world: in
 Rycheesses and wysedom / And all the
 world desyred to see the chere & vnsay-
 ge of Salamon and to heare hys wyses
 so that god had gyuen to hym /
 Euery man brought to hym rycheesses /
 sellis of gold: and syluer / clothes &
 Amoures for warre / Aromatikes hors-
 se and mules euery yere / Salamon
 gadred to gydre charis and horsmen
 he had a thousand and foure hundred
 charis and caris / and vii thousand
 horsmen / And were lodged in smale
 cytres and towneis aboute Iherusalem
 by the kynge / Ther was as grete habi-
 danc and plenty of gold: and syluer
 in the dayes in Iherusalem as stone /
 or richomours that growe in the felde /
 and horses were brought to hym fro e-
 gypte and chao / what shal I aldaye
 wyte of the rycheesses glorie and mag-
 nyfyence of kynge Salamon it was
 so grete that it can not be expresseyd /
 For ther was neuer none lyke to fore
 hym ne neuer shal none come after
 hym lyke vnto hym / he made the booke
 of the parables contyynyng vij ch-
 aptyres / the booke of the canticles / the
 booke of ecclesiastes contyynyng vii /
 chappytes and the booke of sapience co-
 ntynyng iiii chappytes / Thys kynge
 Salamon buyde ouermuche wyemen / &
 specially he rauinge wyemen of other sec-
 tes / as kynge pharaos daughter and
 many other / of the gentyles / of whom
 god had comanded to the chyldeyn of
 Ysrahel that they shold not haue to doo
 wyth them / ne they wyth theyr dought-
 tres / For god said certaynly they shold

toke your hartes to serue theyr goddes
 To such wyemen Salamon was cou-
 led wyth most brennyng loue / he had
 vii C wyues / whyche were as quenes
 and iij C concubynes / and thysse wy-
 men tomed hys herte / For whan he
 was olde he so doobted and loued hem
 that they made hym honoure their secul-
 ge goddes and worshypid Astartis /
 Chamos and Molech / ydolys of sy-
 done of moabytes and Amonytes /
 And made to them tabernacles for to
 please hys wyues and concubynes / wher
 for god was wroth wyth hym / And
 said to hym / Why cause thou hast not
 obserued my preceptes and my coman-
 dements that I comanded the / I shal
 cutte thy kyngdom and deuyde it and
 gyue it to thy seruauts / but not in the
 dayes I shal not do it for loue that I
 had to Dauid thy fader / but fro the
 hand of thy sone I shal cutte it but not
 alle / I shal reserue to hym one trib-
 le for Dauids loue and Iherusalem that
 I haue chosyn / And after thys dyuer-
 se kynges leam aduersaryes to Sala-
 mon / and was neuer in pes after /
 It is said but I fynde it not in the
 blye / that Salamon repentyd hym mo-
 che of thys synne of ydolatre / and
 dyde moche penance therfor / For he
 let hym be dralbe thurgh Iherusalem
 and let hym self wyth Roddes and
 scorgys that the blood folowed in the
 syght of alle the peple / He regned
 vpon alle Ysrahel in Iherusalem xli
 yere / and dyde and was buryed wyth
 hys fadres in the cyte of Dauid / and
 Robas hys sone regned after hym /

¶ Thus endeth the lyf of Sala-
 mon



After Salomon reyg

ned; hys sone Roboas /

He cam to Sychem and

theder cam alle the peppe

for to ordeyne hym kyn

ge / Jheroboas and; all

the multitude of Jstakel spak to Ro

boas and; said; / Thy fader seth on vs

an hard yoke & grete imposicions /

Now thou hast not so moche neede / wher

for lasse it and; mynysshe it / and;

ease vs of the grete and; hard; burthen

and; we shal serue the / Roboas ans

werd; and; said; goo ye & come agayn

the thyrde day and; ye shal haue an ans

wer / whan the peppe was departed;

Roboas made a counseyl of the senyors

and; old; men that had; assyseed; hys

fader Salomon whys he luyd; and;

said; to them what saye ye / and; coun

seyll me / that I may answer to the

peppe / whysche said; to Roboas /

If thou wylt obey and; agree to this

peppe / and; agree to theyr petycion and

speke saye and; friendly to them / they

shal serue the allelway / but Roboas

forsoke the counseyl of the olde men &

alled; the yongmen that were of hys

age / and; agid; of them counseyl /

And; the yong; men that had; ten no

asshyd; with hym had; hym saye to the

peppe in thys wyse / Is not my fengre

greater than the backe of my fader /
If my fader hath leyed; on you an he
is my burthen / I shal adde and; put mo
re to your burthen / my fader let you
with scorgis / and; I shal let you with
scorpions /

After thyrde day after
Jheroboam and; alle the peppe cam to
Roboas / to haue theyr answer / And;
Roboas left the counseyl of the olde
men / and; said; to them lyke as the
yong; men had; counseyled; hym /

And; anon the peppe of Jstakel forsoke
Roboas / And; of xij tribus / ther as
Iuda and; of beniamyn / And; the o
ther ten tribus departed and; made Jhe
roboam theyr kynge / and; neuer retur
ned; vnto the holms of dauid after vnto

thys day / And; thus for synne of sa
lomon / And; by cause Roboas wolde
not doo after the counseyl of the olde
men / but was counseyled; by yong
men / the ten tribus of Jstakel forsoke

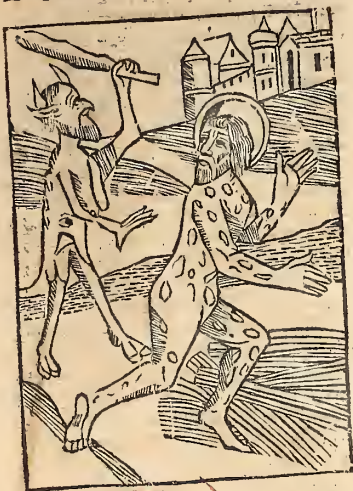
hym / and; departed; fro Jherusalem &
seruyd; Jheroboam and; ordeyned; hym
kynge vpon Jstakel / Anon after thys
Jheroboas felke to ydolatre / and;
grete deuyssion was euer after by the
ne the kynges of Iuda and; the kyn
ges of Jstakel /

And; so regned;
dyuerse kynges eche after other in Jhe
rusalem / after Roboas / And; in J
stakel after Jheroboam / And; here I le
ue alle thys storye and; make an ende of
booke of kynges for thys tyme & /

For ye that lyte to knowe how euery
kynge regned; after other ye may fynde
it in the fyrst chapytre of saynt Ma
thew / whysche is wode on Crystemas
day in the moornyng; to fore Te deum /

whysche is the genelagye of our lady /

Here foloweth The storie of
Job red on the first sondaie of
Septembre



Ther was a man in
the lande of hus named
Job/ And this mā was
simple: inghtful: & dre
dunge god: and goyng
from all euyl: / he had
vij sones and thre doughtres/ And his
possession was vij/ m/ sheep/ in m/ ca
mellis/ v/ C/ yoke of oxen/ v/ C/ asses &
hys famlye and household passenge
moche & grete/ he was a grete man and
riche among all the men of the orient /
And his sones wete dayly eche to other
holys making grete festes / euerich as
his day cam / & they sente for their thre
sisters for to ete & drynke with hem /
whan they had thus fested eche other
ofte/ Job sente to them & blesseyd & saies
theyped the/ & vsynge euery day erly /
he offred sacrefyses for the all / sayeng /
lesse my chyldren synne and blesse not
god in theyr herkes / And thus dyde
Job euery daye / On a daye whan the
sones of god were to fore our lord /
Sathan cam and was emonge them /
to whom our lord saide / Whens comest
thou / which answered / I haue goon
round aboute the erthe and thurgh

walked it / Our lord saide to hym / hast
thou not consydeyrd my seruaunt Job
that ther is none lyke vnto hym in the
erthe / A man simple / rightful / dre
dunge god and gooyng from euyl / To
whom Sathan answered / doth not Job
dreed god: ydely / yf so were that thou
ouerthrewest hym hys holys and alle
hys sustaunce rounde aboute / he shold
sone forsake the / Thou hast blesseyd the
werkles of hys handes / and hys posses
sion is entreynd moche in therthe / but
stratche out thy hond a lytyl / & tow
che all that he hath in possession / and he
shal sone greute and not blesse the
Thenne sayd our lord to Sathan / wo
all that / which he oweth and hath in
possession I wyll it be in thy hand: and
polber / but on hys persone ne body set
te not thy hand / Sathan departed &
wente fro the face of our lord / On a
day as hys sones and doughtres ete &
dronke wyne in the holys of the oldest
brother / ther cam a messenger to Job
whiche saide / The oxen erdy in the pleu
re / and the asse pastured in the pas
ture by them / And the men of Sabe
ray on them and smean thy seruaun
tes and selbe them with swerde / and
I only escaped for to come & to selbe
it to the / And whyles he spack / ther
cam an other and saide / The fyre of
god falle down from heuen / and hath
brente thy sheep and seruauntes and
consumed them / and I only escaped
for to come and selbe it to the / And
yet whyles he spack / cam another and
sayd the chaldeys made thre hoyses /
and haue enuayled thy camels and
taken them / and hath slayn thy serua
ntes with swerde / and I only escaped
for to bryng the word / And yet he
spekyng / another enteynd in and said
The sones and doughtres drynkynge
wyne in the holys of the first begoten
sone / soverly cam a Belemente wynde
fro the regyon of deserte and smote the
iij corners of the holys / which sal
lyng oppresed thy chyldren / and ley
all dead / and I only fledde for to sel
le to the / Thene Job arose & cutte his
kote / and dyde do shawe his fleynd
fallynge down to the ground worship
ped & aduoyrd god sayeng / I am come
out naked fro the wombe of my moder

And nakede shal retorne agayn theru
 Our lord hath gyuen / and our lord
 hath taken away / as it hath pleased our
 lord so is it don / The name of our lord
 be blessed / In all thys thynges Job
 sinned not with hys wyfe / ne spack
 nothyng / so whytly apens our lord / but
 whye it all pacyently / A fter thys it was
 soo that on a certayn day when the chil
 dren of god stood to fore our lord / sa
 than cam and stode emonge them and
 god said to hym / When comest thou
 to whom Sathan answered / I haue gon
 rounde the erthe and walkede thurgh
 it / And god said to Sathan / hast thou
 not considered my seruaunt Job / that
 ther is noman lyke hym in the erthe / a
 man synple / ryghtful dreyng god /
 and goynge fro euyl / And yet wex s
 wyng hys innocencye / Thou hast me s
 upd me ayens hym / that I shold put
 hym to affliction without cause / To
 whom Sathan said / Skynne for skyn
 ne / and all that euer a man hath / be
 shal gyue for hys soule / Neuentheles
 strateche thy hande & to luche his mouth
 and hys fleshe / and thou shalt see s
 he shal not blesse the / Thenne said god
 to sathan / I wyl well that hys body be
 in thy hande / but saue hys soule and
 hys lyf / Thenne sathan departed / fro
 the face of our lord / and smote Job
 with the worste botchys & blaynes fro s
 plants of hys foot vnto the toppe of
 hys heed / whiche was made lyke a las
 zar / and was caste out & satte on the
 dunghyll / Thenne cam hys wyf to hym
 and said / yet thou abydest in thy syn &
 plenes / For sake thy god and blesse
 hym nomore / And god depe / Thenne
 Job said to her / Thou hast spoken ly
 ke a foolish woman / yf we haue wey s
 upd and taken good thyngis of the
 hande of our lord / why shal we not sust
 yne and suffer euyl thynges / In all
 thys thynges job sinned not with his
 wyfe / Thenne thre men that were fren
 des of job heeryng what harme was
 happed and comy to Job / camy eue
 rich fro hys place / to hym / that one
 was named Elphaz the manyte /
 Another Baldad scitar / And the
 thyrde Sophar naamathtite / And
 when they salde hym fro fer they kne s
 we hym not / And wyng they wepte

they cam for to comforte hym and when
 they considered hys myserie they tare
 theyr clothis and caste duste on theyr
 heedes / and satte by hym seuen dayes
 and seuen nyghtes / and noman spak
 ke to hym a word / seepng hys sorow /
 Thenne after that job and they talked
 and spoken to gyde of hys sorow &
 myserie of whyche seynt Gregory hath
 made a grete booke called the Morallys
 of seynt Gregory / whiche is a noble
 booke and a grete werk / but I passe
 ouer all tho maters and retorne vnto
 the ende wher god resored job agayn
 to prosperite / It was so that when
 thys thre fren des of job had ben longe
 with job and had sayd many thynges
 eche of them to job / and job agayn to
 hem / our lord was wroth with thys
 thre men and said to them ye haue not
 spoken ryghtfully as my seruaunt job
 hath spoken / Take ye therefore seuen
 bulles & seuen iuders / And goo to
 my seruaunt job and offre ye sacrifice
 for you / job my seruaunt shal praye
 for you / I shal weyue hys prayer &
 shal take hys vsage / They wente
 forth and dyde as our lord comanded
 them / And our lord beheld the vsa
 ge of job / and salde hys penaunce /
 when he prayd for hys fren des / And
 our lord added to job double of all that
 job had possessed / Alle hys brethren
 came to hym and alle hys sisters and
 all they that to fore had knowen hym
 And etc with hym in hys holbe / and
 menyd theyr heedes vpon hym / and
 comforted hym vpon all the euyl that
 god had sente to hym / And eche of the
 gaf hym a sheep / and a golde ryng
 for hys eere / Our lord blessed more
 job in hys laste dayes than he dyde in
 the begynnyng / And he had
 thenne after viii thousand sheep / vii
 thousand camellys / a thousand yoke
 of Oxen a thousand asses /
 And he had vii sones and thre daugh
 tres / And the firste daughters name
 was diem / the seconde Cassiam and
 the thyrde Cornisibiu / Ther were noth s
 her founden in the world / so fair byme
 as were the daughters of job / They
 fader job gaf to them herpage emonge
 their brethren / & thus job by his paci s
 ence gat so muche bene of god / that he

was reſtoꝛed double of all his loſſis /
And Job luyvd; after one hundred
and xl year / And ſaue hys ſones &
the ſones of hys ſones into the fourth
generaion / and deyed an old; man
and; ful of dayes /

Thus endeth the ſtoꝛpe of Job

**Here foloweth thyſtoꝛpe of to-
bye whyche is red the chyꝛde
ſontaye of Septembre**



Tobyte of the true

Tobyte of the cyte of Neptalym
whiche is in the ouerpar-
tyes of galylee vpon
Nafen after the waye þ
ledeth men westward; /
hauynge on his lyfte ſyde the cyte
of Septh; / was taken in the dayes
of Salmanaſar kynge of aſſyryens
and; put in captiuyte / yet he forſoke
not the waye of trouthe / but alle that
he had; or coude gete he departed; dayly
with his brethern of hys kyned which
were pryſoners with hym / And; howe
he it that he was yongest in alle the try-
be of Neptalym / y et dyde he nothyng
chyldeſly / Also when alle other wente
vnto the golden Calues that Jherobas

kynge of Iſrael had; made this thobpe
only ſcedde the ſcoluſhips of them alle
and; wente to Jheruſalem in to the tem-
ple of our lord; / And; there he adou-
red; and; worſhypped; the lord; god; of
Iſrael / offryng; truly hys fyrſt fruy-
tes and; tythes; in ſo moche that in the
thyrde yere he mynyſterd; vnto profeſy-
tes / and; ſtraungers alle the wyche /
ſuche thynge and; other lyke to thys
he offeruyd; whyles he was a chylde /
And; when he cam to age and; was a
man / he toke a wyf named; Anne of
hys trybe / and; gat on her a ſone na-
myng; after hys owne name thobpe /
whom fro hys chyldehoode he taught to
dredde god; and; abſteyne hym fro alle
ſynne / Thene after whā he was brought
by captiuyte with hys wyf & his ſone
in to the cyte of nyneue with alle
hys trybe / And; when alle et; of the
metes of the gentyles and; paynems /
Thys thobpe kepte hys ſoules cleue / &
was neuer deſobled; in the metes of
them / And; by cauſe he remembryd;
our lord; in all hys herte / god; gaf hym
grace to be in the fauour of Salmana-
ſar the kynge / whiche gaf to hym po-
wer to goo where he wold; / hauynge
ſyluer to doo what he wold; / he wente
thence to alle them in captiuyte and;
gaf to them warnynge of helth; / whā
he cam on a tyme in Jages cyte of the
Jelbes / he had; ſuche yeffys as he had;
he honoured; with; of the kynge ten
ſauntis of ſyluer / And; when he ſa-
we one gabele kyng ned; whych was
of hys trybe / he lente hym the ſayd;
weight of ſyluer vpon hys oblyga-
tion; longe tyme after thys when Sal-
manaſar the kynge was ded; / Senna-
cherib hys ſone reigned; for hym /
And; hated; and; hued; not the chyl-
dren of Iſrael / And; Thobpe wente
vnto alle hys kyned; and; confortyd;
them / and; deuyded; to euerych of them
as he myght of hys facultes and; good-
des / he fedde the hungry / and; gaf to
the naked; clothes / And; dyligently
he buryed; the ded; men; and; them that
were ſlany / After this when ſenna-
cherib returned; ſeyng; the plague fro the
Jelbery / that god; hath ſent; hym for
hys blaſphemy / And; he kyng; whos
ſelue many of the chylde; of Iſrael

And thobye allwaie berpede the so-
dres of them / whiche was to do to the
kyng / whiche comander to see hym /
And toke allwaie all hys substaunce /
Thobye thenne with hys wyf and hys
sone hpd hym and stode away all na-
ked / For many bouyde hym wel //
After thys y^ld dayes the sonnes of the
kyng slewe the kyng / And
thenne returned thobye into hys hous
and all hys facultees and goodes we-
re restored to hym agayn /

After this on an hie festful day of
our lord / whan that thobye had a good
dynner in hys holbe / he said to hys so-
ne / Goo and fetche to vs some of our
treple dredyngz god that they may come
and ete with vs / And he wente forth
and anon he returnede tellyng to hys
fader that one of the chyldren of Isra-
hel was slayn and laye dede in the
street / And anon he lepe out of his
holbe leuyng hys mek and fastyngz
am to the lody / toke it and bare it in
to hys holbe pryuelly / that he mygt se
cretly bere it whan the sonne wete dou-
And whan he had hpd the corps he
et his mek with wailllyngz and drede
remembryng that worde that our lord
said by amos the prophete / The daye
of your fese shal be turned in to la-
mentacion and waylllyngz / And whā
the sonne was gon down he wente and
burpede hym / Alle hys neyghbours
repreyde and chyde hym sayenge /
for thys cause thou wete comander to
be slayn / and vnneth thou escapeste
the comanderment of deth / and yet thou
berpede dede men / But thobye more dre-
dyngz god than the kyngz toke by the
lodyes of dede men and hpd them in
hys holbe / and at mydnyght he burpede
them / hit happed on a day after thys
that he was lbery of berpeng dede men
am home and lepede hym down by a
walle / and slepte / And fto a swa-
lbe neste aboue ther spyle down hote
dunge of them on hys even / and he
was therof blynde /

Thys temptacion suffred god to falle
to hym that it shold be example to the
that shal come after hym of hys pa-
ence / lyke as it was of holy Job /
For fro hys Infance he drede euer
god / and kepte hys preceptis and

was not gatchyngz ayenst god / for
hys blyndnes / but he abode in meua-
ble in the drede of god / Gyuynge and
Fendryngz thankyngis to god alle the
dayes of hys lyf / For lyke as
Job was assaylled / So was thobye as-
saylled of hys kynne men skounyngz
hym and sayenge to hym / Wher is
nolb thy hope and rewarde for whiche
thou gauest thy almesses and madest
sepulture / Thobye blamede them
for such wordes sayenge to them / In no
lyfe saye ye not soo / For we be the
sonnes of holy men / and we abyde that
lyf that god shal geue to them that ne-
uer shal chaunge theyr faith fro hym
anna hys wyf wente daily to the iber-
ke of iberuyng / and gat by the la-
bour of her handes theyr lyueboe as
moche as she myght / wherof on a day
she gat a hydde / e brought it home /
whan thobye herde the boys of the kyd
bletyngz he saide / See that it be not
stolen yede it agayn to the oluar /
For it is not keful to vs to ete ne bu-
che ony thyng that is stolen / To that
hys wyf all angry answerde / Noll
manifestely and openly is thyng hope
made wayne / And thy almesses los-
And thus wyf such and lyke wor-
des she chyde hym / Thenne thobye be-
gan to syyke / and began to praye our
lord with theris sayenge / O lord
thou art rightful / And alle thy to-
mes ben trewe / and alle thy wayes
ben mercy trouth and ryghtwysnes /
And noll lord remembre me / and
take thou no vengeance of my synnes
ne remembre not my trespasses ne the
synnes of my fadres / For we haue
not obeyed thy comandermentis / ther-
fore we ben betaken in to dyspreyoun /
captuyte . deth . fables / and in to re-
preef and shame to alle nacions in
whiche thou hast dyspercyd vs /
And noll lord grete be thy iugementis
For we haue not don acordyng to
thy preceptes / ne haue not walkyd
wel to fore the / And noll lord doo
to me after thy wyll / and comande
my spere to be receyved in pes / It is
more expedyt to me to dye / than to lyue

The same day it happed that Sara
doughter of Raguel in the cyte of me-
des / she was rebuked e berde repect
e iij

of one of the handmaidens of her fader
 For ſhe had be yeven to viij men/ And
 a deuyll named/ Amodeus ſleibe them
 aſſone as they wolde haue gon to her /
 therfor the mayde repretid her ſaying
 Ibe ſhal neuer ſee ſone ne daughter of
 the on the erthe / thou ſear of thy huſ-
 bondes/ wilt thou ſee me as thou haſt
 ſlawn viij men / wyth thyſe boys and
 flake ſhe wente vp in the ſperite au
 licle of the holbe / ¶ And thre dayes
 and thre nyghtes ſhe ete not ne drank
 not / but was continually in prayers
 beſechynge god for to deliuer her fro
 this wrecch and ſhame / And on the
 thirde day whan ſhe had accompliſhed
 her prayer / bleſſynge our lord ſhe ſaid
 Bleſſyd be thy name god of our fa-
 dres / For whan thou art wroth thou
 ſhal doo mercy/ And in a tyme of try-
 bulacion thou forgyueſt ſynnes to the
 that calle to the / Vnto the lord I conuer-
 te myſſage / And vnto the I addref-
 ſe myn eyon / I aſke and requyre the
 that thou aſſoylle me fro the bonde of
 the wrecch and ſhame / or certaynly
 vpon the erthe kepe me / Thou knoweſt
 wel lord that I neuer deſired man /
 but I haue kepte cleme my ſoule from
 all concupiſſence / I nener medlyd me
 with playes / ne neuer had part of
 them that walke in lightnes / I conſen-
 ted for to take an huſboud wyth thy
 drede / but I neuer gaf conſente to take
 one wyth my luſte / Or I was vnbor-
 thy to them / or hapely they were vn-
 worthy to me / or hapely thou haſt co-
 ſcrupd and kepte me for ſom other mā
 Thy counſeyl is not in mannes polber
 this knoweth euery mā that worſhip-
 peth the / For the lye of hym yf it be in
 proliacion ſhal be woldned / and yf it
 be in tribulacion / it ſhal be deliuerd /
 and yf it be in correction / it ſhal be le-
 uell to come to mercy / Thou haſt none
 delectacion in oure perdition / For after
 te myſſe thou makeſt tranquyllyte /
 And after wepyng and ſtedynge of
 teares / thou bringeſt in exultacion &
 Joye / Thy name god of Iſrael be bleſ-
 syd world without ende / In that ſa-
 me tyme were the prayers of them to
 the hede in the ſight of the glory of the
 hye god / And the holy angele of god
 Raphael was ſente to hyle them both

of whom in one tyme were the prayers
 recyd in the ſight of our lord god
 ¶ Denne whan Tobie ſuppoſed his
 prayer to be herd that he myght deye /
 he called to hym his ſone thobye & ſaid
 to hym / hee my ſone the wordes of my
 mouth and ſet it then in thy hert as a
 fundamēt / whan god ſhal take away
 my ſoule / burye my body & thou ſhalt
 worſhippe thy moder alle the dayes of
 her lye / Thou oweſt to remembre / what &
 how many peryllis ſhe hath ſufferd for
 the in her wombe / whan ſhe ſhal haue
 accompliſhid the tyme of her lye burye
 her by me / Alle the dayes of thy lye
 haue god in thy mynde / And beware
 that thou neuer conſente to ſynne / ne
 to diſobey ne breake the comandments
 of god / Of thy ſubſtance doo almeſſe
 and torne neuer thy face fro ony poure
 man / So doo that god torne not hys
 face fro the / as moche as thou mayſt /
 be merciful / yf thou haue moche good
 gyue abundantly / yf thou haue but
 lityl / yet ſtudy to gyue and to de-
 ce therof gladly / Thou make ſte to the
 therof good treſour and mede in the
 daye of neceſſyte / For almeſſe deliue-
 rith a man fro alle ſynne and fro deſt
 and ſuffreth not hys ſoule to goo in to
 derlineſſe / Almeſſe is a grete ſpker /
 ueſſe to fore the hye god vnto all them
 that doo it / beware my ſone kepe the
 fro alle fornycacon / And ſuffre not
 thy ſelf ſauf wyth thy lye / to knowe
 that ſynne / And ſuffre neuer pryde to
 haue domynaciō in thy wyſe no in thy
 worde / that ſynne was the begynnyng
 of alle perdition / who ſomeuer werke
 to the ony thyng / anoy yelde to hym
 hys mede and hys / late neuer the hys-
 ter of thy ſeruaunt ne mede of thy merc-
 enarye remayne in no wyſe wyth the /
 That þ hatreſt to be don to the of other /
 ſee that thou neuer doo to an other /
 ete thy brede wyth the hungry and net
 dy / And couer the naked wyth thy
 clothis / Ordeyne thy brede and wyne
 vpon the ſepulture of a rightwyſeman /
 but ete it not ne drynke it not wyth
 ſynners / Aſke and demaunde coun-
 ſeyl of a wyſeman / A keelband and in
 euery tyme bleſſe god / and deſyre of
 hym that he adreſſe thy wayes / and
 late all thy counſailles abyde in hym / J

telle to the my ſone / that whan thou
 were a chylde chylde I lent to gabele y
 ſeruautes of ſyluer dwelling in Fages
 the cyte of medes thei an oblygacion
 whiche I haue by me / And therfore
 ſpye and aſke how thou ſhalt receiue of hym the
 ſayd weyght of ſyluer / and reſtore to
 hym his oblygacion / drede thou not
 my ſone / though he be a pouer lyf
 he ſhal haue moche goodz yf we drede
 godz and goo ſw ſyme and doo well /
 Thanne ponge thobye anſwerd to his
 fader / Alle that thou haſt comanded
 to me / I ſhal do fader / but how I ſhal
 gett this moneye I wote neuer / he knoꝛ
 weth not me ne I knowe not hym /
 what token ſhal I gyue hym / and al
 ſo I knowe not the waye theſer /

Thenn: his fader anſwerd to
 hym and ſaid / I haue his oblygacion
 by me / whiche whan thou ſheldeſt hym
 anon he ſhal paye the / But goo now
 fiſt and ſeeke for the ſome treylve man
 that for hys hys ſhal goo with the
 whiche I byue that thou mayſt receiue
 it / Thanne the bye wente forth and fo
 a fair ponge man gyft vp and redy
 for to walke / **A**nd not knowyng
 that it was the aungele of godz ſale
 wede hym and ſaid / fro whens haue
 we the goodz ponge man / and he anſ
 werd / of the chylde of Michal /
 And thobye ſayd to hym / knoꝛ
 weſt thou the waye that ledeth one in
 to the region of medes / to whom he
 anſwerd / I knowe it wel / and alle
 the jorneyes I haue ofte walke and
 haue dwelld with gabele our brother
 whiche dwelld in Fages the cyte of
 medes whiche ſtoneth in the hylle of
 Egathanis / To whom thobye ſaid / I
 pray the tarre here a whyle / ſyl J ha
 ue told this to my fader / Thanne tho
 bye wente in to his fader and told to
 hym alle theſe thynges / wheron his fa
 der meruayled / and prayde hym that
 he ſhould brynge hym in / Thanne the
 angel cam in and ſalued the old tho
 bye and ſaid / Joye be to the alewaye /
 And thobye ſaid / what joye ſhal be to
 me that ſyte in darkneſſes and ſee not
 the light of ſun / To whom the pong
 e ſaid / he of ſeronge hyleue / it
 ſhal not be longe but of god thou ſhalt

be cured and ſalued / Thanne ſaid tho
 bye to hym / mayſte thou lede my ſone
 into gabele in Fages cyte of medes / e
 whan thou comest agayn I ſhal reſtore
 to the thy mede / And the Angele ſaide
 I ſhal lede hym theſer e brynge hym
 agayn to the / To whom tobye ſaid / I
 pray the to telle me / of what ſolue or
 of what kynred art thou / To whom
 Raphael the aungele ſaid / Thou ne
 deſt not to aſke the kynred of hym that
 ſhal goo with thy ſone kut leſt hapely
 I ſhould not deſpyre hym to the agayn
 I am Azarias ſone of grete anayn /
 Thobye anſwerd / thou art of a grete
 kynred / but I pray the be not wroth
 though I wold knowe thy kynred /
 The aungele ſaid to hym / I ſhal ſa
 uely lede thy ſone theer and ſauſly
 brynge hym and reudre hym to the a
 gayn / Thobye thanne anſwereng ſaid
 wel mote ye walke / and our lordz be
 in your Jouneye / And hys aungele
 felaldſhype with you / Thanne whan
 all was redy ſ they ſhould haue with
 hem by the waye / ponge thobye tolde
 the ſon of his fader and moder / and lnd
 them fare wel / whan they ſhould departe
 / the moder began to wepe and ſay
 thou haſte taken alway and ſente fro
 the ſtat of our old age / wold god
 that thilke money had neuer ben for
 whiche thou haſt ſente hym / our pouers
 be ſuffeſeth ynough to vs / that we
 myght haue ſeen our ſone / Thobye ſaid
 to her / wepe not / our ſone ſhal come
 ſauſly agayn / And thyn eyen ſhal ſee
 hym / I hyleue that the good aungele
 of godz felaldſhipeth with hym / and
 ſhal dyſpoſe all thynges that ſhal be ne
 ceſful to hym / and that he ſhal reforme
 agayn to vs with joye / with this the
 moder ceſſed of her wepyng and was
 ſtylle / Thanne ponge thobye wente forth
 and an hounde folowede hym / And
 the fyrſt manſion that they made was
 by the Ryuer of Tygre / And thobye
 wente out for to waſſhe hys feet / and
 ther ca a grete fiſh for to deuoure hym
 whom thobye ſerpyng cryde out with a
 grete voye / lordz he cometh on me and
 the aungele ſaid to hym / Take hym
 by the Ryne and dralbe hym to the /
 and ſo he dyde and dralbe hym out of
 the water to the drye londe / Thanne ſaid

the angede to hym open the fyllbe // e
 andz take to the / the herc the galles
 the mylcr / andz kepe them by the /
 They be prouffitable and necessary for
 medecynes / Andz whan he hadz don
 so he rostedz of the fyllbe e toke it with
 hem for to ete by the way / andz the re
 menaunt they saladz / at it mygght suf
 fyse them tyl they cō in to the cyte of
 Pages / Thenne they demanded of
 the angede andz saidz / I pray the Aza
 ria brotther to telle me wherw thys be
 goodz that thou hast woen me kepe /
 andz the angede answered andz saidz
 yf thou take a byxl of hys herc andz
 put it on the colles / the moke and fu
 me therof dryueth away all maner kyn
 de of deuylls be it fro man or fro wo
 man in such wyse that / shal nomore
 come to them / Andz thohye saidz / wher
 w wilt thou that be shal abyde / andz
 he answered andz saidz / herby is a mā
 namedz Faguel a man wyght to thy
 kynnde andz tyeke / Andz he hath a
 a doughter namedz Sara / Andz he hath
 neyther sone ne doughter more than her
 Thou shalt olbe all his substauce / for
 the behoueth to take her to thy wyf /
 therfor aske thou her / her fader /
 Andz he shal gyue her to the for to be
 thy wyf / Thenne thesye answered e
 saidz / I haue herde saye that she hath
 be gyuen to vij men / e they ben deedz /
 andz I haue herd that a deuyll steech the
 I drede therfor that it mygght happe so
 to me / Andz I that am an only sone
 to my fader andz moder / I sholdz depe
 se theyr olde age with heynnes andz so
 wold to helpe / Thenne Raphael thau
 gele saidz to hym / here me andz I shal
 scilbe to the wherwith thou mayst pre
 uayle ayent that deuyll / Thys that toke
 their wedlok in such wyse that they ex
 clude godz fro them andz their mynde /
 andz wayte hit to their luste as an
 hors andz mule in whom is none vn
 derstondyng / the deuyll hath polber
 vpon them / Thou therfor whan thou
 shalt take a wyf / Andz entrest in to
 her chymble / be thou content by the
 space of thre dayes fro her andz thou
 shalt do nothyng but see in prayers
 with her / Andz that same wyght put
 the herc of the fyllbe on the fyre / andz
 that shal put away the deuyll / The

seconde wyght thou shal be admytted in
 copulacon of holy patryarkes / The iij
 wyght ye shal folowe the blessinge that
 sones may be begoan of you both / e af
 ter the thyrde wyght thou shalt take the
 byrgyne wyth drede of godz more for
 loue of procreacion of chyldren than for
 luste of thy body that thou mayst folo
 we the blessinge of Abraham in hys
 seedz / Thenne they went andz entredz
 in to Faguels holdz / Andz Faguel
 receyvyd them joyoufly / Andz Fa
 guel beholdyng wel thohye saydz to
 anna hys wyf / how lyke is thys yong
 man vnto my cosyn /
 Andz whan he hadz so saidz he askedz
 them / whens be ye yong men my bre
 thern / Andz they saidz of the tyeke of
 neptalym of the captiuyte of nyngue /
 Faguel saidz to them / knowbe ye tho
 sye my brotther / whiche said we know
 hym wel / whan Faguel hadz spokyn
 moche good of hym / Thaugele saidz
 to Faguel / Thohye of whom thou de
 maundest is fader of this yong man
 Andz thenne went Faguel and with
 wepyng epen kyssedz hym / andz he
 pyng vpon hys necke saidz / the bles
 syng of godz be to the my sone for thou
 art sone of a blespyd andz goodz man /
 Andz Anna hys wyf and Sara hys
 doughter wept also / After they hadz
 spoken / Faguel comandedz to slee a lbe
 der andz make redy a feste / whan he
 thenne sholdz bydde them sytte down to
 dyner / Thohye saidz / I shal not ete
 here thys day ne drynke / but yf thou
 fyrst graunte to me my petycon / andz
 promys to me to gyue me Sara thy
 doughter / whych whan Faguel herd
 he was astonyed andz askyng / know
 whych whan had fallen to vij men that
 to fore hadz wedded her / Andz drede
 leske it mygght happe to this yong man
 in lyke wyse / Andz whan he herd his
 pes andz woldz gyue hym none answe
 re / the Angele saidz to hym / Be not
 aferde to gyue thy doughter to thys mā
 dreedyng godz / for to hym thy dought
 er is ordeyned to be hys wyf / Ther
 for none other may haue her / Thenne
 saidz Faguel I doubt not godz hath ad
 mytted my prayers andz tere in hys
 seghte / Andz I bylene that therfor he
 hath made you to come to me that thys

may be joynd in one kyngdome after
the salve of moyses / And now haue
no doute / but I shal gyue her to the
And he takyng the right honde of his
doughter / deliuered it to Thobye seys
enge / God of Abraham / god of ysa
ac / and god of Isaac be with you /
and be conioyne you to gydre /
and fulfill hys blessinge in you / And
take a charter and wrote the conscrip
tion of the wedlok / And after thys
they ete blessing our lord god / Fagu
el callid to hym anne hys wyf / and
had her to make redy another chylde /
And she brought Sara her doughter
therin / and she wepte / to whom her
moder said / Be thou stronge of herte
my doughter / our lord of heuen gyue
to the joye for the kynnes that thou
hast sufferd / **A**fter they had souped
they had the yong man to her / Thobye
remembred the wordes of thaugle e
take out of hys bagge parte of the her
te of the yffse and leyde on brennyng
awles / Thenne Raphael thangel toke
the coull and bonde hym in the wyne
ysle deserte of egypte / Thenne thobye
exhortid the vyrgyne and sayd to her
Aryse Sara and late vs praye to god
thys day / and to morow and after to
morow / For thys thre nyghtis we be
joynd to god / And after the thyrde
nyght we shal be in our wedlok / we
ken sothly the chylde of sayntes / e
we may not so joyne to gydre as peple
do that knowe not god / Thenne they
bothe arpyng praye to gydre Instat
ly that helth myght be gyuen to them /
Thobye said / lord god of our fathers
heuen and erthe See / welles / and floo
des and all creatures / that ken in them
blesse the / Thou madest adam of the
flyme of therthe / and gaupst to hym
for an helpe Eue / And now lord thou
knowest that for the cause of lecherie I
take not my suster to wyf / but only
for the loue of posterite and procrea
tion of chylde / in whiche thy name
be blessing world without ende / Thene
said Sara / Haue mercy on vs lord
haue mercy / And late vs weye olde
bothe to gydre in helthe / and after this
the wykes began to crolbe at whiche
tyme Faguel commanded hys seruaunts
to come to hym / And they to gydre

wente for to make and deliue a sepul
re / he said / lest happely it happen to
hym at it hath happed to the vii men /
that wedded her / whan they had ma
de redy the fosse and pyte / Faguel
retorned to hys wyf / and said to her /
Sende one of thy handmaydens and
late her see yf he be dedd / that he may be
berped / er it be lycht day / **A**nd she
sent forth one of her seruaunts / whiche
entred in to the chylde / and founde the
bothe sauf and hole / And slepyng to
gydre / And she retorned and brought
good tydynges / And Faguel and
Anna blessed our lord god and said
we blesse the lord god of Israel / that
it hath not happed to vs / as we suppo
sid / Thou hast don to vs thy mercy / e
thou hast eyelid dedd fro vs our enemye
pourselyng vs / Thou hast don mer
cy on vbo only chylde / Make them
lord to blesse the to fulle and to offe do
the / sacrefy of prayyng and of theyr
helth that the vnyuersal of peple may
knowe that thou art god only in the
vnyuersal erthe / None thenne Faguel
comaded his seruaunts to fylle agayn
the pyte that they had made / er it lycht
id lycht / And had hys wyf to order
ne a fesse / and make all redy that were
necessarye to mete / he dyde doo slee ij
fatta wyen and four wedes / and to
ordyne mete for all hys neygghours e
frendys / And Faguel desired and
adured thobie / that he shold abyde with
hym vbo wekes / Of all that euer Fa
guel had in possession of goodys he
gaf half parte to thobye / And made
to hym a writyng / that yf after half yr
te he shold haue after the deith of hym /
and hys wyf Thene thobye called than
gele to hym / whiche he trobled had
ken a man / And said to hym / Aza
ria brother I praye the to take hedy to
my wordes / yf I make my self seruaunt
to the / I shal not be worthy to satisfye
thy prouydence / Neuertheles / I pray
the to take to the the wykes and serua
nts and goo to gabile in Fages the cy
te of medes / and wende to hym hys
obligacion e receiue of them the money
and praye hym to come to my weddyn
ge / thou knowest thy self that my father
nombred the dayes of my byng out /
And yf I tarye more / hys solde shal

he saw and certaynly thou seest how
 Raguel hath aduured me / whos desire
 I may not despyse / Tenne Raphael
 takynge four of the seruautis of Ra-
 guel and thre camels and wente to
 Raguel the cyte of medes / And there
 fyndynge galele gaf to hym hys obly-
 gacion / and receyvyd alle the money
 And tolde to hym of thobye sone of
 thobye alle that was don / and made
 hym come wyth hym to the weddyng
 whan thenne he entred the holbe of ra-
 guel / he soude thobye sytynge at mede
 and cam to hym and kyssed hym /
 And galele wepte / and blessed god
 sayenge / God of ysrahel blesse the for
 thou art sone of the best man and iuste
 dredynge god and doyng almesse / and
 the blesynge he said vpon thy wyf and
 your parentis / and that ye may see the
 sones of your sones into the thyrde &
 fourth genecacion / and your seede be
 blessed of god of ysrahel whych reg-
 neth in scula sculor / And whan alle
 had sayd Amen / they wente to the fest
 / And with the drede of god they
 drearysed the feste of theyr weddynges
 whyles that thobye tarred / by cause of
 hys maryage / hys fader thobye began
 to be hery sayenge / Twilvest hor for my
 sone tarieth / and why he is holden there
 Twilvest thou that galele he deede / and
 noman is ther that shal gyue hym his
 money / he began to be fory and hery
 greuly to the he & Anna hys wyf wyth
 hym and began sothe to wepe by cause
 at the day sette he cam not home / his mo-
 der therfor wepte with vnnecessurable te-
 cris and said / Alas my sone wherfore
 sente we the to goo this pylgrimage /
 the lycht of our eyen / the staf of our
 age / the solace of our lyf / the hope of
 our posterite / all thys only hatynge
 in the / we ought not to haue latten the
 goo fro vs / To whom thobye said /
 We seple / and trouble the not / our so-
 ne is sauf ynough / the man is trewe &
 faithful ynough with whom we sente
 hym / She myght in no wyse be confor-
 ted / but every day she wente and lo-
 ked and espyed the waye that he shold
 come yf she myght see hym come fro fer-
 re / Tenne Raguel said to thobye his
 sone in laibe / Abyde her with me / and
 I shal sende messagers of thy helthe &

wel fare to thobye thy fader / To whom
 thobias saide / I knowe wel that my fa-
 der and my moder accompte the dayes /
 and the spyrite is in grete payne with
 in them / Raguel prayd hym with many
 wordes / but thobye wold in no wyse
 graunte hym / thenne he deluyerd to
 hym Sara hys doughter / and half
 parte of all hys substaunce in seruau-
 tis may and wyemen in bestis camelis
 in lychen and moche money / And sauf
 & Joyeful he lete hym departe fro hym
 sayenge / Thengel of god that is holy
 be in your journey / and brynge you
 some hool and founde and that ye may
 fynde alle thynges weel and ryghtful
 about your fader and moder / And yf
 myn eyen may see your sones er I dye
 And the fader and moder takynge their
 doughter kyssed her and lete her departe
 & warnynge her to worshippe her husbon-
 des fader and moder / howe her husbond
 to rebble wel the meyne / to gouerne the
 holbe / and to kepe her self irreprehen-
 sible / that is to saye wythout repress /
 whan they thus returned and departed
 they came to eharum whiche is the half
 waye to nynue the thertenths day / Ten-
 ne saide the Angele to thobye / Thobye
 brother / thou knowest how thow hast
 lete thy fader / yf it pefe the we wyl
 go to fore / And late thy kinslye co-
 me soflye after with thy wyf / and with
 thy lictes / Thys plesed wel to thobye /
 thenne saide Raphael to thobye / Take
 with the of þ galle of the fesse / it shal
 be necessarye / Thobye toke of the galle
 and wente forth to fore / anna hys mo-
 der sette every daye by the waye in the
 topp of the hylle / so whens she myght
 see hym come fro ferre / and whyles she
 sette there and looked after hys comynge
 she salve a ferre / and knelwe her sone
 comynge / And remynge home she tolde
 to her husbonde sayenge / how thy sone ar-
 meth / Raphael thenne saide to yong
 thobye / A non as thou entrest in to the
 holbe adolure thy lord god / & comynge
 to hym thakynge goo to thy fader and
 kyssed hym / And anone thenne enoynt
 hys eyen with the galle of the fesse /
 that yf herse with the / thou shalt wel
 knowe that hys eyen shal be opene / &
 thy fader shal see the lycht of her / and
 shal joye in thy lycht / Tenne name

the dogge that folowed hym and had
 ben with hym in the waye and cam to
 me as a meſſager ſalvynge and ma-
 kyng joye with hys tayll / And the
 blynde fader awos and began offen-
 dyng hys feet to renne to mete hys ſo-
 ne cryyng to hym hys honde / And ſo
 ne cryyng kyſſed hym with hys wyf and
 began to wepe for joye whan they
 had worſhyppd god and thanked hym
 they ſatte down to gyde / Thenne thobye
 the galle of þe feſſhe enoynted
 hys faders eyen / and above as it had
 be half an houre / And the ſpyme of
 hys eyen began to falle away lyke as
 it had be the wyght of an egge which
 thobye toke and delibe fro hys faders
 eyen / and anone he receyvyd ſight /
 And they gloryfyd god / that is to
 weite he and hys wyf and all they that
 kneibe hym / Thenne ſaid thobye the
 fader / I bleſſe the lord god of Iſraell
 for thou haſt chaſtyſed me / and thou
 haſt ſaued me / And loo I ſee thobye
 my ſone / After thys vij dayes Sara
 the wyf of hys ſone cam and entred
 in with alle the ſampyls / and the beſt
 tis hole and founde camellys and mo-
 che money of hys wyvys / And alſo
 the money that he had receyvyd of ga-
 bele / And he told to hys fader e mo-
 der alle the benefetes of god that was
 don to hym by the man that ladde hym
 thene cam achior and nabath coſens of
 thobye joyenge and thankyng god of
 all the goodes that god had ſhalde to
 hym / And vij dayes they eat to gyde
 makyng feſte and were gladd wyth
 grete joye / Thenne olde thobye cal-
 led hys ſone thobye to hym and ſayde
 what may the gyfte to thys holy man
 that cometh with the / Thenne thobye
 anſweryng ſaid to hys fader / Fader
 what mede may the gyfte to hym / or
 what may be worthy to hym for hys be-
 nefetes / he ladde me out e hath brought
 me hole agayn / he receyvyd the money
 of gabele / he dyde me have my wyf /
 and he put away the deuyll fro her / he
 hath made joye to my parentis and ſa-
 ued my ſelf fro deuorng of the fiſſhe
 and hath made the ſee the lyght of hys
 And by hym we be repleniſſhed with
 all goodes / what may the thenne wor-
 thy gyfte to hym / wherfor I praye

the fader that thou praye hym yf he
 chocheſauſ to take the half of all that
 I haue / Thenne the fader and the ſone
 callyng hym toke hym a parte / and be-
 gonne to pray hym that he wold choi-
 ceſauſ to take half the parte of all the
 goodes that they had brought / Thenne
 ſaid he to them pryncely / Bleſſe ye god
 of heuen / And byfore alle cryyng ye
 ple knowleche ye hym / for he hath don
 to you hys mercy / Forſothe to hyde
 the ſacrament of the kyngde / it is good
 but for to ſhelbe the werkyng of god e
 to knowleche them it is worſhyppful /
 Oration and prayer is good with fa-
 tyng and almoſte / and more than to
 ſette by treſours of gold / For almoſte
 deliuereth fro deſth / and it is ſe that
 purgeth ſynnes / and maketh a man to
 fynde curielafyng lyf / who that doo
 ſynne and wyckednes / they ken ene-
 myes of hys ſoule / I ſhall to you thet
 for the trouthe / And I ſhal not hys
 fro you the ſecret worde / whan thou
 praidſt with teares / and dydeſt kery the
 dede men / And I ſaſt thy dyner / and
 hys dede men by daye in thy holbe e
 in the nyght thou kerydeſt them / I of-
 fered thy prayer into god / And for
 as moche as thou wert acceptid to fore
 god / it was neceſſarye thou kyng tery-
 red that he ſhold proue the / And noli-
 hath our lord ſente me for to cure the /
 and Sara the wyf of thy ſone I haue
 deliuered fro the deuyll / I am ſothly
 Raphele the angell / one of the ſeuen
 wyſch ſtande to fore our lord god /
 whan they herd thys / they were to
 bled / and trembyng ful down grof-
 kyng on theyr faces vpon the ground /
 The Angelle ſaid to them / weſſe he to
 you / drede you not / Forſothe whan
 I was with you by the wyll of god
 hym alleway bleſſe ye and ſynge ye to
 hym / I was ſen to you / to ete and
 drynke / but I be mete and drynke
 iunyspible wyſche of men may not be
 ſen / It is noli therfor tyme that I re-
 turne to hym which hath ſent me / ye al-
 way bleſſe god and telle ye alle hys
 meruayles / And whan he had ſaid
 this / he was taken away fro the ſight
 of them / and after that they myght
 nomore ſee hym Thenne they ful down
 flatte on theyr faces by the ſpace of iij

houres / andz blesſyd godz / Andz artz
 ſyngz by theyr wordz all the meruayles
 of hym / Ehenne tholdzr thozye openyng
 hys mouthe blesſyd our lordz e ſayde /
 Grete art thou lordz euermore / andz
 thy regne is in to alle woaldez / For þ
 ſcorgeſt andz ſaupeſt / thou loydeſt to kille
 andz bryngeſt agayn / Andz ther is
 none that may flee thy handz / knoble z
 che and confeſſe you to the lordz y chilz
 dren of Iſrael / Andz in the ſyght of
 gentylis preyſe y hym / therfor he hath
 deſperledz you emongz gentyles / that
 knoble hym not / that y alle hys mer
 uayles / andz make them to ke knowen
 For ther is none other godz almyghty
 but he / he hath chaſtyſedz vs for our
 wykedneſſes / andz he ſhal ſaue vs
 for hys mercy / ¶ Take heedz andz ſee
 therfor what he hath don to vs / Andz
 wyth fewe andz drede knobleche y to
 hym / / andz exalte hym kyngz of alle
 woaldez in your luerkys / I ſothly in
 the londe of my captuyte ſhal knoble z
 leche to hym / for he hath ſtaldy hys ma
 geſte in to the ſynful peple / Confeſſe
 you therfor ſynners / andz do ye juſt
 ce to for our lordz bykyngz that he ſhal
 doo to you hys mercy / I ſothly e my
 ſouble ſhal be glady in hym / Alle ye
 choſen of godz blesſe ye hym / andz ma
 ke y dayes of gladnes andz knoble z
 che y to hym Iheruſalem cyte of godz /
 our lordz hath chaſtyſedz the in the luer
 kys of hys hondys / Confeſſe thou to
 our lordz in hys goodz thyngys / andz
 blesſe thou god of woaldez / that he may
 reedyſe in the hys tabernacle / e that
 he may calle agayn to the alle pryſo
 nes / andz them that ben in captuyte
 andz that thou joye in omnia ſcula ſe
 culoz / Thou ſhalt ſhynz wyth a bright
 lycht / Andz all the endes of the erthe
 ſhal worſhype the / Nacions ſhal come
 to the ſw ferre / andz bryngeyngz yeffes
 ſhal worſhype in the our lordz andz ſhal
 haue thy londe in to ſanctificacion / They
 ſhal calle in the a grete name / They
 ſhal be curſedz that ſhal deſpyſe the /
 Andz they all ſhal be concernedy that
 blaſpheme the / Blesſyd be they that
 edyſe the / thou ſhalt be Joyeful in thy
 ſones / For all ſhal be blesſyd andz ſhal
 be gadredz to gyroz / Into our lordz /
 Blesſedy be they that loue the e that

joye vpon thy wez / my ſouble blesſe
 thou our lordz / for he hath delyueredy
 Iheruſalem hys cyte / I ſhal be blesſyd
 yf ther be left of my ſeid for to ſee the
 clowneſſe of Iheruſalem / The yate of
 Iheruſalem ſhal be edyfyedz of Sappir
 andz emetaldz / Andz all the araye
 of hys walles of precious ſtone / alle
 the ſerues therof ſhal be paucedz wyth
 wyghte ſtone e elene / Andz Alkeluga
 ſhal be ſongz by the wyages therof /
 Blesſyd be the lordz that hath exaltdy
 us / that it may be hys kyngdome in ſe
 cula ſeculorum Amen / Andz thus tho
 zye ſyngeſt theſe woordes / ¶ Andz
 thozye luyd after he had receyvyd his
 ſyght vñ yete / andz ſaue the ſones of
 hys neuelwis / that is the ſones of the
 ſones of hys ſone yongz thozye / Andz
 wthan he had luydy e ñ yete he crye
 andz was honourably burgedz in the cy
 te of nynyue / he was wñ yete oldz
 wthan he loſt hys ſyght e wthan he was
 by yete oldz he receyvyd hys ſyght a
 gayn / The reſpoude of hys lycht was in
 joye / and wyth goodz profyght of the
 drede of god he departdy in wez /
 In the houre of hys deſt he calledz to
 hym thozye hys ſone / and vñ of hys
 yongz ſones hys neuelwis / and ſayd
 to hem / the deſtruction of Nynyue is
 nygh / The woordes of godz ſhal not paſ
 ſe / Andz our brethern that ſey deſper
 yledz fro the londe of Iſrael / ſhal re
 turne theder agayn / All the londe ther
 of ſhal be ſulphuryd wyth deſerte / andz
 the holzs that is brente therein ſhal be
 reedyfyed / andz theder ſhal returne all
 pryſe dreyngz god / Andz gentylis
 ſhal leue theyr ydolles / andz ſhal co
 me in Iheruſalem / andz ſhal dwelle
 therein / Andz alle the kynges of the
 erthe ſhal joye in her worſhpyngz the
 kyngz of Iſrael / here y therfor my
 ſones me your fader / Serue ye
 godz in trouthe / andz ſeche y that y
 doo that may be pleyſyngz to hym / And
 comande y to your ſones that they doo
 rightwyllyſſis and almeeſſes / that they
 may remembre godz and blesſe hym in
 all tyme in trouthe andz in alle theyr
 vertue / Nobz therfor my ſones here me
 andz dwelle ye no longer here / but wth
 ſomeuer your moder ſhal reye kerye her
 by me / Andz ſw than forthon dreſſe

ye your stappes that ye goo hens / I see
 bel that wyckednesse shal make an
 ende of it / hys was soo thenne after
 the deith of hys moder Thobye wente
 fro Nynue with hys wyf andz hys so-
 nes andz the sones of hys sones / andz
 returnedz vnto hys wyues fader andz
 moder wchom they fonde in goodz helthe
 andz goodz age / Andz toke the cur e
 charge of them / Andz there wchith them
 vnto their deith andz chosyd there exn /
 Andz thobye receyvyd alle therstage
 of the holys of Raguel andz salde the
 sones of hys sones vnto the yfste gene-
 racion Andz whan he hadz complesshod
 lxxxvij year he deyde in the drede of
 god / andz wchith Joye they beryd hym

Alle hys cognacion andz alle hys ge-
 neration abode in goodz lyf andz in holy
 conuersacion / in suche wyse as they we-
 re acceptable as w:l to godz as to men
 andz to alle dwelinge on the erthe /

Thus ende th the hystorie of
 Thobye tholder and of hys sone
 Thobye the ponger

Here begynneth thystorie of
 Judith whiche is redde the last
 sonday of Octobre



Hopharat kynge of
 the medes subdued vnto
 his empire many peoples /
 Andz edefyed a myghty
 cite whych he named Eg-
 lathams andz made hys

with stones squaredz e wyllyssed them
 the walles therof were of hysht lxx
 cubitis andz of brede xxx cubitis / andz
 the towres therof were an hondredz a-
 lytis hys / Andz glorifyed hym self
 as he that was myghty in puffedance

andz in the glorie of hys hoost andz of
 hys chaires / Nabugodonosor for them e in
 the viij year of hys Regne / whych was
 kynge of thassyryens andz reigned in
 the cite of Nynue fought agayn Ar-
 pharat andz toke hym in the feide / wher
 of Nabugodonosor was exaltedz andz
 enhaused hym self / Andz sente vnto alle
 Regyons aboute / Andz vnto Jerusa-
 lem tyl the mountes of ethyope for to
 seye andz ho:de of hym whych all gayn-
 sayd hym with one wille andz without

woſhypp ſente home hys meſſagers
 boyd and ſettedy nought by hym /
 Thenne Nabugodonozor hauynge her at
 grete Indygnacion ſboze by hys regne
 and by hys trone / that he woldy auer-
 ge hym on them all / And therupon
 calldy all hys dukes prynces andz men
 of warre/and helde a counſyl In which
 was decreedy that he ſholdy ſubdue alle
 the worldy Into hys empyre / Andz
 therupon he ordeyned Olyffernes prynce
 of hys knyghthode andz hady hym goo
 forth andz in ſpecial agayn them that
 hadz deſpised hys empyre / Andz hady
 hym ſpaxe no Royame ne ſolde but
 ſubdue all to hym / Thenne Olyffernes
 aſſemblydy dukes andz maiſters of the
 ſtrength of Nabugodonozor / andz no
 bred C xx M ſore men / Andz hozman
 ſhoers xij M Andz to fore them he co-
 mandedy to goo a multitude of Innune
 table Camellis laden with ſuche thyn-
 gis as were needful to the hoofe as by
 tayl / gold and ſyluer moche that was
 taken out of the treſore of the kynges/
 Andz ſo went to many wyames which
 he ſubdued andz occupyd a grete parte
 of thoyent / tyl he cam approachyng the
 londe of Iſrael / ¶ Andz whan the
 chyldren of Iſrael herd hrow they drez-
 ed ſore leſte he ſhold come amonge them
 in to Jeruſalem / andz deſtroye the pe-
 ple / For Nabugodonozor hady coman-
 ded that he ſholdy extyngne alle the gods
 des of the erthe / & that no godd ſholdy
 be named ne woſhyppd but he hym ſelf
 of all the nacions that Olyffernes ſhold
 ſubdue / Elachym thenne preest in I-
 ſrael wroty Into all them in the mon-
 tayne that they ſholdy keep the ſteyre
 wayes of the montayns / andz ſo the
 chyldren of Iſrael dyde as the preest
 hady ordeyned / Thenne Elachym the
 preest wente aboute alle Iſrael andz
 ſaidy to them knowe ye that godd hath
 herde your prayers / yf ye abyde andz
 contynne in your prayers andz faſtyn-
 gis in the ſight of god / Remember ye
 of moyses the ſeruaunt of godd whyche
 ouerthrewe Amalech truſtyng in hys
 ſtrengthe andz in hys polber / In hys
 ſhoofe in hys helmes in hys chares andz
 in hys hozman / not ſyghyng wyth
 yon/but with prayenge of holy pray-
 ers/In lyke wyſe ſhal be all the enemy

es of Iſrael/yf ye pſeuere in this ther-
 ke that ye haue begonne /with this ex-
 ortacion they contynued prayenge goo
 they pſeuered in the ſight of god / andz
 alſo they y offered to our lord were clady
 with ſack cloth & hady afflics on there
 heedes / & with all their herce they prayd
 god to viſite hys peple/Iſrael/It was
 told to holiſſerne prynce of the knyght
 hode of thaffryens that the chyldren of
 Iſrael made them wedy to reſtyce hym/
 & hadz cloſed y wayes of the montayns/
 & he was byened in ouermoch ſuſtury
 in grete tre/ he callid all the prynces of
 moab & dukes of amoy & ſaid to them
 Saye ye to me what peple is this that
 biſege the montaynes / or what oz hold
 many cyties haue they / alſo what is
 therey vertue & what multitude is of
 them / or who is kyng of therey knyght
 hode/Thene achior duke of all them of
 amoy anſweryng ſaid/yf thou daignest
 to here me / I ſhal telle the trouthe of
 this peple that dwelleth in y montayns
 Andz ther ſhal not yſſue out of my
 mouth one falſe wordy/this peple dwel-
 led fyrſt in meſopotamyne / andz was of
 the progenye of the caldees / but woldy
 not dwelle there for they woldy not ſo
 ſolue the goddes of therey fathers that
 were in the londe of caldees / & goynge
 and leuyng the arymonyes of therey fa-
 dres which was in the multitude of
 many goddes / they honoured one godd
 of heul / which comanded them to goo
 thens & that they ſhold dwelle in arca
 Thene after was there moche hongry
 that they deſcended in to Egipte / & there
 alwe iij C yer & multiplied that they
 myght not be nombred / whan the kyngs
 of egipt greuyd them in his hil dyngis
 keryng clare tyles & ſubduedy they
 cryed to our lord/and he ſmote the londe
 of egipte with dyuerſe plagis / whan
 they of egipt had caſte them out fro the
 the plague ceſſed fro them / Andz whene
 they woldy haue taken hem agayn &
 wold haue callid the to therey ſcawple / &
 they ſleyng therey god opend the ſee to
 the that they wente thurgh drye ſoof /
 in which the innumerable hoofe of the
 gypciens pourſylyng them were drow-
 ned / that ther was not one of them ſa-
 uyd for to telle to them that cam after
 them / They paſſedy thus the wedy ſee &

them with manna y^e yette / and made
 fyghter waters swete / and gaf them
 water out of a stone / And wher som
 erer this peple entred without solbe or
 awolbe/sheld or slyberd theyr god fought
 for them And ther is no man may pre
 uayle agens this peple / but whan they
 departe fro the culture and honour of
 theyr god / And as ofte as they haue
 departed fro theyr god and worshypp
 y^e other swaunge goddes so ofte haue
 theyr kyng ouercome with their enemyes
 And whan they repente & come to the
 knowlege of their synne and crye their
 god mercy / theyr kyng restored agayn
 and theyr god gyueth to them verue
 to resiste their enemyes / They haue
 ouertrolben Cananeu the kyng/ Iesuse
 phersse/ eneu/ ethru/ and amozu/ and
 all the myghty men in Esekou / And
 haue taken their honde and cytees and
 possesse them / and shal as longe as
 they please their god / Their god hatid
 wickednesse / **A** For to fore thys tyme
 whan they wente fro the lades that
 theyr god gaf to them / he suffred them
 to be taken of many nations in to capti
 uyt/ and were disperphid / And nolbe
 late they be comen agayn and possede
 yherm wher in is sancta scoy / & kyng co
 men ouer thise mo^taynes wher as some
 of hem dwelle/ nolv therfor my lord see
 & serche yf ther be ony wickednesse of
 them in the sight of their god / & thene
 late ys goo to the for their god shal
 gyue the in to thy honde / & they shal
 be subdued vnder y^e poct of thy polber/
 and whā Achior had said thus/ all the
 grete men about holpyerne were agry/ &
 had thought for to haue slayn hym say
 eng eke to other/ why is this that may
 make the chyldre of Israhel resiste the
 kyng nabugodonosor & hys Armece &
 hoes/ men colbardis & without myght
 & without ony wysed of warr/ Ther
 for that achior may knowle / that he
 saith not treibe/ late ys ascende the mo
 tayne/ And whan the myghty men of
 them be taken/ late hym be slayn wyth
 theym/ that all mē may knowle that na
 bugodonosor is god of the erth/ & that
 ther is none other but he/ Thene whan
 theyr wffedy to speke holsernes haupng
 Indignaco said to achior/ by cause thou
 hast prophecied to ys of the chyldren

of Israhel sayng that their god desen
 ded them / Israhel stebde to the that
 ther is no god/ but Nabugodonosor /
 For whan we haue ouercomen them
 all and slayn them as one man/ thene
 shalt thou dye with them by the swerd
 of assyryens / And all Israhel shal be
 put in to wyne and perdisio / and
 thene shal be knowen that nabugodo
 nosor is lord of all the erthe / And
 the swerd of my knyghte shal pass
 se thurgh thy sydes / And thou shalt
 departe hens and goo to them / And
 shal not dye vnto the tyme that I ha
 ue them and the / And whan I haue
 slayn them with my swerd/ thou shalt
 in lyke wyse be slayn with lyke ven
 geance / After this holsernes comā
 ded hys seruantis to take Achior &
 lede hym to bethulye and to put hym in
 the handes of them of Israhel /
 And so they wke Achior and ascen
 ded the montayns / And whom cam
 out men of warre / **A** Thene the
 seruantes of holsernes tooned asid &
 bonde Achior to a tree honde and feet
 with cordes and lete hym and so retur
 ned to their lord / Thene the soncs
 of Israhel comyng doug fro bethulye
 hoosed and vntonde hym and brought
 hym to bethulye / And he kepng seete
 ampyde the peple was demaunded what
 he was and why he was so fore there
 bounden / And he told to them alle the
 matter lyke as it is asofaid/ and how
 holsernes had comāded hym to be de
 lyuered vnto them of Israhel / Thene
 all the peple fylke doug in to their far
 cess wofshyppng god / And with
 grete lamentacion and wepyng wyth
 one wyll made their prayers vnto our
 lord god of heuen / And that he wold
 beholde the pryde of them / and to the
 melkenes of them of Israhel and take
 hede to the faces of hys halibes and
 stebde to them his grax and not forsak
 ke the / And praid god to haue mercy
 on them & defende the fro their enemyes
 And on that other side holsernes comā
 ded his hoostis to goo vp and assaillie
 bethulye / & so wete vp of foot men an
 C and xxiii / and xii thousand hoost
 men / & bysed the tow & wke their wa
 ter fro the in so moche that they y^e were
 in y^e tow were in grete penury of water

For in all the toun was not water y /
 noubgh for one daye / And such as they
 had was gyuen to the peple / by mesure
 Thene all the peple yong and old cam
 to Oſias whiche was their prynce with
 Earmy & gothomel / all with one voyce
 cryng / God the lord deme kythene vs
 & the / For thou haſt don to vs euyl /
 what y ſpakeſt not weſpably wyth thaſ
 ſpyens / For now we ſhal be deſtroyed
 ryd in to the hondes of the / It is better
 for vs to lye in captiuyte vnder ſholde
 fernes & lye / than to dye here for
 thurſe / & ſee our wyues & chyldꝛen dye
 before our eyes / And whan they had
 made thys pꝛecious cryng & pollyng /
 they wente all to theyꝛ chyꝛche / & ther
 a longe whyle prayden & cryden vnto
 god / knowblechyng theyꝛ ſynnnes and
 wykednes / mekely beſechyng to ſhalwe
 hys grace & wyte on the / Thene at laſte
 Oſias aroos vp & ſaid to the peple / late
 vs aſpe yet fyue dayes / and yf god
 ſende vs no reſcolue ne helpe vs not in
 that tyme / that we may gyue glouze to
 hys name / ellis we ſhal doo as ye ha
 ue ſaid / And whan that Judith herde
 herof whiche was a wydow and a
 bleſſyd womā / And was left wydow
 we in yere and by monethis after that
 Manaſſes her huſbond deyed / Non ſhe
 wente in to ouerſt parte of her houſes
 in whiche ſhe made a pryue kede whiche
 ſhe and her ſeruaunts cloſed / & hauyng
 on her body an hery / had ſafed all the
 dayes of her lyf ſauf ſabothis and nelwe
 mones / & the feſtis of the hys of Jſ
 rael / She was a fayr womā & her huſ
 bond had left her moche riches / wyth
 plentyfull meyne / & poſſeſſions of dro
 ues of owen & ſtockes / of ſheep / and ſhe
 was a famous woman and drede god
 greſſe / And whā ſhe had herde that oſias
 as had ſaid that the fyfte day the cyte
 ſhould be gyue ouer yf god helpe hem
 not / ſhe ſente for the pꝛefris of ambre
 & of Earmy & ſaid to he / what is this
 worde in whiche Oſias hath conſentedy
 that the cyte ſhould be delyuered to thaſ
 ſpyens / yf with in fyue dayes ther co
 me no helpe to vs / And who be ye that
 repte the lord god / Thys worde is not
 ſo ſyre god / to mercy / but rather to
 wyſe wyth / & wydownes / ye haue ſette a
 tyme of mercy doyng by god / And

in your dome ye haue ordeyned a daye
 to hym / O god lord ſolb pꝛeſent is he
 late vs aſke hym for wyſnes with we
 pyng treeris he ſhal not threwe as a
 man / ne enſlaine in wyth as a ſone
 ne of a man / Therefore meke we our
 ſoules to hym / And in a contꝛyte ſpy
 ryte and mekedy ſerue we to hym /
 And ſaye the wepyng to god that af
 ter hys wyll he ſhalbe to vs hys mer
 cy / And as our herte is troubled in the
 pryde of them / So alſo of our humbla
 nes & meknes late vs be joyſful / For
 we haue not ſolowde the ſynne of our
 fadres that forſoken theyꝛ god and
 worſhiped ſtraunge goodes / wherefor
 they were gyuen and bytaken in to hys
 deus and grete vengeance / in to ſwerc
 rabaue and in to confuſion to theyꝛ
 enemyes / we forſothe knowen none of
 theꝛ god but hym / And we mekely
 the comforte of hym / And ſhal be
 vs fro our enemyes / And he ſhal
 meke all gentiles that ariſe agynſt hym
 And ſhal make them without wor
 ſhip the lord our god / And now ye
 brethern ye that ken pꝛeſtes on whom
 hongeth the lyf of the peple of god /
 pray ye vnto almyghty that he make
 me ſtedfaſte in the purpoſe that I haue
 purpoſed / ye ſhal ſtande aſte gate and
 I ſhal goo out with my handmayde /
 And pray ye the lord that he ſtedfaſt
 make my ſoule / And do ye nothyng
 tyl I come agayn / And thenne Judith
 wente in to her oratory and arayd her
 with her pꝛecious clothyng and ſoure
 nements / and toke vnto her handmayde
 certayn bytapplys ſuch as ſhe myght
 ſalbfully etc / And whan ſhe had ma
 de her prayers vnto god / ſhe departed
 in her moſt noble aray toward the ga
 te / where as Oſias and the pꝛeſtes
 abode her / And whan they ſawe her /
 they meruaylled of her beaute / Not
 withſtandynge they lette her goo ſereng
 god / of our fadres gyue the grace and
 ſtrength of all the counſeyl of thyn herte
 with hys beſtue / and glouze to Iſ
 rufalem / And be thy name in the
 nombre of ſeruytes & of wyghtwylmen
 And they all they that were there ſaid
 Amen / and fiat fiat / Thenne ſhe pray
 ſeng god / paſſed thurgh the gate and
 her handmayde with her / And whan

She am down the hulle aboute the spryn
 gung of the day/ and the espes of thas
 streys wke he sayeng whens comst þ
 or whither goost þ/ the which answerd
 I am a daughter of the hebreis/ & flee fro
 the/ knowyng that they shal be taken by
 you/ & come to holofernes for to telle hym
 theye ppyetes/ & I shal staib hym by
 what entre he may wyne them in such
 wyse as one mā of his boole shal not re
 nisse/ And the me that herd their wordes
 take her by sage & wondred of her beau
 ty/ sayeng to her/ Thou hast sauyd thy lyf
 by cause thou hast founden such coueyt/
 come therfor to our lord/ For whan thou
 shal fonde in his sight/ he shal accept þ
 And they ladde her to the tabernacle of
 holofernes/ And whā she cā byfor hym/
 anon holofernes was caught by hys ey
 en/ And his tirant kynghis said to hym
 who despised þ peple of Ielues that haue
 so fayr wyemen/ that not for hem of right
 we ought to fight ayens the/ & so iudith
 seying holofernes settynge in hys anape
 that was of purpure/ of gold/ smarag
 des & precious stones within wouen/ and
 whan she had seen hys face/ she honolrid
 hym fallynge down to the self/ And therthe/
 And the seruantes of holofernes toke
 her by/ so comādyng/ Thene holofernes
 said to her/ We thou not afer/ ne drewe
 that not/ I neuer greuyd ne noyed man
 that wold serue Nabugodonosor/ Thy
 peple forþy yf they had not despised me
 I had not reped my peple ne strengthe as
 yent the/ now telle to me the cause why
 thou wentest fro the/ And that it hath ple
 sith the to come to vs/ And iudith said/
 Take the wordes of thy handmayde and
 yf thou folowe the a perfight thynge god
 shal doo with the/ Forsothe Nabugodo
 nor is the luyng kynge of thethe/ and
 thou hast hys powder for to chastyse alle
 peple/ For me only serue not hym/ but
 also the bectis of the felde okeyn to hym
 hys myght is knowen ouer all/ and the
 chyldren of israhel shal be golden to the
 For their god is agrey with the for their
 wickednes/ they ben enfamned & lacke
 brede/ & watte/ they ben cōstrayned to ete
 their horse & bectis/ & to take such holy
 thynge as ben forboden by theyr lawe/
 as whete wyne & oyle/ All thise thynge
 god hath shewd to me/ And they purpose
 to wast such thynge as they ought not

tocke/ and herfor & for their synnes they
 shal be put in the handes of their enemy
 es/ & our lord hath shewd me thise thyn
 ges to telle the/ And I thyn handmayde
 shal worshipe god & shal goon out and
 praye hym & come in & take the what he
 shal seye to me/ in such wyse that I shal
 bringe the ierach the myddle of Ierusa
 lem/ and thou shalt haue all the peple of
 israhel vnder the/ as the sheep ben vnder
 the shepheard/ in so moche þ ther shal not
 an hounde lurke ayens the/ And by caus
 se thise thynge ben said to me by the pro
 uydē of god/ & that god is worth with
 them I am sent to telle the thise thynge
 Forsothe all thise wordes pleset moche
 to holofernes & to hys peple/ And they
 meruaylleden of þ wyse of her/ & one
 said to another/ Ther is not such a womā
 vpo erthe in sight/ in fairnesse/ & in wit
 te of wordes/ And holofernes said to her
 god hath doo wel that he hath sent þ to
 ther/ for to lette me haue knowlede/ and
 yf thy god do to me thise thynge/ he shal
 be my god/ and thou & thy name shal be
 grete in the hoibes of Nabugodonosor/
 Thene comādyng holofernes her to goo in
 wher hys tresor laye & to abyde there/ &
 to gyue to her mete fro his feste/ to whom
 she said that she myght not ete of hys me
 te but that she hath brought mete with her
 for to ete/ Thene holofernes said whā
 that mete saylth what shal we gyue to
 the to ete/ ¶ And iudith said that she
 shold not speide alle/ tyl god shal do in
 my hondes tho thynge þ I haue thought
 And the seruantes ladde her in to hys ta
 bernacle/ And she despyd that she myght
 goo oute in the nyght and byfore daye
 to praye and come in agayn/ And the
 lord comādyng hys cubytlers that
 she shold goo and come at her playse
 thre dayes duryng/ And she wente
 out in to the valey of betulre and lapped
 hysed her in the water/ of the well/
 And she statched her hondes by to the
 god of israhel/ prayeng the good lord
 that he shold gouerne her waye for to de
 lyuer hys peple/ And thus she dreyde
 vnto the fourth day/ Thene holof
 nes made a grete feste/ ¶ And sent a
 man of hys wysest was ghted named
 Bago/ for to etete iudith for to lye with
 his lord and to come ete and drynke wyne
 with hym/ And iudith sayd what om

I that shold gaynsaye my lordes desire I
 am at hys comandemēt / what for neuer he
 wil that I doo / I shal doo e plese hym all
 the dayes of my lyf / And she wos e as
 ourned for self with her riche e precions
 clothes / e wente in e stode byfore holfer-
 nes / And holfernes herde was percyped
 with her beaute e brended in the lust e de-
 syre of her / e said to her sitte dou e drynk
 in joye for thou hast founden grace byfore
 me / Judith said I shal drynk my lord / for
 my lyf is magnepred this daye before all
 the dayes of my lyf / e she et e dronke
 such as her handmayde had ordyned for
 her / And holfernes was mery e danke
 so moche whye he neuer drinke so moche
 in one daye in all his lyf / e was dronken
 and at euē whā it was nyght olofernes
 wente into his bedde / and Dago brought
 Judith in to his chābre / e closed the doore
 and whā Judith was allone in the chā-
 bre / e holfernes laye and slepte in ouer-
 meche drōkenesse / Judith said to her hand-
 mayde that she shold stonde withoutforth
 byfore the doore of the prey chābre and
 wayte about / and Judith stode before the
 bedde prayng with teris e with meuyng
 of her lippes secretly sayng / O lord god
 of Israhel cōferme me in this houre to the
 werkes of my hondes / that thou wyse vp
 the cyte of Iherusalem as thou hast pro-
 mysed / And that I may performe this
 that I haue thought to doo / And whā
 she had thus said she wente to the pyler
 that was at his beddes heede / And toke
 hys swerde and lofed it / and whā she
 had dralben it out / she toke hys heere in
 her hand e said / Conferme me god of Is-
 rahel in this houre e smote wytes in the
 necke e cutte of his heede / e lefte the he-
 dye styll e toke the heede e wrapped
 it in the canopy / and deliuered it to her
 mayde / e had her to put it in her scrype /
 And they two wente oute after their
 vsage to pray / And they passed the ten-
 tes e goyng about the valleye camen to
 the parte of the cyte / And Judith said
 to the keepers of the walles / Ope the
 gates / for god is with vs that hath don
 grete vertue in Israhel / And anon whā
 they herd her calle / they called the preel-
 tis of the cyte / And they come rynnng
 for they had supposed nomore to haue see
 her / And byghyng lightes all wente a-
 bout her / she thēre entrid in / stode vp in

an hye place / e comāded seyntes / and said
 praye ye the lord god that forsaketh not
 me hoppyng in hym / And in me hys had
 womān hath sulfullyd hys mercy / that
 he promysed to the hous of Israhel / And
 hath slayn in my hand the enemye of hys
 peple this nyght / And thēne she brought
 forth the heede of holfernes / and serued it
 to them sayng / lo here the heede of holfer-
 nes prynt of the chyualtrye of assyriens
 And to the canopy of hym in whiche he
 laye in hys dronkenhede / where our lord
 hath smeten hym by the honde of a womā
 Forsoth godd lyueth for hys aūgel kepte
 me hens goyng / ther abidyng / e fro thens
 hyther retournyng / And the lord hath not
 suffer me his handwomān to ben defoul-
 led / But without pollucio of spūne hath
 callid me agayn to you Joyeung in hys
 bytorpe in my escappng / e in your deli-
 uerance / Enrollecte ye hym all for good
 For hys mercy is euerlastyng wordy
 withouten ende / And all they honouryng
 our lord sayden to her the lord blesse the in
 hys vertue / For by the he hath brought
 our enemyes to nought / Etenne Ozias
 the prynt of the peple said to her / Bless-
 syd be thou of the hye godd byfore alle
 wyemen vpon erthe / And blespyd be the
 lord that made heu e erthe that hath ad-
 dressed the in the woundes of the heede of
 the prynt of our enemyes / Afer this Ju-
 dith had that the heede shold be hanged vp
 on the walles / And at the foune rnyng
 euery man in hys armes yssue out vnto
 your enemyes / e whā their espies shal
 see you / they shal rēne into the tent of
 their prynt / to wyse hym e to make hym
 redy to fight / e whā his lordes shal see
 hym deed / they shal be smeten with so gre-
 te drede e feer that they shal flee / whom
 ye thēne shal pursyue / And godd shal
 bryng the e trede them vnder your feet
 Etenne achior seying the vertue of godd
 of Israhel / lefte his olde wythes cutt e
 hyleyde in godd e was circūfised in his
 prey mebre e put hym self to the peple
 of Israhel / e all the successyon of hys kyn
 redy vnto this daye / Etenne at the spū-
 nyng of the daye they henge the heede of
 holfernes on the walles / And euery
 man toke hys armes e wente out with
 grete noyse / whiche thyng seying thes
 pyes romney to Gyde to the tabernacle
 of holfernes /

and am making noyse for to make hym cryse & that he shold alwake but nomā was so hardy to knocke or ente in to his prey chābre/ but whā the du; kes & leders of thousands came & offer they said to the prey chābraynes/ goo & abake your lord/ For myes ten gon out of their caues & ten hardy to alle vs to kytaylle / Chēne hāgo his salwe wēt in to his prey chābre/ & stode by; fore the curtyn/ & clapped hys handes to gȝode wenyng he had slepē with iudith/ And whā he percayp noo me; uping of hym/ he drewe the curtyn / & seeping the dede body of hōbōfernes with out hēd lryng in his hōod/ cryed with a grete voyz lvepyng & wenyng hys clothes/ & wente in to the tabernacle of Iudith & fonde her not/ And sterē out to the peple & said A womā of thebre; s lves hath made cōfusion in the hōus of nabugodonosor/ she hath slayn hōbōf; nes & is dede/ & she hath his hēd with her/ And whā s pynces & cappaynes of thassyrrens herde this / Anone they rente their clothes & insollerable drede felle on them / & were sore trobled; in their wittes & made an horrible crye in their tentis/ And whā all thooft had; herde hōb obōfernes was byhēd/ wūse; yē & mynde stebth fro thē/ & with grete tēblyng for socoure bygonne to flee/ in such wise that none wold speke with othē/ but with their hēdes bolbed down; stode for tescapē fro thebre; lvs / Whom they sawe armed comyng upon thē/ and; departēd slepyng by feldes & lweyes of hilles & daleys/ And; the sones of Is; rael seeping them slepyng/ forbēd them cryyng with tēupes & shōlwtynge after thē/ And; stēwe & smote down; all them s they overtoke/ And; Osiā sent forth; with vnto all the cytes & regyons of Is; rael / And; they sent; after alle the young mē & valiaūt to pursielve; thē by lberd/ & so they dyd vnto the vtrēmest coostis of Is; rael / The othē mē solthly s lberē in bethulye wēt in to the tentis of thassyrrens/ & toke all the praye that thassyrrens had leftē/ And; whā; the mē s had pursielved thē/ were wōr ned/ they toke all their bestis & all the menable goodes & thynges s they had; leftē so moche/ that euery mā fwo s most; to the lesse were made rich; by the

praye that they toke Chēne joachim the highte bishhop of Is; rael cā vnto bethulye with; all the preestis for to see Iudith/ & whā; she cā to fore thē/ all they blessid; her with; one vois sayeng/ Thou glōrye of Is; rael/ thou glōadnes of Is; rael/ thou the lbor; ship doyng of our peple/ s dycē māly/ & thyn herē is cōfortēd/ by cause s hūedyst chāstytē/ & kneldest noman after the deth of thy husbond/ and; ther; for the honde of god hath cōfortēd; the/ And; therfor s shall; be blesyd; wōrd; without; ende/ and; all the peple said fr; at/ fiat/ he it don/ he it don/ certaynly; the spoylles of thassyrrens were vntwēthe ga; dzed & assēbled to gȝode in xxx; day; es of the peple of Is; rael/ But; all the pro; pre p̄cestes s lberē appertaynyng to hōbōfernes & coude; be fōūden; s had; ben; hys/ they were gūyē to iudith; as lbel; gold/ spluter; gēmes; clothis; as; all; other; appertēnā; s to; houshold/ &; all; was; de; luyerd; to; her; of; the; peple/ &; the; folkes; with; lwinē; &; maydes; joyced; in; organ; &; harpes/ Chēne; iudith; songe; this; song; vnto; god; saieng/ Begynne; ye; in; tym; s; hres/ Syngē; ye; to; the; lord; in; cyntā; lvs/ Manerly; syngē; to; hym; a; nelbe; psalme; Fully; joye; ye; &; inwardly; alle; ye; hys; name/ &; so; forth; / And; for; this; grete; myracle; &; victōry; all; the; peple; cam; to; Is; rael; for; to; gūyē; laude; honore; &; lbor; ship; vnto; our; lord; god/ and; after; they; lberē; purifed; they; offred; sacrificis; to; s; lberē/ &; bestis; vnto; god/ and; the; joye; of; this; victōry; was; solt; p̄ysed; duryng; iij; monethis/ &; after; s; eckē; wētē; home; agayn; in; to; his; olben; cyte; &; hōus/ and; iudith; retōned; in; to; bethulye; and; was; made; more; grete; and; cleer; to; alle; men; of; the; londe; of; Is; rael; / She; lberē; joyned; to; the; vertue; of; chāstytē; / so; that; she; knelbe; noman; alle; the; day; s; es; of; her; lyf/ after; s; deth; of; manā; s; her; husbond/ And; oneltyd; in; the; hōus; of; her; husbond/ an; honōred; and; gūyē; yere; And; she; leftē; her; damoyelle; free/ And; after; this; she; dycē; &; is; buryed; in; bethulye/ &; all; the; peple; bethapled; her; seuen; dayes; / duryng; her; lyf; after; this; journey; lberē; no; trouble; emong; the; Je; s; lberē; and; the; dape; of; this; victōry; of; s; hēbre; lvs; lberē; acceptēd; for; a; fē; s; ful; day; &; halwed; of; the; Jelves; &; nombred; &; s; mong; their; festis; vnto; this; day; /

4 The lye of saynt Andrew

After the festes of our lord Jhesu crist to fore sette in ordre to lowen the legedes of Sayntes a first of saynt Andrewe



Andrew is expounded
 e is as moche to save as fair
 e answeryng vnto strengthe
 and it is said of andr/ that
 is as moche to save as strengthe/ Or an
 drelbe is said thus as antyxos/ Of ana
 which is to save hys/ e of tropos/ which
 is conuersion, so that andrelbe is to save
 A man hvely conuerted/ e in huen
 adressyd vnto hys make/ he was sayr
 in his lye/ answeryng in wysedom/ e in
 doctryne/ swonge in payne/ e conuerted
 hie in glorye/ The prestes e diacones of
 achayre wrote hys passyd lyke as they
 hadz seyn it with theyr eyen /

Andrew and some
 other dyscyples were cal
 led in tymes of our lord
 he called them first in the
 knowlechynge of hym /
 as whan saynt andrelbe
 was with john the baptyst hys mayst
 ser/ and another dyscypyl/ he herd that
 john said/ to here the sonke of god/ and
 thene he wente anon with another dysci
 ple e cam to ihesu cryste and abode with
 hym all that day / Andz thenne saynt
 Andrewe fonde symon hys brother/ andz
 brought hym to ihesu cryste / e the next
 day folowynge they wente to theyr craft
 of fesshyng/ Andz after thys he called
 them the secunde tyme/ by the stagge of
 genazareth/ which is named the see of
 galylee / he entred in to the shippe of
 Symon e of andrelb/ e ther was taken
 grete multitude of fyssh/ And he called
 James e John/ which were in another
 shippe e they folowed hym/ And after
 wente in to their propre places/ After
 this he called hem few theire fysshynge / e
 saide/ come folowe me/ I shal make you
 fysshers of men/ Thenne they lefte their
 shippes e nettis e folowed hym/ Andz
 after this they abode with hym/ e wente
 nomore to theyr olde houses / Andz
 how he it he called/ Andrewe e some
 other to be apostles / of which callynge
 mathew saith in the thirde chaptre/ he
 called to hym them that he wolde/ Andz
 after the scencion of our lordz the aposto
 les were departyd/ and andrelb prechyd
 in Sicyle/ And Mathew in murgondye
 And the me of this cōtey refused to
 terly the prechynge of saynt Mathelwe
 e drelbe out his eyen / Andz cause hym
 in pryso fast bounden/ In the mene whys
 le an angele sente fro our lordz appoynt
 to saynt andrelb/ e comaded hym to go
 to saynt mathew in to murgondye/ e he
 answered that he knewd not þ way/ and
 thene thagele comaded hym þ he shold
 goo vnto the see syde/ e that he shold en
 tre in to the first shippe þ he shold fynde
 e so he dyde gladly in acceptysshynge the
 comademt/ e wente in to þ cite by the les
 dyng of the agele e had wynde ppye/
 andz whan he was come / he fonde the
 pryson opene / where saynt Mathelwe
 was june / andz whan he sawe hym he

wepte fore and; worshyppyd hym/ and;
 thenne our lord; rendred e gaf agayn
 to saynt Mathew he was tbo eren and;
 hys syght/ And; thenne saynt Mathew
 departed; fro thens and; cam in to An;
 thioch/ And; saynt Andrewe abode in
 muregonde/ And; they of the contrey
 were wroth; that saynt Mathew was so
 escaped/ Thenne toke they saynt An;
 drewe and; drewe hym thurgh the pla
 ces / hys hondes bounden in such; wyse
 that the blood; ranne out / he prayd for
 them to Jesu cryst / And; conuerted;
 them by hys prayer / And; fro thens he
 cam to anthioch/ Thys that is said; of
 the blyndyng; of saynt Mathew; I sup
 pose that it is not trewe / ne that theua
 gelyste was not so vnfirme but that he
 myght; gete for hys syght / that saynt
 Andrewe gafe for hym so lyghtly /
 Hys was so that a yong man cam and;
 folowed; saynt Andrewe / agayn the
 wyll; of alle hys parents / And; on
 a tyme hys parents sette fyre on the
 folwe; wher he was with; thapostle /
 And; whan the flamme; surmounted;
 right; hys / the chylde toke a busshe ful
 of water / and; sprengte with alle the
 fyre / And; anone the fyre cenchyd;
 And; thenne hys frendes and; parents
 said; our sone is made an; enchanour /
 And; as they wold; haue goon; by by
 the laddres / they were sodenly made
 blynde / that they salve not the laddres
 And; thenne one of them escheped; and;
 said; wherfor; enforce; ye pou agayn the
 god; syght; th; for them; e ye see it not /
 Cesse; ye and; leue of / lest; the; gre of
 our lord; falle on you / Thenne many/
 of them that salve thys hyleuyd; in our
 lord; / And; the parentys deyde; with; in
 xl; dayes after / and; were put in; one
 sepulchur /

Ther was a womā with; chylde gre;
 te vpon; her deluyrance / And; at the
 tyme of; chylde; syng; she mygt; not; be delu
 ueryd; / She had; her sister to goo to dy;
 ane / and; praye to her that; she helpe; me
 she went; and; prayde / And; dyane said;
 to her / which; was the deuyll; in any; wo;
 le / wherfore; prayst; thou to me / I may
 not; helpe; ne prouff; the / but; goo; vnto
 to Andrewe thapostle / whiche; may
 helpe; the and; thy; sister / And; she; went;
 to hym / e brougth; hym to her; sister

whiche; traueylled; in grete; payne and;
 began; to prayst; / And; thapostle; said;
 to her; by good; right; suffrest; thou; this
 payne / Thou; conceyuedst; in; trechery; e
 synne / And; thou; counseylldest; with
 the; deuyll; / Repente; the and; hyleue; in
 Jesu; cryst; and; thou; shalt; be; anon; delu
 ueryd; of; thy; chylde / And; whan; she
 hyleuyd; and; was; repentant; / she; was
 deluyeryd; of; her; chylde; and; the; payne
 and; sorow; passed; and; essted; /

An; olde; man; called; nicholas; by; na
 me / went; vnto; thapostle; and; sayd;
 to; hym / Syr; I; haue; byued; fyfte; yere
 and; alle; way; in; lechery; / And; I; toke
 on; a; tyme; a; gospell; in; prayng; god
 that; he; wold;; gyue; me; fro; than; forthon;
 contynent; / But; I; am; aakommed; in
 thys; synne; and; ful; of; euyl; delictacion;
 in; such; wyse; that; I; shal; retorne; to; this
 synne; aakommed; / On; a; tyme; that; I
 was; enflamed; by; luxury; I; wente;
 to; the; boudel; / and; forgate; the; gospell;
 vpon; me / And; anon; the; folwe; womā
 said; goo; hens; thou; olde; man; for; thou
 art; an; angelle; of; god; / touch; me; not;
 ne; come; no; ner; me / for; I; see; metuaple;
 upon; the; / and; I; was; aakommed; of; the
 word; of; the; womā; and; I; remembryd;
 that; I; had; the; gospell; vpon; me; wher;
 fore; I; besech; the; / to; praye; god; for; me
 and; for; my; helthe; / And; whan; saynt
 Andrewe; herd; thys; / he; began; to; wepe
 and; prayd; fro; tyme; vnto; none; /
 And; whan; he; arose; he; wold; not; ete;
 And; said; I; shal; ete; no; mete; tyl; I; kno
 we; whether; our; lord; shal; haue; pyte; of
 thys; olde; man; / And; whan; he; had; fast;
 fyue; dayes; / a; boy; cam; to; saynt; An;
 drewe; / and; said; to; hym / Andrewe;
 thy; request; is; graunted; for; the; olde; mā
 for; lyke; as; thou; hast; fasted; and; made
 thy; self; lene; / so; shal; he; faste; a; noy; mo;
 ke; hym; self; lene; / by; fastynges; for; to; be
 saued; / And; so; he; dyde; / for; he; fasted;
 vij; monethis; to; brede; and; water; / and;
 after; that; he; rested; in; pees; and; good;
 werkes; / Thenne; cam; a; boy; that
 said; / I; haue; gotten; nicholas; by; thy
 prayers; whom; I; had; lost; /

A; yonge; chylde; man; said; to; saynt
 Andrewe; / My; moder; salbe; that; I
 was; fayr; / and; requyred; me; / for; to
 haue; to; doo; and; synne; with; her;
 And; whan; I; wold; not; consente; to

to her in no maner / she wente to the
Juge / and wolde retourne and sepe to
me the synne of so grete a felonye / pray
for me that I deye not so vntuly / For
whan I shal be accused / I shal holde
my peas and speke not one worde / e
haue leuer to deye / than to dyffame e
sklaundre my moder so fouly / Thus
cam he to judgement / and hys moder
accuse hym sayenge that he wolde ha
ue defouled her / And it was ay
ed of hym ofte yf it was so as she
said / And he answered nothyng / The
ne sayd saynt andrew to her / Thou
art most cruel of alle wyemen / whyche
for thaccomplishment of thy lecherye /
wilt make thy sone to deye / Ehenne
said thys woman to the prouost / Spe
lyth that my sone cam and accompaned
wyth this man / he wolde haue don hys
wyll with me / but I withstode hym
that he myght not / And anon the pro
uost and Juge comanded / that the so
ne shold be put in a sacke enoynted
with allebe and tholven in to the Py
ur / And saynt Andrewe to be put
in vryson / tyl he had aduysed hym
how he myght tument hym / But
seynt andrew made hys prayer to god
And anon cam an horryble thondre
/ whyche fewd them alle / and made the
erthe to tremble strongly / And the
woman was smen wyth the thondre
vnto the deith / And the othe prayed
the apostle that they myght not perysse
And he prayd for them / And the tem
pest cessd / Thus thenne the prouost
beleuyd in god and alle hys mayne /

¶ After thys as thapostle was in
the cyte of Nypce / the cytyens said
to hym that there were seuen demples
wythout s cyte by the hys waye / which
seib all them that passed forthby / and
thapostle comanded them to come to
hym / whyche cam in the lyknes of dog
ges / And syth he comanded them that
they shold goo / where as they shold
not greue ne doo harme to ony man /
And anon they banysstred alwap /
And whan the peple saue this / they
reweyrd the sayth of Iesu Cryste
And whan thapostle cam to the pate
of an other cyte / ther was brought a
poung man deed / Thapostle demanded
what was byfallen hym / and it was

told hym that vii dogges cam e stuan
gled hym / Ehenne thapostle wepte e
sayd / O lord god / I knowe wep s
thys were the demples / that I put out
of Nypce / And after said to the fa
der of hym that was deed / what wyll
thou gyue to me yf I wele hym /
And he said I haue nothyng so dere as
hym / I shal gyue hym to the / And
anon thapostle made hys prayers
vnto almyghty god / and weyrd hym
from deith to lyf / And he wente and
folowd hym /

¶ On a tyme ther were xl mē by non
bre whyche were comynge by the see
saylling vnto thapostle for to receyue
of hym the doctrine of the sayth / and
the deyl weyrd and meuyrd a grete
strome and so horryble a tument / that
all they were drownded to gyde / And
whan theyr bodies were brought to
fore thapostle / he weyrd them fro deith
to lyf anon / And ther they sayd alle
that was befallen to them / And
therfor it is rede in an hymne / that
he vndoyd the lyf to yong men drow
ned in the see / And the blyssyd seynt
andrew whych he was in ackape / he
replenysst all the contrey wyth chir
cks and conuerted the peple to the faith
of Iesu cryste / And enformed the wif
of Egeas whyche was prouost and ju
ge of the towyn / in the sayth / and bap
tyzid her / and whan Egeas heide this
he cam in to the cyte of patras and con
scryped the crysten to sacrefy / And
seynt Andrew cam vnto hym and said
hyt keueth the whyche hast deseryd
to be a Juge / to knowe thy Juge which
is in heuen / and he so knowen / that
thou wosthye hym / And so wosthye
pung wistdralde thy corage fro the
falle goddes / ¶ And Egeas said
thou art Andrewe that preceist a false
laibe / whyche the prynces of Rome
haue comanded to be destroyed / to whom
Andrewe saide / The prynces of Rome
knowe neuer how the sone of god cam
And taught and enformed hem that
the yoolles ben demples / And he that
tretheth suche thynges angreth god / and
he so angred / deperteth fro them that he
seweth hem not / And therefore ben they
aytynys of the deyl / e ben so illused
and weyrd / that they yssue out of

the body all naked / andz bere nothyng
 with them but spynes / Andz Egeas
 saidz to hym / Thys ley the vanytees
 that your Ihesu prechyd / whych was
 nagled on the gabules of the crosse /
 So whom Andreibe saidz / he weyuyd
 with hys agremēt the gyfet of the crof
 se / not for hys aulpe andz trespases / but
 for our redempcion / Andz Egeas saidz
 whan he was delueryd of hys dysce /
 ple / taken andz holden with the ielues
 andz crucifyd by the knyghtes / how
 saife thou that it was by hys agremēt
 Thanne seynt Andreibe began to shelve
 by fyue wysons that Ihesu a yste wey
 ued deiz by hys olbne agremēt e will
 for as moche as he was to fore hys pas
 syon / andz saidz to hys dysceples that
 it sholdz be / whan he saidz we shal gon
 by to Iherusalem andz the sone of the
 mayde shal be hys apery / Andz also for
 that / that ytre woode wythdralbe hym
 he weyuyd hym / andz saidz goo after
 me satanas / Andz also for that / that
 he shelve that he hadz polber to suffre
 deiz / andz to ryse agayn / whan he said
 I haue polber to put alway my soule /
 andz to take it agayn / Andz also for
 that he kneibe to fore hym that betrayd
 hym / whan he gaf hym his souper / and
 shelvez hym not / Andz also for that he
 chos the place where he sholdz be taken
 for he kneibe wel that the trayce
 sholdz come / Andz saynt Andreibe
 saidz that he hadz ben at all thys thyn /
 ges / Andz yet he saidz more / that the
 mystere of þe crosse was grete / to whos
 Egeas saidz it may not be alway myste
 ry / but turment / andz yf thou wilt
 not graunte to my sayengys / truly I
 shal make the preuz thys mysterey /
 Andz Andreibe saidz to hym / yf I doubz
 toz the gyfet of the crosse / I woloz not
 prech the glory therof / I wyl that þ
 fer the mysterey andz yf thou kneibe e
 hyleuydyse on it / thou sholdest be saued
 Thanne he shelve to hym the mysterey
 of the crosse / Andz assignedy fyue re
 sons / The fyre is thys / For as mo
 che as the fyre may that deureuyd deiz
 was by cause of the tre / in brekyng
 the comandement of godz / Thanne is
 it thynge couenable that the secunde mā
 shold put alway that deiz / in sufferyng
 the same on the tree / The secunde was

that he whiche was made of erthe not
 corruptedy / andz was breker of the
 comandement / thenne was it thynge
 couenable that he that sholdz wepke this
 default sholdz be born of a vyrgyne /
 The thyrde / for so moche as Adam hadz
 seynted hys handz dysordynally to the
 fruyt forboden / it was thynge couena
 ble / that the nelve Adam sholdz sear
 che hys hadys in the crosse / The fourth
 for so moche as adam had tasted swetez
 by the fruyt forboden / it is therfor ray
 son / that it be put alway by thynge co
 trarye / so that Ihesu a yste was fedde
 with bytter galle / The fyfthe for as
 moche as Ihesu a yste gaf to vs hys im
 mortalyte / it is thynge resonnable þ
 he take our mortalyte / For yf Ihesu
 a yste hadz not be deedz / Man hadz neuer
 be made immortal / Andz thenne saidz
 Egeas / Telle to thy dysceples such
 vanytees / Andz okepe thou to me / e
 make sacrifice vnto the goddes almygh
 ty / Andz thenne saidz saynt Andreibe
 I offre euery day vnto godz almygh
 ty a lambe wythout spotte / Andz after
 that he is weyuyd of alle the peple so
 lyueth he / andz is all hole / Thanne de
 mandeth Egeas / how that myght be /
 Andz Andreibe saide / take the forme
 for to be a dysceple / e thou shal knowbe
 it wel / I shal demaude the saidz Egeas
 by turmentis / Thanne he beynz alle
 angry comandedy that he sholdz be en
 closed in pryson / Andz on the morne he
 cam to Jugement / Andz the blessyd
 saynt Andreibe vnto the sacrifice of þ
 ydolles / Andz Egeas comandedy to be
 saidz to hym / yf thou obey not to me
 I shal doo hange the on the crosse / For
 so moche as thou hast prayedy it / And
 thus as he menacedz hym of many tur
 mentis / seynt Andreibe saidz to hym /
 Thynke what turment that is most gre
 uous that thou mayst doo to me / andz
 the more I suffre the more I shal be a
 greable to my kynge / by cause I shal
 be most ferme in the turmentis e payne
 Thanne comandedy Egeas that he sholdz
 be seyn of vyj men / Andz that he sholdz
 be so loken bounden by the feet andz han
 des vnto the crosse / to thende that hys
 payne sholdz endure the lenger / Andz
 whan he was ledde vnto the crosse / ther
 say moche peple theder sayeng / The bloode

of thynnocent is dampned without cause / And thapostle prayd them / that they shold not emperre ne lete hys turment ne martirdom / And whan he salde the crosse fro fere / he salved it and sayd / Alle hyl crosse whych art adyrate in the body of Ihesu xpi and wert aourned with the meibres of hym as of precious stones / So fore that our lord Ascended on the / thou wert the polber earthly / Now thou art the loue of heuen / Theu shalt receyue me by my desire / I come to the furly & gladly so that thou receyue me gladly as dysciple of hym that henge in the / For I haue alway worshippid the and haue desire the embrace / O thou crosse whych hast receyued heuete and no blesse of the membris of our lord / whō I haue so longe desired / and curiously loued and whom my corage hath so moete desired and coneyct / take me fro hens and yelde me to my mayster / to thende that he receyue me by the / that redempd me by the / And in thys sayenge he dyspoynted and Enclad hym and gaf hys clothys into the bocheres And thenne they henge hym in the crosse / lyke as to them was comanded / And ther he luynd two dayes and prechyd to twenty thousand men that ther wert / Thenne all the company sbore the deeth of egeas / and said / The holy man and deounayr ought not to suffer thys / Thenne cam theder egeas for to take hym douy of the crosse / And whan andrelbe salde hym he said / wherfore art thou come to me Egeas / yf it be for penaunce thou shalt haue it / And yf it be for to take me douy knowe thou for certayn / thou shalt not take me herof aloue / For I see nolbe my lord and kynge that abideth for me / therwith they wold haue Unbunden hym / And they myght in noo wyse touch hym / For they are mee wer hymonny and of no polber / And the holy saynt Andrewe salde / that the world wold haue taken hym douy of the crosse / he made thys oryson hanzgung on the crosse as saynt Austyn saith in the boke of penaunce / Syrre suffer me not deceide fro this crosse a lyue / For it is tyme that thou comande my body to the erthe / For I ha

ue born longe the charge / And haue so moche watched vs that which was comanded to me / and haue so longe traueppyd / that I wold nolbe be dellyuered of thys oke yent / and he taketh alway fro thys agreable charge / I wene he that it is moche greuouse / in probold keepyng / in doubtyng / instedfast / in nouerpyng / And haue gladly laboured in the refraynyng of them / Syrre thou knowest how ofte the world hath entered to withdralle me fro the purte of contemplanon / how ofte he hath entered to wabake me fro the steepe of my swete rste / how moche and how ofte tymes he hath made me to sorowe / And as moche as I haue had myght / I haue refsed it ryght deounprly / in pyghlyng awent it / And haue by thy werke and ayde surmountid it / And I requyre of the / Iuste and deounayr thoudon and rebward / And that thou wmaide that I not goe agayn thert / but I yelde to the that / whych thou hast delyuered me / Comande it to another / and emperre me nomore / but kepe me in the reuraton / so that I may receyue the meryte of my labour / Comande my body into the erthe / so that it be seate nomore to wabake / but late it be seatech fwyly to the / whiche art fontayne of Joye neuer fayllng / And whan he had said thys / ther cam fro heuen a ryght greet shynnyng light / whiche enuyroned hym by the space of half an our / in such wyse that noman myght see hym / And whan this light departed he yeldd and wendyd ther with hys spyrte / And maximilla the wyf of Egeas toke alway the body of thapostle and buried it honnourably / And or that Egeas was comyng agayn to hys holbe / he was rayppid with a deup by the wyue / and wydd to fore them alle / and it is said that out of hys sepulchre cometh manna lyke into mele / And oyle whych hath a right swete fauour and odour / And by that is shewed to the peple of the world / whan ther shal be plenty of goodes / For whan ther cometh but lytel of manna / Therthe shal bynng forth but lytel fruyt / And whan it cometh abundantly / The erthe bynngeth forth fruyt plentyuously / And thys myght

wel happen of olde tyme / For the so-
dy of hym was transported in to Con-
stantynoble /

There was a bysshop that lede an ho-
ly and relygious lyf / And knowd
saynt Andrewe by grete deuocion and
wofullnes hym aboue all other sayn-
tes / so that in alle hys werkynges he re-
membryd hym every day / and sayd
certayn prayers in thonour of god &
saynt Andrewe / in suche wyse that
theneemye had enuye on hym and sette
hym for to receyue hym with alle hys
malice /

¶ And transfourmed hym
in to the fourme of a ryght fayr wo-
man / And cam to the palays of the
bysshop / and sayd that she wolde be
confessor to hym / And the bysshop
had her to goo confesse her to hys wyf &
saucer which had playn wolber of hym
And she sent hym word agayn / that
she wolde not reuele ne stryke the secre-
tes of her confesso to none but to hym
And so the bysshop comanded her to
come / And she said to hym / Syr I
praye the that thou haue mercy on me
I am so as ye see in the yeres of my
yongthe and a mayde / and was deli-
ueryd by nourisshment to my Infance /
and born of ryal bygnage / but I am
come alone in strange habyte / For my
fader whiche is a ryght myghty kynge
wolde gyue me to a prynce by maria-
ge / whereto I answered that I haue hoz-
vour of alle beddes of that age / and I
haue gyuen my byrgynyte to Ihesu
criste for euer /

¶ And therfor I
may not consente to carnal copulacion /
And in thende he conserayned me so
moche that I muste consente to hys wyll
or suffre dyuerse tormentes / so that I
am fledd secretly away / and had le-
uer to in eyghe than to breke and cor-
rupte my fayth to my spouse / And
by cause I here the preynges of your
right holy lyf / I am fledde vnto you &
to your garde / in hope that I may fynde
with you place of reste / wher as I
may be secrete in contemplacion / and
eschewe the euyl perylls of thys pre-
sent lyf / and flee the dyuerse tribula-
cions of the world / Of whiche thyng
the bysshop meruayllid hym grete /
as wel for the grete noblesse of her by-
gnage / as for the traucte of her body /

for the breynging of the grete loue of
god / And of the honeste fyr speking
of thys woman / so that the bysshop
answered to her with a meke & playn
saynt boys / daughter be sure & doubt
nothyng / For he for whos loue thou
hast despyed thy self / and thise thyng-
ges / shal gyue to the grete thyng / In
thys tyme present is lityl comfote or joye
but it shal be in tyme to come / And
whiche am sergeant of the same / offere
me to the and my goodes / And chese
the an holbe wher it shal please the /
And I wyll that thou dyne with me
thys day / And she answered and
said fader requyre me of no suche thyng-
ge / For by auenture some euyl suspec-
tyon myght come therof / And also
the replendour of your goody renouce
myght be therby empayred / to whom
the bysshop answered / We shal be many
to gyde / and I shal not be with you
allone / And therfore they may be no
suspencion of euyl / Thenne they cam
to the table / and were sette that one
aynste that other / And the other fol-
lowe her and ther / and the bysshop en-
trendeth mocke to her / and beselde her
alkebay in the bysage / and he mer-
ualled of her grete beautye / And thus
as he speked hys eyen on her / hys co-
rage was hurte / And thauncient ene-
mye / whan he sawe the herte of hym
hurte with a greuous dart / And this
deuyl appeteynyd it / and began tene-
crete her beautye more and more /
in so moche that the bysshop was thens-
ne wedy for to requyre her to synne wha-
te he myght / Thenne a pylgryme cam
and began to smyle strongly at the
gate or dore / and they wolde not open
it / thenne he cryde and knocked
more strongly / And the bysshop ayed
of the woman yf she wolde that the
pylgrym shold entre / And she said /
men shold aye first of hym a question
greuous ynolde and yf he coude ans-
were thereto / he shold be receyvyd / and
yf he coude not / he shold abyde with-
out and not come in / as he that were
not worthy but vnbetyng / And alle
agreed to her sentence / and enquired
whiche of them were suffysant for to
put the questyon / And whan none
was founde suffysant / the bysshop said

none of vs is so suffysaunt as ye dame
 For ye passe vs alle in fayr spekyng/
 and; shyn in wysdom more than we
 alle / propose ye the question / Thenne
 she said / demaunde ye of hym / whyche
 is the greetest meruaylle that euer godd
 made in lityl space / And; thenne one
 wente and; demaunded; the pylgrym /
 The pylgrym answered; to the messager
 that it was the dyuersyte and; the exal-
 lence of the faces of men / For thence
 also many men as haue ben sith the be-
 gynnynge of the world; into thence / in
 men myght not be founde of whom
 theyr faces were lyke and; semblable
 in alle thynges / And; whan thanswer
 was herde / alle they meruaylled; and
 said that thys was a deuy and; ryght
 good; answer of the question / Thenne
 the woman sayde late the seconde ques-
 tion be proposed; to hym / which; shal be
 more greuous to answer to / for to pre-
 ue the better the wysed of hym / which;
 was thys / Whether the erthe is hyer
 than alle the heuen / And; whan it was
 demaunded; of hym / the pylgrym ans-
 werd; / In the heuen Imperial; where
 the body of ihesu cryst is whyche is the
 fourne of our flesshe / he is more hie
 than all the heuen / Of thys answer
 they meruaylled; all wha the messager
 reportyd; it / and; prayd; meruayllous-
 ly hys wysedom / Consequently she
 said; the thyrd; questyon / which; was
 more derke and; greuous; tassoylle / for
 to preue the thyrd; tyme hys wysedom
 and; that thenne he be worthy to be re-
 ceyvyn; at bysshops table / demaunde e
 aye of hym / how moche space is fro
 the abyssme / Into the same heuen /
 Thenne the messager demaunded; of the
 pylgrym / And; he answered; hym / goo
 to hym that sent; the to me / and; aye
 of hym this thyng; / For he knoweth
 better than I / and; can better answer
 to it / For he hath mesured; thys espa-
 ce whan he fyl fro heuene in to the a-
 byssme / And; I neuer mesured; it /
 Thys is nothyng; a woman / but it is
 a deuy / whyche hath taken; the forme
 of a woman / And; whan the messa-
 ger herd; this / he was fore aferd; and;
 told; to fore them all / this that he had
 herde / And; whan the bysshop herde this
 and; all other they were fore aferd; /

And; anon forthwith the deuy dang-
 shyd; alway to fore her eyen / And; af-
 ter the bysshop cam agayn to hym self
 and; reprevyd; hym self bytarkly; the
 pyn; repentyng; and; requyryng; par-
 don of hys synne / And; sente a mes-
 sager for to fetch; and; bynge in the
 pylgryme / but he founde hym neuer
 after / Thenne the bysshop assemblid;
 the peple and; told; to them the maner
 of this thyng; / And; prayd; them that
 they all wolde; be in oryson; and; pray-
 ers / in suche wyse that our lord; wolde;
 shalve to somme persone / who this pyl-
 gryme was / whyche had; delueryd;
 hym fro so greet; wyl / And; thenne it
 was shewd; that nyght; to the bysshop /
 that it was saynt; Andrewe / whyche
 had; put hym in thabyt; of a pylgrym
 for the deluertance of hym /
 Thenne began; the bysshop; more and;
 more to haue deuocion; and; remembra-
 ce to seynt; Andrewe; than he had; to fore
A The prouost; of a cyt; had; taken
 alway a felde; fro the chyrche; of saynt;
 Andrewe / And; by the prayer; of the
 bysshop; he was fallen; in to a serunge; ser-
 uer / And; thenne he prayd; the bysshop
 that he wolde; praye; for hym / And; he
 wolde; yelde; agayn; the felde; / And;
 whan; the bysshop; had; prayd; for hym
 and; had; hys helthe; / he toke; the felde;
 agayn; / Thenne; the bysshop; put; hym
 self; to praye; e oryson; and; brake; all
 the lampes; of the chyrche; and; said; /
 Ther; shal; none; of; them; be; lighted; tyl
 that; our; lord; hath; dengyd; hym; on; hys
 enemy; / and; that; the; chyrche; haue; res-
 couerd; that; whyche; she; hath; losse; /
 And; thenne; the; prouoste; was; strongly;
 turmentid; with; feures; / and; sent; to
 the; bysshop; by; messagers; that; he; shold;
 praye; for; hym; / And; he; wolde; yelde;
 agayn; hys; felde; and; another; sembla-
 ble; / Thenne; the; bysshop; answerd; I; ha-
 ue; here; to; fore; prayd; for; hym; / and;
 godd; herd; and; graintyd; my; prayer; /
 and; whan; he; was; hole; / he; toke; fro; me
 agayn; the; felde; / And; thenne; the; prou-
 ost; made; hym; to; be; born; to; þ; bysshop
 and; constrainyd; hym; to; entre; in; to; the
 chyrche; for; to; praye; / And; the; bysshop
 entred; in; to; the; chyrche; / And; anon; the
 prouoste; dyed; / And; the; felde; was; res-
 stablysshyd; into; þ; chyrche; / e; sic; e; finis

Here endeth the lif of saynt An
drew the apostle

And here beynneth the lyf of
saynt Nicholas the bishopp



Nicholas is saide of ny-
chos / which is to saye victo-
rye / of laos / xple / so nycholas
is as moche to saye / as
victorye of pepre / that is victorye of
synnes / whiche ben foulerpeple /

Or ellis he is saide / vic-
torye of pepre / by cause he enseygned / &
taught moche pepre / by hys doctryne to
our vme vices and synnes / Or Ny-
cholas is saide / of Nichoz / that is the re-
spitendour or shuryng of the pepre /
For he had in hym thynges that make
shuryng and clennesse / After thys
that saynt Ambrose saith / The word of
god / beay confessyon / & holy thought
make a man clenre / And the doctours
of grece wyte hys legende / And some
other saye / that Methodius the patri-
arke wrote it in greke / And John the
deser translated it in to latyn / and
adorned thereto many thynges /

Nicholas citeyyn
of the cite of pantraes
was born of Frech and
holy kyng / And hys
fader was Epphanus /
And hys moder joshane

he was bygotten in the first flour of
their age / And fro that tyme forthon /
they lyued in contynence / and ledde an
hauenty lyf / Thanne the first day that
he was waspyn and byned / he adref-
sid hym right vp in the lasyn / And
he wolde not take the breke ne the pap-
pe but ones on the wenesday / and o-
nes on the fryday / And in his yonge
age he eschewed the playes and japes
of other yonge chylde / he fied and
haunted gladdes holy chyrche / And all
that he myght vnderstonde of holy scrip-
ture / he executed it in dede and werke
after hys polber / And whan hys fa-
der and moder were departed / out of
this lyf / he began to thynke / how he
myght distrebutte hys Ryche / and
not to the preyng of the world / but
to the honour and glorie of god / and
it was so / that one hys ney-
bour had thre daughter virgyns / and
he was a noble man / but for the po-
uertye of them to gyde / they were con-
strayned and in veray purpose / to abas-
donne thym to the synne of lechery / so
that by the gayne and wyngynge of
their Infamy he myght be susteyned /
And whan the holy man Nicholas
knewe that / he had gatte ourour of
thys vylonye / And threlyve by nyght
secretly in to the holbe of the man a
masse of golde / wrapped in a cloth /
And whan the man aroos in the mor-
nyng / he fonde this masse of golde /
And wended to god therfor grete thas-
kynges / And therwith he marryd
hys oldest daughter / And a litle whyle
after / thys holy seruant of god /
dredde in an other masse of golde /
whiche the man fonde / and thanked
god / and purposed to walke for to
knowe hym that so had ayded hym in
hys pouertye / And a fewe dayes Ni-
cholas doubled the masse of golde and
caste it in to the holbe of this man /
he alboke by the solbne of the golde / &
folowed Nicholas / whiche fledde fro
hym / and he saide to hym / Syre fle

¶ The lyf of Seynt Nicholas

not alway so/ but that I may see & know
 we the / Thenne he ran after hym more
 hastily / and he knewe that it was Ni-
 cholas / And anon he knelidoun &
 wold haue kyssed hys feet/ but the ho-
 ly man wold not / but requyred hym
 not to telle ne descouer thys thyng as
 longe as he lyued / ¶ After thys the
 bysshop of the cyt of Myre deyde / &
 other bysshoppis assembled for to pour
 uere to this chyrche a bysshop / And
 ther was emonge the other / a bysshop
 of grete auctorite / And alle thelece
 tyon was in hym / And whan he had
 warned all for to be in fastynges and
 in prayers / Thys bysshop herd that
 myght a boye / whiche said to hym /
 that at houre of matyngs he shold take
 hede to the doores of the chyrche / And
 hym that shold come first to the chyrche
 and haue the name of Nicholas / they
 shold saue hym bysshop / And he se-
 uid this to the other bysshops / and
 admonestedy them for to be alle in pra-
 yers / And he kepte the doores / And
 this was a merueyllous thyng / For
 at the houre of matyngs / lyke as he had
 be sent fro god/ Nicholas arose to fore
 all other / And the bysshop toke hym
 whan he was comen / And demaundyd
 of hym hys name / And he whiche
 was symple as a doune/ enclenynd hys
 heed / and said I haue to name Ni-
 cholas / Thenne the bysshop said to
 hym / Nicholas seruaunt and frende
 of god / for your holynes ye shal be
 bysshop of this place / And with they
 brought hym to the chyrche / how be it
 that he refused it strongly / yet they set
 to hym in the chayer / ¶ And he
 folowed as he dyde to fore in all thynges
 of humylyte and honeste of ma-
 ners / he wote in prayers / and made
 hys body lene / he eschewed compaigne
 of wyemen/ he was humble in receyuyng
 all thynges/ prouffyttable in spekyng
 joyous in admonestynge and cruel in
 correctynge /

Hit is red in a conyng / that the
 blessed Nicholas was at the counsaill
 of Nicene / And on a day as a shippe
 with maronners were in perisshyng on
 the see / they prayd and wauned de-
 uoutly Nicholas seruaunt of god/ say-
 eng/ yf tho thynges that we haue

herd of the said ben trewe/ prue them
 now / And anon a man appeared in
 lyknes and sayde / wo see ye me not /
 ye called me / And thenne he began to
 helpe them in theyre explotte of the see /
 And anon the tempest cessedy / And
 whan they were come to hys chyrche /
 they knelid hym / without any man
 to shelde hym to them / And yet they
 had neuer seen hym / And thenne they
 thanked god and hym of theyre deli-
 ueraunce / And he lad them to attre-
 bue it to the mercy of god and to their
 byleue / ony nothyng to hys merces /

It was so on a tyme that alle the
 prynces of saynt Nicholas suffred gre-
 te famyne / in such wyse that bytalle
 fayled / And thenne this holy man
 herd saye that certayn shippes laden
 with whete were arryued in the haue
 And anon he went thither and pray-
 ed the maronners/ that they wold socou-
 re the perisshid / at the lesse with an
 E myces of whete of euery ship / And
 they said fader we dar not / For it is
 moten/ and mesured / And we muste
 gyue rekenyng therof in the garners
 of thepouour / in Alexandre / And
 the holy man said to them / doo thys
 that I haue said to you / and I promy-
 se in the trouthe of god / that it shal
 not be lassed ne mynysshid / whan ye
 shal come to the garners / And whan
 they had deliuered so moche out of eu-
 ry shippe/ they cam in to alexandre / &
 deliuered the mesure that they had re-
 ceuyed / And thenne they recountyd
 the myracle to the mynysters of themp-
 our / and wherhipid and preysed
 strongly god and hys seruaunt Nicho-
 las / Thenne this holy man dystribu-
 ted the whete to euery man after that
 he had nede/ in such wyse that it suffy-
 ced for ii yere / not only for to sette/ but
 also for to solue / And in thys con-
 tre the pple seruyd prollis / and wor-
 shippid the fals ymage of the curfey-
 deane / And to the tyme of thys holy
 man / many of them had some cus-
 mes of the paynens for to sacrifice to
 dyane vnder a sacred tree / But thys
 thys good man made them of alle the
 contre to esse thenne thys custommes /
 And comaundyd to cutte of the tree /
 Thenne the demyll was angry & wold

ayenſt hym / and made an oyle that
 burnedy ayenſt nature in water and
 burnedy ſtones alſo / And thenne he
 transformedy hym in the gyfte of a re
 ſygrouſe woman / and put hym in a
 ſtyl bot / & encoſtred pylgryms that
 ſayled in the ſee wylbaro thys holy
 ſaynt / and arſonued them thus and
 ſaide / I wolde fayn goo to this / holy
 man / But I may not / wherfor I pray
 you to ſere thys oyle in to hys chyrche
 and for the remembraunce of me / that
 ye enoynte the walles of the halles and
 anon he ſamylled alway / Thenne they
 ſalve anon aſer another ſhypp wyth
 honeſte perſones emonge whome ther
 was one like to ſaynt Nicholas whiche
 ſpake to them ſoftly / What hath this
 woman ſaid to you / And what ſhe
 hath brought / And they tolde to hym
 alle by ordre / And he ſaid to them /
 thys is the euyl and foule dyane / And
 to thide that ye know that I ſaye trou
 the caſe that oyle in to the ſee / And
 whan they had caſe it / A grete fyre
 caught it in the ſee / And they ſalve
 it longe brenne ayenſt nature / Thenne
 they cam to thys holy man and ſaid to
 hym / Werly thou art he that appered to
 vs in the ſee / and deliuerdeſt vs
 fro the ſee and alwaytes of the deuyll /
A And in thys tyme certayn men w
 ſelled ayenſt thymperour / And thympe
 our ſent ayenſt them thre prynces /
 Nepocian / Oerſyn / and Apollyn /
 And they cam to the port Andieu /
 for the wynde whych was contrary to
 them / And the bleſſyd Nicholas coma
 ded them to dyne wih hym / For he
 wolde kepe his people / fro the Rauys
 ne that they made / And whyles they
 were atte dyner / The conſul corrup
 ky money had comanded thre innocent
 knyghtes to ſen bykeded / And whan
 the bleſſyd Nicholas knele this / he
 prayd thiſe in praynes that they wolde
 make haſtely goo wih hym / And
 whan they cam there / wher they ſhold
 be bykeded / he fonde them on theyr
 knees and byndofeld / And the right
 ſar ſtandyſſhid hys ſwerd ouer their
 ſtrekes / Thenne ſaynt Nicholas embras
 ed wih the loue of god ſette hym har
 dely ayenſt the rightar / and toke the
 ſwerd out of hys hond / and threle

it fro hym / and byndon the innocen
 tis / and ladde them wih hym alle
 ſauf / And anon he wente to the iuge
 ment / to the Conſul and fonde the
 the gates cloſed / wherfor anon he ope
 ned by force / And the Conſul cam and
 and ſalbed hym / And thys holy man
 hauyng thys ſalutacio in deſpyte ſayd
 to hym / Thou enemy of god corrup
 of the lawe / wherfor haſt thou confe
 ſed to ſo grete euyl and felonye / how
 darſt thou lye on vs / And whan he
 had ſore chydyn / and repreud hym /
 he repented and atte prayer of the in
 prynces he repued hym to penaunce /
 After whan the meſſagers of thympe
 our had receyved hys benediction / they
 made theyr geer redy and departe / and
 ſuboued theyr enemyes to thymper
 without ſtedyng of blood / And wyth
 returned to thymperour / and were wor
 ſhyppfully receyud / And aſer thys
 it hapned that ſome other in thymperours
 hous had enuye on the luel of thiſe
 thre prynces / **A** And accuſed them to
 thymperour of hys trayſon / And dy
 de ſo moche by prayer and by yeffes /
 that they cauſed thymperour to be ſo ful
 of yre / that he comanded them to pry
 ſon / And without other demaunde he
 comanded that they ſhold be ſlayn that
 ſame nyght / And whan they knele
 it by ther kepar / they rent their clothes
 and wept hyrtakly / And thenne Ne
 pocien remembryd hym / how ſeynt ny
 cholas had deliuered the thre innocen
 And admoſtred the other that they
 ſhold requyre hys ayde and helpe / and
 thus as they prayedy ſeynt nycolas
 appiered to them / And aſer appiered
 to conſentyn thymperour / and ſayd to
 hym / wherfor haſt thou taken thiſe thre
 prynces wyth ſo grete wronge / and haſt
 juged them to deith wythout treſpaas
 Ariſe vp haſtely and commande that
 they be not executed / Or I ſhall praye
 to god that he moene litaile ayenſt the
 in whiche thou ſhalt be ouer throwen /
 and ſhalt be made meet to keſtes / and
 thymperour demaunded what art thou
 that art entred by nyght in to my pa
 leys / and darſt ſaye to me ſuche wordes
 And he ſayde to hym I am nycolas
 byſſhop of myrre / and in lyke wyſe he
 appiered to the prouoſt and ſered hym

The lyf of Seynt Nicholas

sayeng with a ferdyful voye / Thou
 that hast lost mynde and wytt / wher
 for hast thou consented to the deth of
 innocentes / God forth anone and doo
 thy part to delyuer them / Or ellis thy
 body shal rote and be etyn with wor-
 mes / And thy meyne shal be destroy-
 ed / And he asked hym / how art þu
 that so menacest me / And he answered
 knowe thou that I am Nicholas / the
 bissshop of the cyte of Myre / These that
 one alboke that other / and eche told
 to other theyr dremes / and anon sen-
 te for them that were in pryson / To
 whom thempourour said / what art ma-
 cyple or sorcery can ye / that ye hane
 this nyght by Illusion caused vs to ha-
 ue suche dremes / And they said / that
 they were none enchaunters ne kneibe
 no witchcraft / and also that they had
 not deseruyd the sentence of deth / These
 thempourour said to them / knowe ye
 wel a man named Nicholas / And
 whan they herd speke of the name of
 the holy saynt / they held vp theyr han-
 des toward heuene / and prayd our
 lord that by the mercyes of saynt Ni-
 cholas they myght be delyuerd of this
 present peryll / And whan thempourour
 had herd of them the lyf & myracles
 of saynt Nicholas / he said to them /
 So ye forth and yelde ye thankynges
 to god / which hath delyuered you by
 the prayer of this holy man / & worshi-
 pe ye hym / and tere ye to hym of your
 Jewellis / and praye ye hym that he
 thretene me nomoore / But that he pray
 for me and for my Royame vnto our
 lord / **4** And a while after the said
 prynces wente vnto the holy mā / And
 felle down on their knees humbly at
 his feet / sayeng vcrayly / Thou art
 the sergeant of god / and the very
 worshypper and louer of Ihesu cryst
 and whan they had all tolde this said
 thyng by ordre he lyft vp his hondes
 to heuyn and gaf thankynges & pray-
 synges to god / And sente agayn the
 prynces wel informed in to theyr con-
 trects / And whan it pleased our
 lord to haue hym departe out of this
 world / he prayd our lord that he wold
 sende hym his angellis / And encl-
 ynng his heed he salde thaugellis co-
 me to hym / wherby he kneibe wel that

he shold departe / & began this holy vsa-
 ge / In the domine speyau vnto In ma-
 nus tuas / And so sayeng lord In to
 thy hondes I comende my spyrte / he
 rendid vp his soule and deyde the ye-
 re of our lord thre hondred and thre-
 tygh with grete melody songen of the celestes
 all company / And whan he was
 buryed in a tombe of marbyle / a fontey-
 ne of oyle sprang out fro the heed vnto
 to his feet / And vnto this day holy
 oyle ysseith out of his body / which
 is moche sayllable to the the of syke
 nesses of many men / And after hym
 in his see succedid a man of good & ho-
 ly lyf / which by euyn was put of his
 bysshopricke / And whan he was out
 of his see the oyle cessed to ronne / And
 whan he was restored agayn ther to /
 the oyle ranne agayn /

4 Longe after this the turkes destroy-
 ed the cyte of myre / And thence ca-
 theder iij knyghtes of Bar / and iij
 Monkes selved to them the sepulchre
 of saynt Nicholas / And they opened
 it / And fonde the bones slymynge in
 the oyle / And they bare them a long
 honourably in to the cyte of bar / in the
 yere of our lord M lxxxvij /

Ther was a man that had borrowyd
 of a Jewe a some of monye / And sba-
 re vpon the altare of saynt Nicholas
 that he wold rendre and paye it agayn
 as soon as he myght / and gaf none
 other pledge / And thys man had
 thys monye so longe / that the Jewe de-
 maunded and ayed his monye /
 And he said that he had paid hym /
 Thanne the Jewe made hym to come to
 fore the lathe in iugement / And the
 oth was gyuen to the debtour / And
 he brought with hym an hokk staff / in
 which he had put the money in golde
 And he lente vpon the staf / And whan
 he shold make his oth and swere / he
 lpyerd his staf to the Jewe to keep
 the hokk whyles he shold swere / And
 thence sware that he had delyuerd to
 hym more than he ought to hym / and
 whan he had made the oth he dema-
 nded his staf agayn of the Jewe / And he
 nothyng knowyng of his malycy / de-
 lpyerd it to hym / Thanne this de-
 nouer wente his way / and anon af-
 ter hym lyfte sore to slepe / and lete

hym in the way / And a cart with iiii
 wheetis cam with grete force / and sleib
 hym / and brake the staf wyth gold /
 that it spredde a broode / And wthan
 the Jelde herd this / he cam theer fore
 meued / and salde the fraibod / And
 many said to hym that he shold take
 to hym the gold / And he refused it
 sayenge / but yf he that was deed / wes
 it not wylled agayn to lyf by the mercy
 of saynt Nicholas / he wold not re
 ceyue it / And yf he cam agayn to lyf
 he wold receyue baptesme / and beo
 me apstle / Thenne he that was deed
 arose / And the Jelde was apstened

¶ Another Jelde saibe the veryous
 myracles of saynt Nicholas / and dyde
 to make an ymage of the saynt / and
 sette it in hys holbe / and comanded
 hym that he shold kepe wel hys holbe
 wthan he wete oute / And that he shold
 kepe wel all hys goodes sayeng to hym
 Nicholas to kepe be alle my goodes / I
 charge the to kepe them / And yf thou
 kepe them not well I shal auenge me
 on the in kelyng and turmentyng the /
 And on a tyme wthan the Jelde was
 oute / theys cam and stoledd alle his
 goodes / and lefte vndorn alway only
 thymage / And wthan the Jelde cam
 home / he fonde hym robbed / of alle hys
 goodes / he awsommed thymage sayenge
 theys wordes / Syr Nicholas I had
 sette you in my holbe for to kepe my
 goodes fro theues / wherfore haue ye
 not kepte them / ye shal receyue sorow
 and turmentis / and shal haue payne
 for the theues / I shal auenge my losse
 and wtepayn my wbodnes in kelyng
 the / And theune wke the Jelde the
 ymage / and sette it and turmentedy
 it cruelly / Thenne happed a grete mer
 uaylle / For wthan the theys departed
 the goodes / The holy saynt lyke as he
 had be in his away appered to the the
 ys / and said to them / wherfore ha
 ue I be kept so cruelly for you / and
 haue so many turmentis / See how my
 body is helben and broken / See how
 that the rede blood renneth down by my
 body / goo yee faste and restore it agayn
 or ellis the yre of godd almyghthy shal
 make you as to be one out of hys wyl
 le / and that all men shal knowe your
 felowng / and that eche of you shal

be honged / and they saide wth art
 thou that saist to vs suche thynges / e he
 said to them / I am Nicholas the ser
 uant of Ihesu Cryst / whom the Jere
 we hath so cruelly kept for hys goo
 des that ye haue alway / ¶ Thenne
 they were aferde / and cam to the Jere
 we / and herd what he had don to
 thymage / and they w lde hym the my
 uelle / and wtepayned to hym agayn
 all hys goodis / And thus cam the
 theys to the wyage of trouthe / and
 the Jelde to the wyage of Ihesu Cryst /

¶ A man for the loue of hys sone
 that wente to scole for to lerne / had
 wbed euery yere the feste of saynt Ni
 cholas moche solempnly / On a tyme
 hyl happed that the fader had to
 make wdy the dyner / and called ma
 ny clerkes to thys dyner / And the
 deuyll cam to the party in thabete of
 a pylgrym for to demande almesse /
 And the fader anon comanded hys
 sone / that he shold gyue almesse to
 the pylgryme / he forboded hym as he
 wente / for to gyue to hym almesse
 And wthan he cam to the quar
 fore / the deuyll caught the chyld and
 strangled hym / And wthan the fa
 der herd thys / he forloded moche wron
 gly / and wepte / and hure the bo
 dy in to hys chambre / and began
 to crye for sorowe and saye / right
 swete sone how is it wyth the / saynt
 Nicholas is thys the guerdon that ye
 haue don to me / by cause I haue so
 longe seruyd you / And as he
 said thys wordes and other sembla
 ble / The chyld opened hys eyn
 and alwke lyke as he had ben a
 slepe / and arose vp to fore alle e
 was wylled fro deth to lyf /

¶ Another noble man prayd to saynt
 Nicholas / that he wold by hys me
 ritis geue of our lord that he myght ha
 ue a sone / And promysed that he wold
 buyng his sone to the church / e wold
 offre vp to hym a cuppe of gold / Thene
 y sone was born e ca to age / e the fa
 der comaded to make a cuppe / e the cup
 pe pleased hym moche / e wtepayned it
 for hym self / e dide do make another of
 y same value / e as they wete saylyng
 in a shipe toward the chire of saynt
 Nicholas

The lyf of saynt Nicholas

And whan the child wolde haue fylled
the cuppe / he fille it in to the water with
the cuppe / And anon was lost e ca noz
more vp / yet neuertheless the fader per
fourmed hys auolbe in wepyng moche
tendrelly fo: hys sone / and whan he ca
to the autler of saynt Nicholas he of
frod the second cuppe / And wha he had
offrid it / It fel down by he as one had
cast it vnder the autler / And he toke it
vp e sette it agayn vpo the autler / and
thene yet was caste further than tofore
And yet he toke it vp e rempled it the
thyrde tyme vpon the autler / And it
was throlbe agayn further than to fore
of which thyng all they that were thes
re merueylded / e men ca for to see this
thyng / And anon the chyld that had
fallen in the water in the see cam agayn
presily to fore them alle e brought in
hys hondes the first cuppe / and reoun
ted to the people / that anon as he was
fallen in the see / the blessed saynt Ni
cholas cam e kept hym that he had noz
ne harme / And thus hys fader was
glad e offrid to saynt Nicholas bothe
the tibo cuppes / ¶ Ther was another
rich man that by the merites of saynt
Nicholas had a sone / and callid hym
deus dedit / god gaf / And this rich
man dyde do make a chapel of saynt
Nicholas in hys dwellyng place
and dyd do haboibe euery yere the feste
of saynt Nicholas / And this manoyr
was sette by the londe of Argariens /
this chyld was taken prysoner and
deputid to serue the kynge / The yere
folowyn and the day that hys fader
felde deuoutly the fest of saynt Nicho
las / the chyld felde a precious cuppe
to fore the kynge / And remembaid his
pysse / the sorolbe of hys frenches / and
the ioye that / that day was made in
the hous of hys fader / And begyn for
to sighe sore hys / And the kynge de
maunded hym what hym eyled and
the cause of hys sighyng / And he tol
de to hym every word hoolly / And
whan the kynge kneibe it he said to
hym / what somer the Nicholas doo
or doo not thou shalt abyde here wyth
vs / And sodaynly ther fleibe a mo
che stronge wynde that made alle the
holbe to tremble / And the chyld was
wuyffhyd wyth the cuppe / and was

sette to fore the yate / where hys fader
felde the solemnyte of saynt Nicholas
in such wyse that alle they demened
gret ioye / And some saye that this
chyld was of Normanbye / and wen
te ouer see / and was taken by the
soldayn / which made hym of te to be
beten to fore hym / And as he was be
ten on a saynt Nicholas day / and
was after sette in pryson / he prayd to
saynt Nicholas as wel for hys kyng
that he suffred / as for the gret ioye
that he was wonte to haue on that day
of saynt Nicholas / And whan he
had longe prayd and sigged / he fel
a slepe / And whan he alwoke / he
fonde hym self in the chapel of hys
fader / where as was moche ioye ma
de for hym / Late vs thenne praye
to this blessed saynt / that he wyll
praye for vs to oure lord Ihesu cryst /
whiche is blessed in secula seculorum /
Amen /

Here endeth the lyf of saynt Ni
cholas

Here foloweth the Conception
of our blessed lady



Of the fest of the Concepcion
of our blessed lady



Maria inuenisti gra
ciam apud dominum /
Luc primo capitulo /
Whan the Angel ga
Briel had greet our la
dy for to shebe to her

the blessed conception of our lord /
For to take from her alle doubtes and
dredes / he comforted her in sayeng the
wordes aforaid / Marie thou hast
founden grace at the lord / Ther ken
four maner of peple of whiche the ij
ken good / And the two ken euill /
For some ther ken that seke not god
ne hys grace / as peple out of the by
leue / Of whom may be said as it is
writen / who that byleneth not on his
lord god / shal deye perpetuely /
And oither ther ken that seke god &
hys grace / but they fynde it not /
For they seke it not as they ought to
do / as Concupisus men that sette alle
their loue in hauyr / and in solace
of the world / Suche peple ken by
kened to them that seke folwers in
wynter / Wel seke they folwers in
wynter that seke god and hys gra
ce in the courthe of the world / which
is so colde of alle besties / that it
quencheth alle the deuotion of the lo
ue of god / **A**nd wel is cal
lyd the world wynter in holy scrip
ture / For hys euylis and vices
make synners and colde to serue god
And therefore saith the holy ghost
to the soule that is ameweuse /
Canticorum primo capitulo / Arise vp
thou my fayr soule / the wynter is
passed / I am enim hysemps trans
sit / For thou hast vanyuysstyd
the temptacions of the world which
hete my loue / and therefore come in
to my foyne / where thou shalt fynde
deuyte / of alle folwers of the so
ner / there as the synners may not
come by cause they seke not god as
they ought / to doo by uery repentans
or of herte / And therfor sayth
our lord Iohannis in capitulo /
Queritis et non inuenitis / I am

Iohannis octauo capitulo / Ecce vos
queritis me et in peccato moriemini /
Ye seke me and fynde me not / I am
to ye seke me / and in synne ye shal
deye / **A** The thyrde maner of pe
ple that seke not god / And yet ne
uertheles they fynde hym / They ken
chylde that deye in their innocencie /
and ken purged by baptysme / Of whom
god said by hys prophete / Plaque lxiij
capitulo / Inueniunt qui non quise
runt me / I am founden of them that
sought me not / And that is for des
faulde of Age / The fourth ma
ner of peple that seke god and fynde
hym / ken they that sette alle theyr de
sire to serue god and loue hym / by
ke as the blessed byrgyne marie that
sith she was in her enfancye she put her
euer in the seruyce of god and loue
of hym / and folowed to hym chaste
afor alle other wyemen / And thers
fore with right myght the Angel wel
saye to her / Maria inuenisti gratiam
apud dominum / Marie thou hast
founden grace at god our lord /
We fynde in the scripture that this
glorious byrgyne marie hath founden
grace in thre maners / For her co
mpnyge was longe afore propheted /
And her byrthe crunciat and sheld
by the angel / And in the wombe of
her moder she was born sanctified
and halibed / **A** First her conyng
was sheld and propheted in many
maners and by many figures /
For Balaam prophesed Numeri vi
esimo quarto Capitulo / Oretur stella
ey Jacob / et consurget virga de ihus
hel / That is to saye / that the byrge
ne marie shal be born of the lignage
of iacob patriche it is a custome whā
folke wyl preysse a persone / they wylle
compare hym to a balpant man / byke
as it said comunely of an hardy man
Thys is a right alsaunde / And of
a simple man / Thys is a right job
Thus Balaam the prophete comparde
our lady to a sterre for thre causes /
First for she is aourned / and gyueth
beaute to alle humayne creature / byke
as the sterre doth on the firmament /
For she hath opened to vs the gate of
paradis / like as it is songe in holy chir
che / paradisi porta p eua ciuis clausa ē
m ij

4 The Conception of our lady

et per beatam virginem mariam iterum
 patefacta est / The gate of paradys
 whiche by eue was closed fro all men/
 is now opened by the blessed virgy
 ne marie / Secondly lyke as the ster
 re enlumyneth the nyght by hys cle
 nes / In lyke wyse the gloruous la
 dy enlumyneth by her lych all holy chir
 che / wherof holy chyrche syngeth / Tu
 us vita gloriosa lucem dedit seculo /
 The noble lych of our lady geuyth light
 to all chyrches / For as saith hugo de
 sancto victore / O glorious lady For
 as moche as thou hast engendored a
 grace andy glouze to all maner of peple
 vnto the deuy lych / so synners grace
 andy to captyfs pardon may be said as
 is saidy Judith. viij capitulo / Tu glo
 ria Iherusalem / tu licticia Iherusalem / tu
 honorificencia et / Thou art the glouze
 of Iherusalem Thou art joye of Iherusalem
 thou art alle the honour of our peple /
 Thou hast kepte Chasite / andy ther
 for thou shalt be blessedy permanably /
 Capitulum eodem / Confortatum est cor
 tuum eo qd castitatem amaueras et post
 vitam tuam adulterium nescieras / deo
 et manus domini confortauit te / et id
 eris benedicta in eternum / Judith viij
 Ora pro nobis quoniam mulier sancta
 es / Item capitulum viij Benedicta es
 et / Hit was saidy to Judith the wordes
 be this that we may saye to our lady
 Pray for vs / for ye be an holy womā
 ye be a daughter that is blessedy of the
 souerayn godd above alle the wymen
 that ben on the erthe / Theredy she
 is comparedy to the sterre / For she hath
 dwelleyd all her lych stedfastly in alle
 werkes of vertue without doynge ony
 synne / lyke as the sterre holdeth hym
 on the firmament without descendynge
 to the erthe / For as saynt bernard saith
 yf it were demandedy to alle the sayn
 tes that euer haue ben / haue ye ben
 without synne/except the glouise virgi
 ne marie / they myght answer this
 that is wryton Johis i capitulo / Si dix
 erimus quia peccatum non habemus
 et / Yf we saye that we haue doo
 no synne / we deceyue our self / andy
 the trouthe is not in vs / Thys glo
 rious virginie was in the wombe of
 her moder sanctifiedy more playnly and
 more specially than euer was ony

other / For as saith saynt Thomas dal
 quino in compendio / ther ben thre ma
 ners of sanctificacions / The first is co
 mune andy gyuen by the sacraments
 of the holy chyrche / lyke as by bap
 tisme andy other sacraments / Andy
 thys gyue grace / but to take alway
 the Inclynacion to synne decely andy
 venyal / nay / Andy this was don
 in the virginie marie **A** For she was
 habyled andy conformedy in all good
 nes more than euer was ony creature /
 lyke as saith saynt Austyn / She dy
 ce neuer synne mortal ne venyal / For
 she was so moche enlumyned by the
 holy ghoost whiche descendedy in her /
 that thurgh the conception of her blessed
 sone Ihesu Cryst / whiche restyd in
 her ix monthis / she was so conformedy
 in alle vertues / that there abode in her
 no Inclynacion of synne / Andy ther
 for the holy chyrche doth more Feuer
 ce andy honour in ordomyng to habyle
 the feste of her concepcio / by cause thys
 feste is comen to the knowledche of holy
 chyrche by somme myracles lyke as
 we fynde redyngy in thys maner /
 Anselme Archebysshop of Caunterbu
 ryx andy passour of Englonde sende gre
 tyngz andy benediction / in our lordy pr
 petuel / vnto the bysshops that ben in
 der me / Andy to alle them that haue a
 membraunce of the blessedy virgyne
 marie moder of godd / Fight der her
 thern hold the conception of the glou
 souse virginie marie hath ke sheld
 somtyme in Englonde in fraunce andy
 in other contreyes by myracles / I shal
 wryte to you / In the tyme that it ple
 sedy to godd for to correcte the peple of
 englonde of theyr euyllys andy synnes
 andy to constrayne them by hys scrupyls
 he gaf victorie in bataylle to wylliam
 the gloruous duc of Normandy to wyg
 ne andy conquer the Foyame of En
 glonde / Andy after that he was
 kyng of the lande / A none by the hel
 pe of godd andy of hys prynces / re
 formedy thestate andy dygnyties of
 holy chyrche in to better reformation
 thā it had ben / To whiche s deuy em
 my vnto all good werkes hady enu
 e payned tempestle e lette s good wer
 kes as wel by fallenes of his seruā
 tes as by encouyng of his straungers

For whan the danes herde saye that our
 ghand was thus subgette vnto the nor
 mans / Anon they made theym redy to
 withstonde it / Whan kynge Wylkiam
 vnderstode this / Anon he sente thabbot
 of Famesey which was named helsius
 in to denmarke for to knowle the trou
 the / This abbote aske that he had don
 wel and dyligently the charge of hys
 comyssion / And that he was returned
 a grete parte of the see homward /
 anon awos a grete tempeste on the see
 in suche wyse that the cordes and other
 habylleynens of the shippe brake /
 And the mayntres and gouernours
 of the shyp and alle they that were
 therein / losse the hope and truste to
 scape the peryl of thys tempeste /
 And alle cryed demoutely to the glo
 rouse Vyrgyne Marye whych is con
 soorte to dysconforted and hope to dis
 payred and recomanded them self in
 the keepyng of god / And anon
 they saue comyng to fore the shippe vpon
 the water an honouable persone in
 habyt of a bysshop / whiche called
 the said abbot in the shyp and said
 to hym / Wylt thou escape thyle pe
 ryle of the see and goo home hole and
 sauf in to thy contre / And the ab
 bote ansyberd wepyng / that he desy
 red that aboute all other thyng / Then
 he said thaunge to hym / knowle thou
 that I am sente hither by our lady for
 to saye to the / that yf thou wylt here
 me e doo ther after thou shalt escape
 thys peryl of the see / The abbote pro
 mysyd that gladly he woldy obeye to
 that he sholdy saye / **E**anne said
 the Angele Make covenant to god
 and to me / that thou shalt do halys
 we the feste of the conception of our
 lady and of her creacion wel and so
 lempnly and that thou shalt goo and
 preche it / And the abbote deman
 ded in what tyme thys feste sholdy be
 kept / The aungele ansyberd to hym
 the viij day of decembre / And the ab
 bot demaunded hym what offyce and
 scruple he sholdy take for the scruple in
 holy chyrche / And the Angel ansyberd
 alle the offyce of the Natyvyte of our
 lady sauf where thou saist Natyvyte
 thou shalt saye Conception /
 And anon after the Angel banysed

albay / And the tempeste cessed /
 And the abbote cam home saufly in
 to hys contrey wyth hys compagne /
 And not fered to alle them that he
 myght / that he had herd and seen /
 And right were sirs yf ye wylt argue
 at the port of helth late vs halbe de
 moutly the Creacion and the concep
 sion of the moder of our lord / by
 whom we may resseue the wilardy of
 her sone in the glorie of paradys celesti
 al /

But is also otherwyse declared / In
 the tyme of Charlemaigne kynge of
 Fraunce ther was a clerke whiche was
 broder germany to the kynge of Hon
 gary / whych luyd hertely the blef
 syd Vyrgyne maye / **A**nd was
 wonte to saye euery day matyns of
 her / and the houres / It hapned
 that by counseyl of hys frendes he toke
 in marriage a moche fayr damoysele /
 And whan he had wedded her / and
 the prest had gyuen the benediction
 on hem after the masse / Anone he re
 membryd that that day he had not said
 hys oures of our lady / wherfore he
 sente home the wyde hys wyf and the
 peple to hys hous / And he abode in
 the chyrche besyde an altier for to saye
 hys houres / **A**nd whan he cam to
 thys AntHEME / *Quiera es et coeta
 filia Iherusalem* / that is to saye / thou
 art fayr and gracious doughter of Ihe
 usalem / Anon appered to fore hym
 the gloriouse Vyrgyne maye wyth ij
 anges on epyther syde / and sayd to
 hym / I am fayr and gracious
 wherfor louest thou me and takest thou
 another wyf / or where hast thou seen
 one more fayr than I am / And the
 clerke ansyberd madame thy beaute sur
 mounteth alle the beaute of the world
 Thou art yfse by above the beutenes
 and above the Angeles / what wylt
 thou that I doo / **A**nd she ansyberd
 and said yf thou wylt loue thy wyf
 flesshely / Thou shalt haue me thy
 espouse / in the Royame of heuen /
 And yf thou wylt halbe the feste of
 my conception the eyght day of decem
 bre / And preche it aboute that it
 may be halbed thou shalt be cold
 ned in the Royame of heuen /
 And anone ther wyth our blef syd lady

lady Banysid; alwaye/ Late vs thene
pray to that glorious virgyne our las
dy saynt marge / that we asfar thys
short and transitorye lyl may be crow
ned in heuyn in glorye celestia/ to which
god; brynge vs Amen /

The euiden; the Conception of
our blessed lady

The lyues of the sayntes genci
en fulcien and victoꝝye

Saynt Fulcien and
saynt Victorie of whom s
solempnyte is habited; /
came fro the cite of rome
for to preche the faith of
Jhu crith in to thise parties / e were in
the cite of arbane / e prechd there the
faith/ And they repayed by ampens /
and; passed by a bytyle Ryllage named;
Sayns/ e foude there a good man that
hyled in god/ but he was not yet bap
tised/ e was named gencien/ And he sa
lewed the/ e said sires ye be welcome /
And; they said god saue you/ And af
ter he demanded the/ what secte ye/ and;
they answered we secte one of our fel
wes called; quynnyne/ and he said/ ha
faire sires he was but late hyled; and;
not longe sith/ and; sentence was ggyuen
that where such maner people myght be
foude; that prechid of god / that they
shold be slayn/ but come ye ner e ete ye
a morsel of bread / And; as they were
there/ a tyrant that was callid Fygio
naye cam with sergantes/ e said to gen
cien/ deliuer to vs theym that ben here
in/ and; he said/ I shal not doo it/ The
ne he be drelbe out his sberde al naked
Gencien said/ they take non care of you
The tyrant Fygioaire had; grete ans
gre e sorowe / and; made to take gen
cien and; smoe of hys bred; And; after
he made to be taken; saynt fulcien and;
saynt victoꝝye/ and; brought the to a
mpens/ And; saide to the that they shold
forsake their god / whom they had ma
de dy an euyl deith/ and; they said they
wold; not/ Thenne he dyde do take

brocks of yron/ and; putte them thurgh
their eeres/ thurgh theyr noses/ and; e
after dyde do smyte of their heedes/ e by
s wil e polber of our lord they arose
vp and; toke their heedes in their hon
des / and; lare them elbo myle ferre fro
the place/ wher they had ben beheaded /
And; alle thre were buried to gyde in
that toun / which is called; saynt ful
cien / a grete rage and; madnes toke
the tiraunt Fygioaire/ e he cryed; thurgh
the cite of ampens alle araged; / A
las / Alas / Alas / Now ben wel the
sayntes auenged; on me / And; sith
deyed; folke in hys woernes / And;
thus were the frendes of our lord auen
ged; on the tyrant / And; by such
martirdom the glorious sayntes depar
ted; out of this lyl into the Royame
of heuyn / Thenne praye we into the
glorious martirs saynt fulcien / saynt
victoꝝye / And; saynt Gencien that
they wil praye god; for vs / that by
their merites we may haue pardon e
forgyuenes of our synnes / Amen /

Thus enden the lyues of the ly
ly sayntes Gencien Fulcien a
victoꝝye

Here foloweth the lif of the blis
sid virgyne luche

Luche is said of light/
And; lycht is braut in
beholdynge / after that
saynt Ambrose saith/ the
nature of light is such;
She is gracious in behol
dyng; / She spredeth ouer all without
lyeng; down / She passeth in goyn;
right without; crosynge by right longe
lygne / And; it is without; dilas
cion of taryng; / And; therfor it is
shelbe / the blessed; luche hath braut
of virgynte without; ony corrup
on /

Essence of charpe with
out; disorderate hue / Rightful goyn;

and deuotion to god / With out squa-
ring out of the waye! / Fyghtinge by-
ne by contynuel werke without needly
gouernour of skilful taryng / In lucye is
said / the waye of lycht /

Saynt lucye the holy
Byrgyne was born in
Cecylle / and extrayt &
engendered of a noble
lygnage in the cyte of
Syracuse / Whan she herd

of þ good fame and remembrance of saynt
Agathe or Agathe whiche was publysh
shyd and sprad al aboute / Anone she
ident to her sepulchre with her moder /
whiche was named eutie / whiche had
a maladye named the bloody flux
by the space of iiii yere / the whiche no
maister in phisike ne in Cyurgerye cou-
de hele / And whan they were ther atte
a masse /

One redde a gospel
whiche made mention / of a woman
whiche was heled of the bloody flux / by
suchyng of the hemme of the cotte of
Jhesu cryst / Whan saynt Lucye herd this
anon she said to her moder / Moder yf
ye beleue that this whiche is redde be-
trewe / & also that saynt Agathe hath
now presently with her Jhesu cryst / and
also that for his name she suffred mar-
tyrdom / And yf ye with this beleue tou-
che her sepulchre / Withoute doute ye
shal be anon guarysthed / and helede
þon this they after the messe whan
the peple were departed / they threyne
fel down on their knees on the sepul-
chre of saynt Agathe in prayers /
and wepyng began to praye for her
helpe and aide / Saynt Lucye in ma-
king her prayers for her moder fylle a
step / and she salbe in her step / saynt
agathe amonge thaungeles nobly acou-
red and awayed with precious stones
whiche said thus to her / Lucye my sibe-
te sister / deuoute Byrgyne to god / wher
for prayest thou to me for thy moder /
for such thyng as thou maist thy self
right soone gyue to her / For I telle þ
for twouthe / that for thy faith / and thy
good / yf / thy moder is sauand / hood /
with these wordes saynt Lucye alvost
alle asyde and said to her moder / Moder
ye be guarysthed and alle fool I / praye
you for her sake / by whos prayers ye

ben heled / That ye neuer make men-
cion to me for to take an husband / ne
spouse / But alle that good that ye
wold / gyue me with a man / I praye
you that ye wyll gyue it to me for to
doe almesse with alle that I may come
to my Sauour Jhu cryst / Her moder
answred to her / I praye daughter / thy
patrymony whiche I haue receyved
this is yere with thy fader deid / I haue
nothyng amynysst / but I haue mul-
trepled & encreased it / but abyde til I
am departed out of this world / And
thenne forthon doo as it shalle please
the / Saynt Lucye sayd sibe te moder here
my counseyl / he is not behoued of god
that for his loue gyueth that / whiche he
may not vse hym self / but yf I wyll
fynd god / debouayr to the / gyue for
hym that / whiche thou mayst despende
for after thy deith thou mayst in no wy-
se vse the goodes / that whiche thou gy-
uest whan thou shalt dye / thou yeuest
it / by cause thou mayst not see it with
the / gyue thenne for goddes sake whiche
les thou gyuest / & as to such good as
thou oughast to gyue to me with an
husbond or spouse / begyn to gyue all þ
to your peple for the loue of Jhu cryst
herof spake allway saynt Lucye to her
moder / & euery day they gaf almesse
of theyr goodes / & whan they had al
most sold theyr patrymony / & theye re-
uels / tidynges cam to the knowleste
of her spouse that shold haue wedded
her / and that she was promysed to / the
whiche he demaunded herof the trouth of
the notice of saynt Lucie / & wher for they
sold thus theyr patrymony / she answe-
red couteously / & sayd that they did it
by cause that saynt Lucye whiche shold
haue ben his wyf / had founde one whi-
che had a more fryer / & noble herpage
than his was the whiche they wold bye
to fore or they shold assemble by mar-
age / þ fool beleued it / for he uerstode car-
nally this that þ notice had said to hym
spirytuely / & helpe the to selle their her-
tage / but whā he vnderstode þ he gaf
al for goddes loue / & that he felt hym
self decayed / anon he complayned on
Lucye / and made her to come to fore a
Juge named Paschasius whiche
was a miscreant & heten man / & it
was by cause she was crysten / And

that she dyde apense the lalbe of thence
 vour / Pascaſius klamed her / and
 admonestred her to worſhippe and doo
 ſacrifice to the ydolles / She ſaide ſacrifi-
 fiſe whiche pleaſed god is to viſite the
 wyddowes and orphannes / and to helpe
 theym in their neede / I haue not eſſed
 theſe theſe yeres paſſed / to make to god
 ſuche ſacrifice / And for as muche as I
 haue nomore of whiche I may make yet
 ſuche ſacrifice I offre to hym my ſelf /
 lette hym doo with hys offryngs as it
 pleaſeth hym / Pascaſius ſaid / Thou
 myghtheſt ſaye theſe wordes vnto Cryſte
 peple ſemblable to the / but to me whiche
 keep the comandemens of themperours
 thou ſaiſt them in vayne / Septim Lu-
 cye ſayd / yf thou wilt kepe the la-
 ube of thy lordes / I ſhal kepe the lalbe
 of god / Thou doubtſt to angre theym
 And I ſhal kepe me that I angre not
 my god / Thou wilt playſe theym /
 And I coueyt only to playſe our lord
 Iheſu cryſt / Pascaſius ſaid / Thou
 haſt expended thy patrymonye with the
 Rybauldes / And therfor thou ſpekeſt
 thus as a rybaulde / She ſaid / I haue
 ſette my patrymonye in a ſure place /
 vnto the corrupcion of my herat ne body
 I neuer agreed ne ſuffred it / Pascaſi-
 us ſaid / who ſey they that corrupte the
 herat and the body / She ſaid / ye be
 that corrupte the herats / of whom thap-
 poſtelle ſaid / The euyl wordes corrupte
 the goody maners / ye counſelle the
 ſoules to forſake theyr creatour / and
 to ſpele the deuyll / in makinge ſacrifi-
 fiſe to the ydolles / The corrupceurs of
 the body ſey they / that loue the ſhort
 delectacions corporall / and deſpyte de-
 lytes ſperrytuell / that endure euer /
 Pascaſius ſaid / theſe wordes that thou
 ſaiſt ſhal ſynniſſe / Whan thou ſhalt
 come to thy paynes / She ſaid / the wor-
 des of god may not ende ne ſynniſſe /
 Pascaſius ſaid / how thenne art thou
 god / She ſaid / I am the handmayde
 of god / and for ſo muche I ſaye they
 be not the wordes of god / For he ſaith ye
 be theſe that ſpeke to fore the pryn-
 ces and Judges / but the holy ghoſt
 ſp-kech in you / Pascaſius ſaid
 and therfor / the holy ghoſt is in the /
 She ſaid / Thappoſtelle ſaith that they
 ſey the temple of god that eyue chaſte-ly

and the holy ghoſt dwelleth in them
 Pascaſius ſaid / I ſhal do kyngs the
 to the bourdel / where thou ſhal loſe thy
 chaſtete / And thenne the holy ghoſt
 ſhal departe fro the / She ſaid / the bo-
 dy may take no corrupcion / but yf the
 herat and wyll gyue thereto aſſentynge /
 For yf thou maideſt me to do ſacrifice
 by my handes by force / to the ydolles
 apense my wyll / god ſhal take it only
 but a deriſion / For he Jugech only
 of the will and aſſentynge / And ther-
 fore / yf thou make my body to be defou-
 led / without myn aſſente / and apense
 my wyll / my chaſtete / ſhal increaſe deu-
 ſe to the mercy of the coloune of gl-
 rye / Thynge that thou doſt to the body
 whiche is in thy polber / that kerech
 no preiudice to the handmayde of Iheſu
 cryſt / Thenne comanded pascaſius that
 the rybauldes of the toun ſhold come /
 to whom he deliuerd saynt Lucye ſay-
 eng / Calle other to you for to deſoule
 her / and labour her ſo moche tyl that
 ſhe be deed / Anon the rybauldes wold
 haue dralben her from thens where ſhe
 was / and haue brought her to the bur-
 dell / But the holy ghoſt / made her ſo
 peyſaunt and truy / that in no wyſe
 they myght moue her fro the place /
 wherefore many of the ſeruauntes of
 Juge put honde to for to dralbe with the
 o her / And ſhe abode ſtylle / Thenne
 they honde cordes to her handes e ſheete /
 and all dralbe / but ſhe abode alleibay
 ſtele as a motayne without moeyng
 whereof pascaſius was at anguyſſous
 and angry / And dyde do alle hys en-
 chauntes / whiche myght neuer moene
 her for alle enchauntery / Thenne pasc-
 ſius / dyde do yoke for her oger many
 for to dralbe her / And yet they myght
 not moue her / fro the place / Thenne
 Pascaſius demanded her / For what
 reſon myght it be / that a fraylle mayde
 myght not be dralben ne moeyd by a
 thouſand men / She ſaid / it is the wer-
 ke of god / And yf thou ſtandſt thereto
 yet ten thouſand they ſhold not moene
 me / Of theſe wordes the Juge was ſo
 re tormentd / And saynt Lucye ſayd
 to hym / wherefor tormenteſt thou thy
 ſelf thus / yf thou haſt preued e aſſayed
 that I am the temple of god / bylene it
 yf y haſt not aſſayed / lerne to aſſay /

And herof was the Juge more tozned & wro / For he falbe that she made but her moquerie with hym / Wherefore he dyde to make aboute saynt Lucye / a right grete fyre / and made to be caste on her wyth Fosyn andz boyllyng oyle / and she abode all styll to fore the fyre / andz saidz / I haue prayd to Ihesu Cryst that this fyre haue no domynacion in me to thence that the crysten men that beleue in god / make of the theyr decessyon / Andz haue prayd for respyt of my martirdom / for to take alway fro the cristen men the feet and drede to dye for the feith of Ihesu cryst / Andz to take alway fro the mescreaunts the auain & tyngz of my martirdom / The frenches of the Juge salbe that he was confused by the wordes of saynt Lucye / & of the diallyngz moche gretly tormented / and therefor they roof a swerd thurgh her throte / Andz yet for all that she dyde not anon / but spack to the peple sayz / I adnounce andz shalbe to you that holy chyrche shal haue was / For dycelespyn the Emperour whiche was enemy to holy chyrche / is this day put out of his seignourye / Andz maximil hys felalbe is this day deed / Andz in lyke wyse as saynt Agathe is patronesse andz kepar of catharines / In the same wyse shal I be commyted to be patronesse of siraucane this cyte / And as she spack thus to the peple / The ser geantys andz mynysters of Rome cam for to take pascaus andz byngne hym to rome / by cause thit he was accusedz to fore the senatures of Rome / of that he hadz Robbedz the prouynce / wherfore he wassepedz hys sentence of the senate / Andz hadz hys hezdz smytyn of / Seynt catherine remeid fro the place wher she was hurt wyth the swerd / ine dyde not tyl the prest cam / & brought the blessed body of our lordz Ihesu cryst Andz asone as she hadz recovered the blessed sacrament / she rendredz and gaf vp her soule to god / thankyng andz prayyng hym of alle his goodnes / In that same place is a chyrche dedyced in the name of her / where as many kynges fetre ben gyven to thonour of our lordz Ihu crist / whiche is blessedz wordz wythouten ende / Amen

Here foloweth the lyf of saynt Nyctale /

In that tyme that the wandles wasted andz destroyed many cytes & bondes / they cam to the cyte of wyne in frauce in whiche cyte seynt nyctale was arch bysshop / he preachyd the fayth of Ihesu crist andz confortyd the peple / and admonestedy them to be & cyue in pacience the persecution of the wandles whiche thenne had destroyed the contraye andz bond alle aboute the cyte / and as thys peple called wandles approchyd the cyte / The folke cam to tharchebisshop and demanded counseyll yf they sholdz yelde theym / or go andz fyght for the cite / Seynt nyctale to whom god hath shewedz to fore that the wandles cam / that al the cite sholdz be destroyed / I mytred andz hadz graunte of our lord that thys tabulacion andz thys deeth sholdz be to the helthe of the soules of them / that to theyr wolber sholdz be repentaunt of theyr synnes / & sythe sayde to them / late is goo surely to the pepyl of dethe / Andz lat be abydde the mercy of god / I am redy to sette my soule for my pepyl / late us preyre for our enemyes / andz late be desyre of theyr soules lyke as of our olme / Thus as he spake to the peple / seynt eutrope his suster exortedz as moche as she myght the peple to receyue martirdom whiche was redy / after theyr soules andz thensygnementes that they hadz made to the peple they assuedz out agens the wandles / Andz seynt nyctale sayde to them yf ye wyl slee my peple / slee me fyrst to fore / Andz after he preachyd to them the fayth of Ihu crist andz taughte them how they myght be sauedz / but they wolde not vnderstonde it / thenne the holy man sette hym to prayer / Andz whyles he prayde / hys enemyes smote of hys hezdz / andz after that the hezdz was smeten offe / he made an ende of hys prayer and sayde in his conzue thys vers of the saunter / adhe sit panimentu & e liban seynt eutrope salu her brother martred / Andz salbe that

The lyf of saynt Nichale

noman made hym redy to be marked /
 but seruo / for her beaute / she ran to
 hym / that hadz slayn her brother / And
 wold haue wretchedz hys eyen out of
 his bredz / And anon she was marriadz
 and many other with her / Thanne the
 wandles salbe a grete compaigne of che
 ualtrye of heuen come for saunge the
 grete seknyne that they hadz don / andz
 herde a grete soun in the chirech / Andz
 they hadz so grete ferre andz drede / that
 they lefte all theyr Armures / andz fledz
 de / Andz ther appierdz a grete lycht
 andz clernes Upon the bodyes / that it
 was seen ferre by nyght thenne cam a
 gayn some burgysses of them that had
 fledz andz salbe the clernes / andz fel'e
 a grete odour about the martirs / and
 burydz the about the cyte / Andz thanz
 ked our lord / andz seruidz hym more
 peryghly than they hadz don byfore //
 late he praye thenne to the holy saynt
 Nichale / andz to saynt Eutroppe that
 they wyl gete the grace of our lordz /
 that they krynge be in to their compa
 ny / Amen /

Thus endeth the lyf of saynt
 Nichale

And here begynnech the lyf of
 saynt Thomas thapostle

Thomas is as mo
 che to saye as a yfne / or
 double / whiche in grece
 is sayd didimus / or elz
 tis / Thomas is sayd of
 Thomas / whiche is said
 dypuison / andz departyngz / he was a
 bysine or slobolbe by cause he deseruedz
 to wese the venes of dypuynce / whan
 at hys Interrogacion Ihesu cryst ans
 werdz to hym / Ego sum Via Veritas
 e Vita / I am the waye / thou he andz
 lyff / he is sayd double / by cause he kne
 we cryst in hys resurrection in double
 thys more than other knelwe / For they
 knelwe hym but only in seeyngz / but
 Thomas knelwe hym bothe seeyngz and
 feelyngz / he is sayd dypuison or de
 partynge / for he departdz hys loue fro

the loue of the worldz / Andz was de
 partedz fro the other apostles at the Res
 surrection / Or Thomas is sayd / as ap
 perdz agayn / that is in the loue of
 god by contemplacion / he had thre thyn
 ges in hym / of whiche prosper sailz in
 the booke of the soules / contemplatyf / and
 demaundeth what it is for to loue / noz
 thynge but for to concyue the bremynge
 of hym in hys thought / andz the ta
 lentz of godz / andz hatz of synne / andz
 to forsake the worldz / Or Thomas is
 as moche to saye / as allway goyng in
 the loue andz contemplacion of god /
 Or Thomas is as moche as my godz / by
 cause he sayd / whan he touchdz the sy
 de of our lordz / my godz andz my lordz



Saynt Thomas whā
 he was in Cezaree / our
 lord appierdz to hym andz
 saydz / The kynge of ynde
 gondeforus hath sente his
 prouost Aluines for to see
 che men that can wel the craft of ma
 sons / Andz I shal sende the to hym / and
 saynt Thomas saide / Syre sende me o
 uerall / sauf to them of ynde / Andz
 our lordz saide to hym / goo thy way
 theder surely for I shal be thy repar
 andz whan thou hast conuertedz them
 of ynde thou shalt come to me by the

wolbne of martyrdom And Thomas
 said to hym/ thou art my lord / And 3
 thy seruant/ they wyll be fulfyllid /
 And as the prouost wente thurgh the
 market / our lordz saidz to hym / yonge
 man what wilt thou bye / And he saidz
 my lordz hath sent me / for to bringe
 to hym some that he lernedz in the scien
 ce of masonrye / that they myght make
 for hym a palays after the werke of
 Rome / And thenne our lordz depu
 tidz to hym saynt Thomas thapostle /
 and toldz to hym that he was moche ex
 pert in that werke / andz they departed
 andz sayledz til they cam in a cyte /
 where the kynge made a weddyng of
 hys daughter / And hadz do crye / that
 all the people sholdz come to this feste
 of this mariage/ or ellis he woldz be an
 crye / And it so happedz that the pro
 uost andz Thomas wente thither / Andz
 an hebrewe mayde had a pype in her ha
 de / Andz preyedz euerych with some
 salve or preyng / **¶** Andz when she
 salbe the apostle / she knele that he
 was an hebrewe / by cause he ete not /
 but had allway his eyen ferme to ward
 heuen / Andz as the mayde songe to fore
 hym in hebrewe she saidz / The godz of
 heuen is one only godz / the which cre
 atedz all thynges andz foundedz the se
 es / Andz thapostle made her to saye
 thys wordes agayn / Andz the sotyller
 behelde hym andz salbe that Thomas ete
 not / ne drankz not / but allway looked
 vpbwardz to heuen/ andz he cam to thap
 ostle / andz smote hym on the cheke /
 Andz thapostle saidz to hym / that in
 tyme to come it be pardonedz to the / e
 andz that noll a wounde transitorye be
 gyven to thes / andz saidz / I shal not ary
 se fro this place/ tyll the hound that hath
 smytyn me be eten with dogges /
 Andz anoy after the boaler wente for
 to fetch water at a well / andz there a
 Lyon cam andz slewe hym andz drankz
 hys blood/ andz the hounde drelbe his
 body vnto pieces / in such wise that
 a black dogge brought the right arme
 in to the halle in the myddle of the dy
 ner / Andz when they salbe this / alle h
 companye was abasshed / And the may
 de remembredz the wordes / andz threlbe
 down her pype or shoyt / andz fylle down
 the feet of thapostle / **¶** Andz this

vengeance blameth saynt austyn in his
 booke of frustyn / andz saith that this
 was sete in of somme fals prophetes
 for thys thyng myght be suspecyous
 vnto many thynges /
 Whether it be true or no/ it apperteyneth
 not to me / but I wote wel that they
 sholdz be lyke as our lordz tetheth /
 which saith / yf ony man smyeth the
 on that one cheke / selbe andz offre to
 hym that other / Andz certaynly thap
 ostle seide within hys worage the wyll
 of god / andz of dilection / Andz with
 out forz he requyred example of cor
 rection / This saith saynt Austyn/ andz
 thenne at the request of the kynge thap
 ostle blessedz them that were new mar
 ryedz andz saidz / lord godz gyue to thys
 chyldezen the blessingz of thy right hon
 de / andz sette in their myndes the seed
 of lyf / **¶** Andz when thapostle was
 goon / ther was founde in the hondz of
 of the yonge man that was marryedz a
 braunch of palme ful of dates / Andz
 when he andz hys wyf had eten of the
 fruyt / they fylle a sleep / andz they had
 one sensible dreame / for theym semedz
 that a kynge aournedz with precious
 stones embacedz theym andz saidz / myne
 apostle hath blessedz you / in such wise
 that ye shal be partioners of the glorye
 perdurable / Thenne they awoke andz
 toldz to eche other theyr dreame / Andz
 thenne thapostle cam to theym andz
 saidz / my kynge hath apperidz right
 noll to you / andz hath brought me by
 ther the doores keyngz stette / so that my
 blessing may be fruytful vpon you /
 Andz that ye may haue the surnesse of
 your flesche / the which is quene of
 all vertues / andz fruyt of perpetuel
 helthe / Andz aboute thanngelz posses
 sions of all goodz / vnto the kyngz
 lord of the faith / discorture of deuylls
 Andz sweets of joyes perdurable / seke
 ry is engendredz of corrupcion / Andz
 of corrupcion cometh pollucion / andz of
 pollucio cometh synne / Andz of synne
 is confusion engendredz / Andz he thus
 sayengz / ii angelz appieredz to theym
 andz said / we ken the tibo angelz depu
 tedz for to kepe you / Andz yf ye kepe
 wel all thadmonestemens of thapost
 le / we shal offre to godz all your desis
 res / Andz thenne thapostle baptisedz

¶ The booke of saynt Thomas thapostle

them/ and enforced them diligently
in the faith/ And longe tyme after the
booke named pelagene was sacred with
a heyl & suffered martirdom / And the
hundred named deys was sacred bis-
shop of that cyte / And after this tho-
pistle and albane cam vnto the kynge
of ynde / And the kynge deuyed
thapostle a merueyllous pallais/ and
deuyred to hym grete treasure / And
the kynge went in to another prouyn-
ce / And thapostle gaf all the treasure
to youre people / And thapostle was
cleyved in predicacions/ tibe yere or ther
aboute er the kynge cam / and conuer-
ted moche people without nobre to the
faith / And when the kynge cam/ and
knelde what he had don / he put hym
and adunes in the most depe of hys
pyrson / And purposed fully to flee
them and brenne / And in the meane
whyle Gaath brother of the kynge dey-
ed / And ther was made for hym a
Fiche sepulchre / And the fourth day he
that had ben deyd arose fro deys to lyl
and all men were abasshed/ and fledde
And he said to hys brother/ thys man
that thou entendedst to flee and brenne
is the frende of god / And thaugelles
of god serue hym / and they brought
me in to paradys / and haue sheld me
a palays of gold/ and siluer and of
precious stones / and is merueyllous-
ly ordeyned / And when I merueyl-
led of the grete beaute therof/ they said
to me / this is the palays that thomas
hath made for thy brother / And when
I said that I wolde be therof portyer /
They said to me / thy brother is made
unworthy to haue it / yf thou wilt
dibelle therein/ we shal pray god to wy-
se the so that thou mayst goo bye it of
thy brother / in geyuing to hym the mo-
ney / that he had supposed he had lost
And when he had said this / he ran-
ne to the pyrson / and requyred of the
pistle that he wolde pardon hys bro-
ther that he had don to hym / And
thenne deuyred hym out of pyrson / &
prayd thapostle that he wolde take &
doe on hym a precious befaure / And
thapostle said to hym / knowest thou
not that they which bene to haue po-
wer in thynges celestiall / sette nougth
in no thyng fleschly ne earthly / And

when thapostle issued out of pyrson
the kynge cam agynst hym / and sette
doun at hys feet/ and requyred of hym
pardon / Thenne thapostle said to hym
god hath gyuen to you moche grete gra-
ce/ when he hath shelded to you hys ser-
uantes/ noli hylene in Idesu cryste/ and
be ye happyes/ to thence that thou be
pyrce in the Royame perdurable / And
thenne the brother of the kynge sayd/
I haue seen the palays that thou hast
do made to my brother / And I am con-
men for to bye it / And thapostle said
to hym / yf it be the wyll of thy bro-
ther it shal be don / And the kynge said
yth it playseth god/ thys shal be myn
And thapostle shal make to the ano-
ther / And yf prauenture he may not
thys same shal be comyn to the and to
me / And thapostle answered/ and said
many palayes ben ther in heuen whiche
ben made redy fith the begynnynge of
worlde / that ben to ough by pyrs of the
faith / and by almes of your wy-
chiffes / which may wel goo to fore
you / to thys palayes / but they may
not folowe you / And after thys aft-
ende of a moneth / thapostle made as-
semble all them of the prouynce / And
when they were assembled / he coman-
ded that the selle and sette shold be
sette a parte by them self / thenne he
prayd for them / And they that were
wel enseigned/ and taught saiden am-
And forthwith cam a clew light fro he-
uen / which descended vpon them/ and
smote doun all the people and thapo-
stle to therthe / and supposed they had
ben smeten with thonde / and so laye
by the space of half an houre / After
thapostle arose and said / Arise ye
by / for my lord is come as thonde &
hath seled vs / And anon they arose
all hole/ and glorifyed god/ and thap-
pistle / Thenne began thapostle to a-
esse them / and to shelde to them the
degrees of vertue/ The first is that they
shold hylene in god/ which is one of
scnce / and treble or thre in persones /
And sheld to them examplis (such)
ble/ how thre persones ben in one essent
& / The first example in a man is wy-
sedome / And therof cometh Encourag-
dunge / memorie and conynge / Con-
ynge is of that thou hast lerned the

memory or mynde / And retynest that thou shouldest forgete / And the vnder standing is that thou vnderstoddest this that is taught to the and shewed / The seconde example is that in a bigg ne ben the thynges / the threode example is that the thynges ben in the hedy of a man / heryng / sepyng / and tastyng or smellyng / The seconde degre / that they receyue baptysme / The threode that they kepe them fro fornicacion / The fourth that they kepe them fro auarice / The fyfthe that they restrayne them fro glotony / The sixth that they kepe their penance / The seuenth that they perse here and abyde in thyle thynges / The eyght that they loue hospitalyte / The nynt that at in thynges to be don they require the wyll of god / and that they require such thynges by werkes / The tenth that they eschewe the thynges that ben not for to be don / The ckenyng that they doo charite to theyr enemyes and to theyr frendys / The twelfth that they kepe charite / and to werke by dyngent to kepe thyle thynges / And after hys predication forty thousand men were baptysed without hymen and smale chyldeyn / **A** And in continant he wente in to the grete ynde / where he shone by myracles innumerable / For he enlumyned and made to see Syntia the frende of Mygdone whiche was wyf of Carispen wyf of the kynge of ynde / And Mygdone saide to Syntia / benest thou / that I maye see hym / Thanne Mygdone chaunged her habit by the counseyll of Syntia / and put her self amonge the poure wyemen / and cam wher as thapostle preachyd / And he began to preche of the malure and unhappynesse of this lyf / And saide that this lyf is vnhappy / vntretyd / and subgette to auentures / And is so sleper / and slepyng that whan one weneth to holde it / it fleeth away / and after he began to shewe to them by iiii Raysons / that they shold gladly be in the word of god / And spekeneth it to four maner of thynges / First vnto a colour / whiche sighteth the eye of our vnderstandyng / Secoundly to a Synne or a purgacion / For the word of god purgeth our affection fro

alle flesshely loue / Thirde vnto an emplatere by cause it healeth the woundes of our synnes / And fourthly vnto mete by cause the word of god nourisheth vs and delighteth in huenly to / ue / And in lyke maner like as alle thyle thynges awayle not to the sette man but he take and receyue them / In lyke wyse the word of god prouffeth frucht nothyng to languysshing sette men / yf he hiew it not deuoutly / And as thapostle thus preched / Migs done vpleued in god and refused the leede of her husbond / Thanne Carispen dyde so moche that he made the apouste to be sette in pryson / And mygdone wente to hym and aydyd hym foryournes / by cause he was sette in pryson for her sake / And he comforted her swetly / and saide he wold suffre it delonayrly / **A** And thanne Carispen prayd the kynge / that he wold sende the quene his wyues iustre vnto her / For to assaye yf she myght borne her / e calle her agayn fro the xysten faith / And the quene was sente theer / and whan she saide and knelde of so many myracles as thapostle dyde / She saide they be acursed of god that hylt us not in hys werkes / Thanne thapostle taught them shortly that were there four thynges / First that they shold loue the chireh / honoure and worshippe the preeres / Assemble them of in prayers / And of to hew the word of god / And whan the kynge saide the quene he saide to her / why hast thou adyden there so longe / And she then ne answerde / I had supposed that Mygdone had ben a fool / but she is right wyse / For she hath brought me to thapostle / whiche hath made me to knowe the waye of trouthe / And they be ouer moche foolis that hylt us not the waye of trouthe / That is to saye that they hylt us in ihesu cryst / And neuer after wold the quene be wyth the kynge / And thanne the kynge was a lassyd and sayd to hys wyf / whan I wold haue recouered thy wyf / I haue lost myne / And my wyf is lwerse to me / than thyn is to the / Thanne the kynge comanded that thapostle shold be brought to fore hym his hondes and feet bounden / And was

comanded that he shold reconale the wi
ues to theyr husbondes / Andz themne
thapostle saidz to þ kyngz / in shelyng
to hym by thre examplis that as longe
as he sholdz be in the error of the faith
they ought not obeye them / That is to
wyte by example of the kyngz / by ex
ample of the tur / Andz by example
of the fontayne / Andz saidz to hym /
thou that art kyngz / wylt haue no
seruyces soyledz ne soldz / but thou
hast clenly seruantes / andz nette cham
bereres / e what benest þ / godz boueth
ekaspe / andz clene seruyces / Am I
themne to blame / yf I preche to the to
loue god andz his seruantes whom he lo
ueth / I haue made them clene seruants
to hym / I haue founded a towr /
e thou saist to me that I sholdz destroye
it / Also I haue dolum in the deep erthe
andz haue brought forth a fontayn out
of thabysme / Andz thou saist I sholdz
stoppe it / Thenne the kyngz was an
gry / andz comanded to bringe forth
pieces of yron brennyngz / Andz made
to sette thapostle on them alle nakedz
hys feet bounden / Andz anon by the
wyll of our lord / a fontayne of water
souredz andz sprange vp / andz quens
chyd / it alle / Andz themne the kyngz
by the counseyl of hys counsill made hym
to be sette in a fornyars brennyng / which
was so made colde / that the next day
he yssuedz out all sauf without harme
Andz themne saidz Carissey to the kyngz
ge / Make hym to offre sacrifice to one
of the goddes only in such wyse / that
he falle in the yre of his god that thus
deliuerith hym / e as they conserrayned
hym therfor he saidz / kyngz / thou art not
thyng more noble / ne more myghty
than thy papntours / Andz hold des
pysse thou veray godz / andz worshi
pest a papntynge / it hom thou benest
to be thy godz / lyke as Carissey hath
saidz to the / that my godz sholdz be an
gry / whan I hadz worshippedz thy god
Andz yf he be angur / it sholdz be mo
re to thy godz than to me / For whan
thou sholdest bene / that I worshipped
thy godz / I sholdz worshipe myne /
Andz the kyngz said why spekest thou
to me such wordes / Andz themne thap
ostle comanded in hebreiwe th e deuylle
that was within the yrole / that assone

as he knelydz to fore thydolle / he sholdz
anone breke it in pieces / Andz the ap
postle knelydz andz saidz / so see ye that
I worshype / but not thydolle I adou
re / but not the metal / I worshype / but
not the fals ymage / But I honoure e
worshype my lordz godz / Ihesu cryst /
In the name of whom / I comande the
deuyl / why che art hyde within this
ymage that thou breke this fals ydolle
Andz anon he mald it as wyge / And
themne the prestes cam as bestes / And
the bysshop of the temple byte vp a
glayue / Andz wonne thapostle thurgh
andz saidz I shal auenge thy nyurte of
my godz / Andz the kyngz andz Caris
sey fledde away / For they saibe that
the yrole woldz auenge thapostle / and
brenne the bysshop all quyl / Andz the
cristen men hur away the body of thap
ostle / andz buryedz it worshyrfully /
Longe tyme after aboute the yere of
our lordz CC andz xxx / the body of
thapostle was born in to Edisse the ci
te / whiche som tyme was saidz Pagan
Cyt of medz / Andz Alexander them
perour here it theder / at the requiste of
the Syryens / Andz in thys cyt nomd
myght herkerolde zelbe ne payneme / ne
tyraunt that sholdz lyue / 4 After
thys Nagar kyngz of thys cyt deser
uedz to haue a yssile wretyn wyth the
honour of our lordz / For yf ony men
moouedz warre agens thys cyt / they
toke a crysten chylz andz sette hym on
the yate / andz he sholdz rede there the
epysle / Andz the same day what for
the vertue of the wrytynge of our sa
uyour / as for the myertes of thapost
le / The enemyes fledde / or ellis made
peas / yf ydore in the booke of the lyf of
sayntes / saith thus of thys apostle /
Thomas apostle andz dysceple of
our lordz Ihesu cryst andz lyke into
our sauour prechyd the gospell into
meserantes / to them of perz andz of
medz / to the hyrcyens / andz to the bra
chyens / Andz he entrynge in to the
parties of thoyent / percyd thurgh
thentayples of the people / Ther came
nedz hys predication into the egles of
hys passyon / Andz ther was he pred
thurgh with a glayue / andz so yede
Andz Crystosomus saith that whan tho
mas cam in to the parties of the thre

kynges/whiche cam to worſhippe our lord / he baptised them / and they were made ſcleres and aperters of our lord and of cryſten ſeith / ¶ Pray we themne to thys holy Apoſtelle ſaynt Thomas / that he wyll be moynen vnto our lord that we may haue grace of hym to amende vs in thys preſent lyf / that we may come in to hys euerlaſtinge bleſſe Amen

¶ Here endeth the lyf of ſaynt thomas thapottle

¶ Here foloweth the lif of ſeynt Anaſtaſie

Anaſtaſie was

doughter to a gentyl mā of the Romayne / but ſhe was a paynem / ſer moſter whiche was cryſten was taught and enforſ

med in the fayth by ſaynt cryſtogone / the ſorſayd ſaynt anaſtaſie was married vnto a paynem named thapillon but ſhe ſayned her alleway to be ſeile / in ſuche wyſe that ſhe cam not in hys companye / ſhe wente byſpyngge the cryſten prifionners / that were in dyuerſe prifors in pouerte and folwe cheryng And ſhe admynyſtred to them ſuche thyng as they needed of her good / And therfor her huſbonde made her to be ſteptly kept in ſuche wyſe that ſhe had nothyng to ete / And ſo wolde ſhe her / and al by cauſe he wolde with her goodly make hys pryde and Joly ſtees / Et ſhe the lady that wel ſuppoſed to haue deyed / ſente ofſe lettres to ſaynt cryſtogone / And the holy ſaynt recomforded her by hys lettres as well as he myght / Now it hapned in the mene whyle her huſbonde deyde / Et ſhe ſhe was deliuered fro prifon / ſhe had thre dymogſteles whiche were ſuſtens that ſerued her / whom ſhe had enforſmed and taught that they ſhould not venge theyr fayth ne their goodly lyf / for ony menaces ne thretynges that

the prouoſt ſhold doo / The prouoſt on a day cam to them for to drabe them to hym / And ſaynt Anaſtaſie dyde do hie them in her ſpeche / The prouoſt wente after for to accompliſſe hys byll wyſe / And they kneledowne and prayde theyr prayers / in ſuche wyſe that the prouoſt loſe hys wyſe / And whan he ſuppoſed to haue taken embraced and holden them / he embraced pottes panes and the caldrons and kyſſed the in ſuche wyſe that he was ſo foul horned and black / that whan he yſſued out / hys meyne that abraſed hys companye ſuppoſed that he had ſen out of hys wyſe / And they ſee hym well and aſter fled fro hym for feer / and lefte hym there allone / And he wente for to complayne hym vnto thempour And whan he cam to the pite / he ſer geants that ſalbe hym ſo black and ſinced / ſee hym wel wyth wodes / create hym in the byſage / and helde hym for wood / And the cryſten kneibe not that he was ſo foul and black And therfor he meruayled moche more / whiche they dyde to hym ſomoch ſhame where to fore they dyde to hym ſomoch honour / And he had ſuppoſed that he had be clay in a whiche tole / whan they told hym how he was awayed / thence he ſuppoſed the maydens had enchaunted hym / And ſente for them and wolde haue deſpoiled them alle naked to fore hym / by cauſe he myght ſee and behold them and eaſe hym of hys lecherie / but theyr clothes were anone ſo faſt alleved to theyr bodies / that in no wyſe they myght be take of ne deſpoiled / And thence he fylle a ſtepe and volted ſo faſt that no man myght abraſe hym / At the laſt thys thre byrgens were morted and ſuffred deſth / And ſaynt Anaſtaſie was gynn vnto another man a roſuoſt / vpon thys condition / that yf he myght make her ſacrifice vnto the goodly / he ſhold haue her to hys wyf / And whan ſhe was brought in to his chaſtice / and wolde haue embraced her / he becam blynde / And ſith made hys pylarimage to hys goddes / for to knowe yf he myght be healed therof / and they ſayd to hym / by cauſe that thou haſte angred ſeynt Anaſtaſie / thou

¶ The lyf of saynt Anastaife

art gyuen to tormentes / and shal be
 alle day wyth vs / And whan he w
 turned and was comen home vnto his
 holbe / he deyd sodaynly among the
 handes of the sergeante / Thene them
 prour deluyerd saynt Anastaife to an
 other prouoste / he cam to the saynt and
 said to her / I wote wel / that thou
 art crysten / And yf thou wylt doo as
 thy godd saith / I shal late the goo / e
 doo what thou wylt / For thy godd saith
 but yf one renounce alle that he hath
 may not be my dysciple / Thene renou
 / and gyue to me all that thou hast e
 goo thy way / Saynt Anastaife aiberde
 Ihesu Cryste saith that we shal be gyue
 vnto the poure / and not to the Ricke /
 Thene yf I gaue to the I shold doo as
 pensit the comaundment of godd / e hene
 the prouoste dyde do sette her in pryson /
 And assended that ony man shold
 gyue to her ony mete / Thene godd sente
 te to her substauce of mete fro heuyn ii
 monethes duryng / After that she was
 sente in epylle wyth alio honore d
 byr
 gyne in to an yle / where as many crys
 tyns were eylded / ¶ After that / it
 was not longe tyme / but the prouoste
 remainded and sente agayn for saynt
 anastaife / And dyde do brene her the
 pece of thynarnacion of our lord / alio
 hondred and iiii score // And made
 the other to deye / by dyscrete tormentes
 Endege whom ther was one / fro wh
 was taken moche good / And alle day
 se said / att ceest ye may not take fro
 me Ihesu cryste / Apollyne wyche was
 a crysten womā / toke the body of saynt
 Anastaife / and burged it in her gar
 dyn / And ther dyde do make a fayr
 chert / Late vs praye thenne vnto all
 myghty godd that by the prayer and
 merces of saynt Anastaife we may
 come vnto hys euertlastynz blysse amē

Thus endeth the lyf of saynt
 Anastaife

Here foloweth of saynt Euge
 ne

Eugenia the noble
 Virgine / wyche was
 daughter to phelippe due
 of Alysandre / wyche
 for thempour of Rome
 gouernour alle the lande
 of egypte / Eugenge yffued pryncely
 out of her faders palays / wyth alio ser
 uantes / And she wente in to an ab
 baye in thabyte and awaye of a man /
 in wyche abaye she ledde so holy a lyf
 that att last she was made abote
 of the same / It happe so that nony
 knele that she was a woman / yet
 ther was a lady caused her of account
 tye to fore the Juge wyche was her
 olben fader Eugene was put in pry
 son for to be Juge d to deith / Att last
 to her fader moche thyng / for to dra
 we hym to the sayth of Ihesu cryste /
 She went her cote / and shold to hym
 that she was a woman / and daughter
 of hym that he lde her in pryson / And
 so she conuerted her fader vnto the crist
 ten faith / And was after an holy
 byssop / And at the hour that he sang
 ge hys masse he was byged for the
 faith of Ihesu cryste / And the lady
 that had falsly accusyd Eugene / was
 brent wyth fyre of helle wyth alle her
 partye / And after that / Claudia e
 her chyldeyn cam to Rome / And moche
 peple were by them conuerted / And
 many byrgyne by eugene / wyche eni
 gene was moche turmentad in dyscrete
 maners / And att last by the liberte
 accomplisshyd her martirdom / And
 thus made she offryng of her propre
 body / to our lord Ihesu Cryste qui est
 benedictus in secula seculorum Amen /

Thus endeth of saynt Eugene

Here foloweth the lyf of saynt
Stepphen 2othomartir



to preche the word of god/whan thap-
pofles salde their grete murmure/they
asssembled the all to gyde and said/ It
is not right þ we leue the word of god
for taumynstere & serue at the tables/
& the tables/ & the glose saith/ that the
redyng of the solbe/ is better than the
meat of the body/ And consyder ye fair
brethern men of goody renouce among
you that ken wylkenesshid with the holy
ghoost & of wisdom/ what we shal esta-
blysshe vpon this werke/ so that they ad-
mynstere & serue ¶ And we shal be
in prayer & prechynge/ And this word
pleasid to them all/ And they chaas vij
men/ of whom the blessed stephen was
the firste and the maister / And sith
he brought them to thapostolis / And
they sete their handes vpon them/ & or-
deyned the/ And stephen ful of grace &
of strengthe made grete demonstracions
and grete signes to the peple / Thanne
the ielous toke hym / and hold hur-
mound hym in disputynge / and as
saylled/ for to ouercome hym in thre ma-
ners / that was by byngynge bytyness
fis/ by disputacions / and by tormen-
tes / And in euerych of them / was
ayde and helpe gyven to hym fro heuyn/
in the first the holy ghoost admynst-
red hys wordes / in the seconde the
sight of Angellis fered the falsse wit-
nessys / In the thirde he salde Jhesu
crist redy to helpe hym / whiche confort-
ed hym to hys martirdom / in euery
bataylle he had thre thynges/ thassaullt
in bataylle / the ayde gyven / and the
victorpe / And in aduysynge and behol-
dyng shortly thystorpe / we may wel
see alle thys thynges / As the blessed
Stephen dyd many thynges and pre-
chyd ofte to the peple / the ielous made
the first bataylle to hym / for to ouer-
come hym by disputacions / And some
auous of the synagoge callyd liberthyns
of a region so named / or of them that
were the sones of them that had ken
in bondage / and were made free /
And thus they that first repugned
ayens the sayth were of a bond and
thral bygnage / And also they of
eyreneia / and alexandrynes and of
them that were of ayde and aspe / all
thys disputed wyth stephen /
Thys was the first bataylle / and then

Stephen is as moche
to saye in grek/ as cro-
ned/ & in hebrewe/ exam-
ple to other for to suffre /
Or stephen is as moche
to saye as noble & trewe
by spekyng/ techyng & gouernynge/ as
as a friend & hole come/ And he was de-
puted of thapostles to kepe the word
wes/ Thene he was crowned/ for legid
first to be a martir/ & yample/ for thens
sample of his pacience & good lif/ nobly
spekyng/ for right noble predicacō / and
wel gouernynge for the good enseigne
mas & a chyng of wyddowes /

Saynt Stephen was
one of the vij delcenes in
the mystere of thapost-
les / for whan the nom-
bre grewe of peple couer-
tyd / some begā to mur-
mur ayens the ielous þ were couer-
tyd by cause þ the wyddowes & byues
of the were refused to serue / or by cause
they were more greued every day than
the other in seruyse / for thapostles dy-
de this by cause they shold be more redy

he putte th the victoize after / andz they myght not resiste hys wysdom / For the holy ghoost spak in hym / andz thenne they salve that by thys maner they myght not ouercome hym / they rector / nedz malpiciously / Andz atz seconz tyz me / by cause they myght ouercome by false witnensis they brought two false wytnensis for thacause hym of iij blames / And brought hym to the iugement / Andz thenne the false men Accused hym of iij thynges / that was of blasphemynge of god / in the laibe of moyses / in the tabernacle / andz in the temple / andz thys was the seconde larytelle / Andz thenne all they that were in iugement salve the face of saynt stephen lyke the face of an aungele / andz this was by the helpe of god / andz this was the victoiz of the seconde larytelle / For when the false wytnensis had all said / the pryner of the prestes saidz to hym / what saist thou / Thenne saynt se / when excused by orde of alle that / which the false wytnensis had said / Andz first of the blasphemynge of godz sayenge / Godz that spak to our fathers andz prophets / that is godz of glouze / andz preyed hym in thre thynges after thys wordz glouze / whiche is ewyl / nedz right swetly / The godz of glouze is gyuer of glouze / as it is saidz in the booke of kyngez / who somerue shal see my name / I shal glouzye hym / The godz of glouze may be saidz contynnyng glouze / as is saidz in the prouerbes / the viij chapytre / Fychesses andz glouze hez with me the godz of glouze that is to whom glouze is due / Andz thus preyed he godz in thre maners / in that he is glouzyous / glouzyfynge / and to be glouzyfedy / Andz after he excused hym of the blame in moyses / in prayfynge hym moche and especyally in thre thynges / that is to wyde of feruour of lo / ue / For he selve thegyptien that smote the hebreis / Andz of the myracles that he dyde in egypte or deserz / Andz of the samplaryte of godz / when he spak to hym many tymes amysaly / Andz after thys he excused hym of the thyrde blame that was in the laibe / in preyfynge the laibe in thre maners / First by cause of the gyuer / that was godz the seconde of the myngstze which was

moyses that was a grete prophete / Andz the thyrde by cause of thence / For it gyueth lyf perduable / Andz after he purged hym of the blame of the tabernacle andz of the temple / in preyfynge the tabernacle in iij maners / one was by cause he was comande of godz to make it / Andz was sheldz in vision it was accomplisshed by moyses / andz that the arke of wytnes was therein / e he said that the temple succedy to tabernacle / ¶ Andz the blessed Stephen purged hym of that whiche was lorde to hym / of whiche the zelues salve they myght not ouercome hym in that maner / Andz thenne they toke the thirde larytelle agens hym / that they shold surmounte hym by tormentis / Andz when the blessed saynt stephen salve thys / he wolde kepe the comandement of our lord / andz enforced hym to w / frayne them in thre maners / that was by shame / by drede / andz by loue / First by shame in blamyngz the hardnes of theyr hertes / Andz saidz to them ye to trape alleway the holy goost by your harde heedes / andz hertes not pytous lyke as your fathers that persecuted the prophets andz selve them that shold the comynge of god / Andz the gloze saith that in thre maners they were malpicious / The first that they contrary den to the holy ghoost / The seconde that they persecuted the prophets / ¶ The thyrde that by theyr cruel malpice they selve Jesu cryst but by cause they were lyke the comyn woman / they coude haue no shame to leue them malpice / but when they had herd thys thyng / ges / they wytsayde it in theyr hertes andz gannedy theyr teeth agens hym / After thys he corrected them by drede / by cause that he saidz / that he salve ihu cryst on the right syde of god / lyke as wedy to be lye hym / andz contempne his aduersaryes / For saynt stephen which was ful of the holy ghoost looked up andz beheld the heuen / andz salve the glouze of god / Andz saidz too I see the heuenes opene / and the sone of man / stonnyng on þ right syde of the verue of god / e how be it þ he corrected the by shame e by drede / yet they left not their malice but were more uerse thā to soue andz stoppedz their eeries / to thode þ they

Wold not here hym / wherof he blamed
 them / And they cryed with an hie
 voyce / and made a greet assault openly
 hym / and caste hym out of the cite all
 to gyde / and stoned hym / And they
 supposed to haue doon after theyr salbe
 as a blasphemour / in comandung that
 he shold be stoned out of the castelle /
 And thys is false witnessis / which
 after theyr salbe ought to cast the first
 stone / toke of theyr clothes / by cause
 that they shold not be truched of god
 and to thende that they myght lette
 & lychtlyer byweld them to stone hym /
 and they sette them att feet of a child
 that thene was callid saulus / and af-
 ter he was called paul / And thus
 he kept the clothes of them that stoned
 hym / And he was stoned of them alle
 And whan he myght not withdraibe
 them fro their malice / ne by shame ne
 by drede / he toke the thyrde maner / so
 that he wold withdraibe them by loue
 and the loue that he felved them was
 not lycht / whan he prayd for hym &
 for them that hys passyon myght not
 be dysfered / And that the synne shold
 not be imputed do them that stoned
 hym / and sayenge lord ihesu crist re-
 ceive my spyrte / And whan he was
 on hys knees he cryed with an hie
 voyce and said / lord establissh me not
 to theym thys synne / And thys was
 a meruayllous loue / whan he prayd
 on hys knees for theym that stoned
 hym / lyke as ys he had prayd more
 for them than for hym self / For he was
 syred to be more empesched for the than
 for hym self / And as the gode saith / he
 knelyd / for by cause he ought the more
 humbly to praye for them / of whom
 thynnyng was greet / And in thys
 he dyed / as dyde ihesu crist / For in
 hys passyon he prayd for hym self /
 And said / Fader I comande my spyr-
 te in to theym honours / and he said
 for them that stoned hym / Fader
 foryeneue it theym / whan saynt
 stephen had so said he slepte in our lord
 and was not deed / For he suffred sar-
 cesyde of dyslecion / And after slepte
 in hope of resurrection /
 And the stonyng of saynt stephen was
 made in the same yere / that our lord
 ascended vp in to heuyn in the next mo-

neth of august / the thirde day entrynng
 And saynt Gamalyel and Nicodemus
 whych were emonge the counsellors of
 the ielbes for the crysten men buryed
 hym in the felde of gamalyel / & made
 greet wepyng for hym / and thene was
 greet persecus of crysten me that were
 in jherusalem / For whan the blessed saynt
 stephen whych was one of the prynces
 was slayn / they began to persecute alle
 the crysten me / in so moche that thap-
 sales whiche were stranger than other
 in the faith departed out of all the pro-
 uync of the ielbes / after that / whiche
 our lord had comanded to the / ys they
 persecute you in one cite / flee you in
 to another / And the blessed doutour saynt
 austyn rewarth / that the blessed saynt
 stephen was noblysshid by many myra-
 cles / For he was by hys merytes five
 dede bodies and heled many that were
 secke of dyuerse maladyes & languors
 And without this recounth he other
 myracles / worthy & dygne to be remen-
 bred / For as the saith in the xviij chap-
 tre of the acte of godd the flour that was
 re put on the aulter of saynt stephen /
 were put on the seek men / & anon they
 were cured & heled / And the clothes
 taken fro the aulter & leyde that were
 were seek / were a medecyne to many
 For as it is said in the xviij chap-
 tre of the cronicles of godd / thys flour
 was taken vpon the aulter of saynt ste-
 phen were leyde on the eyen of a woma
 that was blynde / and anon she had
 a gayn her sight / And also said he in
 the same booke / that a man that was
 maister of a cite & was named marci-
 at / & was a paynem & wold not be con-
 uerted / & it hapned that he was strong
 by seke / and his son in lawe that was
 a right good man / & cam in to the chir-
 che of saynt stephen / & toke of the flou-
 res / & leyde vnder the heed of his lord /
 and anon whan he had slepte therevpon
 on the mornynge he cryed that ys bysshop
 shold be brought to hym / & the bysshop
 was not in the towne / but the preest cam
 to hym & had hym to hyleu in god and
 baptysed hym / & euer as longe as he
 lyued after he had alleway in hys
 mouth / ihesu crist receiue my spyrte /
 and yet he wist not ys tho wordes were
 the wordes that saynt stephen last spak

4 The lyf of saynt Stephen

And also he refereth another myracle
 in the same place that a lady callyd pa
 trone hady ben seek moche greuoufly &
 had souht many remedies for to be hiled
 of her maladye/ but she felt none hile/
 but in thence she hady counseyl of a jez
 we/ whych she gaaf to her a ryngc wyth
 a stone/ And that she sholdy bynde this
 ryngc wyth alaaas to her saar flesske/
 andy by the vertue of þ stone she sholdy
 be hool/ Andy whan she saibe that this
 helpey her not/ she wente to the chyrche
 of the prothomartir/ Andy praidy the
 blessedy saynt steuyn for her helthe/ andy
 anon wythout bryngyng of the laas or
 of the ryngc she ryngc ful dony to the
 groundy/ Andy she felt her self anone all
 hool/ **4** Item the same recounteth a
 nother myracle not lesse merueyllous/
 that in Cesare of Capadoce was a la
 dy moche noble of whom the husbondy
 was deedy/ but she hady 8 chyldeyn/
 viij sones andy iij doughteres/ Andy on
 a tyme whan they hady angredy theyr
 moder/ she cursedy them/ Andy the dy
 wyne vengeaunce enseydey sodaynly
 the malediccion of the moder/ so that
 all the chyldeyn were smectyn of one
 semblable andy horryble sikenes on all
 her membres/ For whych thyng they
 myght not dwelle in the contre for shas
 me andy for the sorowe that they hady/ |
 andy began to goo solyly thurgh the
 worldy/ Andy in what soueuer contre
 they were/ euerych man behelde them/
 Andy it happedy that tibo of them/ that
 is to wyte a brother andy a suster cam
 to ypotence/ Andy the brother was na
 medy poull/ andy the suster palladye/
 Andy there they foudy Austyn the bys
 shopp andy toldy to hym andy recountedy
 what was happedy/ Thanne they haui
 edy the chyrche of saynt stephen by the
 space of viij dayes/ andy it was to fore
 ester/ andy they prayedy strongly the
 saynt for their helthe/ andy on ester
 day whan the peple was present/ poull
 entredy sodaynly within the chauncell/
 andy put hym to prayer by grete deuo
 uocion and wyth grete reuerence to fore
 the altar/ andy as they that were the
 re abode xpon thence of the thyng/ he
 awos by appertly all hyle of hys tyein
 blyngy/ Thanne saynt Austyn toke hym
 andy sheldy hym to the peple/ & saide

that on the morne he wold telle them the
 caas/ Andy as he spak to the pe
 ple the suster was there tremblyng on
 all her membres/ andy she awos vp &
 entredy in to the chauncell of saynt ste
 phen/ andy anon she slepte/ Andy after
 awos sodaynly all hyle/ andy was sheldy
 to the peple/ as was dony to fore of her
 brother/ Andy thenne graas andy thany
 kynges were gnyen to saynt stephen
 for the helthe of them bothe/ whan Oro
 sius cam fro Iherusalem he brought to
 saynt austyn of the reliques of saynt
 stephen/ of whom many myacles were
 shewdy andy doon/ It is to wyte that
 the blessedy saynt stephen suffredy not
 deyth on the daye of hys feste/ but it was
 on the daye that hys Inuencion is on
 in the moneth of auguste/ Andy yf it
 be demaundedy why the feste is chaungedy
 it shal be saidy whan hys Inuencion
 shal be saidy/ Andy thys may suffise
 you for thys present/ For the chyrche
 wyll also ordeyne the festes whych
 folowen the natyuyte of ihesu cryste for
 tibo causes/ The first is to ihesu cryste
 whych is bredy andy spowbe/ to theny
 & that thacompanyes be joyneyd to
 hym/ For ihesu cryste spowbe of the
 chyrche in thys worldy adyrcyng to
 hym the compaynes/ of whych compa
 nyes is saidy in the antyegles/ my whys
 & soule andy wedy chosen of thousandes
 The wyte is as to saynt Johan theua
 gebyste a precous confessor/ Andy the wedy or reedy is as to saynt
 stephen the first martir/ Andy chosen
 of thousandes/ is to the byrgynal com
 panye of thynnoentes/ The seconde
 reyon is that the chyrche assemblith also
 to gyde the maners of the martirs/
 the some by wyll andy by werke/ the se
 conde by wyll andy not by wedy/ the thirde
 by wedy andy not by wyll/ The firste was
 the blessedy stephen/ The seconde was
 in saynt Johan theuangelyst/ The
 thyrde was in sayntes andy gloryous
 innocentes/ whych for godd suffredy
 passyon/

Thus endeth the lyf of saynt Stephen

And next foloweth of saynt Johan theuangeliste



Johan is expounded the grace of god / or he in whom grace is / or to whom it is gūe of our lord / And therefore ben vnderstonny iij p̄ncyple s ges that ben in the blessed saynt Johan The first was the noble loue of Ihesu x̄p̄t / For he loued hym more than the other / e ſelbe to hym of greater loue and therof he is ſayd the grace of god alſo as gracious god / and to hym he was more gracious than to piere / for he loued hym moche / but he is loue of corage and of ſigne / and thys that is of ſignes is double / that one is for to ſelbe ſamylparite / and that other is in geuyng benefices / As to the fiſt he loued that one and thother equally / as to the ſeconde he loued more John / and as to the thirde he loued more p̄t̄er / The ſeconde was virgynite / whā

he was choſen virgyn of god / and therefore it is ſayd in what is that gra ce / For grace of v̄rgynite is in a vir gyne / And whā he wold marge he was called of god / The thirde is the reuelacion of the ſe cretes of our lord / therefore it is ſayd to whom grace is gūen / For to hym was gūen to knowe many ſecretes & profound / as of the d̄vynite of the ſone of god and of theſe of the world The fourth is the recomendacion of the moder of god / whiche ḡft of grace was gūen of our lord / For thys ḡft was gūen to hym / whā the moder was gūen to hym in to keepng / And M̄lece byſſhop of eyege wrote hys lyf / the whiche yfodre abredgyd and ſette it in to the book / of the na t̄ynites / of the lyf / and the deſ of holy fathers /

Saynt Johan thapo ſtle and euangeliste was ſone of Zebede / whiche had marged the thirde ſuſ ter of our lady to wyf / and that was brother to ſaynt James of galice / Thys ſayd John ſignefeth as moche as the grace of god / And wel myght he haue ſuch a name / For he had of our lord iij gra ces aboue the other apoſtles / The fiſt is that he was likoued of our lord / The ſeconde was that our lord kept to hym hys v̄rgynite / lyke as ſaynt Jerome ſaith / For he was at hys lved d̄yng / and he alode a clene virgyn / The thirde is that our lord made hym to haue moche grete reuelacion and kuolbecke of hys d̄vynite / and of the f̄ynſſhyng of the world / lyke as it appereth in the begynng of his euā gelyes / and in thapocalypſe / The fourth grace is that our lord comy ſed to hym in eſpecial the keepng of hys ſibet moder / He was after thate cion of our lord in Ieruſalem wyth thapostoſtes & other / And after that / that they were by thordenauce of p̄ holy ghoſt conferred in the c̄yſem ſayth by the v̄n̄uerſal world / Saynt John cā

4 The lif of saynt Johan theuangelist

in to grece where he conuerted / and conuertid moche people and founded many chyrches in the cristen faith / as wel by myracles as by doctryne / In thys tyme domycien was Emperour of rome whiche made night grece persecucions vnto cristen men / **4** And dyde do take saynt Johan / and to be brought to Rome / And made hym to be caste in to a fritte or a tonne full of hote oyle in the presence of þe senatures / of whiche he yssued out by the helpe of god / more pure / and more fayr / without felnyng of eny herte or chauffynge / than he entred in / After thys that theemperour salde / that he wold not to preche the cristen faith / he sente hym in exyle vnto an yle called pathmos / There was saynt Johan allone / and was visited of angellis and gouerned / there wrote he by the reuelacion of our lord that pocalypse / whiche contyened the secretes of h. ly chyrche / and of the world to come / In thys same yere was domycien theemperour / for hys cupplis put to deith / And all that he had don was reuocedy by the senatures and decessedy / And thus was saynt Johan brought agayn from hys exyle with grece honour in to Ephezym / And all the people of ephezym cam agens hym synnyng and sayenge / blessed be he that cometh in the name of our lord / In that wyse he wysedy a woman whiche was named drusiane / whiche had moche louedy saynt Johan and wel kept hys comandementis / And her frendes brought her tofore saynt Johan all the sayenge and sayenge to hym / Soo here is drusiane whiche moche louedy the and dyde thys comandementis / and is deed and desired nothyng so moche as thy return / and that she myght see the tofore her deith / now thou art comen hither / and she may not see the / Saynt Johan had grece pyte on her that was deed / and of the people that they shold sette down the byere and bynd e take alwaye the clothes fro her / And whan they had so don / he said hys sayng alle / with a lowde voyce / Drusiane my lord god Ihesu cristie as wyseth the / drusiane arise and goo in to thy holbe / and make redy for me

some refection / Anon she arose and wente in to her holbe for to doo the commandement of saynt Johan / And the people made the holbes longe a grece noyse and crye sayenge ther is but one god / and that is he whom saynt Johan precheth / It happedy on an other day that crawn the phyllosofphes made a grece assemblee of the people in the myddes of the cite / For to shewe to them holbe they ought to despyse the world / and he had ordeynedy two yonge men hertly / whiche were moche ryche / and had made the to selle theyr patymonge and therwith to bye precious stones / the whiche thys two yonge men brake in the presence of the people / for to shewe holbe thys precious and grece ryche / chesces of the world / by soone despydyng / That same tyme saynt Johan passed by / And said to crawn the phyllosofphes / Thys maner for to despyse the world that thou shewest is vayne and folyssh demonstrance / For it seeketh to haue the presyng of the world / e god reprooeth it / my good mayster Ihesu cristie sayd to a man that demanded of hym how he myght come to euerlastyng lyf / that he shold goo and selle all hys goodes / And geue that he receyved of it to the pouer people / And he shold synce tresour in heuyn / Crawn said thenne to hym / the prechis is desired in the presence of alle men here / but yf thy mayster be deare god e he wyll that the goodes of the world be gyuen to pouer men / take thenne the pieces of thys precious stones broken / And make them hole stones as they were tofore by cause yf I haue shewedy thys by vayne glorye / make thou them to the honour of thy mayster / Anon saynt Johan toke the pyces of the precious stones / And after that he had made hys prayer to god / he shewedy to the stones as hoole as euer they were or had ben / whan crawn the phyllosofphes salde thys / anon he with his men and his disciples / fell down to the feet of saynt Johan e receyved the faith and baptysme of Ihesu cristie / And sold the precious stones e gaue the money therof for the boue of god / And begonny to preche the faith of our

body Ihesu xps/ Chan the tbo brethren
moche rich and honoured in the cyte
of Ephesim / anon they sold al their pa
trimony / and gaf it for the loue of
god / But after whan they cam in to
the cyte of pergama / e salde them that
had ky theyr seruantes clothed in
silke / and in grete honour of the
world / and them self hauyng but a
poure mantel / or praueriture a poure
cot / Anon they repented then that
they had gyuen away their goodes in
almesse to poure people / Thys apercey
ued saynt John and said to them / I see
that ye ken leuy and sorowful / of thys
that after the doctrine of Ihesu xps ye
haue gyuen your goodz for goddes sa
ke / wherfor yf ye wyll haue agayn
the falshe of your goodes / brynge
to me rodde of the trees and stonnes
of the fynage of the see /

And so they dyde / And whan saynt
Johan had them anon by hys pray
er / he chaunged the rodde in to fyn
golde / And the comyn stonnes in to
precious stonnes / And saynt Johan
had them to take them and selbe to
the maistres that had knowleche in su
che ieruellem / yf the Rodde were gold
and the comyn stonnes precyous stonnes
After they cam agayn and said to
saynt John / Syre the maistres saye that
they salbe neuer so fyn golde / ne so
precious stonnes / Seynt John thene said
to them / goo ye and bye ye agayn your
bonde that ye haue solde / For ye haue
lost the reward of heuen / The ye rich
temporely for to be beggars perpetually
Thene began he to preche in despytyng
the Rycheffes / and to selbe by cau
ses why we ought to restryne vs for
to loue Rycheffes / fyrst the scripture
bereth vs to hate Rycheffes / And w
cith in the gospel / how the Ryche ma
that was clady in purple / and ete
euery day delycious meates gloumously
was lost and dampned / but the poure
man at hys gate that deyd ful of so
res and hungry was saued /

Secondly / Nature teacheth vs to hate
Rycheffes / For we ken how poure e
naked / and pourly muste lye depar
te and deye / Thyrde / the creature
teacheth vs / For the sonne the mone e
the sterres the Rayne and the aper

ken compne / and departe theyr Influ
ences and their benefices largely /

fourthly the man it not of in one
estate / For whan he beneth to be Ry
che / plentious / and free / he syn
deth hym self bonde and captiue / For
the Ryche man aduerse / is bonde and
seruaunt to the peny and to the deuyll /
Amazoz came seruis est manumone /
¶ fyrstly / sorowe and care / For
by daye and nyght he hath grete laboure
in getyng and in keepyng of hit / and
grete drede to lose that / whiche he hath
so dere and whych grete payne gotten /

¶ Sythly anauntynge and prayfynge
For the Rycheffes gyuen occasion to be
vayne gloryous and to prayse and gla
ryfye hym self / And by thys it ap
pereth / that presently is loste the be
le of humylyte / without whiche the
grace of god may not be had / And
thus is gotten for the world come to
payne and toment / by ouer grete
pryde / Escriptrue theme / nature oca
sion / fortune / lesynes and care / as
aduauyntyng and prayfynge ought to
make vs withdraibe for to loue rich
ses /

¶ Saynt Johan approued to
thies tbo men hys doctrine whych hys
myracles to be trewe / and ye in the
name of hym dyde myracles / to fore
that ye were fory and repented you
of that / that ye had gyuen your Ry
cheffes to poure people / Now is that
grace from you departed / And ye ken
bycome meschaunt and wretches /
whiche were in the faith strong and
myghty / And to fore the euyl spy
rites had fore and drede of you / And
by your comandement they fyued out
of bodyes humayne / Now haue ye fore
and drede of them / and ken bycome
theyr seruantes / For who so knoweth
the Rycheffes of thys world / he is ser
uaunt vnto a deuyll named Mammo
na / And is bonde and serf in ke
pyng the Rycheffe / in whiche he setteth
hys affaunce / And herof sayth the
holy ghoost by the prophete Dauid /
In imaginem peccatit homo ee /
Vaynly is the man distrobleyde whiche
assemblith trefour in this world / and
knoweth not for whom it is / For
wha he shal deye / he shal lere nothyng
whych hym /

And he wote not

who shal depende it / For nakede we
 cam vpon therthe / andz all nakede shal
 we wente in to it Andz to a meschaut
 ma it suffiseth not whā he hath ynoluh/
 but he is lesy day andz myght to gete
 more wythout resce / For the ptyces
 make hym ferduful to lese that he hath
 gotten/andz bryngeth to hym many be
 synnes andz exyl resce / in makynge
 worldly delytes/ Andz he despourueyde
 deth cometh wythyn taketh all fro hym
 andz breyth nothyng wyth hym sauf his
 propre synnes / whan saynt Johan had
 saidz all thys/ther was brought to fore
 hym a yonge may wedd / whiche only
 hadz be in maryage xxx dayes /
 Andz hys moder andz frundes wepte
 fore / whiche to fore saynt Johan kne
 ledz down on their knees prayenge hym
 that he wolde reyse hym to lyf / Saynt
 Johan hadz grete pte / Andz whan he
 hadz longe wept / he hadz to lese andz
 vnsynde the body/andz saide / O fatheus
 whiche were blyncedz with flesshly lo-
 ue / soone thou lost thy soule / Andz
 by cause thou kneldest not thy maker
 Ihesu cryst/thou art fallen ignorantly
 in to the laas of the right euyl frendes
 wherfore I wepe / andz praye that
 thou mayst be releuyde fro deth to lyf /
 andz shalbe thou to thyes tlypne
 Natio and eugenio / what grete glorie
 they haue lost / andz what payne they
 haue deseruedz / Non Sathens rele-
 uedz hym in yeldyngz thankynge to
 saynt Johan / andz blamedz moche the
 tlybo disciples in sayenge / I salbe your
 tlybo angellis wepe / andz the deuyles
 demene Joye of your perdiaion / Also I
 salbe the Royame of heuon made redy
 for you andz full of all delyses / Andz
 ye haue solly gotten for you the places
 of helle derke & tenebrous ful of dra-
 gons andz of all paynes / Andz therefore
 it behooueth you to praye to / thapostle
 of godz/that he wryte andz brynge you
 agayn to your sauacion / lyke as he
 hath wryted me goodly / Andz emongz
 alle other paynes / This Sathens wry-
 teth thise that heuon cōtyned in tlybo Ver-
 ses folowynge / Vermis et vmbre/
 flagellum/serpens/et ignis/ Demoniis
 aspectus/celrum confusio/lucius/ that
 is to saye / Worme/darknes/serpentes/cold-
 de/hete/sight of deuyll/confusio of syn

nes / andz waspynge / Non themne
 thys tlybo men by right grete repentanz
 & prayde saynt Johan that he wolde
 praye for them / To whom saynt Johan
 answered / that they sholdz doo penā-
 xxx dayes longe / andz praye to godz
 that the Roddes of gold andz the pre-
 cious stones myght retorne to theyr
 first propre natues / ¶ After thys
 se xxx dayes they cam to saynt Johan
 andz saidz to hym fair father / ye haue
 allwaye prechyd mysericorde andz mer-
 cy / andz comandedz that one sholdz not
 done another hys trespaas / we ken cō-
 tynce andz repentant / of our synnes
 andz wepe / with our eyen for thys euyl
 worldly couetyse / the whiche we ha-
 ue by them receyuedz / Andz therfore
 we praye you that ye haue mercy on
 vs / Andz saynt Johan answered / our
 lordz godz / whan he made mencion of
 synnar / he saidz I wyll not the deth
 of the synnar / but that he be conuerted
 andz lyue / For grete Joye is in heuon
 of a synnar repentant / Andz therfore
 knowe ye that he hath receyuedz your re-
 pentance / Goo ye forth / andz here the
 rodde andz stones thys / where ye to
 ke theym / For they be returnedz to theyr
 first nature / Thus receyuedz they the
 grace that they hadz lost / so that after
 they dyd grete myracles in the name
 of our lordz Ihesu cryst / Andz themne
 after this whan the blessedz Apostle
 seynt Johan hadz prechyd thorough alle
 Asye / andz soldey the wordz of cryst /
 They that wosshyde ydolles / moued
 the peple agens saynt Johan / Andz cam
 andz wolde hym into the temple of
 dyane for to constayne hym to doo sa-
 crefice into that ydolle / ¶ To whom
 saynt Johan saide / syth ye blyeue that
 your goddes dyane haue so grete po-
 uer calle ye vpon her andz requyre her
 by her pouer / she subuertis andz ouertho-
 we / the chyrche of cryst / andz yf she so
 doo I shal doo sacrefice to her / andz yf
 she doo it not / themne late me praye vnto
 to my godz Ihesu cryst / that he ouertho-
 we her temple / andz yf he soo doo / themne
 blyeue ye in hym / To thys sentence the
 moost partz of the peple consented / andz
 so they prayed / andz nothyng they
 coude not doo ne preuayle agayn the
 chyrche of cryst / but saynt Johan made

hys prayers / And anon the temple
of dyane / fell down / and was ouer-
throwen / so that the foundement was
mede by so down / And the ymage of dya-
ne all to daffed / and destroyed /
And that same day were conuerted / to
cristes faith viij M men of the gentiles
beside wyne and chyldezen / Thenne
Narcodemus bisshop of the pdolis sty-
red / and meuryd sedicion emonge the
peple in such wise that / that one partye
made them redy to kysse the ayent that
oother partye / Thenne said / thapposle to
hym / what wylt thou that I doo / that
thou mayst be pleasid / to whom the bys-
shop said / yf thou wilt that I hyleue in
thy god / Ishal gyue to the Denym to
drynke / And yf it hurt not the /
thenne thy lord is very god / thenne
said / saynt John / do as thou hast said /
thenne said the bysshop / I wyl first
that thou see ether deye therof to fore /
by cause thou sholdest the more drede it
Thenne wente Narcodemus to the pro-
consul of the cyte / and demanded of
hym ij men Jugged to deith for to haue
sen scheded / And to fore them alle he
gaf to the to drynke the Denym / whiche
men assone as they had dronken it / in
contynent deyed / Thenne saynt John
toke the cuppe with the Denym / And
blesseyd it with the signe of the crosse /
and drank it of euerydele /
And had ne felte none hurte ne harme
wherfore alle the peple gaf laude and
praysinge to god / Narcodemus sayde
yet haue I a doubte / but and yf thou
wylt to lye agayn the dede men that
dranke the Denym / without doubte
thenne shal I hyleue / Thenne thap-
posle deliuered hym hys coe / to whos he
said / why gyuest thou to me thy coe /
and saynt John said / by cause that y
affamed / and confusid / shall goo fro
and forsake thyng iustelice / To whom
he said / Twildest thou that thy coe shal
make me hyleue / and thapposle said /
goo and lye it vpon the bodyes of the
dede men sayenge / Thapposle of Crise
hath sent me to you / that ye arise in
the name of crise / whiche whan he had
doon / anon they arose fro deith to lye /
Thenne thapposle baptysed the bysshop
and the proconsul hyleuynge in crise
with all theyr wyne & frendes / whiche

anon brake all their symplaces / And
in the same place cressed a chyrche in
the wysshyp of god / and of saynt jo-
han / The holy saynt element refer-
eth in the fourth booke of historia eccle-
siastica / that one a tyme saynt John
theuangelist conuerted to the faith a
goodly yong man wel fauoured and
stronge / And comanded hym vnto the
kepyng rule and gouernance of a
bysshop / And withyn a lytle whyle
after thys yong man forsoke the bys-
shop / and fylle in to euyl companye
emonge theiys / And by cam and
was made maister and prynce of them
Anon after thapposle cam to the bys-
shop / and demanded for thys yong
man / And the bysshop was fore a
laffed / whan saynt Johan salde hys
condemnaunce he demanded moze lesiter
after hym / And where he had lesiter
hym / For I aske hym of the / whom I
deliuered to the and gaf the so grete
charge with hym / Thenne said the bys-
shop to hym / Fader truly he is dede
in hys soule / And is in ponder mony
taryng with theiys / and is theiys may-
ter / and prynce / And whan he herd
that for foule he wnt hys clothis /
and said to the bysshop / thou art a
felle kepar for to suffre thy brother to
lese hys soule / **4** None he made an
hors to be made redy for hym / and rode
faste to the montayn / And whan the
yong man espyed / and knelde hym /
he was so fore affamed / that he fled
from hym / Thenne thapposle forgate
hys age / and prayed after / and cryed
after hym that fledde / My moste we-
sone why fleest thou fro thy fader felle
and olde / We thou not aferd sone /
For I shal yelde accounts for the to
Ihesu crise / And truly I shal gladly
deye for the / lyke as Ihesu crise deyed
for vs / Come agayn my sone to me
And he herd hym thus speke / he aode
with an heuy chyer and wept open /
tyng hym bytterly / and fylle down to
the feet of thapposle / and for penaunce
kysse hys hand / And thapposle fasted
and prayed to god for hym and gate
for hym remysyon of hys synnes and
forpeuenes / And luyed so vertuous
by after that saynt John caryned hym

to be a bysshop / Also it is wode in
the same hystorie / that saynt John on
a tyme entred in to a bath for to wasshe
hym / and ther he fonde ckerenti an here
tylke / whome affone as he saue he esete
wode and wente out of it sayenge /
Dax Be flec and goo hens / keet the
bayne falle vpon Be / in wherche ckerens
tus thenenge of trouthe wessith hym
And affone as he was out / the bayne
felle down / Cassiodor saith that a man
had given to saynt John a partych by
upuge / And he helde it in hys honde
seruhyng and playeng with it other
whyle for hys recreation / And on a
tyme a yonge man passyd by wyth
hys felabshyp and saibe hym playe
wyth hys byrde / wherche sayd / to hys
felabs lawshynz / See how the yon-
der oldy man playeth wyth a byrde by
he a chylde / wherche saynt John kene
we anon by tholy ghoost what he had
said / and callyd the yonge man to
hym / and demanded hym what he held
in hys honde and he said a wolbe / what
dost thou with all said saynt John /
And the yong man said we shot byr-
des and keses therwith / to whom thap-
posle demanded how and in what
maner / Thenne the yong man kente
hys wolbe / and helde it in hys honde
kente / And whan thapposle said no
more to hym he vntente hys wolbe a
gayn / Thenne said thapposle to hym /
why hast thou vntente thy wolbe / and
he said / By cause ys it shold be long
kente it shold be the wepker for to stete
with it / Thenne said thapposle / Soo-
sone it fawth by makynge and by frep-
te in contemplacion / ys it shold be al
way he kente it shold be to wepke /
And therfor otherwhyle it is eyedi /
ent to haue recreation / The eygle is the
byrde that fleeth hysse / and most clerly
kesholde the sonne / And yet by ne-
cessite of nature / hym leuoueth to des-
cende wolbe / Eyght soo whan mankynde
withdralbeth hym a lytal few concern-
placion / he after putteth hym self bys-
cr by a reuelde / serenge the / and he
frenneth thenne more ferociently in he-
uendly thynge / Saynt John wote
his gospellis after the offer euange-
lises / the yere after thascencion of our
lord by vi / after this that the venerable

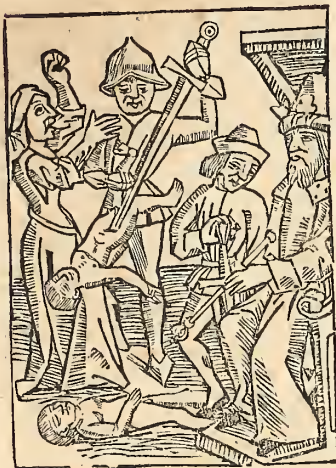
ked saith / And wha he was waured
and prayd of the bysshops of the con-
tre of ephse / to waite them saynt John
prayd also to them that they shold fa-
ser e praye in their dyoces in dayes
for hym to thende that he myght truly
wryte them / Saynt Jerome saith of
this glorious apostle saynt John /
that whan he was so olde / so feble / and
so vnynghty / that hys dysciples sus-
tyned and lare hym in goynge to chir-
che / and as of tymes as he wstid he
said to his dysciples / I praye chydren
loue ye to gode / and eche of you loue
other / And thenne hys dysciples de-
manded why any / wherfore he said to
them so ofte such wordes / he answered
to them and said our lord had so com-
manded / And who souner accom-
plishid / wel this comanment / it shold
suffise hym for to be saued / And by
nably after that he had founded many
chyrches / and had ordeyned bysshops
and presetes in them / and confermed
them by hys predycacion / in the crysten
faith the yere by viij after the resurac-
tion of Jesu cryst / For he was xxxij
yere oldy whan our lord was crucifyd
And luyed after by viij yere and thus
was all hys age by xxxij yere / Thenne
cam our lord with hys dysciples to
hym and said / Come in my serue to me /
For it is tyme that thou come / etc and
he fedd atte my table with thy breken
Exure saynt John arose vp and said
to our lord / Ihu cryst / that he had de-
sired it longe tyme / And began to goo
Thenne said our lord to hym / On
sonday next comynge thou shalt come to
me / That sonday the peple came alle to
hys chyrche / whiche was founded in hys
name and consecrate on that one sate
of ephse / And soo mydnyght forth
he cessid not to preche / to the peple /
that they shold establisshen them and be
stedfast in the crysten faith / and obey
saunt to the comanments of god /
And after thys he said the masse / and
holwelyd / and comuned the peple / and
after that the messe was fynnysshid / he
had and dyd do make a pyte or a se-
pulture / to fore the altar / And after
that he had taken hys leue / and coman-
ded the peple to god / he descended down
in to the pyte or sepulture / And he

By hys handes to heuen andz saidz /
 Sibet lordz ihesu cryste I yelde me vnto
 to thy dyspre / andz thanke the that thou
 hast bouched sauf to calle me to thes / yf
 it please the / receyue me for to be with
 my brethren / with whom thou hast so
 moned me / Come to me the yate of the
 lyf permanable / Andz lede me to the
 feste of thy luel andz lest dresfedz me
 tes / thou art Cryst the soue of the lyf
 & uynge godz / Whycher by the comaundment
 of fader hast saued the worldz / To the
 I wende andz yelde graue andz thankyng
 ges worldz withouten ende / thou knoz
 west luel that I haue desired the with
 al my herte / After that he hadz made
 hys prayer moche amercusly andz pray-
 coustly / anon cam vpon hym grete clez-
 wenes andz lught / Andz so grete bright-
 nes that none myght see hym /
 Andz when thys lycht andz bryght-
 nes was goon andz departed / ther
 was nothyng founde in the pytch or
 graue but manna / which cam spryn-
 gynge from vnder Edwarde / byge as
 sonde in a fontayne or sprynge welles
 where moche peple haue ben deliuered of
 many diseases & sekensses / by þ meny-
 tes & prayers of thys glourious saynt /
 Some saye andz afferme that he depedz
 without payne of deith / Andz that he
 was in that cleerens for in to heuen
 body andz soule / wherof godz knowleth
 the certaynte / Andz he that ken yet bere
 synethe in this myserye / ought to pray
 deuoutly to hym that he woldz impetre
 andz gete to be the grace of our lordz
 which is blessed in secula seculorum
 Amen /
 After was a kynge an holy Confessour
 and virgyne namedz seynt Edwarde /
 which hadz a special deuocion vnto
 saynt Johan euangeliste / and it happed
 that thys holy kynge was ake hadz
 wyngz of a chyrche dedycat in thonour
 of godz andz of this holy apostle / andz
 it was that saynt Johan in lyknes of
 a pylgryme cam to thys kynge andz de-
 maunded hys almesse in the name of
 saynt Johan / Andz the kynge not ha-
 uynge his amoner by hym ne his cham-
 berlayn of whom he myght haue som
 what to geue hym / but toke hys ryng
 & whycher he hure on hys fynere andz
 gaf it to the pylgryme / After thys

many dayes / it happenedz in pylgryms
 of englonde for to be in the holy londz /
 Andz saynt Johan apperedz to them /
 Andz hadz them to be thys kynge to
 theyr kynge / andz to grete hym wel in
 hys name / Andz to telle hym that he
 gaf it to saynt Johan in lyknes of a
 pylgryme / and that he shold make hym
 wey to departe out of thys worldz /
 For he sholdz not longe abyde here / but
 come in to euerlastyng blyesse / Andz
 so vanysshedz fro them / Andz anone as
 he was goon / they had grete lust to see
 pe / andz leydz them douyn andz slepte /
 andz thys was in the holy landz / andz
 when they awoke they looked aboute
 them / andz knewe not where they were
 / Andz they salbe flockes of shep
 andz shepherdes shepyng them / to whom
 they wente to knowle the waye andz to
 demaunde where that they were / andz
 when they asked them they spak en
 & gyltly / andz saidz that they were in
 englonde in kente on keram dolbre /
 Andz thenne they thankedz godz andz
 andz saynt Johan for theyr goodz speedy
 andz cam to this holy kynge saynt Ed-
 wardz on Cistemas day / andz deliuered
 redz to hym the ryng / andz dyde their
 emendz / wherof the kynge was abas-
 shyd / andz thankedz godz andz the holy
 saynt / that he hadz warnyngz for to de-
 part / andz on the vyggyl of the pypphe
 nye next after he deyd andz departed
 holyly out of thys worldz / And is
 burpedz in that churche of westmestere by
 london / where as is yet in to thys day
 the same ryng / Psidore in the booke
 of the lyf and deith of holy sayntes and
 fadres sayth thys / Saynt Johan theua-
 gelist transformedz andz to medz woddes
 of trees in to fyn goldz / the stones and
 grauell of the see in to precious gemes
 andz olives / the smale broken pyeces
 of gemmes he reformedz vnto their first
 nature / he wyfede a bydolbre fro deith /
 Andz brought agayn the solbre of a
 pong man in to hys body / he dranke
 venym / without hurte or payne / Andz
 them that hadz ben dedz by the same / he
 recoueredz in to the state of lyf /

¶ Here endeth the lyf of saynt
 Johan the euangelist

Here foloweth Chyrcorpe of
Chynnocentes



The Innocentis ben
callyd Innocentis for in
reasons first by cause &
reason of lxf / and by
reason of payne / and by
reason of innocenx / By
reason of lxf they be sayd Innocentis /
by cause they had an innocent lxf /
They greued no body / neyther god by
inobedynce / ne their neyghbours by
vntrouthe / ne by conceyving of ony
synne / And therfor it is said in the
psaulter / Chynnocentes and rightlvs
haue joyned them to me /
Chynnocentis by theye lxf & rightlvs
in the faith by reason of payne / for they
suffred dech innocently and wrongly /
wherof Dauid saith they haue shed the
blood of innocentes / by reason of In
nocenxe that they had / by cause that
in thys martirdom they were baptysed
and made clene of thorigynal synne /
of whiche innocentes / is said in the
psaulter / Repe thou innocenxe of lip
tesme / And see equyte of good lvers
kes /

Holy chyrche ma /
keth feste of the innocen
tis / whiche were put to
deyth by cause of our lord
Ihesu cryst / For herode
Asealmere for to fynde
and put to deyth our lord whiche was
born in bethlem / he dyde too sone after
the chyldren in bethlem and ther aboute
/ fro the age of elbo yere and vnder
der vnto one day / vnto the some of ag
E xliiii M chyldren / for to vnderston
de whiche herode it was that so cruelly
dyde do put so many chyldren to deyth /
It is to lxxe that ther were thre herodes
des / and all thre were cruel tyrantes
And wer in their tyme of grete fame
and moche renowned for their grete ma
lyce / The first was herode Aseolamer /
he regned in Iherusalem whan our lord
was born / The seconde was herode
Antipas / to whom pylate sent Ihesu
cryst in the tyme of hys passyon / And
he dyde do smyte of saynt Iohn baptys
tes hedy / The thyrde was herodes agayn
pa whiche dyde do smyte of saynt Ioh
mes hedy said in galylee / & sette saynt
peter in pryson / But nolde late he was
me to thys fyrst herode that dyde do slye
the innocente chyldren / hys fader was
named Antipater as by thys scoleshe
he sayth / and was kynge of ydume
and paynme / he toke a wyf whiche was
Nicer to the kynge of arabe / on whom
he had iij sones & a doughter / of whom
that one was named herode Aseolamer
Thys herode seruyd so wel to julys
theprower of Rome / that he gaf to hym
the Royame of Iherusalem / Therne left
the Selues kynge of their leguage /
And therne was shewed the prophete
eye of the byrtthe of our lord / Thys her
ode Aseolamer had vij sones / Antip
pater / Alexander / Aristobolus / Archelaus
/ herode Antipas and phelype /
Of thies chyldren herode sente archelaus
dre and Aristobolus to scole to Rome /
And alexander leam a wyse and a
subtyl aduocate / And whan they were
recomen fro scole agayn they began to
ente in to wordes agaynst herode the
fader / to whom he wolde leue his wyf
me after hym / wherfor their fader was
angry with them / and put to fore them
Antipater theye brother for to come to

the Royame / Upon that / incontynent
they treatyd of the deeth of theyr fader /
wherefore theyr fader enchauryd them a s
way / And they wente agayn to Ro
me andy complayned of theyr fader to
thempour / Anon after thys cam the
thre kynge in to Iherusalem / and des
mandyd where the kynge of Ielbes
was that was newe born / howe whan
he herd thys / he had grete drede / leest
ony wate born of the twelue kynage of
the kynge of Ielbes / andy that he wa
re the very twelue kynge / andy of whom
he myght be chauryd out of the Royame
And whan he had demanded of the
thre kynge / how they had had knowl
ledge of the newe kynge / they answered
by a sterve kyng in thayer / whych
was not naturally spedy in the true
as the other were / Thanne he prayd the
that they woldd retorne to hym after s
they had worshyped andy seen thys
newe kynge / that he myght goo andy
after worshyppe the chylde / Thys said
he fraudently / For he thought to slee
hym / After that the thre kynge we
re goon / wythout bringyng hym ony
topynges / he thoughte that anone he
woldd see all the chylde newe
born in bethleem andy there aboutes / e
monge whom he thoughte to slee Ihesu
crist / but hys thoughte was expessid
and lette / For thempour sent to hym
a captation / that he sholdd come to Ro
me for answert to the accusation that
Nikobolus andy alixander hys tivo
sones had made ayens hym / Andy ther
fore he durste not put thene the chyl
de to deeth / to thende that he sholdd not
be accused of so cruel a dede wyth hys
other trespasses / So he was in goyng
to Rome andy abydyng there andy in
comyng more than half a yere / And
in that whyle Iesus was born in to e
gypte / whan herodes cam to come / the
poure ordeyned that hys sones sholde
doe hym honour andy oseye hym /
Andy he sholdd leue hys Royame after
hys deeth wher it best pleased hym /
Upon thys whan he was comen agayn
andy selde hym self confermedy of the
Royame / he was more hardy to slee the
chylde than he hady to fore thought /
Thanne he seate in to bethleem / andy dy
to see all the chylde that were of

the age of tivo yere / by cause it was
passed more than a yere / that the thre
kynge had tolde hym tpynges of s
kynge of Ielbes newe born / But wher
for thenne dyde doo see the chylde he
that were but one nyght olde
Her to saynt Austyn sayth that herode
doubted that Ihesus to whom the ster
res seued / myght make hym self some
yonger than he was / After thys cam
upon herode a right vengeance / For
lyke as he desseuered many moders fro
theyr chylde / in lyke wyse was he
desseuered fro hys chylde / It hap
ped that he hady suspexion upon hys
sones Alixandre andy Aristobolus / for
one of hys seruaunts sayd to hym that
alixandre hady promysed to hym gre
te yeres / yf he woldd gyue to hys
fader to drynke popson or venym / And
the barbour sayd to the kynge that he
hady promysed hym a grete thynge / yf
whan he made the kynge herde / woldd
cutte hys throte / Andy for thys cause
herode dyde doo see them both / andy
ordeyned in hys testament that Anti
pater his sone sholdd be kynge after hym
Upon thys Antipater hys sone hady
grete desire to come to the Royame andy
was accused that he hady made redy ve
nym for tenyounne hys fader / For
a mayde a seruaunt afterwarde seldd
the same venym to the kynge / wher
fore he dyde doo put his sone Antypater
in pryson / whan Augustus themp
our of Rome herd saye that herode rus
lyd thus hys chylde / he thenne saidy
I hadde leuer be the slyne or hogge of
herodes than hys sone / For the whych
is seruaunt in hys bynyng sparred his
slyne / andy he put to deeth hys sones /
Herode whan he was lxx yere olde / he
fyll in a greuous maladye / by right
vengeance of god / For a stronge feuer
whke hym withyn / e wythoute he hady
hys flesch hotte andy dape chauffed / his
feet swelled andy became of a pale co
lour / The plantes of hys feet vnder he
ganne to rote / in such wyse that her
myne yssued out / Andy a stence ys
sued so grete out of hys breeth andy of
hys members wythout forth that none
persone myght suffre it / On that other
syde he hady grete greif andy annoyne of
the angre that he hady for hys sones /

4 The storye of thymocentis

Whan the maistres and physicians saide
that he myght not be helpe by no me-
decyne / theine they said that thys ma-
ladye was a vengeance of god / and
for as moche as he herd saie that the
Iewes were glady of hys maladye and
skenesse / Therfor he dide assemble the
most noble of the Jewes out of the
goodr wilnes / and dyce to put them
in pryson / And said to Salome hys
sister / and to Alyeandre her hus-
band / I knowe wel that the Jewes
shal be glady of my deeth / but yf ye
wyl doo my comfeyt and obeye to me
I shal molbe haue grete playnte and
wayllynge of many that shal bylwepe
my deeth in thys wyse that I shal shalbe
yob / Anon as I shal be dede / doo
ye to be slayn all the noble Jewes that
ben in pryson / And thus shal he no
holbe of the Jewes / but that they
shal apent theyr wyl bylwepe my deeth
And he had a custome to ete an apple
laste after mete / On a tyme he deman-
ded a knyf for to pare thapple / and
one deliuered hym a knyf / And
shortly he toke it as all dyspayred and
boldr haue slayn hym self / but anon
Araabus hys neyghbour caught hys
hand / and cryed loud / that it was
supposed that the kynge had deyd /
Antipater hys sone whiche was in
pryson had herd the cry / and wende
hys fader had ben dede / he was glady
and promysed to the keepers of the pry-
son grete yeres for to lette hym out /
whan herde kneibe thys by hys ser-
uaunt / he traueyled the more gre-
uouusly / by cause hys sone was more
glady of hys deeth / than of hys seke-
nes / And anon dyce do slee hym / and
ordyned in hys testament Arcklaus
to be kynge after hym / And he lued
but 8 dayes after / And deyd in grete
myserye of Amoye / Salome hys sis-
ter dyce not hys comandment of the
Jewes that were in pryson / but lette
them goo out / And Arcklaus became
kynge after herde hys fader / whiche
as to straungers in the lastytle he was
fortunate and happy / but as to hys
owne pple / he was right unhappy /
Theine I wote agayn after that Jo-
seph was goon wyth our lord in to e-
gypt / And was there vij yere into

the deeth of herte / And after the pro-
phete of ysay atte entrynge of our lord
in to egypte / the ydolis fallen down /
For lyke as at departynge of the chyl-
dren out of egypte / in euery hold
tholde some of the egyptians laye one
deed / in lyke wyse atte comynge of
our lord / laye down the ydolis in the
temples / Cassiodore sayth in thys storye
trypartyt / in heropolen of Thebaide
ther was a tree callyd perfidie / whiche
is medycinal for alle skenesses / For
yf the leef or rynde of that tree ben bry-
de to the necke of the seke persone / it
heleth hym anon / And as the blessed
Virgyne marie fledde wyth her sone /
that tree folwed down and worshipped
Iesu cryste / Also macobius sayth in
a cronycle / that a yonge sone of herde
was nourished at that tyme / and he
was slayn / e mon ge the other chylde
And theine was fulfilled the prophete
eye sayeng / The boys is herd in rama
of grete weppynge and wayllynge / that
the sorowful moders wept for the deeth
of the yr chyldezen / and myght not be
comforted by cause they were not alyue

Thus endeth the feste of the In-
nocentis

Here foloweth the lyf of seynt
Thomas marter of Caunter-
burge and first theppolicon of
hys name

Thomas is as mo-
che to saye as abyss / or
double / or treichyd / and
helben / he was an abyss-
me / profounde in humy-
lity / as it apperid in the
bayer that he waer / and in woffynge
of the feet of the pore pple / double in
prelacion / that was in worde / and
in ensample / and helben and treichyd
in his passion /

his croiser put forth his arme wryth the
 croffe to few of the strocke & the strocke
 smote þ cross on sondre and hys arme
 almost of / wherfore he fledde for fere/
 And soo dyde alle the monkes that
 were that tyme at Complyn /
 And thenne smote eche at hym that
 they smote of a grete pee of the skulle
 of hys heed that hys brayne fel on
 the pavement / And soo they sleibe &
 martyrd hym / and were cruelle that
 one of them brake the point of hys
 sword / ayense the pavement / And
 thus hys holy and blessed Archibis
 shop saynt Thomas suffred deeth in hys
 owen chyrche / for the ryght of all ho
 ly chyrche / And whan he was deed
 they sepurd hys brayne / And after
 wente in to hys chambere and toke a
 way hys goodes / and hys horse out
 of hys stable / And toke alway hys
 bullynges and wynginges / and depur
 ryd them to syre Robert broke to here
 in to fraunce to the kynge / And as
 they sechid hys chambere / they fonde
 in a cheste ij sterkes of heire made ful
 of grete knottes / And thenne they
 said certaynly he was a good man /
 & comynge down in to the chyrche ward
 they began to drede and few that the
 ground wold not haue born them &
 were mercifully agaste / but they
 supposed that therthe wold haue swos
 salved them alle quyk / And thenne
 they kneibe that they had don amys /
 And anon it was knowen alle aboute
 hold that he was martyrd / And ano
 s ne after toke hys holy body / And
 buried hym and fonde bysshops eke
 kyngz aboute and thabys of a monke
 vnder / And next hys fleste he werpd
 and hard hepe / ful of knottes whych
 was hys sterke / and hys breche was
 of the same / and the knottes seyked
 fast wryth in the skynne / and alle hys
 body full of ibornys / he suffred grete
 payne / And he was thus marked the
 pere of our lord vij C lxxij / And was
 liij yer old / And sone after tydyn s
 ges cam to the kyng hold he was slayn
 wherfor the kynge toke grete sorowe / &
 sente to Rome for hys absolucion /
 Notw after that saynt Thomas depar
 t to the pope / the pope wold dayly
 ke vpon the wryth chryche that saynt

Thomas had said masse in / And the
 same day that he was martyrd he salve
 it turned in to Reed / wherby he kneib
 wel that / that same day he suffred mar
 tirdom / For the right of holy chyrche /
 And comanded a masse of requiem so
 lempnly to be songen for hys soule /
 And whan the quer began to senge þe
 quem / An angele on hys aboue bega
 thoffye of a martir / Etabitur iustus
 And thenne all the quyre folowed syns
 gynge forth the masse of thoffye of a
 martir / And the pope thanked god
 that it pleased hym to sleibe such myr
 cles / for his holy martir / Atte whos
 toke by the mercyes and prayers of
 this holy martir / our blessed lord
 hath sleibde many myracles / the bly
 de haue recouerd ther their sight / the
 domde their speche / the deaf their he
 ryng / the lame their lymes / And the
 dede they lyf / yf I shold here expresse
 alle the myracles / that it hath pleased
 god to sleibe for this holy saynt / It
 shold contyne an hole volume / ther
 for at this tyme I passe ouer vnto the
 feste / of hys translacon wher I pur
 pose wryth the grace of god to reyte
 some of them / Thenne late vs praye
 to this glorious martir to be our ad
 uocate that by hys petycion we may co
 me to euerlastyng blesse amyn /

Here endeth the lyf and passion
 of saynt Thomas of Caunter
 burgh /

Here foloweth the lif of saynt
 Siluester

4 The interpretacion of hys
 name



Siluester is sayd
 of silue or sole / whych
 is lycht / and of ter
 terra the erthe / as w
 saith the lycht of therthe
 that is of the chyrche /

Or siluester is said of siluas / & of
 trahens / þ is to saye he was dralyng
 o iij

¶ The lyt of saynt Syluester

Wylde men and harde into the faith /
Or as it is said in glosario / siluester is
to saye grene / that is to wyte grete in
contemplacion of heuently thynges / and
a tpylar in labouryng hym self / he
he was vnbrouse or shadibous / that is
to saye he was colde and refrigerat fro
all concupysence of the fleshe / full of
holbes emonge the trees of heuyn / Euse
be of Cesaree compyled hys legende /
wher he the blessed Belagius in the
counseyl of lxx byssops wooderth / lxx
ke as it is sayd in the decrete /

Of the lyt of saynt Siluester

Siluester was lone
of one iustia / And was
lerned and taught of a
preste named Cyrine /
wher he dyde merucyl /
loufly grete almesses e
made hospytalpytes / hys happed that
he receyued a crysten man in to hys
holbes named Thymothee / whom no
man wolde receyue for the persecution
of tyrantes / wherfore the said Thym
othee suffred deyth and passyon after
that yere wher he prechyd iustly the
faith of ihesu criste / it was so that the
prestate tarquynus supposyd that Thym
othee had had grete plenty of ryche
ses / whiche he demanded of siluester /
thretynyng hym to the deyth / but yf he
deluyeryd them to hym / And whan
he fonde certaynly that Thymothee had
no grete rycheesses / he comandyd to
saynt siluester to make sacrefise to
the ydolys / and yf he dyde not he
wolde make hym suffer dyuerse tormen
tis / Saynt siluester answered / fals
euyl man thou shalt deye thys nyght
and shalt haue tourmentes that cuer
shal endure / And thou shalt knowe
whether y wilde or none that he whom
we worshippe is veray god / Thenne
saynt syluester was put in pryson / and
the promoste wente to dyner / Now it
happyd that as he ete a bone of a fyssh
torned in hys throte and stakke faste /
so that he coude neyther haue it down ne

ep / And after at mydnyght deyed /
like as saynt siluester had sayd / and
thenne saynt siluester was deluyeryd
out of pryson he was so gracious
that alle casten men and paynems to
uedy hym / For he was fait lyke an
aungel to loken on / a fayr speker / hool
of body / holy in werke / good in coun
seyll / patient and charytable / and
fermly establysshed in the faith / he had
in wytyng the names of all the wydo
wes and orphanes that were poure /
e to theryn he admynysterd theyr ne
cessyte / he had a custome to faste alle
frydayes and saterdayes / ¶ And it
was so that melchiades the bysshop of
Rome deyed / And all the peple chose
saynt siluester for to be the hys bysshop
of Rome / wherfore agens hys will
was made pope / he Instyrued for to be
fasted wednesday / fryday / and sa
terday / And the thursday for to be fast
ed as soday / Now it happed
that themprouer Constantyn dyde doo
flee all the crysten men oueral wher he
coude fynde them / And for thys caus
se saynt siluester fledde out of the towyn
wher hys clerkes / and hys hys in
a montayne / And for the cruelte of
Constantyn good sence hym such a se
kenes that he leam lazare and melch /
And by the counseyl of hys physycians
he gat thre thousand chyldeyn yonge
for to haue cut their throtes for to haue
their blood in alyngne all hool / and
therby he myght be kered of hys me
selte / ¶ And whan he shold
ascende in to hys chare for to goo to
the place wher he shold be buryed /
the moders of the chyldeyn camen ay
enge and brayenge for sorow of theyr
chyldeyn / And whan the vnder
stode that they were moders of the chyl
deyn / he had grete pyte on them and
sayd to hys knyghtes and them that
were aboute hym / The dyngyt of
thempyre of Rome is brought forth of
the fontayne of pyte / the wher he hath
stablysshed by deace / that who that
sleeth a chylde in kataylle / shal haue
hys hede smeten of /
¶ Thenne
shold it be grete cruelte to us for to
doe to oures / such thyng as we des
fende to straunge nacions / for so shold
cruelte surmounte us /

It is better that the leue cruelte / andy
that pyte surmounte vs / **A**nd
therfor me semeth better to saue the by
ues of thys innocens / than by their
deth I shold haue agayn my helthe / of
the whiche I be not yet certayn / Ne
we may recouier nothyng for to see
them / For yf so were that I shold be
therby haue helthe / that shold be a cau
el helth that shold be bought with the
deth of so many innocens / Thenne he
comanded to rendre and deluyre agayn
to the moders their chyldren / and gaf
to euerych of them a good yefar / Andy
thus made them returne to their holbes
with grete joye / For whens they depar
ted with grete sorolue / Andy he hym
self returned agayn in hys chare into
hys palays / Now it happed that the
next nyght after / saynt peter e saynt
poul appiered to thys emperour Constā
tyl sayenge to hym / By cause that y
hast hady erour to shew andy spyll the
blood of innocens / our lord Ihesu
crist hath hady pyte on the / Andy comā
deth the to sende into such a montayne
where siluestre is byd with his clerkes
Andy saie to hym that thou comest for
to be baptised of hym / andy thou shalt
be heldey of thy maladye / Andy whan
he was albakedy / he dyde do calle hys
knyghtes / Andy comanded them to goo
to that montayne / Andy byng the
pope siluestre to hym courtwylly andy
saye for to speke with hym / Whan
saynt siluestre saite fro ferre the knyght
es come to hym / he supposed that they
fought hym for to be martyred /
Andy began to saie to his clerkes that
they shold be ferme andy stable in the
faith for to suffre martirdom / Whan
the knyghtes cam to hym / they saidy
to hym moche courtwylly / that Constan
tyl sente for hym / andy praydy hym f
to lwydy come andy speke with hym /
Andy forthwith he cam / andy whan
they hady entresalbedy eke other / Con
stantyn tolde to hym hys vision /
Andy whan siluestre demoued of
hym what men they were that so appie
red to hym / Thempour wyft not ne
coude not name them / Seynt siluestre
openedy a booke / wherin the ymages of
saynt Peter and saynt Paul were por
trayed / andy demaunday of hym yf

they were lyke into them /
Thenne constantyn andy knebe them /
and y saidy that he hady seen them in hys
sleep / Thenne saynt siluestre preachdy
to hym the faith of Ihesu crist / andy
baptised hym / Andy whan he was bap
tised a grete lycht descended vpon hym
so that he saidy that he hady seen Ihesu
crist andy was heledy forthwith of hys
mesclerye / Andy thenne he ordeyne dy
vij laibes into holy chyrche / The
first was that all the cyte shold wor
shyppe Ihesu crist as they god /
The seconde thyng / was / that wch
someuer shold saie any vponnye of
Ihesu Crist / he shold be punysshedy /
The threde / wch someuer shold doo
vponnye to Crysten men / he shold lose
half hys goodes / **T**he fourthe that
the bysshop of Rome / shold be chyef of
all holy chyrche / lyke as thempour
is chyef of alle the world / The fyf
the that wch that had doon or shold doo
trespaas andy sledge to the chyrche / that
he shold be kept there free fro alle ius
tyces / The sixthe that noman shold
edeffye any chyrche withoute lycence
of holy chyrche / andy consente of the
bysshop **T**he seuenth that the dyme
e wnthe part of the possessyons shold
be gyven to the chyrche / After thys
thempour cam to saynt peters chyrche
andy confessed mekely alle hys synnes
to fore alle peple / Andy what bynonge
he had doon to crysten men / Andy made
to dygge andy caste out to make the
the foundementis for the chyrche / and
hure on hys sholdres vij hottis or luf
hottis fulle of erthe / whan he layne
the moder of constantyn dyllyng in
kechanye / herd saie that the emperour
was become crysten / he sente to hym a
lettre / In whiche she preyedy moche
for sone / of thys that he had renoued
the fals ydolles / But she blamed hym
moche / that he had renoued the laibe
of the ielbes / andy wchshipped a man
crucified / Thenne Constantyn rema
ined to hys moder that she sholdy affems
ble the grettest maistres of the ielbes /
Andy he shold assemble the grettest
maistres of the crysten men / to thew that
the y myght dyspute e knowe whiche
was the trueste laibe / Thene he layne
assembled twelue maistres whiche she
o iij

The lyf of saynt Syluestre

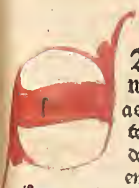
brought with her / whiche were the wy
 sest that they myght fynde in that londe
 And saynt syluestre and hys clerkes
 were of that other partye / Thenne them
 pour ordeyned thoo paynemes genly
 les to be their Iuges / of whyn that
 one was named Craton & that other
 Zenophilus whiche were proued wyse
 and expert / And they to gyue the
 sentence / And to Iuge of the dyspu
 tation / Thenne began one of the mai
 sters of the Ielbes for to mauntyne
 & dyspute hys laibe / And saynt sil
 uestre and hys clerkes answered to
 hys dysputacion and to them all alle
 way concludynge them by scrpyture /
 The Iuges whiche were reibe & iuste
 helde more of the partye of saynt sylues
 tre than of the Ielbes / Thenne said one
 of the maisters of the Ielbes named
 Zambry / I merueyle said he / that ye
 be so wyse and encheyne you to theyr
 wordes / to be vs leue all thies wordes
 and goo we to the effecte of the deedes /
 Thenne he dyde to come a cruel bulle / &
 sayd a worde in hys eer & and the bulle
 dyed / Thenne the peple were all agens
 syluestre / Thenne said syluestre / beleue
 not thou / that he hath named in the
 eer the name of Ihesu cryst / but the na
 me of some deuyll / knowe ye surely /
 it is no grete strengthe to flee a bulle
 For a man / or as a Lyon or a serpent
 may wel flee hym / but it is grete ver
 tue to wepe hym agayn to lyl / thenne
 yf he may not wepe hym it is by the des
 pyl / And yf he may wepe hym agayn
 to lyl / I shal beleue that he is deed by
 the powder of god / And when the
 Iuge herde thys / they said to Zambry
 that had slayn the bulle / that he shuld
 wepe hym agayn / Thenne he answered
 that yf syluestre myght wepe hym in
 the name of Ihesu of galylee / his mai
 stre / thenne he wolde byde in hym /
 And therfor bonde they alle the Ielbes
 that were there / And saynt syluestre
 fyrst made his oryson and prayers to
 our lord / and sitth cam to the bulle &
 said to hym in hys eer / Thou cursed
 creature that art entred in to this bulle
 and hast slayn hym / goo out in the
 name of Ihesu cryst / In whos name I
 comande the bulle / arys thou vp / and
 goo þ with the other bestes deynaprely /

And anon the bulle arose / and went
 to forth softly / Thenne the queene and
 the Iuges whiche were paynemes were
 conuerted to the faith / In this tyme
 it hapned that there was at Rome a
 dragon in a pytte / whiche every day
 fedde with hys breith more than the
 meny / Thenne cam the bysshopis of thys
 dolkes into the emperour and said to
 hym / O thou most holy emperour /
 lyl the tyme that thou hast receyued
 crysten faith / the dragon whiche is in
 ponder fosse or pytte sleeth every daye
 with his breith moo than thre hundred
 men / Thenne sente the emperour for saynt
 syluestre / and asked counsyle of hym
 of thys matre / Saynt syluestre answered
 that by the myght of god he promysed
 to make hym wasse of thys hurte and
 blesure / of thys peple / Thenne saynt
 syluestre / put hym self to prayer / and
 saynt Peter appered to hym and said
 goo surely to the dragon / and the ij
 prestes that ben with the / take in thys
 company / And when thou shalt come
 to hym / thou shalt say to hym in thys
 manere / Our lord Ihesu cryst whiche
 was born of the Virgynne marce / au
 crysed / lured and arose / and now
 sitteth on the right syde of the fader /
 thys is he that shal come to deme and
 Iuge the luynges and the deed / I com
 mande the sathanas / that thou abyde
 hym in thys place tyl that he come /
 Thenne thou shalt kynde hys mouth
 with a threde / and scalled wyth thy se
 al wherth is thenpynnt of the wasse /
 Thenne thou and the ij prestes shal
 come to me hool and sauf and such le
 de as I shal make redy for you ye shal
 etc / Thus as saynt Peter hath said
 saynt syluestre dyde / And when he ca
 to the pytte / he descendyd down an
 and sette stappes leryng with hym ij
 lanternes / and fonde the dragon / and
 said the wordes / that saynt Peter had
 said to hym / and bonde hys mouth
 wyth the threde / and scale d it / & after
 returned / & as he ca vplward agayn / he
 mette with thoo enchauntours /
 whiche folowed hym for to see if he
 descendyd / whiche were almost deed
 of the stench of the dragon / whom he
 brought with hym hool and sound /
 whiche and were baptised with a grete

multitude of peple with them /
 Thus was the cite of Rome deluyred
 fro double deith / that was fro the cultu-
 re and worshipping of false goddes / &
 fro the demyn of the dragon / At the las-
 t whan saynt siluester approached to /
 ward hys deith / he called to hym the
 clergye / and admonished them to ha-
 ve charity / And that they shold dy-
 gently gouerne their churches / And
 kepe theyr flock fro the wulues / And
 after the yere of thynarnacoy of our
 lord thre hundred & twenty he departed
 out of thys world and seipt in our
 lord 67 /

**Thus endeth the lyf of saynt
 Siluester**

¶ Here foloweth the lyf of saynt
 Poul the first hermyte



aynt Poul whiche

was the first hermyte /
 as saynt Jerome wy-
 teth was in the tyme of
 deaus and Valerianus
 emperours the yere of

thynarnacoy of our lord ij C lxxij /
 Thys holy man saynt poul salbe men-
 for Crysten faith cruelly tormentid /
 wherfore he fledde in to thys deserte /
 Emonge whome he salbe also cruelly
 tormentid / The first for that he ad-
 de freely in hys sayth / The Juge dy-
 de to enoynte alle hys body wyth hony
 And dyde to dynde hys honours by hyn-
 de hym on hys back / And soo dyde
 hym to sette in the sear of the sonne for
 to by spere and stongen of flies and
 waspes / That othe that was yonge
 he made hym to lye in a right soft bed
 of hyellbene ij fethers / emonge floures
 and delectable Poces and herbes swete
 smellynge / And there in he was bound
 so that he myght not moue hym /
 After made an herbete a Fybulde come

to hym allone for to touche hys mem-
 bres and hys body to moue to leche /
 rye / Irenably whan the voluptuousnes
 of hys fleshe surmounted hym / and
 myght not defence hym self ne hys ma-
 bres / he toke of a peece of hys ton-
 gue and spitted it in her bylage / whiche
 alleway enticed hym to lecherye by tou-
 chynge and by kyssynge / And so he
 boydd the temptacion fleschely / and
 the Fylantide also / and deurede to ha-
 ve labour and victoie / In thys tyme
 saynt poul to fore said was yonge abou-
 te yvj yere of age / and dybellyd in
 the cite / whiche is a partye of Egypte
 wyth hys suster mauryce / And whan
 he salbe the persecucion of crysten men /
 he departed and became an hermyte so
 longe and so many yeres /
 that he was olde an hondred and viij
 yere / In thys tyme saynt Anthonye
 was an hermyte in an other deserte / &
 was thenne lxxxij yere of age /
 And on a tyme he thought in hym self
 that in the world was none so good ne
 better an hermyte as he was hym
 wherupon cam to hym a weylaad
 as he slepte / that byneithe alle abowe
 way in that deserte was an hermyte
 better than he / And that he ought to
 goo and see thys holy man / Anon
 after the next day he toke hys staf / by
 whiche he sustented hym / and began
 in god thurgh that deserte / And if hap-
 pyd that he mette a persone / whiche
 was half aboue an hors / and byneithe
 a man / whome the fables of the poe-
 tes calle centaure / And anon made
 to fore hym the signe of the crosse / And
 demanded of hym wher thys holy man
 the hermyte dwelld / And he swybed
 to hym the waye on the right side and
 anon banysshyd alway from hym /
 It is not cravenly knowen yf thys
 feste was a feste of the deserte or the des-
 uyl in figure of a feste / After thys
 saynt Anthonye mette with a monste
 in a valeye ferynge the fuyte of a pal-
 myer croked and had in hys forthe
 hornes and hys legges and feet lyk
 a ghoot of the woodes / And anon
 he made to fore hym the signe of the
 crosse / Thys bestial man gaf to saynt
 Anthonye the fuyte of the palm yere /
 And saynt Anthonye demaunded what

The lyf of saynt Poull heremyte

he was / And he answered I am more
 tal and dwelle in deserte / And the
 sayntys calle vs sacaras / I am the
 messenger of our compaigne / We praye
 the that thou praye the lord for vs / We
 knowe wel that the sauour of the
 world is comen / And hys wnomme
 is spredid thurgh the world / And by
 cause he wof noman shold haue doubtance
 Alle men knowe that in the tyme of
 Constantyn thempour such a mā was
 brought in to the cyte of Alexandre
 to fore the peple / and whan he was
 dedid hys body was fylled with salt /
 apensid the herte of the sonne / And was
 sente to thempour to Antioche for a
 meruaple / But reuene we to our ma
 ter / Saynt Anthonye had grete la
 ceur in goyng by the deserte / where as
 was no waye / fynally he fonde a stre
 wulf / whych brought hym by þ wille
 of god into the mynnyage of saynt poull
 But assone as he knewe that saynt
 Anthonye cam / hastily he shewid hys
 doze / And saynt Anthonye prayd hym
 for charyte / that he wold opene it to
 hym / & said thou wotest wel who
 & wherfore I am comen / I knowe wel I
 am not worthy to wende & gyue to the
 ony thyng for thy labour / wherefore
 I shal not departe fro hens into the tye
 me that I haue seyn the / Atte last he
 openid hys doze / and fith enterebraced
 ech other / And ech of them dyd reue
 rene ech to other / And saynt poull de
 maunded of thestate of the world and
 of the gouernaunce / And yf Crysten
 faith were spredid and vsed cuerall /
 And whyles they were thus talkyng
 A wolbe cam fleyng / and brought to
 them twe boues yf bredid / And whan
 the wolbe was goon / Saynt Poull
 said he thou glad and ioyeful / For
 our lord is delouayre and mercysful /
 he hath sente vs bredid for to ete / It
 is yf yere passed that euery day he hath
 sente me half a loaf / But now at thy
 compaigne he hath sente n hyle boues / and
 double prouende / And they had ques
 sion to gyde vntil euensong tyme
 whych of them wisse shold entame or
 bygyne to take of the bredid / Atte
 laste the bredid departed euen bytwene
 theyr handes / and thenne they ete / &
 drank of the welle / or fontayne /

After grace said / they had alle that
 nyght collacion to godde / On the morn
 said saynt poull / Broder it is longe
 sith that I knowe / that thou dwellest
 with in this region and in thys contree /
 And godd had promysed to me thy co
 paigne / I shal now shortly deye / and
 shal goo to Iheru cyte / for to receyue
 the woldne to me promysed / Thou art
 comen hither for to curpe my body /
 whan saynt Anthonye herd that / anon
 he bega tendrely to wepe / and wylled
 praye that he myght deye with hym
 and goo in hys compaigne / Saynt
 Poull said / hys is nere yet that thou
 lyue for thy brethern / to thende that
 they by the ensample of the / he ma
 ferme and taught / wherfore I praye
 the retorne to thy alaye / And saynt
 to me the mantel / whych Athanasie
 the bysshop gaf to the / for to wrappe in
 my body / Etenne saynt Anthonye mer
 uylled / of thys that he knewe of this
 bysshop / and of thys mantel / and
 after durst nothyng saye / Cut dyd he
 hym reuerence / lyke as godd had spok
 to hym / And wherpon byssed hys
 feet and hys hendes / and cam agayn
 to hys abaye with grete trouayle and
 labour / for he had fro that one part
 to that other many journeyes and sou
 waye thurgh hayes and hedges / wood
 des / stones / hylles and valeys / and
 saynt Anthonye of grete age and fith
 of fastyng and not swoyge ne myght
 ty / whan he was comen to hys abaye
 twe of hys disciples to hym most fier
 te / demaunded of hym sayenge / How
 fader / where haue ye ben so longe / and
 he answered / Alas I wretchid / I
 ner whych here falsly the name to be
 a monke / I haue seyn hely the people
 I haue seyn Joly the baptyst in deserte
 and certes I haue seyn saynt poul
 parades / Thus spekyng and detyng
 hys kresse / he brought the mantel
 of hys cote / And alle feyly wylled
 mo woldes / he wente agayn the long
 waye all allone / thurgh the deserte
 to saynt poull the mynnye haung
 desyre to see hym / For he was affe
 lesse he shold deye or he myght come
 gayn to hym / It happed in the
 journey wher saynt Anthonye
 thurgh the deserte the thre

day / he salde the soule of saynt poule
 shewyng ascende in to heuen emonge a
 grete company of Angelles / of prophets
 & / and also of apostles / And and
 he selle down to therthe wepyng and
 waylling / and cryenge with an hie
 voyce / Alas poule / wherfore leueste y
 me so soone / wherthe haue fo lytal seyn
 the / Thanne he had so grete desyre to
 see the corps or body / that he passe d all
 the remenaunt of hys wyage as sone as
 a hysde slepyng / lyke as he was woond
 to kille and rehera / And whan he ca
 to the celle of saynt poule he fonde that
 the body was right vp on hys knees /
 and the bysage and honours adressyng
 towarde heuen / and supposyd he had
 seyn alpus and had made hys prayers
 sut whan he had aduysed it / he kne
 the wel that he was passed out of this
 world / what wepynges and what
 wayllinges he made vpon the body / it
 were a pryouse thyng to here / emonge
 all other he saide / O holy soule / thy
 body sheweth to be deedy this / that thou
 dydest in thy lyf / After thys he was
 moche aduysed how he shold burye the
 body / For he had none instrument to
 make hys sepulture / Thanne cam two
 lrons / wherthe moche dedonairly made
 a pytte after the quantyte of hys body
 And saynt Anthony buried hys body
 there / And he wke wyth hym the
 cote of saynt poule wherthe was made e
 fastened to gydre wyth the leues of a
 palmeyr / in maner of a matre / And
 afterwarde for grete reuerence saynt
 Anthonye bare thys cote and clade
 hym wyth alle / in grete and solemne
 feres / Thus thys holy man saynt poule
 dyed in the yere of thynarnacion of
 our lord ihc lxxxij and viij / Late
 vs thanne praye to hym / that he jmp
 te and geve vs remysyon of our syn
 nes / that after thys lyf / we may co
 me to euerlastyng joye and blysse in
 heuen / Amen

Here foloweth of saynt Remyge / and first the interpretacion of hys name

Remygius is said of
 remi / that is to saye fe
 dyng and geos that is
 erthe / as wyth saith fe
 dyng therthely people
 wyth doctryne / Or of
 geon / that is a brasteler / for he was
 a pastour and a brasteler / he fede
 hys flock wyth the word of preachyng /
 wyth suffragies of prayenge / and wyth
 example of conuersacion / Ther is thre
 maner of armour / that is for the dese
 fence / the swerde / for to fight / the sberd
 for hys sauacion and helthe the haire s
 geon and helme / he brastled a peny
 the deupl wyth the sheld of fayth / wyth
 the sberd of the word of god and
 wyth the helme of hope / Ignacius Ar
 chebysshop of Raynes wrote hys lyf /

Of the lyf of saynt Remige

Remygius an holy
 doctor and confessour glo
 ryous of our lord was
 to for hys byrthe prou
 ded of our lord / and
 forsee of an holy heremyt
 te / Whan the persecucion of the wand
 les had almost wasted and destroyed
 neygh alle fraunce / ther was a man
 recluse holy and vertuous whiche had
 lost his sight / wherthe ofte prayd to our
 lord for pees / e welfare of the church of
 fraunce / he had on a tyme a bysion / e
 hym semed an angel cam to hym and
 saide / knowe thou that the woma that
 thou knowest named Alayne shal byrn
 ge forth a sone that shal be named Remy
 ge / wherthe shal delpure alle the
 contre fro thys persecucion / And wha
 he awoke / he cam to the holbs of thys
 Alayne / And tolde to her hys bysion
 And she wold not blyue it by cause
 of her age / the recluse saide / it shal be
 soo as I haue saide / And whan thou

Thus endeth the lyf of saynt
 Poule the first hermyte

hast gyven thy chyld souke / thou shalt
 gyue to me of thy mylke to put vpon
 myn eyes / and therewith I shal be
 hool and recoure my sight agayn /
 And lyke as he said / all thys thyn-
 ges happened / And thys womā had
 a chyld named Kemige whysche whan
 he cam to the age of discrecion / he fledde
 the world and entred in to a reclusa-
 ge / And sith after for the grete Pen-
 mee of hys holy lyf / whan he had ben
 xxij yere therein / he was elect and
 chosen to be Archbyschop of Raynes /
 he was so debonayr that hityl spores ca-
 and etc on hys table / and toke mete
 at hys hand / **¶** It happed on a day
 that he was lodged in an hols of a
 good woman whysche had but a ltyl
 lynn in her tunnel or vassel / And
 saynt Kemige wente in to the celer and
 made the signe of the crosse vpon the
 tonne / And prayd a whyle / Anon
 the tonne was so full that it lecep ouer
 by the mercyes of the good saynt / Now
 it happed that cloonus the kynge of
 fraunce whysche was a paynem myght
 not be conuerted for ony preaching that
 hys wyf myght doo / whysche was a
 crystey woman into the tyme that a
 grete hoost of Alemās cam in to fraunce
 w / Thenne by thadmonestment of his
 wyf made a volbe / that yf the godd sh
 hys wyf worshipped world gyue hym
 victorie he wold be baptised at hys
 retornyng fro the bataylle / thus as he
 demanded / he vanyquysshid the batayll
 and after cam to Raynes to saynt Ke-
 myge and prayd hym that he wold
 crysteyn hym / And whan saynt Kem-
 ge baptised hym / he had no crosse res-
 dy / thenne a doune descended fro he-
 uen whysche brought the crosse in an
 Ampull / of whysche the kynge was
 enoynted / And thys Ampull is kept
 in the church of saynt Kemige at Rays-
 nes / of whysche the kynges of fraun-
 ce ben enoynted whā they ben croilned
 Saynt Kemige had a nyce whysche
 was maryed to a clerke named gene-
 liddus whysche by deuocion left hys
 wyf for to entre in to religion / Thenne
 saynt Kemige saue that the see of Ray-
 nes was ouer grete / And orderned
 a see of a bysshopyche at laon /
 and made geneald first bysshop of

that place / whan geneald was by-
 shop / hys wyf cam theder to see hym /
 and remembred of the pryete that they
 were bounde to haue to gyde / and lay-
 on a nyght with her / and engendred
 on her a chyld / whan hys wyf sawe
 the that she was grete / and lete hym
 haue knolluche therof / and whan he
 wiste that it was a sone / he comanded
 that it shold be named theef / by cause
 he had engendred it by thefe / After for
 to quench the suspencion and the wor-
 des of the peple / he suffred that his wif
 shold come to hym as she dyde to fore
 And and after she conceyued a dought-
 ter / whom he comanded to name a for-
 es whelpe / And after cam to saynt Ke-
 myge / and confessed hym of hys syn-
 ne / and toke the stole of hys necke e
 wold leue hys bysshopych / but saynt
 Kemige after he had confessed hym co-
 forced hym / and gaf hym penance /
 and shyt hym in a byll cello vij yere
 longe and gaf to hym breade and wa-
 ter / and in the meane whyle he gouer-
 ned the church / hym self / At the ende
 of vij yere an angel cam to the pryson
 and said to hym that he had don wel
 hys penance / and had hym goo out
 of the pryson / to whom he said I may
 not goo out / for my lord saynt kem-
 ge hath closed the dore and sealed it /
 And the angels said to hym / knowe
 thou that the dore of heuen is open-
 ed to the / I shal opene thys dore with-
 out brekyng of the seal / whysche saynt
 Kemige hath sealed / And anon the
 dore was open- / Thenne geneald
 felle down in the myddes of the dore in
 maner of a crosse / and said / yf our
 lord Ihesu cryst cam hether / I shal
 not goo out / but yf saynt Kemige
 whysche shyt and closed me therein /
 me e bynge me out And thenne whan
 gel wente anon and sette saynt kem-
 ge / and brought hym to laon / And he
 dequered hym out of pryson / And re-
 mysed hym and sette hym agayn in
 hys see there / where he dyed after all
 the dayes of hys lyf holyly / After his
 deith / theef hys sone was made bysshop
 after hym / whiche is also a saynt in he-
 uen / And atte laste / saynt Kemige
 after that godd had shewid many myr-
 cles for hym / he departed out of this

lyf into euerlastinge joye the yere of
the incarnation of our lord 88 /

Here endeth the lif of saynt Re
mige

Here foloweth the lyf of saynt
hylaire

A Chynterpretacion of hys
name

Hylaire is said of
Joyousie / For he was
Joyous in the scrupce of
god / Or hylaire is said
Vertuous and hys / For
he was hys and stronge
in science / and Vertuous in hys lyf /
Or hylaire is said of yle / whiche is
to save werke mater / For he had in his
dites grete obscurite & profoundnes /

Of the lif of saynt Hilaire

Saynt hilaire which
was bysshop of popiers
was born in the contre
of Guyan / he had a wif
wedded / and a dough
ter / And wher he was
in habyte secular / he lpyued after the
lyf of a monke / he prouffyted so moche
in holy lyf and sciences / that he was
chosen Archbisshop of popiers / A ma
ner of an hertyspe regned in hys contre
and thurgh all fraunce / whiche was
the secte of the Arrians / the whiche
he destroyed to hys power / Neuertheles
by the comandment of thempour which
was of the partye of the heretikes by
the suggestion of aldo byssopis of that
secte / he was exyled / wyth whiche ij
byssopis he disputed and overcam the
of tribard / For they myght not gayn
saye the trouthe of the matre / ne coude
not leue ne answer to hys eloquene /
so that he was constrainyd to come a
gayn to popiers / And as he passed
by an yle of the see / which was ful of

serpentes / he chased them alway by the
Vertue of hys comandment and by hys
sight only / And yeght a staf in the
myddle of the yle / and gaf to the ser
pentes liberte to come to that staf / and
not to passe fether / And the serpen
tes obeyed hym / which parte is no
londe noll but see / Whan saynt hy
laire cam to popiers / he mette a chyl
deed born for to be buryed / and the
chylde was not baptysed / whiche child
by the vertu of hys prayer he rused
to lyf / For he laye longe in the duste
in prayer / And whan he arose out of
his prayer the chylde arose fro deth to
lyf / Saynt hylaire had a daughter
named Apra / And wolde haue be ma
ryed / but saynt hylaire prechyd to her
so moche of thestate of Virgynyte / that
she changed her purpos / And whan
she was consermed in thys wyll and
purpos / saynt hylaire doubted that
she shold change / And prayd our
lord for to take her wylls she was in
good purpos / And anon she deyd /
And saynt hylaire buried her / And
whan he moder the wyf of saynt hys
laire salve that her daughter was deed
she prayd to her huswone that he shold
jmytre and gete for her / Lyke as he
had don for hys daughter / And anon
as saynt hylaire had made hys oryson
she deyd / And by thys maner he sen
te to fore hym / his wyf and his dought
er / In thys tyme the pope lyon
whiche fauoured herseye called a cou
seyl of bysshopis / but he sente not for
saynt hylaire / that he shold come ther
to / not wythstondyng saynt hylaire
cam theder / whan the pope salve hym
comen / he comanded that no man shold
aryse ayens hym / ne gyue hym no
place / Therne said the pope to hym /
thou art hylaire the cocke / and not the
sone of an hme / And saynt hylaire
answerd / I am hylaire & no cock / but
a bysshop in gallia / that is in fraunce /
therne said the pope / thou art hylaire
gallus And I am leo of the papal see
Juge / to whom hylaire said / yf thou
be leo / yet art thou not of the troye of
juda / Therne the pope had grete in
dignacion and said to hym / Whiche þ
a bytyle / and I shal paye to the thy
gher / And saynt hylaire answerd &

yf thou come not agayn w^ho shal praye
me for þ / & the pope answered / I shal
come agayn & shal bete down thy pry
de / Thanne the pope wente down in to
the tolbe chambre for to ease hym /
And by the conduyt of hys neyther
parte boyded out all the entayples of
his body / and so depe sodaynly / thus
thanne as he afore the pope / saynt hys
laire fonde no place / to sette on / ne no
ne wold remeue to make hym place /
And whan he salde that / he sayde /
Domini est terra / therthe longeth to
our lord / and sette down vpon ther
the / And therthe awoos vp by myra
cle by the wyll of our lord / in such
wyse that he saite as hys as the other /
And anone after / worde cam that the
pope was ded / Thanne saynt hylaire
confirmed alle the other bysshops that
were there in the faith / and so confer
med eche wente in to hys contrey / In
thende whan saynt hylaire had jmye
ted of god many myracles / to kepe hys
de by hys prayer / he cam seck / and
salde hys deith approche / Thanne he
called to hym one his chapelayn whom
he moche loued and said to hym / God
thou out / And byng to me word
whan thou hperest / whan he had ben
longe without he cam in / and wold to
saynt hylaire that he had herd a grete
noyse in the cyte / And whan it was
myndyght he sente hys chapelayn a
gayn / to herkene / as he had don to
fore / And whan he cam agayn in to
the chabre for to telle that he had herd
nothyng / A grete clere light entred in
that the prest myght not behold it /
And whan the light departed / saynt
hylaire deyde / that was the yere of gra
ce thre hondred xl / Late vs praye to
hym that he praye for vs Amen /

Here endeth the lyf of saynt hy
laire

And next folowech thynuenci
on of saynt fremyn.

In the tyme of thyn
uencion of saynt fremyn
the martir / was saynt
sauur bysshop of Amy
ans / And salde that
to fore hym in the tyme
of saynt hynoure / our lord had don ta
ke vp the boddes of saynt fulcien / saynt
victoria / and saynt geneyn / And
thought all an hole nyght vpon the bo
dy of saynt fremyn the martir / And
whan it was day thys holy man saynt
sauur / somoned the clergy and the
peple to faste & make prayers thurgh
the cyte of amyens / to the ende that
our lord whan he shalbe them the place
where the body of saynt fremyn the
martir laye / And on the thyrde day
our lord sente such a myracle / that he
sente a Raye of the sonne / whiche pre
sed the wall of the monastery on the
same place where the body laye / thanne
they began to dygge and delue there /
And whan they cam nyshe the body /
ther yssued out so grete a sweetes /
out of the pyte that all they that were
there / weinde they had ben in paradys
And it semed that yf all the espyces
of the world had ben stampt to gy
de / it shold not haue smell þo so well
ne so swete & thys swete odour spred
thurgh the cyte of amyens / and dy
uers cytees about / that is to wete /
terbau / Cambray / and noyon /
And the peple of thys cytee meued
them eke from hys place with candleis
and offringes wythout sayer or com
de / but for the odour that so spred
And cam vnto thys glourous saynt /
And as the body was born in the cyte
of amyens / there were shewed such
myracles that neuer none were yf
founde ne sen to fore of any saynt / For
the elemences meued them by the my
racle of thys saynt / The snolde that
was that tyme grete on therthe was
torned in to pouldre and duste / by the
fete that was thenne / And the yse that
henge on the trees / becam floures and
leues / And the meddles aboute A
mpens flouered and becam grene / And
the sonne whiche by hys nature / shold
goe wbe / that day ascended / as hys
as he is on saynt Johns day at none
in the somer / And as men haue the

body of thys saynt / the trees enclyned
andz worshippedz the body / Andz alle
maner seke men of what maladye they
hadz / they receyued helthe / in the Inuen-
cion of the blessed body of saynt Fre-
my / Andz the burgeses that were in
their golbnes andz mantellis / hadz so
grete hte / that they calledz theyr ser-
uantes andz bonde men of whom ther
were many that day in Ampens / andz
affranchysez them for to be their clo-
thes in to the cyte of Ampens / Our
lordz dyde do seuerle such myracles / and
so ferre sente the odour / that the lordz of
laugensy / which was at a wyndolwe
andz was seke of lazarye / andz he smelz
byd the odour / andz was anon gua-
rysshyd / andz hool / Andz he toke hys
golyd andz cam andz dyde homage vnto
the body of saynt fremyn in the cyte of
Ampens / Our lordz hitz skilwedz mas
ny myracles for thys glorious saynt
Andz moche he ought to be honouredz
in thys worldz / Andz thenne praye the
vnto this blessed saynt / Saynt fremyn
that he praye for vs to our lordz that he
wyl pardonne vs our synnes / andz of
troupe andz graunte to vs the glouze of
hevene /
Amen

Thus endeth thynnuencion of
saynt fremyn

Here foloweth the lif of saynt
Machaire / Andz first the inter-
pretacion of his name /

Machaire is said of
Maca / whych is as mo-
che to saye as engyn / e
of Achis / whiche is to
saye vertue / Or machaire
is said of Amatham s
is to saye symphynz / andz of Fys that
is to saye mayster / For he was ingeny-
ous ayent the fallaw of the deupl /
vertuous of lyl / Symphynz in chasty-
senz hys body / andz maister in the
gouernaunce of prelacye /



aynt machaire was
in a deserte / andz entred
in to a pyte or sepulchre
where as hadz ben bus-
pyrdz many bodyes of
paynems for to slepe /

Andz he dreibe out of thys bodyes e
lepyde it vnder hys hede in stede of a py-
te / Thenne cam theder deupples for
to make hym a ghaiste andz aferde /
Andz saide one to another / Come with
me to kayne the / And the body that laye
vnder hys hede saide / I may not come
For I haue a pylgrym vpon me lyeng
that I may not meite / For alle thys
saynt machaire was not aferdz / but
he kee the body with hys fyse / andz
sayd / aryse andz goo yf thou mayst /
whan the deupples saibe that they
myght not make hym aferde / they cried
with a grete voyz / Machaire thou hast
deynquysshedz e ouercome vs thvyes /

On a tyme as machaire was nygh
hys holbe / the deupl cam with a grete
spite in hys necke / Andz worldz haue
smeton therwith saynt machaire / Andz
the deupl saide to hym / Thou dost to
me grete vyolence andz force / for I
may not preuaylle ayent the / loo what
thou doost I doo / thou fastest / andz I
ete not / thou wakest / andz I neuer
slepe / but ther is one thyngz in whych
thou onercomest me / Andz Machaire
saide / what is that / to whom the de-
upl saide / that is humylyte andz thy
mekenesse / by whych I may not pre-
uaylle ayent the / **L**et happedz on a
tyme that a grete temptacion cam vpon
saynt Machaire / andz moche temptedz
hym / andz anon he fylledz a sacke ful of
stones andz lepyd it on hys necke / and
bare it many journeyes to gyore /
thurgh the deserte / **T**henne an other
tempter mette hym / andz demandedz
hym why he bare so grete aburthen / and
he answeredz I traueylle my body / by
cause it suffreth not me in peas / Andz
thus I beye hym that beyd me / Thys
holy abbot saynt machaire saib passyng
to fore hym a deupl in thabate of a ma-
whiche was s clothynz of an leualde
all lymen ful of hooles / andz in every
hool lenge a spolle / Andz he demandedz
hym whyther he went / The deupple
answeredz hym / I goo for to gyue drynk

Unto thies hermytes / thenne demanded hym saynt machaire wherfore he hure so many spokkes / And he answered / I shal offre to hem one and yf he may not drynke of that one / I shal proferre hym another and so the thyrde / and of all the other / ech after other / Until they may fynde som thyng playfant to them for to falle in to temptacion / and whā he cam agayn / saynt machaire called hym and demanded hym what he had founden / And he answered that he had euyl spedde / For they were all so holy and blessed that they recedid not of hys drynke / sauf one only whyche is named theodisus / Thenne saynt machaire arose and cam to thies hermytes and fonde them all in good poynnt sauf hym whom the deuyll had tempted / Thenne saynt machaire dyde so moche by hys exortacion / that he brought hym agayn in to the right way / Another tyme saynt machaire mette the deuyll / and demanded hym whens he cam / and the deuyll answered / I come fro bysyng thy brethern / thenne said saynt machaire / how doon they / the deuyll answered euyl / and he asked wherfore / And the deuyll saide for they len alle holy / And that weste is ther was one that was myn / And I haue loste hym / For he is now made holper than the other / whan saynt machaire herd this / he gaf louynges and thankyn / ges to god / **I**t happed on a tyme saynt machaire fonde in hys waye the hede of a dede man / And he demanded of it whos hede it was / and the hede answered of a paynen / And machaire said to hym / where is thy soule / he answered in helle / And he demanded yf it were deuyll in helle / and he said deper than is fro heuen to erthe / And after he demanded yf there were any synethe hym / And he said the ielbes ben to / wher than he was / he asked yf there were any holber or synethe the ielbes / to whom he said that the false crysten men ben yet holber / and deper in helle than the ielbes / For as moche as they haue dyspyred and byspoyred the blood of ihesu cryste of whiche they were redemed / so moche the more he they tormentid / On a tyme saynt machaire wente in a deserte and atte ende

of euery myle he sette a wedy in the wyche for to haue knobleche therby to come agayn / And wente forth in day journey / and after he slepte / And the deuyll toke all thys recorde & fonde them & leyde them atte hys hede / wherfor he had grete labour / for to come agayn / in to hys holbe / **A**n hermyte whiche was in deserte / was moche tempted for to goo agayn / to the world / And he thought in hys herte / that he shold doo more good to be emong the people / than he shold doo in hys hermytage / Thenne he tolde all thys to saynt machaire / And saynt machaire said to hym / thus shall yf saue to thy though / tes that for the loue of ihesu cryste I herpe the walles of thys celle / It happed on a tyme that saynt machaire leyde a flee that hote hym / And whan he saue the blood of thys flee / he repented hym / And so repentaunt of that woold wenege it and anon Inclothid hym and wente naked in the deserte / By monethis and suffred hym self to be bytan of the flies / After this saynt machaire whā he had longe lpyed / and god had shewed many myracles for hym / and had shewid in many vertues / he dyed and vndered hys soule into our lord ihesu cryste qui est benedictus in secula seculorum Amen /

Thus endeth the lyf of saynt Machaire /

Hyper begynneth the lif of saynt Felix sayd empice

Felix was a Briton / medy empice / and in said of the place wher he resyth / or of the poynctellis of grece / a greffe is pyrcely callid a poynct to whiche in tablis of wyche / he whyche he suffred deith / And some say that he was a scolemastre / and taught chylde / And was to them / muche rigoros / After he was knowyn of

the paynems / And by cause he confes-
sed playnly that he was crysten and
blyssed in Ihesu cryste he was deliuered
to be timented in to the handes of the
chydren / hys escoliers whom he had
taught and learned / which scoliers
stele hym / wyth theyr poyntellis /
pyckis and greffes / and yet the chir-
ch holdeh hym for no marie / but for
a confessour / And the paynems sayd
to hym / that he shold do sacrifice to
thyddolis / but he bleibe on them / and
anon they fylle to therthe / It is redde
in a legende that whan mychene bisschop
and Valerian fledde the persecution of
the paynems / the bisschop was timented
wyth hunger and thurst so moche
that he fylle down to the ground / wher
fore Felix was sent of an aungele to
hym / And he bare nothyng wyth hym
for to gyue to hym and he saide by hym
a cluete of crystens songynge on a tree
wher he layd on hys holdres / hastes
by and bare it wyth hym / And whan
the bisschop was dead Felix was elect
and chosen to be bysschop / And as he
prechyd on a tyme / the persecutours
sought hym / And he hyyde hym in the
chyttes of a broken walles / and incontynent
by the wyll of god / cam
synnycopes and made their iberke and
nettes afore hym / that they myght not
fynde hym / And whan the tyranttes
coude not fynde hym they wente theyr
waye / And he wente thens / and ca-
me to the holbe of a wyddolbe / And toke
there hys refectory of her thre monethes
And yet he saide her neuer in the bysa-
ge / And atte laste whan the yeres was
made / he wente hym in to hys chyrche /
And there deyed and resed in our
lord / and was buried by the cyte in
a place that was called pyntes / And
this Felix had a brother / wherof was
in lyke wyse named felix / And whan
this felix was conscayned to adoure
thyddolis / he sayd / ye be enemyes vnto
your goddes / For yf ye bynge me to
them I shal blybe on them lyke as my
brother dyde / and they shal falle to
therthe / and breke / On a tyme this
Felix dyde to laboure his gardyn / wher
he had sette cooles and worttes for
hys vse / And some of hys neygh-
bours woodde haue stolen alday thys

cooles and worttes / and hued in the
gardyn alle the nyght and dygged /
And on the mornynge saynt felix saide
wede them / And anon they confessed
their synne / And he pardoned them
And thenne they wente theyr waye /
And a litil whyle after / the paynems
cam for to take saynt Felix / And and
so grete dolour and payne toke them /
that they began to holbe as dogges /
And he said to them / blyue ye in god
and sape ye that Ihesu Cryst is very
god / And doo you to be baptyfed and
ye shal be hol and your payne shal
seasse / And so they dyde / and anon
they were alle hol / And after the
byschop of thyddoles cam to hym and
said / Syrre affone as our god saide
the / he fledde / And whan I saide
why fleest thou / He saide I may not
suffre the vertu of Felix / And whan
my god doubteth the / moche more I
ought to doubt the / And whan Ies-
us had confermed hym in the fayth /
he baptyfed hym / And Felix sayd to
them that adoured Apollyn / yf appo-
lyn be very god / late hym sape to me
what I hold in my honde / And he
had in hys honde a rodde / wherof
was wretyn the oryson of our lord /
that is the Patre noster / And he
myght not answere / wherfore the pay-
nems were conuerted to our lord /
And atte laste whan he had songe his
masse and the yeres gyuen to the po-
ple / he fylle down in prayer vpon the
pauement of the chyrche / and passed
out of thys world vnto our lord /

¶ Thus endeth the lyf of saynt
Felix

¶ The life of saynt Anttonye

Here foloweth the life of saynt
marcell / and thyninterpretacion
of hys name



Marcel is as moche to
saye as denynge to doo
euyl / or it is said as
smytynge the sees / that
is to saye / the aduersys
trees of the world
For the world affam /
bleth the see / For luke as Crystome
sayth vpon mattheu / contynuel drede
is hys confuse / And allethay in the
see is contynuel drede / thymage of deyth
and perpetuel dysordynance wythout
cassenge /

¶ Of saynt Marcell



Maynt Marcell was
chepf bysshop andy pope
of Rome / he wente to
chastyls & repreneu may
ympen thempour of
thys / that he was ouer
caul to Crysten people / And thence
vour hady of hym so grete despyte / that
he made of the hoys of a goody womā
of whycht saynt marcel hady made a
chyrche / the sayd empour made it a
stable for horses / And in the place
wher saynt marcel hady souge masse
thempour made hym to kepe hys hors
in whycht seruyle saynt marcell was
alle hys lyue after / and in that ser
uyle saynt marcell deyed holily the yere
of thymarnacion of our lordy tibo hon /
dredy andy foure score /

¶ Here endeth the life of saynt
Marcell pope /

Here foloweth of saynt Antho
nye / and fyrst thyninterpretaci
on of hys name



Anttonye is sayd of
Ana / whycht is as mo
che to saye as hys andy
tenens that is holdyng /
whycht is as moche to
saye as holdyng hys
thynge / andy despyng the world /
he despyed the world andy sayd it is
deapynge / transourpe / andy byttr /
Andy Athanase wrote hys life /

¶ Of the life of saynt Anttonye



Anynt Anttonye
was born in egypte of
good & religious fader
& moder / Andy when he
was but xx yere oldy /
he herd on a tyme in the
chirche redde in the gospel / that sayd /
yf þ wilt be yficht / goo andy selle alle
that thou hast / & gyue it to poure men /
Andy thine accordyng ther to / he sold
all þ he had & gaf it to the poure peple
& becam an heremyt / he had ouer many
temptacions of the deuyll / Thanne on a
tyme when he had ouercomen the sp
ryt of fornycas whych temptad hym
therin / by the vertue of his faith / þ de
uyll cam to hym in the forme of a chyl
d child all black / & fille dou at his feet /

and confessed that he was the deuyll of
 fornycacon / whycht saynt Anthoyn
 had desired and prayd to see hym / for
 to knowe hym / that so temptyd yong
 people / Thenne said saynt Anthoyn
 sith I haue perceyved that thou art so
 foul a thyng / I shal neuer doubt the
 After he wente in to any hole or caue to
 hys hym / And anon he fonde there a
 a grete multitude of deuylls that so
 moche lett hym / that hys seruant bare
 hym vpon hys sholders in to hys hous
 as he had ben deed / whan the other
 seruyntes were assembled and wepte
 hys deeth and wold haue don hys ser
 uys / sovently saynt Anthoyn reuyued
 and made hys seruant to lere hym in
 to the vyte agayn / where the deuylls
 had so euyl letten hym / And began to
 somone the deuylls agayn whycht had
 letten hym to lufaylles / And anon
 they cam in fourme of diuerser bestes
 wyllow and satage / of whom that one
 wolbed / another spyled / and another
 cryed / and another strayed / and of
 saylled saynt Anthoyn / that one with
 the hornes / the other with theyr teeth
 and the other with theyr palbes / and
 Engles / and dysfourmed and alle to
 rent hys body / that he supposed wel
 to deye / Thenne cam a cleer brightnes
 And alle the bestes fledde alwaye / and
 saynt Anthoyn vnderstode that in this
 grete light our lord cam / and he sayde
 wyth / who art thou / the good Ihu
 su answered / I am here Anthoyn / thene
 said saynt Anthoyn / O good Ihesu
 where hast thou ben so longe / why we
 re thou not here wyth me atte begyn
 nyng / to helpe me and to hele my
 woundes / thenne our lord sayd / I was
 here / but I wold see and abyde to see
 the lufaylle / And by cause thou hast
 manly foughten and wel mayntened
 thy lufaylle / I shal make thy name to
 be spradd thurgh alle the world / Saynt
 Anthoyn was of so grete feruour and
 strennyng loue to god / that whan
 magimus thempour selbe and mar
 ted crysten men / he folowed the mar
 tes that he myght be a martir wyth
 them / and deserue it / And was for
 that martirdom was not gyuen to hym
 After thys as saynt Anthoyn wente
 in deserte he fonde a plater of siluer in

hys way / thene he thoughte whens this
 plater shold come / sepyng it was no
 way for any man to passe / And also
 yf it had fallen fro any man he shold
 haue berde it solue / in the fallynge /
 Thenne said he wel / that the deuyll had
 leyde it there for to tempte hym / and
 sayd / Ha deuyll thou wenyest to tempte
 me / and deceyue me / but it shal not
 be in thy power / thenne the plater was
 mysstred alway / as a lytyl smoke / And
 in lyke wyse it happed hym of a masse
 of gold yf he fonde in his waye / whiche
 the deuyll had caste for to deceyue hym /
 whiche he toke and caste it in to the fyre
 and anon it vanysshed alway / After
 it happed that saynt Anthoyn on a tyme
 was in prayer / and salbe in a byt
 sion alle the world ful of snares and
 grynnes / Thenne cryed saynt Anthoyn
 and said / O good lord who may es
 cape fro thys snares / And a boys
 said to hym vray humylyte shal escape
 them without more / whan saynt An
 thoyne on a tyme was left in the ay
 er / the deuylls cam ayenst hym / and
 leyde to hym alle the euyls that he
 had doo fro hys chyldhod wfore the
 angelis / Thenne said thangelis /
 thou oughtest not to telle the euyls
 that ben defeted / but saye yf thou
 knowe any euyl sith he was made a
 monke / thenne the deuylls conty
 ned many euyls / And whan they
 myght not preue them / the Angelis
 bare hym hyer than to fore / and after
 sette hym agayn in hys place /
 Saynt Anthoyn receyved of hym self
 that he had seen a man so grete and so
 hys / that he daunted hym self to be the
 vertue and the prouyde of god /
 and sayd to me demaunde of me whan
 thou wyll / and I shal gyue it to the
 And I spytte in the myddes of hys bys
 sage / And anon I armed me wyth
 the signe of the crosse / and ranne
 vpon hym / e anon he vanysshed alway /
 And after thys the deuyll appered
 to hym in so grete a stature that he
 to wched the heuen / And whan saynt
 Anthoyn had demaunded hym what
 he was / He answered I am the de
 uyl / and demaunde the why thys
 monkes and thys cursed crysten men
 doo me thus moche shame /

Saynt Anthoyn said they doo it by
 good right For thou doost to them the
 werke if canst / And the deuyll answered
 I doo to the none harme / but they trou-
 ble eche other / I am destroyed and come
 to nought by cause that Ihsu xps w^{as}
 neth ouerall / A yonge man passed by
 saynt Anthoyn & hys holbe in his hon-
 de & kysed hys holbe saynt Anthoyn play-
 ed w^{ith} his felawes / and was euyl a
 payd / Thenne saynt Anthoyn said to
 hym / that he shold kende hys holbe / and
 so he dyde and / shotte if or in shottes to
 fore hym / and anon he vntent hys hol-
 be / Thenne demanded hym saynt An-
 thoyn why he helde not hys holbe kente
 And he answered that it shold be thene
 ouer weak and feble / Thenne said to
 hym saynt Anthoyn / in lyke wyse
 playe the monkes / for to be after more
 stronge to serue god / A man deman-
 ded of saynt Anthoyn what he myght
 doo to please god / and he answered ouer
 all wher thou shalt be / or shal goo / ha-
 ue god to fore thy eyes / and the holy
 scripture / And holde the in one place all
 seyle / And walke not ne wyll not a
 boue in the contree / doo thise thre thynges
 / And thou shalt be sauf / **A**n
 abbot cam to saynt Anthoyn for to be
 couyselled of hym what he myght doo for
 to be saued / Saynt Anthoyn answered
 to hym / haue none affyaunce in the good
 that thou hast don / ne that thou hast
 kept thy hely and thy toungue wel so
 brely / And repente the not of penance
 that thou hast don / I save For lyke
 as fysshes that haue ben longe in the
 water / whan they come in to drye londe
 they muste dye / In lyke wyse the mon-
 kes that goon out of there cloysere or
 selles / yf they conuerse longe wyth se-
 culers they muste nedes lese there holy-
 nesse / and leue there good lyf It
 behoueth the monkes that they be soly
 tarye and that they haue thre bataylles
 that is of heeryng / of speeryng / and
 of seeryng / And yf he haue but one of
 thise bataylles / that is of the herte / yet
 he hath ouermoch / Some heremytes ca-
 m to saynt Anthoyn for to vysite hym /
 and their abbot was wyth them /
 Thenne sayd saynt Anthoyn to the here-
 mytes / ye haue a good wyse man wyth
 you / And after he said to the abbot /

thou hast founden good brethren / Thene
 answered thabbot / Truly I haue good
 brethren / but ther is none doze on their
 holbe / eche body may entte that wyll
 and goo in to the stable and vnynde
 the asse of wythm / And thys said he
 by cause that the brethren had ouer-
 moche their molthes open to speke /
 For anoy as they haue thought / on a
 thyng / it come to the molthe /
 Thenne saynt Anthoyn said / ye ought
 to knowe that ther be thre wyde me-
 upnges / that one is of nature / a
 nother of ouermoch plenty of meates /
 and the thyrde of the deuyll /
 Ther was an hermyte that had renou-
 ced the world / and not perfyngly /
 For he had somwhat propre to hym self
 whom saynt Anthoyn sente to the mar-
 ket to bye flesthe / And as he was co-
 myng and brought the flesthe / the
 dogges assailed hym and alle to tan
 hym / and toke the flesthe from hym /
 And whan he cam to saynt Anthoyn /
 he tolde hym what was hapred to hym
 And thenne said saynt Anthoyn to
 hym / thus as the houndes haue doo to
 the / so doon þ deuyll is to monkes that
 kepe money / and haue some propre
 to theym self / On a tyme as saynt an-
 thoyn was in wyldernes in hys prayer
 and was uery / he said to our lord /
 lord I haue grete desyre to be saued /
 but my thoughtes lette me / Thenne
 appiered an angelle to hym and said
 doo as I doo / and thou shalt be sauf /
 And he wente oute and salbe hym
 one whyle labour / and another whyle
 praye / do thou and thou shalt be sa-
 ued / On a tyme whan the brethren
 hermytes were assembled to fore saynt
 Anthoyn they demaunded of hym
 of the state of sowles / whan they be
 departed fro the body / And the next
 myght after / a voyce callyd saynt An-
 thoyn / And said aryse and goo out
 and see vp on hys / whan saynt An-
 thoyn hysd / whilward on hys he salbe
 one longe and terryble / whos heed tou-
 ched the skydes / whiche kept people
 haungng wynges that wold haue
 fledde to heuen / And thys grete
 man retyned and caught some / and
 other he myght not retyne ne lett
 for they fleid forth vp /

Thanne he herde a noyse fulle of joye &
 another ful of sorowbe / And he vnder
 stode that thys was the deuyll / that re
 turnede some solbes that wente not to
 heuen / And the other he myght not
 holde ne receyue / wherfore he made so
 volbe / and for the other he made joye /
 And so he herde the sorowbe and joye
 medledy to gyde / **A**t happened on a
 tyme that saynt anthony laboured with
 hys brethren the hermytes / And he
 saibe a visyon moche sorowfull / And
 therfor he kneeled douyn on his knees /
 and prayd our lord that he wolde em
 pisse the grete sorowbe that was to co
 me / Thanne the other hermytes dema
 ded what thyng it was / And he said
 that it was a grete sorowbe / For J has
 ne seen grete plente of bestes / whych
 empyromed me / whych ferde alle the
 contre / And J wote wel that thys is
 to saye that ther shal come a grete trou
 ble of men lyke vnto bestes that shal
 defoule the sacramentes of holy chyrche
 Thanne cam a boyss from heuen to saynt
 Anthony that saide / that grete abhomy
 nacion shal come to myn aultar / And
 anon after the herse of Arpens begā
 And moche troubledy holy chyrche and
 dyde many euylis / They beete monkes
 and other all nakedy to fore the peple /
 and selbe crysten men lyke sheep vpo
 the aultres / and in especial one kaly
 chyn / dyde grete persecution / to whom
 saynt Anthony wrote a lettre whych
 saide / J see the yre and male talentis of
 our lord comyng vpon the / yf thou
 suffre not the crysten lyue in peas /
 Thanne J comande the that thou doo to
 them nomore vponnye / or thou shalt
 haue a meschaunce hastily / The vnsay
 yd may wryuedy thys lettre / and he
 gan to mocque saynt Anthony / and
 spak on hys / and beete wel hym that
 brought the lettre / And sente agayn
 to saynt Anthony thys wordes / yf
 thou hast so grete charge of thy mon
 kes come to me and J shal gyue to the
 my disciplyne / But it happed that
 the yd day after / he mounted vpon an
 hors ouer delonayr / And neuertheles
 whan the hors felde hym vpon hym he
 boote hym on the legges and thyee / that
 he deyde on the thyrde daye / It happed
 an other tyme that the hermytes were

comen to saynt Anthony and demauns
 ded of hym a collaion / Thanne sayd
 saynt Anthony / doo ye thys that is
 wroton in the gospel / yf one gyue to
 the a stroke on that one cheke / selve
 hym that other / And they answered we
 may not doo so / Thanne saide he / suffre
 ye it ones delonayrly / they answered
 we may not / Thanne saide saynt An
 thony to hys scruaunt / gyue them to
 drynke good wyne / For thys monkes
 ken ouer delycious / sayr brethren put
 your self to prayer / For ye haue moche
 grete nede / Atte laste saynt Anthony
 assembled the hermytes / And gaf to
 them the peas / and deyde and depar
 ted out of thys worldy body whan
 he was of the age of an hondred / and
 v yere / praye we to hym / that he praye
 for vs

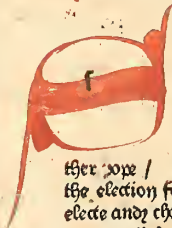
Here endeth the lyf of saynt Anthonye

Of saynt Fabian and thynterpretacion of hys name first



Fabian is as moche
 to saye as makinge some
 uerayn heatitude or bles
 sidnes / that is to wyte
 in getyng in the maner
 wyfes or maners / First
 by right and reason of adopcion / of by
 eng in achate and by vycorpe /

Of saynt Fabian the martir



Saynt Fabian was
 a cyrcenyn & fourgeys
 of Rome / And it say
 wyd whan the wy was
 dedy / that the peple as
 sembled for to chese ano
 ther wyse / And saynt fabian cam to
 the election for to knowe who shold
 be electe and chosen to that dygnyte / And
 anon a whych doune descended from he
 uen / e rested vpo his hede / And whan
 the peple saibe y they merueyld moche

Andz all they by comyn accorde chees
 hym for to be pope / Thys holy man fa-
 sian after whan he was pope / he ordey-
 nedz thyngh out all the contrees vij de-
 kens andz to them vij sudekens / for
 to wyte the cyues of martires / Ther
 was an Emperour in his tyme named
 phylippe / whych was moche synful
 andz cam holdly in the byggle of ester /
 in to the chyrche for to be houselyd and
 comyned / whom the pope droof away /
 andz denyed to hym the comunyon /
 Untyl he hadz goon andz thryuen hym
 of hys synnes / andz lette hym stonde
 emonge the seculiers / Thys holy pope
 also / ordeyned the crysme in the chyr-
 che / Thenne atte laste whan he hadz
 ben vjij yere / deaus themperour co-
 mandyd to smyte of hys hede / Andz so
 he was colbmed with the coloure of
 martirdom / the yere of our lordz CC
 liij

Of saynt Sebastian and first
 thyninterpretacion of hys name

Sebastian is sayd of
 sequens andz beatitudo /
 andz astim andz ana /
 that is to saye folowynge
 the blessyones / of the
 heuenty cyte / andz thys he
 gat 8 maner wyyses after saynt Au-
 styn / that is to saye he gat by pouerte
 the regne / with sorow joye / with labour
 reste / with trolble glory e / e with de-
 lyf / Or sebastianus is sayd of lasto /
 For by the helpe of cryst he flourid in
 the chyrche / Andz hadz a custome to
 comforte the martires in their tormtis

¶ Of saynt Sebastian

Saynt Sebastian

Was a mā of gret faith
 a good crysien man /
 Andz was born in Ner-
 bone / and after taught e
 encretyned in the cite of

melan e was so wel byhoued of dyo-
 clesian e maximian emperours of Ro-
 me / that they made hym maister e one
 of their mayne e xolber / andz alleway
 woloz haue hym in theyr presence /
 Andz he was allebay wyth them in
 habyte of a kyngght / e was gyred with
 a gyrdle of gold above / byhe as was
 used / Andz all this did he not for joy-
 lyte / ne for cause that he drede de-
 th or to deye for the loue of Jesu cryst / but he
 dyde it for to comforte the crystē men in
 their hileue / whan they were in dēse-
 for to renye the faith for drede of tū-
 tis of their lody / It happed that in
 theryn germainys very crysien men and
 noble of lignage named marcus e mar-
 cellianus were taken andz constayned
 by theperours for to worshipe e doo sa-
 crefyse vnto thydolles / Andz ther was
 gyuen to the respit of vjij dayes to be
 in pryson without to weyne de-
 th for their crystē faith / withyn whiche tyme
 they myght coueyll e aduise them self
 whethere they wold do sacrefis to thy-
 dolles / or to leue / e their frendes were sū-
 fred in this tyme of respit to come to
 the in pryson / for tēntre e wrouke them
 fro their faith for to saue their cyues /
 Thēne cam their parentis e frendes to
 them e bygan to saye / whens cometh
 this hardnes of herte / that ye despay-
 the oldz age of your fader andz moder
 whych ben now olde / ye gete vnto the
 new sorowles / the gate payne that they
 hadz in your byrthe / was not so gret
 as the sorow that they haue now / and
 the sorow that your more suffere is
 not to reuerse / wherfor right dere frendes
 be praye you that ye wyll to the
 sorowles put somme remedye /
 Andz departe you andz leue the count-
 of the crysien men / Andz anon after
 thys wordes theyr moder cam andz
 trow in / in cryngz andz teryngz the
 hertes of her hede / in skelbyngz her pay-
 yes andz sayd alle wepyngz /
 Alas I am meschaunt andz
 that lose my two sones / that I haue

gyuen souke and nourysshed; so libete
 ly / Thou fair sone thou were libete &
 delonair to me / And to that other
 she said / Thou were lyke andy sembles
 wel thy fader / Alas to what meschief
 andy sorowe am I delyuered / for you
 my fayr sones / I lese my sones whiche
 by their owen will goon for to deye /
 my most dere chyldren / haue ye mercy
 on your sorowful moder / that am in so
 grete meschafe / andy in so grete / wepyng
 gis for you / O your caryng that I am
 whath shal I doo that lese my libo sones
 And to the deyh I see them goo / by theyr
 fre wyll / Alas thys is a newbe ma
 ner of deyh / for to desyre the deyh / to
 fore it come / **¶** The moder hady Dnnyth
 saidy her complaynt / but that theyr fa
 der was brought by libene in seruantes
 whiche at thentire shewe to hys sones
 durt vpon the pouerte of hys hoore hede
 And cryed / Alas I forswyful caryng co
 me to the deyh of my libo sones / whiche
 by theyr owen agreement wyll deye /
 O my ouerdest sones that were the
 succenanc andy staf of myn olde age /
 libetely nourysshed; andy taught & ler
 ned in scienc / what is thys open fo
 liffnes and rage that is comy on you
 andy causith you to loue andy desyre so
 the deyh / ther was neuer such a folye
 ne rage sen in the world; / O ye my
 frendes come forth andy helpe me to by
 wepe my chyldren / ye that haue hertes
 of pite / And ye oldy andy yong; we
 ye / And I wyll wepe so moche / that
 I see not the deyh of my sones / In the
 wyll that the fader thus wepte andy
 saidy / am the libo wyues of thys ij
 sones / whiche hure in their armes their
 chyldren; whiche wepyng andy cryeng
 saidy / Saye ye noll that ken our dere
 huswondes / In what ward; leue ye vs
 andy your chyldren / Alas whath shal
 become of vs / our chyldren andy our
 goodes / that for your sake shal be lost
 Alas carynges that we be / whath thynng
 is to vs / happend; shold haue ye herte
 of wyll / in what maner may ye so be
 hardy so out of nature / andy so cruel
 that also despyse your fader & moder /
 andy refuse all your frendes / chace a
 way your wyues / andy wenye andy
 forsake your chyldren / andy with your
 will delyuer your self for to deye shal

mesully / Of thise lamentable wordes
 to fore vbrat; the ij said sones marcus
 & marcellianus were so afflidd; andy
 their hertes mollified; / that almost were
 returned fro the crysten faith / & wolde
 for the sauour of their parshis & fren
 des haue dony sacrefyse / to theydolle; / but
 at thise wordes was saynt sebastian; as
 a knyght / whan he saibe the thus tra
 uelled & so amousshid; anon am to the
 & said / O ye right noble knyghtes of
 Ihu cryste whise & hardy whiche ken come
 to the victorie; & noll goo a backe & for
 a selbe blaundysshng wordes of Dayne; &
 myserable ye wyll lese the victorie yma
 nable; lese ye not the euertayng lif / for
 the blaundysshng wordes of wyman /
 be ye equale to other cristen me for to be
 strong in the faith / Adresse ye your
 hertes aboute y world; & lese ye not your
 crowne for the wepynges of your wy
 ues & chyldren; They that noll wepe cer
 tes shold this day be glad & joyous / yf
 that they kenebe / ye kenob; They we
 ne that they be none other lif / but this
 whiche they see to fore their eyes; whiche
 after this shal come to nought / yf they
 kenebe whath is that other lyff / without
 deyh & thithoute heynesse; in whiche is
 joye permanable & euertastynng wyth
 oute doubt; they wolde haste the for to
 goo with you into that lyff; andy shold
 repute this lyff as Dayne / For it is
 ful of myserye & also fals / & sith the
 begynnyng of the world; hath decayed;
 all his frendes / & conquerd; all them y
 haue affiance in hym; / For she hath lye
 in her prompse / yet doth she wyll in
 this lyff more harme / For she maketh
 gloutons / Andy other she maketh les
 chonous / she maketh thecues for to
 flee / Andy the angry cruel; andy the
 lyars fals & decayable / She putteth
 discord; emong; wedded; andy maryed;
 pple / andy dehaue emong; the peassible /
 whiche the world; cometh alle makere /
 andy alle fornywe /
 Thys euylle doo they / that in this
 lyff putte theyr desyres / **¶** Andy
 were longe to lyeue them; / Andy whan
 they y thus seue the world; haue vsted;
 theyr lyff in dooyng; thise euylle afor
 said; Tenne gyueth she to them her doughter
 that is the deyh perpetuelle / that is
 the ward; that the lyff of thys world;

cometh to her seruantes/that departs fro
 thys world despourved / And here
 nothyng with them but their synnes /
 After thys / saynt sebastien tained hym
 to their parents and frundes and said
 to them in thys maner / O ye my frun-
 des to here the lyf of thys world which
 deceyeth you in such wise / that ye dis-
 counseyll your frundes fro the euertaf-
 tyngz of / ye destroube your chyl-
 dren that they shold not come to the compas-
 ny of beuene / and to the honoure per-
 manable / and to thamyte of thempz
 your celestyal / by your folyssz wor-
 des / and your falsc wepynges / yf
 they shold assent to your repell / they
 shold but a while dwelle with you /
 And after shold depart fro your com-
 pany / where ye shold see them in tor-
 mentes that shold neuer ende / where
 as euil flame deuoureth the soules of
 meserantes / and worshippers of ydol-
 lis / And the dragons euen the lippes
 of curyd men / And the serpents des-
 troye them that ben euill / there where
 is herd nothyng but wayllyngis / we-
 pyngis / and horryble cryes of foibles
 whych benne continually in the fyre
 of helle / and euer shal benne with
 out wepyng / Suffer ye / that your so-
 nes escape thys torment / And thyn-
 ke how ye may escape / And late the
 suffer deith for the loue of ihesu cryste /
 thanke not / but they whan they shal
 be thus departed fro you / goon for to
 make redy your place and your mans-
 sion / in heuen / where ye and your
 chyl-
 dren may be in joye perpetual /
 In thys houre and tyme that saynt se-
 bastyan was in habit of a knyght
 clad with a mantel / and girded with
 a gyrdle of gold / and had sayd the
 se wordes anone cam a grete light
 in the whych appeared a yonglyng
 clad with a whych mantel among vij
 angelis / And gaf to saynt sebastyan
 the peas sayeng / thou shalt be alleway
 with me / Thys saide the wyf of nycho-
 stratus named Zoe / in whos holbe
 marcus & marcellianus were in pryson
 whych had ben muet & dome vij yere
 by a sekencis that she had / But she had
 vnderstanden that whych saynt sebastyan
 had said / & had seen the lyght aboute
 hym / And she fell down to hys feet /

And by signes of her graces made pray-
 ers to hym / And after whan saynt
 Sebastyan knewe that she had losse
 her speche / Anone he said to her / If
 I be the seruant of ihesu cryste and yf
 all that / that I haue said be trewe /
 thenne I praye hym that he wyl wende
 to the thy speche agayn / that opened
 the mouth of zacharye the prophete /
 And anon cryed thys woman mo-
 che hys and said / The worde that thou
 hast said is very trewe / And blessed
 be thou / And the word of thy mouth
 and blessed ben alle they that by the
 hylene in ihesu cryste the son of god /
 For I haue seen certaynly vij angelis
 to fore the holdyng a book / in which
 was wreden all that / which thou hast
 said / Blessed be all they that hylene
 that / which thou hast said / And ar-
 sid be they that hylene the not / And
 nichostratus husbonde of this woman
 and the fader and moder and alle the
 frundes of marcellianus & marcus / were
 cryeden the crysten faith / And were
 all baptised by polycarpus the preste /
 Into the nombre of lxxviij persons
 men wyemen and chyl-
 dren / And ten
 dayes during they alwe to gyde in
 oryson and in prayers / and than
 cryd god of hys benefites / Among
 them was tarquyllynus fader into the
 holy martiris aforaid whych had vij
 yere duringe the golde in hys feet &
 handes / And assone as polycarpus had
 baptised hym / he bicam as hool and
 found in his feet & handes as a chyl-
 dre / After the ten dayes agreyn / and
 comatyn prouostes of Rome made
 Tarquillinus their fader to come to for
 hym / And demaunded of hym / how
 hys sones were aduyced and counseyll-
 led / And he answered moche wel dy-
 de ye whan ye gaf to them respyce / For
 in the mene tyme they that shold haue
 deyed haue founde lyf and joye / And
 the prouost supposed that hys sones had
 ben turned / And said to men I shal
 see / how the sones shal make sacryfice
 to the ydolles / by whom thou and they
 may dwelle in peas / And tarquillinus
 said / gentyl man yf thou wylt iust-
 ly adoue & iberke aboute me and my
 sones / thou shal fynde that the name
 of crysten men is of grete vertue / And

the prouoste said tarquillinus art thou
 wood? / And he answered / I haue ben
 out of my wytte / but asfone as I hille
 and in ihesu cryst / I resseyued felth of
 body and of soule / The prouoste said
 I see wel / that the respyte of thy sones
 haue brought the in erreur / Tarquilli
 nus sayde / knowe of what werkis co
 me erreur / The prouost said hym saye
 And he said / The first erreur is to les
 ue the waye of lye / and goo by the
 waye of deith / for to dyspute that men
 whiche ken dede for to ke goddes and
 to adoure their ymages / made of wood
 or of stone / The prouoste said / thenne
 ke they no goddes that we adoure /
 Tarquillinus said / It is rede in our
 booke / what men they were that ye a
 doure for goddes / how euyl they luyed
 and how meschaunty they deyed /
 Saturnus whom ye worshipspe for god
 was lord of Erete / and eke the flesch
 of hys chylde / how is not he one of
 your goddes / And Jupiter / hys so
 ne whom ye adoure / whiche selwe hys
 face / and toke hys sister to hys wif
 what euyl was thys / how art thou in
 grete erreur / that adourest thyse cursid
 men / And saie to the ymage of stone
 thou art my god / And to the stoock of
 tree / kepe me / The prouoste said / yf
 ther be none but one god inuisible / that
 ye adoure / wherfor themne adoure ye
 ihesu cryst / whom the ieiues crucyfyed
 Tarquillinus answered / Yf thou kno
 west a ryng of gold / in whiche were a
 precious stone lyenge in the myre of a
 balaye / thou woldeste sente thy seruantes
 for to take vp this ryng / And yf they
 myght not lesse it vp / thou woldeste
 enclothe thy self / of thy clothes of silke
 and doo one a course coe and woldeste
 kepe to take vp thyse ryng and make
 grete feste / The prouoste said / wherfor
 hast thou put forth this proposiō noll
 Tarquillinus answered / For to selwe
 to the / that we adoure one only god /
 The prouoste said / what vnderstandest þ
 of thyse ryng / Tarquillinus said / the
 golde of the ryng is the body humay
 ne / And the precious stone signefieth
 the soule whiche is encloused in the bo
 dy / The body and the soule make a
 man / lyke as the golde and the pre
 cious stone make a ryng / And moche

more precious is the man to ihesu
 cryst / than the ryng is to the / Thou
 sendest thy seruants for to take vp this
 ryng out of the dyre or myre / And
 they may not / Thus sente god in to
 thyse world / the prophetes for to draibe
 the humayne lyngage out of thordure
 of synnes / and they myght not doo it
 And lyke as thou sholdest leue thy ry
 ce clothis and clothe the with a course
 coe / and woldeste descende in to the pry
 ue and put thy handes in to soule or i
 dure to take vp the ryng / Ryght so
 the mageste of god hyde the lycht of
 hys dyspnyte by a carnal bestement
 whiche he toke of our nature humayne
 And clad hym therwith / and descen
 ded fro heuyn / and cam here synethe
 in to the pryue of this world / and put
 hys honde / in thordure of our myse
 ryes in suffryng hungre and thurst /
 And toke vs vp out of the fylthe / e
 weeff vs fro our synnes by the watr
 of baptisme / And thus he whiche dis
 pnyeth the by cause thou sholdest descende
 in a soule stabyte to take vp the ryng
 thou myghtest wel put hym to deith /
 Thus all they that reue or despise ihu
 cryst / by cause he humbled hym self
 for to saue man / maye in no wyse esca
 pe for the deith of hille / The prouoste said
 I see wel that thyse ken but fables /
 Thou hast take respyte for thy sones /
 knowest thou not well that theprouer
 our lord is cruelle apensit crysten men
 Tarquillinus said it is folye to doute
 more humayne puyssaunce / than the
 puyssaunce dyuine They that ken cruel
 apensit vs / maye wel torment our bo
 dyes / but they may not take fro our
 herte ihesu cryst / Thenne the prouost put
 put tarquillinus in the handes of the
 sergentis sayenge / selwe to me the me
 dyane by whiche thou art helyd of thy
 golde / And I shal gyue to the golde
 without nombre / knowe thou that mo
 che euyl shal come to them that selle e
 bye the grace of god / but yf thou wilt
 ke hole of the maladye of the golde /
 hylene in ihesu cryst / and thou shal be
 as hole as I am / The prouoste said
 bringe hym to me that hath heled the /
 Tarquillinus went to polyarpus / e
 said to hym alle thyse / And brought
 hym wyth saynt Sebastian into the

prouost and enformed hym in the faith
 And he praid hem that he myght haue
 his helthe / And saynt sebastian sayd
 that he shold first reue hys ydollic / e
 yene hym licence to breke them / and
 thenne he shold haue hys helthe / Thene
 Comasyn the prouost sayd that hys ser
 uants shold breke them / saynt sebas
 tian sayd / they ben aferd and dar not
 breke them / And yf the fendis hurte
 ony of them by ony occasion the myshy
 leuers wold saie / that they were hurte
 by cause they breake theyr goodes / And
 thenne wolarye and saynt sebastian de
 stroyed moo than CC ydollic / Thanne
 sayd they to the prouost / why hast not
 thou receyued the helthe why the we
 breake thydollic / thou kepest yet thy
 myshyple / or ellis kepest yet some y
 dollis / Thanne he shewed them a chā
 bre whych was light as day ben of
 steris / wherupon hys fader had dyd
 pendy CC popy of gold / by which
 he knele kynneis for to come / Thanne
 sayd saynt sebastian / as longe as thou
 kepest thys hole / thou maist neuer ha
 ue helth / And thenne he cōward it
 shold be broken / Tylburien hys sone
 whych was a noble yong man sayd
 playnly / that so noble a werke shold
 not be destroyed / how wel I wyl not be
 agayn my faders helthe / thys wyll I
 wel that ther be ordeyned ij furnyces
 of fyre brennyng / and thenne I wyl
 that ye destroye thys werke / and yf
 in y fader haue hys helthe / I shal be con
 tent / And yf he receyue not hys helthe
 thenne I will that ye ij shal be bren
 in thys ij furnyces of fyre all quyk /
 And saynt sebastian saide / he it / as thou
 hast saide / And forthwith they wente
 and breke the chambze / e in the mene
 whyle / the angels of our lord apper
 red to the prouost and sayd hys helthe
 was gyven to hym / And anon he was
 all hool / and ranne aftr hym for to
 haue kyssed his fete / but he deuyed hym
 For he had not receyued baptisim /
 And thenne he and Tylburien hys so
 ne wyth a MCCC of theyr samplye
 were baptysed / Thanne Joz was ta
 ken of the mescreants and was tormē
 ted so longe that he gaf vp the spirite
 And whan tarquillinus herd that / he
 cam forth and saide / Alas why lyue

we so longe / whym goon to fore vs
 to the croolne of martirdom / And whil
 in a felbe dayes after / he was stoned
 to deith / And Tylburien was comā
 ded that he shold goo barefoot vpon bren
 nyng colles / or ellis doo facefise to they
 dollis / And thenne he made the signe
 of the crosse vpon the colles / and wente
 on them bare foot / And he saide me
 thynketh I goo vpon foote skulles in
 the name of our lord ihesu cryst / To
 whom sabien the prouost saide / It is
 not knolwen to vs that your ihesu
 cryst is a tēchar of soaerage / To whos
 Tylburien saide / holde thy peas thou
 curstid wretch / For thou art not wor
 thy to nempne so worthy / so holy / ne
 so swete a name / Thanne the prouost
 was wroth / and comanded to smyte
 of hys fere / and so he was martred /
 And thenne marcellianus and mar
 cus were sore tormentid and bound
 to a pyler / and as they were so boun
 den they seyden / too holl good / e joye
 ful it is / bechery to dwelle to gyde
 To whom the prouost saide / ye wret
 chis doo alway your madnes / and de
 lyue your self / And they sayde / we
 were neuer so wel fede / we wold that
 thou woldest late vs stonde here / tyl
 that the spyrtes shold departe out of
 our bodyes / And thenne the prouost co
 māded that they shold be percid thurgh
 the body with speris / And so they ful
 filled their martirdom / after this saynt
 sebastian was accused to the pperour that
 he was crysten / wherfore dyoclesian
 themperour of Rome made hym come to
 fore hym / And saide to hym I haue
 alleway lured the wel / and haue ma
 de the maier / of my palays / how then
 hast thou be crysten pryuetly agens my
 helthe and in despyte of our goodes /
 Saynt sebastian saide / allewaye I haue
 ue worthypid ihesu cryst for thy hel
 the / and for thestate of Rome / And
 I thynke for to praye and demande hel
 pe of thydollic of stone / is a greet folye
 wyth thys wordes dyoclesian was mo
 re angry and wroth / and comanded
 hym to be ladde to the felde / and there
 to be bounden to a stake / for to be shotte
 at / And the archers shotte at hym tyl
 he was as ful of arrowes as an hie
 chon is ful of prickis / And thus rest

hym there for deedz The myght after cam
 a crysten woman for to take hys body
 and to burye it / but she founde hym a
 byre / and brought hym to her holdes /
 and toke charge of hym tyl he was all
 hool / Many crysten men cam to hym
 whycher counseilled hym to voyde the
 place / but he was comforted / and
 stode vpon a stappe where thymperour
 shold passe by / and said to hym / the
 bysshoppis of thyrolles deceyue you e
 uppe / whycher accuse the crysten men to
 be contayre to the comyn prouffyt / of
 the cyte / that praye for your estate / e
 for the helthe of Rome / dyoclesyan said
 arte not thou selisye / whom vs co
 mande to be spoken to deeth / **A**nd
 saynt Sebastian saide / therfor our lord
 hath wredde to me lyl / to thende that
 I shold telle you / that euylle and
 cruell ye doo persecucions vnto crysten
 men / Thenne made dyoclesyan hym to
 be brought in to pryson in to hys pa
 laces / And to keete hym so fore wylth
 stones tyl that he deyde / And the ty
 rautis threlve hys bodye in to a grete
 pryue / by cause the crysten mens shold
 make no feste to burye hys body / ne
 of hys martredom / but saynt Sebastian
 apperid after to saynt Lucyne a glori
 ous wyrdolbe / And said to her in su
 che a pryue shalt thou fynde my body
 hangyng at an holke / whycher is not des
 fouled with none ordure / whan thou
 hast waashed it / thou shalt burye it at
 Cathacombes by the appostles / And
 the same myght she and her seruantes
 accomplysshed alle that Sebastian had
 comanded her / he was martred the y
 re of our lord CC lxxxvij / And saynt
 gregory telleth in the first boke of hys
 dyalogues / that a woman of austiane
 whycher was nelve bedded / was prayd
 for to goo wylth other wyemen to the
 diacon of the chyrche of Sebastian /
 and the myght to fore she was so moe
 ued in her flessch / that she myght not
 abyeyne her from her husband / And
 on the morn she haungyng greter shame
 of men than of god / wente theder / and
 anon as she was entred in to the ora
 torie where the relikes of saynt Seba
 stian were / she fende toke her and w
 mentid here byfore all the people / And
 thenne the preest toke the couerture of

the aulter and couerd her / And thene
 the deuyll assayled the preest / her fren
 de lady her to thenchautours / that
 that they shold enchaunte the fende / but
 assone as they began thenchante by
 the Jugemet of god a legion of deuyll
 les entred in to her / that is Vj M Vj
 C lxxij / and deyid her more sharply
 than to fore / And an holy man sa
 med formatus by hys prayers heled
 her / It is wode in the geses of s lhar
 dis that in the tyme of kynge gylberte
 all ytalpe was smeton wylth so greet a
 pestilence / that vnto the they that were
 abyue myght burye the dede / And this
 pestilence was most at Rome and pa
 uye / Thenne the good Angele
 was seen vyllybly of many and ane
 uyl Angele folowynge kepyng a staf
 whom he had smyt and slee / And as
 many sekkes as he smote an holde / so
 many dede persones were born out of
 it / Thenne at laste it was shelled to
 one by goddes grace / that this pesty
 lence shold not esse / tyl that they had
 made an aulter to saynt Sebastian at pa
 uye / whiche thenne was made in the
 chyrche of saynt peter / and anon the
 pestilence scassid / And thyder two ro
 me relikes of saynt Sebastian were
 brought / And saynt Ambrose in his
 preface saith thus / O lord the blood
 of thy klespyd martir saynt Sebastian
 was stedd for the confession of thy na
 me / he hath shelled thy meruaylles /
 that they prouffyt in infirmyte vertue
 and gyueth to our seuyes prouffyt /
 and to them not stedfast to the it gy
 ueth ayde and helpe / Thenne late vs
 praye to this holy martir saynt Seba
 stian / that he praye vnto our lord that
 we may be deluyered from all pestilenc
 ce and soden deeth / and so departe
 wysedly hens that we may come to cuer
 lastyng joye and glorie in heuen /

6666

Thus endeth the lyf of saynt
 Sebastian

And next foloweth of saynt
 Agnes / and first chyninterpreta
 tion of her name

Ones is said of

Agna a lambe / For she
was humble and delo
nary as a lambe / or of
agno in greke / whiche
is to saye delonary / and
pytious / For she was delonary and
merciful / Or agnes of agnosco /
for she kneibe the waye of trouthe / and
after thys saynt Austyn saith / trouthe
is opposed agens tanyte / falsnes / e
doublenes / For thys the thyngs we
re taken from her / for the trouthe that
she had /

Of saynt Agnes

The blessed virgyne

Seynt Agnes was moche
wyse and wel taught
as saynt Ambrose wyt
nesseth / and wrote her
passyon she was fyve of
yrsage / but moche fayrer in the crysten
fayth / she was yong of age / e aged
in wyte / For in the viij yere of her
age / she lost the deth that the world
guyeth / And fonde luf in ihesu cryst /
whiche whan she cam fro scole / she for
ne of the perfecte of Rome for themp
our lord her / And whan hys fader
and moder kneibe it / they offred to
gyue moche Rycheffe wyth hym / yf he
myght haue her in maryage / And of
fryd to saynt Agnes precyous gemes
and Jewellis / whiche she refused to
take / wherof it happed that the yong
may was ardauntly espyred in the lo
ue of saynt Agnes / and came agayn
and toke wyth hym moze precyous e
Ryche adournementes / made wyth all
maner of precyous stones / And as wel
by hys parentes as by hym self offred
to saynt agnes Ryche yestes / and pos
sessyons / and all the detyres and de
dutyres of the world / and all to then
de to haue her in maryage / but saynt
agnes answered to hym in thys matre /
Goo fro me thou fardel of synne / no
rysshynge of euyllys / and morsell of
deth / and departe / And knobe thou
that I am preuented / and am loued
of another lover / whiche hath spued to
me many better Jewellis / whiche hath

spued me by his fayth / And is mo
che more noble of bygnage than thou
art / e of estate / she hath clady me wyth
precyous stones / and wyth Jewellis
of golde / she hath sette in my bysage a
signe / that I receyue none other espous
se but hym / And hath sheibde me ouer
grete tresours / whiche he must gyue
me / yf I abyde wyth hym / I wyl ha
ue none other spowse but hym / I wyl
seke none other / In no maner may I
leue hym / wyth hym am I ferme and
fastned in loue / whiche is moze noble
moze pyssant / e fayrer than any other
whos loue is moche swete and gracious
of whom the chambre is noll wdy for
to receyue me / wher the Virgyne sen
gyn mercy / I am noll embraced of
hym / of whome the moder is a wygg
ne / And hys fader kneibe neuer wo
man / to whom the angesles serue / the
sonne and the mone merueyle then of
hys beaute / whos werkes neuer fayle
whos Rycheffes neuer mynysse / by
whos odour dede men ryse agayn to lif
by whos touchyng the seke men be con
ford / whos loue is chastyte / To hym
I haue gyuen my faith / To hym I ha
ue comanded my herte / whan I loue
hym thenne am I chaste / and whan I
touche hym thenne am I pure and clea
And whan I take hym thenne am I a
Virgyne / Thys is the loue of my god
whan the yong man had herd all this
he was despayred / as he that was ta
ken in blinde loue / and was ouer sore
tormentid in so moche that he laye doun
seke in hys bedde for the grete sorowe
that he had / Thenne cam the fysiciens e
anon kneibe hys maladye / and sayd
to hys fadre that he languysshid of
carnal loue / that he had to some woman
Thenne the fader enquired and kneibe
that it was thys woma / And dyde
doe speke to seynt agnes for hys sone
and sayd to her how hys sone languys
shid for her loue / seynt agnes answered
that in no wise she wold breke the faith
of her first husband / Upon that / the
prouost demaded who was her first hus
band / and of whom she so moche auanted /
and in hys polber so moche trusted /
Thenne one of her seruautes said / that
she was crysten / and that she was so
enchanted / that she said ihesu cryst

was her espowse / And whan the pro-
uoste herde that she was crysten /
she prouoste was moche glady by cause
to haue polber on her / For thenne the
cristen peple were in the wyll of the
lord / yf they wold not wyne theyr
god and theyr hylane / all theyr goo-
des shold be forfayted / wherfore thene
the prouoste made saynt agnes to come
in Justice / And he exampnyde her sibe-
redy / and after cruelly by menaces /
Saynt agnes wel comforted sayd to
hym / doo what thou wyllt / For my
purpos shalt thou neuer change /
e whan she salde hym nolbe flaterynge
and nolbe terribly angry / she comed
hym / And the prouoste said to her be-
yng all Angry / One of alio thyngris
thou shalt chese / eyther doo sacrefyse to
our goddes wyth the byrgyns of the
goddes Vestia / or goo to the bordell to be
abandoned / to alle that thyeer come to
the grete shame and blame of alle thy
kyngage / Saynt Agnes answered / yf
thou knelweste who is my god / thou
woldest not saye to me suche wordes /
but for as moche as I know þ vertue
of my god / I sette nothyng by thy
menaces / For I haue his angele which
is kepar of my body / Thenne the Juge
all awgedy made to take of her clothyng
and all nakyd to be ledde to the bordell
And thus saynt agnes that refused to
doo sacrefyse to thydollys / was delvye
redy nakyd to goo to the bordell / but
anon as she was Inclothedy god gaf
to her suche grace that the heetes of her
feyd bynam so longe / that they couerdy
all her body to her feet / so that her body
was not seen / And whan saynt ag-
nes entredy in to the bordell / anon she
fonde thangele of gody redy for to defen-
de her / and empyronned saynt agnes
with a bryght clernes in suche wise that
noman myght see her ne come to her /
Ther made she of the bordell her oratorye
And in makynge her prayers to god /
she salde to fore her a whyte Vesture /
And anon therwith she clady her / and
saide / I thanke the ihesu cryst whyche
acompytse me wyth thy virgyns and
hast sente me thys Vesture / Alle they
that entredy made honour andy reueren-
ce to the grete clernes that they salde a
bout saynt Agnes / And cam oute

more deuout andy more clene than they
entredy / At the laste cam the sone of the
prouoste with a grete companye / for sac-
complysthe his soule desires and busines
And whan he salde hys felawes come
out andy yssue all abussyd / he mo-
quedy them andy calldy them cowardis
And thenne he all atagedy entredy for
saccomplysthe hys euyl wyll / andy wha
he cam to the clernes / he attaunedy hym
for to take the virgyn / And anon
the deuyll toke hym by the throate andy
strangled hym that he fyl down deedy /
And whan the prouoste herde these ti-
dynges / of his sone / he ranne theppynge
to the bordell / andy began cryenge to saye
to saynt agnes / O thou cruel womyn
why hast thou selvede thyen enchantment
on my sone / andy demaunded of her
how hys sone was deedy andy by what
cause / To whom saynt agnes answered
he toke hym in to hys polber / to whom
he hady abandoned hys wyll / why
ken not all they deedy saidy he / that en-
tredy here to fore hym / For hys felawes
wes salde the myracle of the grete cler-
nes andy were aferdy andy wente theyr
waye Inhurt / For they dyde honour
to my god whyche hath clady me wyth
thys Vestement / andy hath kept my
body / but your bylagnous sone / asso-
ne as he entredy in to thys hows began
to braye andy crye / andy whan he wold
haue leyde hunde thyn me / anon the
deuyll selvede hym as thou seest / yf thou
maye reyse hym saidy he / It may wel
appere that thou hast not put hym to
deith / And saynt agnes answered hylb
wel that thy reuance is not worthy to
imprete ne geete that of our lord / neuer
tholes by cause it is tyme that the ver-
tue of gody be selvede / Goo ye all oute
that I may make my prayer to god /
And whan she was in her prayers /
thangele cam andy wylsedy hym to lye /
And anon he wente out / andy bygan
to crye wyth an hys voyce / that the god
of cristen men was very gody in heuyn
and in erthe / andy in the see / And
that thydollyes were Bayne that they
worshypped / whyche myght not helpe
them self ne none other / Thenne
the bysshops of thydollyes made a grete
disorde emenge the peple / so that alle
they cryedy / Take alway this forwesse

and whiche that forned menne myn
 des / and alyeneth theyr wythes / whā
 the prouoste salbe theyr merueyles he
 wolde gladly haue delyuerd saynt ag
 nes / by cause she had reysed hys sons
 but he doubted to be lynchyd / And
 sette in hys place a lyeutenant named
 aspasius / for to satisfie the peple / and
 by cause he coude not delyuer her / he de
 parted forwylfully / Thys aspasius dy
 de do make a grete fyre among alle the
 peple / and dyde do caste saynt Agnes
 therein / Anon as thys was doon the
 flamme departed in to thre partyes / e
 brent them that made the discordes / e
 she abode alle hole wythout felynge the
 fyre / The peple wente that she had
 don all by enchauntment / Therne ma
 de saynt agnes her oryson to god than
 kyn hym that she was escaped fro the
 payrell to lese her virgynyte / and also
 fro the breynnyng of the flamme / And
 whan she had made her oryson / the fy
 re losse all hys hete / and quenched it
 aspasius for the doubtance of the peple
 comanded to put a sward in her body /
 And so she was martred / Anon cam
 the crysten men and the parentis of
 saynt Agnes and buryed her body /
 but the hethen defende it / and caste
 so stones at them / that brenne they es
 caped / She suffred martirdom in the
 tyme of constantyn the grete / whych
 began to reigne the yere of our lord
 CCC ij / Among them that buryed
 her body ther was one Emerenciana
 whych had be felaw to saynt Agnes /
 hold be it she was not yet cristened / but
 an holy virgyn / she cam also to the se
 pulchre of saynt agnes / whych conste
 ly repleued the gentyles / and of the
 she was stoned to deith / and slayn /
 Anon thenne cam a certhe quauelicht
 nyng / and thondre / that many of the
 paynens perished / so that forthon the
 crysten peple myght surely come to the
 sepulchre vnsurte / And the body of
 Emerencian was buryed by the body
 of saynt Agnes / It happe that whā
 the frendes of saynt Agnes watched
 at her sepulchre on a nyght / they salbe
 come a grete multitude of virgynes
 clad in vestymetes of gold and sil
 uer / and a grete light shone to fore
 them / And on the right side / was a

saunte more whych than snolbe / and
 salbe also saynt Agnes among the vir
 gynes / whych said to her parentes /
 Take heed / and see that ye behou
 me nomore as deed / but be ye joyful
 wyth me / for with all this virgynes
 ihesu cryst haue gyue me most happy
 tye habytacion and dwellynge / And
 am with hym joynd in heuyn / whā
 erthe / I loued wyth my thought / And
 thys was the vij day after her passyng
 And by cause of thys vpyon / whā
 chychre maketh memore of her / the vij
 day of the feste after / whych is call
 led Agnetis secundo / **¶** Of her
 re an example / that in the chychre of
 saynt agnes was a preest whych was
 named paulus / and allewage ferued
 in that chychre / and had right grete
 temptacion of hys flesse / but by au
 he doubted to angre our lord / he kep
 hym fro synne / And prayd to the
 re that he wolde gyue hym leue for to
 marye / The pope consideerd hys syn
 plenesse and for hys loute he gaf hym
 a rynge in whych was an emeralde /
 and comanded that he shold goo to
 thymage of saynt Agnes / whych was
 in hys chychre / and praye her that she
 wolde ke hys wyf / Thys synple may
 dyde so / And thymage put forth her
 fyngre / And she sette the rynge ther
 on / And thenne she delibe her fyngre
 agayn and kept the rynge faste /
 And thenne anon all hys temptacion
 carnall was quenched / and take alway
 from hym / And yet as it is sayd the
 rynge is on the fyngre of thymage /
¶ Constaunce the daughter of Constan
 tyn was smeten wyth a sore and fell
 lepre / whan she had herd of the vpy
 on of saynt agnes at her tombe she w
 to her frendes / she cam to the sepulch
 of saynt agnes / And whan she was
 in her prayers she fill a slepe / And she
 salbe in her slepe saynt agnes sayng
 to her Constaunce lereke constantly /
 And yf thou wyll hyleue in cryst / I
 shall anon be delyuerd of thy sekene
 wherwyth she awoke / and fonde her
 self perfectly hol / e anon she recey
 upd hys name and founded a chychre
 vpon the body of the virgyn / And
 ther abode in her virgynyte / and aff
 bled there many virgynes by cause of

her good ensauple / In an other plas
ce it is rode that when the chyrche of
saynt agnes was boyde / the pope said
to a preste that he wolde gyue to hym
a lyf for to norysse and kepe / and
he mente to comysse the chyrche of saynt
agnes to hys cure / And he deliuered
to hym a ryng and bad hym to wedde
thymage / And thymage put forth her
fyngre / and he sette on it the ryng /
and anon she closed the fyngre to her
hand and kept the ryng / and so es
poused her / Of thys byrgyne sayth
saynt Ambrose in the booke of byrgy
nes /

¶ Thys byrgyne /
yong men / olde men / and chyl dren
preste / Ther is none more to be
prayed / than that may be prayed of
all / Saynt Ambrose sayth in hys pres
face that this blessed saynt Agnes des
pyded the delys of noblesse / and de
serued heuenly dygnyte / she leste the
desires of mannes felawshyp / and she
fonde the felawshyp of the euerlastyng
kyng / And she receyvyng a precious
deith for the confession of Ihesu cryst / is
made conformable to hym / euerlastyng
by to regne in joye in heuen / to the
whiche he saynge ys / for whos glori
ous name and faith / thys glorious
byrgyne saynt Agnes suffred martir
dom of deith /

¶ Thus endeth the lyf of saynt
Agnes

¶ Here begynneth thyn terpretaci
on of the name of saynt vin
cent

Vincent is as moche
to saye as brennyng by
ces or ouercomyng bren
nynges / and keepyng
victorye / For he bren
and destroyed byces by
mortification of hys flesch / he dayn
quysshid the brennyngis of tormentis
by steadfast suffraunce / he fedde the vic
tyme of the world by despying of the
same / he daynquysshid thre thynges

in the world / that is to wete false
erours / foule loues and wordly des
des / whiche thynges he ouercom by
wysedom / by clenness / and by con
saunce / Of whom saynt Nustyn sayth
that the martirdoms of sayntes haue
enspygned / that the world is ouerco
me wyth all erours / loues / and dre
des / And some afferme that saynt
Nustyn wrote and compyled hys pas
syon / whiche prudeney sette right
clerly in versis /

¶ Of the lyf of saynt Vincent

Vincent was noble
of byrgyne / but he was
more noble by fayth and
religion / And was de
ken to saynt Valerien
byshopp / he was in hys
chylhode sette to stude / where by dy
uine prouidence he flourid in double
science / most profoundly / that is to
saye in dyuynite and humanyte / To
whom saynt Valerien by cause he was
empesshid in hys tongue compled to
hym the sayntes and werkes of charge
And hym self entended to prayer and
contemplacion / And by the comande
ment of dacia the prouost Vincent and
Valerien were dralven to Valence / and
there caste in pryson / And when the
prouost had supposed they had ben
almost persshid for hungre and pay
ne / he comanded them to come to fore
hym / And when he salde them hool &
joyeful / he kyng wroth began to cry
moche strongly and sayd / what saist
thou Valerien whiche vnder the name
of thy religion doost opene the deetes
of pryces / And as the blessed Valer
ien answered lyghtly / Saynt Vin
cent sayd to hym / worshipful face
answer not hym so wyth a tymerous
herce / but put out thy toyes and of
crye hym freely / And fader yf thou
wylt comande me / I shal goo answer
re to the iuge / To whom Valerian said
right were some it is longe sith I haue co
mynd to the / the charge of spekyng
And now it byhoueth the to answer
for the sayth / for whiche we ken her /

Denne saynt Vincent turned to the ju
 ge and said to darcay / Thou hast hol
 den this noble / wordes to renye our
 faith / but knowe thou that it is grete
 schynne to the wysedom of crysten men
 to blame and renye our crysten faith /
 Denne darcay sayng broth comaded
 that the bysshop shold be put in eylls /
 And Vincente as a man presumptu
 ous and despytous shold be put to be
 tormented in the place namede ecalo /
 And it was made lyke arosse sbarth
 of wyche the elbo endes were fyvede
 in therthe / And that hys membres
 shold thereon be broken for to fere the
 otheer / And when he was all thus to
 broken / darcay said to hym / saye Vin
 cente noble seeft thou thy body unhappy
 And Vincente sayng sayd to hym /
 This is that I all way haue desired /
 These the prouoste sayng broth began
 to saye & menace hym with many turm
 tis / And Vincente said to hym / O
 unhappy man how benest thou to an
 gre me / the more greuously that thou
 tormente me / so moche more pyte shal
 godd haue on me / Arise vp thou in
 happy / may and curfid / and by thy
 wycheyd sprite þ shalt be vanyquys
 shed / For thou shalt me fynde more
 strengre by the vertue of godd to suffer
 thy tormentes / than thou hast polber
 to tormente me / Denne the prouoste
 was angry / and began to crye / And
 the bochers toke scorgis and rodde &
 began to smyte and kete hym with
 rodde of yron / And saynt Vincent
 said / what saist thou darcay / thou thy
 self auengest me of my tormentes /
 Denne the prouost was woody & sayd
 to the bochers / ye wreches what doo ye
 why sayle and lerge saynt your hon
 ous / ye haue ouercomen murderers &
 aduoulters / so that they coude hve
 nothyngre emonge your tormentes / and
 thus Vincente only shal molde surmount
 your tormentes / Denne the bochers
 toke combes of yron / and began to hem
 ke hym on the sides within the flesshe /
 that the bloody ran douyn ouer all hys
 body / And that thentayllis and gut
 tes appiered by the joyntures of hys
 sides / And darcay said to hym / Vin
 cente haue pyte on thy self / in such wise
 that þ mayst recouer thy fayr pongthe

and wyne to spare the tormentes /
 that ben yet to come / And Vincente
 said to hym / O Venynous tongue of
 the deuyll / I doubt nothyngre thy tor
 mentes / but I fere fore only / that thou
 wyllt sayne to haue mercy on me / For
 so moche more as I see the angry / so
 moche more am I reioysed / I wyll that
 thou in no wyse / mynust ne lasse thy
 tormentes / so that thou knowe that thou
 ke vanyquysed in all thynges / These
 was brought into a torment of fyre /
 and he blamed and reproued the bo
 chers of their longe tarpengre / Denne
 wyth hys good wyll / he mountede
 upon the greddyron and ther was woful
 broyled and brente in all hys mem
 bres / and was styked wyth smale
 naples of yron / and prycked wyth
 breynngre pointels of yron / And
 when the bloody ran in to the fyre / and
 made woundes vpon woundes / Denne
 they caste salt in to the fyre / that it
 shold sparkle and spryngre in the woun
 des of hys body / on alle partes of the
 woundes / that it shold more cruelle
 brenne and doo hym more payne on
 hys body / by the flammes / in such
 wyse that the pryckys of yron myght
 not holde on hys membres / but on his
 entayllis wyche henge out of hys bo
 dy / so that he myght not meue hym /
 And for all this he was vnmouable /
 but he prayd our lord Ihesu xpi wyth
 joyned hondes vp to heuen / And when
 the mynysters had said thus to darcay
 he said / Alas we ben all vanyquys
 shed / and he lyueth yet / And by an
 se he may yet lyue longer / what ye hym
 in a moche derke pryson / And gadde
 to gyde all the sharp stelles / e paynt
 them in hys feet / And late hym be
 stretchyd on the wythout ony humayne
 comfort / And when he shal be dede
 come and telle me / And thus right
 cruel mynysters obeyed hym as to the
 lord right cruel / but the kyng for wys
 he suffred the payne so inhumayne /
 changede to hym all this in to joye /
 For the wylknesse were alle charid
 away out of the pryson / by grete light
 And the sharpnes of the stelles were
 turned in to softnes and sweteness of
 alle maner stelles / hys feet were

Inbounde / andz he fced the conforde of
 thonour of Angellis / Andz lyke as
 he had goon on the shalres syngynge
 wyth angellis / The swete souy of the
 soude andz the swetes andz odour of
 the shalres wythely was merueylous
 was smellde out of the pryson / Andz
 wshan the keepers hadz seyn thurgh the
 crucias of the pryson / this that they sa
 we wthin / they wer coueredz / andz
 turnedz to the faith / And wshan dacyan
 seide this / he was woodz e saizd / what
 shal we do to hym more / we ben ouer
 comen / Now thene take hym he boyn in
 to a night softe bedde wyth softe clothes /
 so that he ke not made more glorious /
 andz to the ende that he dye not yet /
 but that he ke made strong agayn / andz
 he kembid agayn / in nelbe tormentis
 Andz wshan he was brought in a softe
 bedde / andz hadz therin restedz a wyhyle
 he rendered andz gaf vp hys speyke vn
 to godd in the yere of our lordz CC
 lxxxviii / Andz dyoclesian andz mayis
 myen Emperours / Andz wshan daas
 an herd saie that he was deedz / he was
 moche forouful / Andz sayd that in
 that wyse he was also Daynquysshedz /
 but with 3 myght not ouercome hym by
 wunz / 3 shal punyssh hym deedz /
 Andz yf 3 may not haue victoipe / 3
 shal be folowedz of the payne / Thene
 the body of saynt vyncent was caste in
 a felde for to be deuouredz of the bestes
 andz folbles / by the comandement of
 daaan / but it was kepte wyth angel
 lis / fro wylchynge of ony bestie / And
 after cam a ranye wythely droof alwaye
 all offer byedes andz folbles / greetr
 than he was / andz chacedz alwaye also
 a wulf wyth hys bylle andz becke /
 andz thene turnedz hys heedz wwardz
 the body / as he that meruapledz of
 the keepynge of thaurgellis / **¶** Andz
 wshan dacyan herdz this thynge / 3 trow
 sayd he that 3 may not surmounte hym
 wshan he is deedz / Thene comandedz he
 that he sholdz ke caste in to the see wyth
 a myllne ston e boundz to hys necke /
 to thende that he that myght not ke des
 troiedz vpon therthe of bestes / sholdz
 be deuouredz in the see of belues andz
 grete fesshes / Thene the mariners
 that ladedz the body in to the see / caste
 it therin / but the body was sonner

arrpuedz a londe / than the mariners
 were / Andz was founden of a lady
 andz of some other by the reuelacon of
 ihesu cryst / Andz was honouably bu
 ryedz of them / Andz saynt Austyn
 sayth of this holy blessedz martr saynt
 vncent that he Daynquysshidz so in
 woodes / he Daynquysshidz in paynes / he
 Daynquysshidz in confession / he Dayn
 quysshidz in tribulacion / he ouercom
 the fyre / he ouercom the water / he Dayn
 quysshidz deith / andz Daynquysshidz
 lyf / **¶** Thys vncent was for
 mentedz for to dibelle wyth godd / he
 was scorgedz for to be introducedz / he
 was keptz for to be ensernghtedz / he
 brentz to be purgedz / he was gladder
 of the dredd of god than of the world
 he hadz leuer plesse godd than the world
 Andz hadz leuer dye to the worldz tha
 to godd / Also saynt Austyn sayth in a
 nother place that a merueylous thynge
 is sette to fore our eyen / that is a wyse
 kyng iuge a cruel tormentur / andz a
 martyr not ouercomen / Andz prudenz
 cian brote of cruelte andz pyte / sayng
 that vncent sayd to dacyan / the tormen
 tes of the pryson / the naylles / the vnz
 gles / the streynynge comles of yron
 wyth the flāncs of fyre / e deith wyhich
 is laste ende of the paynes / all this ke
 playes e japes to cisten myn / Thene
 dacyan saizd as ouercomen / bynde hym
 andz dralbe his armes out of theye
 joyntes / Andz breke ye all the bones
 in such wyse that alle the membres be
 departedz / to thende that the bestz of
 hym sprynge out by the holes of hys
 membres so tornz / Andz the knyght of
 godd laibedz at thys thynge / andz
 blamed the bloody handes / by cause they
 put not the holes andz naylles deeper
 in hys membres / Andz wshan he was
 in the pryson / the Angele of godd saizd
 to hym / Aryse vp noble martyr sure
 ly / aryse vp / For thou shalt ke our
 felalbe / e ke accompanyedz wyth sayntes
 O knyght mynynable / strengest of alle
 serges / nowt thise aspre tormtes e cruel
 doubte p nobl a Daynquer / e prudenz
 saith / þ art only noble of the worldz / þ
 bestz ony the victorie of double sayll
 thou hast deseruedz in woldnes to gydize /
 praye we thene to hym that he Impete
 grace of our lordz ihesu Cryste /

that we may deserve to come into hys
blisse & Joye in heuē where he reigneth/
Amen

Here endeth the lyf and passion
of saynt Vincent

Here followeth the lyf of saynt
Basille bysshop / and first of
the interpretacion of hys name

Basille is said of ba-
sis in greke/which is as
much to saye as a founde-
ment/e keos/that is pe-
ple / For he was founde-
ment of them that wold
go to their maker/or ellis it is sayd of
basillisco a serpente / For he ouercam the
serpente enemye of mankynde /

Of the lyf of saynt Basille

Saynt Basille was
a venerable bysshop/and
a solempne doctour of
whom Amphibonius bys-
shop of ycome wrote the
lyf/ And it was shewde
in a vision to an hermyte named effra-
ym how much holy he was/ On a tyme
as the said effraim was in a traunse/ he
saide a pyler of fyre/whos heuē wreched
heuē / e a boye ther upon sayeng /
Suche is basille/ lyke into thys pyler
that thou seest/ And after thys/the her-
myte cā to the air for to see at the daye
of epiphanye so noble mā / e when he
saide hym he was clad with a whyte
besure goyng honourably with the cler-
gie/thēne the myte said to hym self / I
see wel/ that I haue laboured in voye
e for nought/ he that is sette in suche ho-
nour/ may not be suche as I haue seen /
we that haue ben the burthen e labour
of þ hēte of the day in grete payne / we
had neuer suche thyng/e he her which
is sette in suche honour / e also thus a
cōpanyed is a colompe of fyre / Now

I haue grete merueyle what this may
be/ And saynt basille that saide thys / in
spite/ made hym to be brought to hym
And when he was comen / he saide a
tongue of fyre/ spekyng in hys mouth
Thenne said effraim / Truly basille is
grete/ truly basille is the pyler of fyre/
And verily the holy ghoost spekech in
his mouth/ And Effraim said to saynt
basille / Sir I praye the/ that thou be
petre of god that I may speke greke/ to
whom saynt basille saide / thou hast be-
maunded an hard thyng/ Neuertheless
he prayd for hym/ and he spak greke
Another hermyte saide saynt basille /
how he went in thabyte of a bysshop /
e demed euyl in hys thought / how he
depyed in this estate in voye glorie /
And anon ther cam a boye that sayd
to hym / thou depyest the more in plas-
yng and handlyng the catte / than
basille doth in all hys aucte / and aour
nemens / Coalens the myteour whych
sufeyned tharyens herlikes toke a
way a chyrche fro the crysten men/ and
gaf it to the Arryens / to whome saynt
basille sayd / O thou Emprour it is
wreth / honor regis iudicium diligit/
Thonour of the kynge requyret true
judgement / And the dome of a kynge
is iustise / And wherfore thēme hēte
thou comanded that the catholyque ap-
sten men ben put out of holy chyrche /
And the myteour said to hym / yet
wrest thou to saye bylonye to me /
It apperteyneth not to the / To whom
saynt basille said / ¶ It apperteyneth
wel to me / and also to we for iustise
e / Thenne demostenes prouose of the
metes of the myteour byholder of thar-
ryens spak for them and made an au-
were corruped in laugage/ for to make
satisfaction / And saynt basille said to
hym / it apperteyneth to the to ordeyne
for the metes of the myteour / and not
to enaure of the techynges dyuine /
the which as confused hēte hym selfe
e said not / And the myteour said to saynt
basille / Now goo thou forth/ and iuge
thou bytwene them / and not for fa-
uour ne ouer grete loue that thou hast
to that one partye / ne for hate that
thou hast to that other /
Thenne saynt basille went to them/ and
said to fore tharyens and to the

catholyques / y the doores of the chyrche
 shold be sette faste / and seald wyth
 the scalls of eyther partye / And that
 euery shold praye to god for hys
 nycht / and that the chyrche shold be des
 cnyerd to the / at whos prayer it shold
 opene / And thus they accorded / The
 arryens put them to prayer in daye
 and thre nyghtes / And whan they ca
 to the doores / they opened not / Therne
 saynt basille ordeyned a procession / and
 cam to the chyrche / and knocked a few
 ke / wyth hys crocke / sayeng / A twolite
 portus principis desitas & cetera / and
 anon as he had sayde the verse / the do
 res opened / and they entred in / and
 gaf saluor and prespynd to god / and
 so was their chyrche tendryd to them
 agayn / And after the emperor dyde
 promysse to saynt basille moche good &
 honour yf he wolde consente to hym /
 And saynt basille sayd that was a des
 mande to make to chylde / For they
 that he fulfyled wyth dyligne wordes
 wyl not suffre / that one only syllable
 of the dyligne sciens / be corrupte / Ther
 ne thempour had grete indignacion
 of hym / and toke a penne for to wyte
 the sentens on hym / that he shold be ex
 pled / And the first penne brake / and y
 seond / and also the thyrde / And hys
 hande began to tremble for feer / therne
 in grete indignacion / he alle to wote
 the adule / Ther was an honest wor
 shyful man named heradius / whiche
 had but one doughter / whom he dyspos
 sed to confate to god / but she sende es
 nemy to mankynde / enflamed & made
 one of the seruantes of y same to bene
 in the lue of thys mayde / And whan
 he remebred that he was but a seruant
 hym thought not possyble that euer he
 shold attayne to come to hys desyre / of
 so noble a virgyn / he wente to an en
 chantaour / to whom he promysed gre
 te quantyte of moneye / yf he wolde hel
 p hym / to whom the chantaour answerd
 that he coude not do it / but y shal sende
 the to the deyll whych is my mayster
 and lord / And yf thou doo that he shal
 saye to the / thou shalt haue thy desyre /
 And the yonge man sayd he wold so
 doo / And this enchantaour sente a lettre
 by hym to the deyll / thus contaryng
 my lord and mayster / by cause that y

must hastily & lesty dralbe alle them y
 I may see the religion of crystendom / &
 bringe them to thy wyl / to thende that
 thy partye all elbay growbe and mulde
 plye / I sende to the thys yonge man es
 presed in the lue of the mayde / And
 demandeth that hys desyres may be ac
 complysshyd / that he may haue glorie
 & honour / And that few nobl forthon y
 may gadre to the & dralbe moor / Therne
 he gaf hym hys lettre / & had hym goo /
 and at modynght stande upon the to
 ke of a paynem / & calle the deyll / And
 hold by thys lettre in thayer / And a
 non he shal come to the / And he anon
 wente forth and dyde as he was wordy
 and helde the lettre in thayer / And forth
 wyth am the pryner of derknes felows
 shipped with a grete multitudine of fen
 des / & whan he had wode the adule / he
 said to the yonge man / wylt thou hyle
 me in me / yf y accomplyssh thy desyre /
 And he answerd that he wold so doo /
 Therne the deyll sayd to hym wemy
 theme ihesu cryst / whych sayd / y w
 nye hym / **A**nd the deyll sayd to
 hym ye crysten men ye be alle fals and
 trekelbe / For whan ye haue to doo /
 ye come to me / And whan ye haue that
 ye demande / anon after ye wemy me /
 and retorne to your ihesu cryst / And
 he receyueth you / by cause he is ryght
 debonayr / but yf thou wylt that I doo
 thy wylle / Make a bonde of thyn ol
 ne hand wytyng and delyuer it to
 me / and lett it contayne / that thou hast
 forsaken ihesu cryst / thy baptysme / and
 the profession of crysten religion / and
 that thou be my seruant / and wyth
 me att judgement to be dampned / and
 anon all this he wote / and toke it to y
 deyll / & put hym in his scrupure / and
 anon y deyll toke with hym feres that
 scrud for fornyacion / & comaded them
 that they shold goo & enflame the herse
 of that mayde in the lue of that yonge
 ma / The whiche cam to her / & so enfla
 med her in the lue of y man / that she
 fell down to the ground to fore her fa
 der cryeng pitrouly / & sayenge / Fader
 haue pyte on me / For cruelly I am tor
 mented for the lue of your seruant /
 haue mercy on me /
 And shelve to me your faderly lue
 that ye olde to me / that ye geue to me

in mariage the yong man that I desyre
 And yf ye doo not/ ye shal see anone
 that I shal deye / And therof shal ye
 answer atte day of come/ and the fa-
 der wepyng saide/ Alas wretchyd that
 I am/ what is to me fallen/ God haue
 mercy on my daughter / y thus taketh
 albay my tresour / and quenchyth the
 light of myn eyen/ I wold haue gyven
 the to the spowse of heuene/ I wende to
 haue saued the/ And thou art desmesus
 red in wordly loue & flesshly / A hyde
 doughter & targe/ that I may marie the
 to hym that I had purposed / & brynge
 not me my laste dayes in sorow / And
 she cried and said/ fader doo as I haue
 said/ or anon thou shal see me deed/ and
 so as she wepte bytterly as out of her
 wyte/ the fader in grete desolacion / of
 herte/ meuyd by the counseyll of hys fren-
 des/ & dearyed/ dyde her playse/ & mari-
 ed her to the yong man/ & gaf to her all
 hys substaunce sayng/ Soo forth my
 daughter very karyful that thou art / &
 forth she went & toke hym to her hus-
 bond/ & they dwelid to gyde/ & the hus-
 bond went not to chyrche/ ne he blessid
 hym not/ ne recomended hym not to god
 wherof many of the neyghbours noted
 it & saide to the wyf / These yong man
 that thou hast taken is not cristend /
 ne he goth not to the chyrche/ And whā
 she herd that she was moche abasshyd/
 and for sorow full down to the ground/
 and wyth her nayles began to cratche
 hys face and bete her breste and sayd/
 Alas most mysurable wretche that I
 am/ wher to was I born/ I wold I had
 perissyd in my byrthe / And thenne
 she told her husband what she had herd
 of hym / And he answerd that it was
 nothyng so / thenne saide she / yf thou
 wylt that I byleue the/ thou & I shal to
 morn goo to chyrche/ and then shal I
 know yf it be trewe that thou sayst /
 Thenne he yeldeo hym confused/ & saild
 wel yf he myght not deye / but it was
 so / And told to her all that he had don
 And whā she had herd alle the mas-
 hole he had doon/ she began to wayle
 and to wepe strengly/ And forthwith
 went to saynt basylle / and reherded
 to hym all that she had herd of her hus-
 bond / And saynt basylle sente for the
 husband and saide to hym / my sone

wylt thou retorne agayn to god/ She
 sayd he / ye but I may not for I haue
 bounde my self to the deuyll and wengd
 ihesu cryst / and therof I haue made a
 wytyng of my hand/ and deliuered it
 to hym / And saynt basylle sayd to
 hym / therof no force / Our lord is de-
 bonayr and merciful / and shal rewey-
 ue the yf thou repentest the / And ano
 toke the yong man and made the signe
 of the croffe on his forehead / And she
 toke hym in a chambze thre dayes / And
 she went to see hym / and demaunded
 sayng/ my sone hold is it with the/ and
 he answerd/ Syre I am in grete payne
 & in grete anguyssh in suche wyse that
 I may not here the clamours / the tre-
 vours / and the lappementis that the
 fendes don to me / **¶** For they holde
 theyr honde my wytyng / in accusyng
 me and sayng / I am to them / and
 not they to me / Thenne sayd basylle /
 my sone be not aferd / but put ferme /
 by thy byleue in ihesu cryst / and saynt
 basylle gaf to hym a bytyll mede / for
 to comforte hym / and markede hym
 wyth the signe of the croffe / And she
 sayd hym agayn / and he wente and
 prayd for hym / After certayn dayes
 passede he wente and bysidede hym a
 gayn / and askyd hold it was with
 hym / And he answerd moche les-
 tre than to fore / I here theyre cla-
 mours / and theyr menaces / but I
 see them not / **¶** Saynt basylle
 gaf hym mede / and cloyd the dose
 and blessid hym / and wente and
 prayd god for hym / and yf dayes
 after he retorne and sayd to hym/
 my sone hold is it with the / he ans-
 werd/ holy fader it is wel wyth me
 thys day / for I haue seyn the spight
 for me and ouercomen the deuyll /
 Thenne he toke hym out / and calld
 alle the cleerge / the rehygrouses / and
 the wyle / and warned them that
 they shold praye alle fore hym / and
 and ledde the yong man by the hand
 to the chyrche / And anon
 the deuyll wyth a grete multitude of
 fendes wythout scryng of ony man
 toke the yong man and paynede them
 to take hym out of the honde of saynt
 basylle / And the yong man began
 to wepe / holy saynt of god helpe me

And the fendes enforced them so greet
 by that they made saynt basylle to meue
 in holdyng the yong man/ saynt basylle
 sayd/ thou cursed & cruel fende/ luffy
 seth not to the ynough thy poyson pro
 per/ but thou must tēpe the creatures
 of my god/ for to haue them loske / The
 deuyt thēne said heryng many/ O basylle
 thou greuest & enuoyest me moch/thēne
 all the wylde cryed/ kpyceleson / And
 saynt basylle said to þ deuyt/ Our lord
 god blame & wpeue the curtyd fende /
 And the deuyt said to hym/basylle thou
 greuest & anoyest me moch/ I wete not
 to hym/ but he cam to me/ he hath wnyed
 hys god / & hath confessid me to be hys
 lord/ to here in my hand saynt basylle said
 that he gaf to me/ and saynt basylle said
 to hym we shal not esse to praye for
 hym vnto the tyme that thou shalt dely
 uer hys wytyng / And thus as saynt
 basylle prayd holdyng the hond of the
 yong mā/ the adule whiche he had made
 was brought in thayer in the sight of
 alle / & was leyde in the hond of saynt
 basylle/ the whiche wryued it / & sayd to
 the chylde / brother knowest thou these
 letters / & he answerd them I know the
 well / For they were wretyn with my
 honde/ Thēne saynt basylle brake them /
 & ladd the chylde to the chyrche / & so oz
 wryued & disposid hym þ he was wor
 thy to wryue the holy sacrament / & af
 ter he kyng enseygned & taught delv
 uerdy to hym a Feible hoib he sholdy kee
 pe hym / & delueryd hym to hys wyf /
 Also ther was a woman that had co
 mysed many synnes/ the whiche she all
 wrote / And at the ende ther was one
 more greuous than the other / whiche
 in the wrytyng delueryd to saynt basylle
 he prayeng hym to praye for her / And
 that by his prayers her synnes myght
 be foryeny/ and thēne he prayde for her
 & the woman opnd the bylle / wherin
 she founde all the synnes defaced & put
 out except the greuous synne / And she
 cam to saynt basylle & sayd / thou holy
 saynt of god haue mercy on me / and
 graue me foryefnes for thys lyke as þ
 hast don for the other / And saynt ba
 sylle sayd to the woman / leue & goo
 fro me woman / For I am a man syn
 nat as thou art whiche haue nede of
 pardon as moche as thou / And as

she that was lesy and greuous to hym
 he said to her goo vnto the holy man
 that is named effraym / and demauns
 de of hym that he may geue pardon for
 the / And whan she cam to the holy
 man Effraym / and had tolde to hym
 wherfor she was sent to hym fro saynt
 basylle / he sayd to her / goo fro me
 for I am a synful man / but goo a
 gayn to saynt basylle / And it is
 he that may best the foryefnes for thys
 synne / lyke as he dyde for the other
 And basile the to thēde/ that thou maist
 fynde hym al yue / And whan she cam
 in to the cyte / saynt basylle was born
 to the chyrche for to be buryed /
 And she began to crye sayng / god
 he iuge by thene me and the / For
 thou mayst wel appease god for me /
 And thou hast sente me to an other /
 and anon she thelde the bylle vpon the
 coueryng of the byere / **A** And anon
 after she toke it agayn and opnd it
 and founde hys alle playn and out
 elene of the bylle / **A** And thenne
 wyth other she gaf thankynges to god
 To fore oz saynt basylle deyde / he
 kyng in the maladye that he deyde /
 he dyde to come a jelle to hym whiche
 was moche expert in physyke / And
 he buydyd hym by cause he saide that he
 sholdy be conuerted to the faith /
 And whan he was come he felde hys
 pulis / and saide that he was nyght
 hys ende / and sayd to hys meyney/
 Make ye wedy such thyng as byhueth
 for hys sepulture / For he shal deye
 anon / whiche worde saynt basylle
 herd / and sayd to hym / thou woste
 not what thou sayest / And the Je
 we named Joseph sayd to hym / thys
 day shalt thou dye whan the sonne
 shal goo down in the weste /
 To whom saynt basylle sayd / what
 shal thou saye yf I deye not thys day
 to whom Joseph sayd / Swe it is not
 other wyse possible / thenne sayd saynt
 basylle yf I lyue vnto the morowe
 none what shalt thou doo / And Jos
 seph sayde yf thou lyue vntyl the mor
 rowe that houre / I shal deye / And
 saynt basylle sayd thou sayst trouthe /
 thou shal dye / that is synne shal dye
 in the to thēde that þ lyue in thū wisse /
 & Joseph said / I wote wel what þ saist
 q iij

and yf thou lye vnto that tyme I shal
doe that thou saist/ Thene saynt kasilke
said how lvel that by nature he shold
haue deyd anon forthwith/ yet he gate
and impetred of god space that he
shold not thene deye/ & lye vnto the
morn at none/ which thyng seynge Jo-
seph merueilled moche and hylued in
Ihesu crist/ Saynt kasilke thene toke her
te & ouercam the feblenes of the body /
& awoos out of his bedde/ & wente to y
chirche/ and with his propre handes hap-
tyed the selve/ And after returned to
his bedde / & anon gaf vp his spirite &
rendred his soule vnto god/ aboute the
yere of our lord iij C lxxij/ Thene late
vs praye to hym that he geue vs grace
of our lord Ihesu crist/ that he wyll for-
yeue vs all our synnes /

Thus endeth the lyf of saynt
Kasilke

Here foloweth the lyf of saynt
Johan the Almosner



Alynt Johan the Al-
mosner was patria of
Jherlm/ he salbe on a ty-
me in a vision a moche
fair mayde which had on
her hede a crolbne of oly-
ue/ and wha he salbe her he was gretly
abasshid & demaunded her what she was
his maide answered to hym/ I am mercy
which brought fro heuē the sone of god
yf thou wilt wedde me y shal fare the
better/ Thene he vnderstandyng y tholy-
ue his wakeneth mercy/ he bega that same
day to be merciful in such wise that he
was called almosner/ or amener/ and he
called alleway the poure peple his lordes
Thene he called his seruantes & said to
the goo thurgh the cite & writte ye all y
names of my lordes/ and whan he salbe
that they vnderstode not his wordes/ he
said to them/ they ben they that ye calle
poure & mediauntres/ I calle the my lordes
and/ I saie they be my helpers/ and
trust it lvel y they moue helpe & geue
me the kyngdō of heuene/ And by cau-

se he wolde styre the peple to do almeste
he said that whan the poure men were
ones to gyde vermyng the ayent the
sonne/ they bega to telle who were good
almesmen/ & the world they preyse/ and
blame them that were euyl/ among all
other he told this narration /

Ther was somtyme a tollar named
peter/ in a cite/ & was a moche riche man
but he was not pytous / but cruel to
poure peple/ For he wolde hunte & cha-
se alway poure peple & beggars fro his
houe with indignacion & angre/ Thus
wolde no poure man come to hym for
almeste/ Thene was there j poure man
said to his felawes what wil ye gyue
me yf I geue of hym an almeste this
day/ And they made a wager with hym
that he shold not/ which don he wente to
this tollars hous/ & stode at the gate &
demanded almeste/ And whan this tol-
lar cam/ and saibe this poure man
at his gate/ he was moche angre/ and
wolde haue caste somwhat at his hede
but he coude fynde nothyng/ tyl ake last
cam one of his seruantes kepyng a bag-
get ful of bred of Fre/ and in a grete
angre he toke a rye loof & threwe it at
his hede / as he that myght not see the
cryspe of the poure man/ and he toke
the loof & vanne to his felawes/ & sayde
truly that he had receyved that loof of
petres olbne hande/ And thene withyn
ij dayes after this riche man was sick
& lyke for to deye / And as he laye he
was rauysshed in spirite / in which he
salbe that he was sette in Jugement /
& black men bryngyng forth hys wyl-
kedr dedes / & leyde them in a balance
on that one side / And on that other
side/ he salbe some clothed in whyte mor-
nyng & and soverful/ but they had no
thyng to leye ayent them in that other
balance/ And one of them said / truly
we haue nothyng but a Fre loof which
he gaf to god ayent hys wylle but
elbo dayes goon / And thene
they put that loof in to that balance
And hym semed the balance wene to
be euy / Thene they
sayde to hym / Encece and multyplie
this Fre loof or ellis thou must be de-
uerdyd to thise black moores or fentes /
And whan he alwoke / he sayde alas
yf a Fre loof haue so moche auynt

me/whiche/ yaf in despice / how moche
 shod it haue anaylled me/ yf I had gy
 uen all my goodes to poure men with a
 good will/ As this riche mā wente on
 a way clothed with his best clothis / a
 poure shipmā cam to hym all naked &
 demanded of hym some clothynge for þ
 laue of god to couere hym with all/ and
 he anon dyspoylled hym self & gaf to
 hym his riche clothynge that he wore / &
 anon the poure man solde it / & whan he
 knele that the poure mā had solde it /
 he was so fory/ that he wold ete no me
 at/ but he said/ Alas I am not worthy
 that the poure mā thynk vpon me/ and
 the myght folowynge whā he slepte/ he sa
 we one brigher than þ sonne hauynge a
 croffe on his hēd vberynge the same cloth
 that he had gyue to the poure man/ and
 he said to hym why wepest þ to lōnar /
 And whā he had told hym the cause of
 his sorow/ he said to hym/ knowest thou
 this cloth/ And he said/ ye sir/ & thē
 our lord said / I haue ben clothed ther
 with/ sith thou gawst it to me/ And I
 thank the of thy good will that þ had
 rest pite of my nakednesse/ For whā I
 was a colde/ thou conuerst me / And
 whan he alouke he blessed the poure p
 ple & said/ by the luyng god/ yf I ly
 ue/ I will be one of his poure me/ And
 whan he had gyue all his good to pou
 re men/ he called one of his secreet men
 whō he trusted/ wel/ & said to hym I ha
 ue a secreet counseyl to telle the / & yf þ
 keep it not secreet/ & doo as I bydē the
 I shal selle the to the hethen men/ And
 he toke hym x pound in gold & had hym
 goo in to the holy cite & bye foue mer
 crye ware/ And whā thou hast so don/
 take me & selle me to some cristen man
 & take that money that thou shalt res
 seue for me/ & gyue it to poure peple
 And the seruant refused it/ and he said
 truly yf thou take me not/ I shal selle þ
 to the turkys / And thē he toke this
 pter the tollenar as he had comanded
 hym/ whiche was his maister clad in
 byle clothynge & ledde hym to þ market
 & solde hym to an Argenter for xxx kes
 sautes/ whiche he toke & delte it among
 poure men/ This pter thēne thus sold
 was bounde / & put in to a spexy for to
 doo all foible werkis in such wise that
 he was despised of euery man of the

seruante / And some ofte smote hym
 & knocked hym about the hēd/ & cal
 led hym fool / Erste appered ofte to
 hym/ & steld hym hys clothynge and
 the sekantes and comforted hym /
 And thēmpourer and other peple were
 fory for the losse of pter the tollenar /
 And it happed that noble mē of Con
 stantynoble cam into the place where
 as pter was for to visite holy places
 whom the maister of pter had to dy
 ner/ And as they satte and ate at their
 dyner / pter serued and passed by thē
 and they beholdynge hym saide to eche
 other in theyr ewe holy lyke is this
 yongman to pter the tollenar/ and as
 they wel saide and aduyced hym/ they
 sayd/ Verely / it is my lord pter / I
 shal arye and holde hym / And whan
 piere understode that / he fledde away
 pryuelly / Ther was a portre / whiche
 was toke deef and dome / And by
 signes he opened the yate / And pter
 had hym by wordes to opene the yate /
 And he anone herde hym and wex
 uynge speche answered hym / And p
 ter wente hys waye / And the portre
 returned in to the holbe spekyng and
 heeryng / wherof alle they meruailed
 to whom he said/ he that was in the ky
 chyn is goon out and seeth alway/ but
 knowe ye for certayn that he is the ser
 uant of god/ For as he spak and had
 me opene the yate / ther ystued out of
 hys mouth a flamme of fyre whiche
 touchid my tongue and myn eere /
 and anon I wexued heeryng and spe
 kyng/ And anone they alle wente out
 and ranne after hym/ but they myght
 not fynde hym / Thēne alle they of the
 holbe repented them and yde penen
 ce / by cause they had so foule entrea
 ced hym / Ther was a monke named
 Hytale whiche wold assaye yf he myght
 wyse any sklaundre agens saynt johan /
 And saynt johan cam in to a cyte / and
 wente into alle the bordelles of comyn
 wyemen / And saide to eche of them by
 ordre gyue me thyse myght / and doo
 no fornygacion / Thēne he entred in to
 the hous of one/ & was in a corner alle
 the myght on hys knees in prayer and
 prayd for her / **A** And on the
 moyn he wente and comanded to eche
 of the that they shod take it to noma /
 q iij

4 The lyf of saynt Johan the Almolner

pet one of them manysfeste: hys lyf
 And anon as saynt John had prayd
 she began to be tormented with a deuyll
 And anon the other wyemen saide to
 her / god hath gyuen to the / that/that
 thou hast deserued / by cause she entred
 for to doo fornicacion / and not for no
 ne other cause / **¶** And when it was
 euen the forsaide monke bysale said to
 fore them all / I wyll goo thider / For
 that woman abydeth me / thenne ma-
 ny blamed hym / **¶** And he answerd &
 saide / am I not a man as another is
 I haue a body as other men haue / Is
 god only broth wyth monke / they be
 men as other be / Thenne some of them
 saide to hym / Take to the a wyf and
 chaunge thy habit / so that thou skilau-
 dre not other / he saynyng hym self
 broth saide / Verely I shal not here you
 who that wyf be sklaundred / late hym
 be sklaundred and late hym smyt his
 forke apens the wall / he ye ordyned
 to be my iuges of god / Soo ye and
 take heed of your self / For ye shal gy-
 ue none accomptes for me / And thys
 he saide with a lowde voyce / And then
 he they complayned to saynt John of
 hys gouernaunce / Our lord harded
 so the herte that he gaf no credence to his
 wordes / but prayd god that he wold
 shewe hys werkes to some creature af-
 ter his deith / And that it shold not
 tene hym to synne that defamed hym /
 by thys meane he brought many for to
 be conuerted / And sette of them ma-
 ny for to be closed in religyon / In a
 morning as he went fro them / one of
 thys comyn wyemen mett wyth a man
 that entred in for to doo fornicacion /
 whom he gaf a buffet and sayd thou
 wycked man why amendest thou not
 thy wycked lypwng / and he saide to
 hym / byleue me right wel that thou
 shalt haue such a buffet / that alle thy
 saildres shal assemble to wondre on the /
 And after that the fende cam in lyk-
 nes of a man / and gaf hym a buffet
 and saide to hym / thys is the buffet
 that thabbot bysale promysed the / and
 anon he was rauysht wyth the fen-
 de and tormented / so that all the peple
 drewe to hym and wondred on hym /
 but atte last he was repentant / And
 was heled by the prayers of saynt By-

sale / And when the seruaunt of god
 was nygh hys ende / he lasse in wy-
 tnyng to hys dysciples / Iudge ye ne-
 uer byfore the tyme / And when he
 was deedy the wyemen confesst what
 he had don / And all they glorifyed
 god / And namely saynt John say-
 eng / wold god that thylke buffet
 that he toke / I had taken / Ther was
 a poure man in thabbe of a pylgryme
 cam to saynt John and demanded al-
 messe / And he callid hys dyspenser
 and bid hym to gyue to that poure
 man vij pens / whyche he receyued and
 wente hys way / and chaunged his
 clothyng / and cam agayn to the pa-
 triarke and asked almesse / And he
 callid hys dyspenser / and bid hym
 to gyue hym vij pens of gold / And
 when he had gyuen to hym and was
 departed / the dyspenser saide to hys
 fader at your request / thys man hath
 receyued thy pens almesse thys day / and
 hath chaunged his habit wies / saynt
 John sayned as he had not herd it /
 And the poure man chaunged his
 thyng the thyrde tyme / and cam agayn
 to saynt John and asked yet the thyrde
 tyme almesse / And thenne the dyspen-
 ser tolde hys lord pruely that he was
 the same beggar / to whom saynt John
 sayde / yeue to hym vij lesatures / lest
 it be my lord Jesu cryst that wyll
 yeue me whether he myght more take / or I
 yeue / On a tyme it happed
 that one patricius had certayn money
 of the chyrche whych he wold put in
 marchaundys / but the patriarke wold
 in no wyse consent thereto / but wold
 it shold be gyuen to poure peple / And
 they coude not acorde / but departed all
 wroth / And after euensong tyme the
 patriarke sente to tharch presie patrici-
 us sayeng Syr the somme is nygh god
 down / And he heryng that / anon he
 wept and cam to hym and asked for
 yeuenes / On a tyme the newell of
 the patriarke suffred wronge of a
 ueruer / And complayned lamentably
 to the patriarke and coude not be com-
 forted / And the patriarke saide to
 hym / why is so hardy that dar saye as
 pens the / or opene hys mouth apens
 the / byleue me sone that I shal thys
 day do for the such a thyng that alle

Alsaundre shal wondre on it / And
 And whan he herde that / he was wel
 comforted wenyng that the waurner
 shold haue ten sore leten / And saynt
 John seynge that he was comforted /
 byssed hys herte and said / Some ys
 thou be helyd by the newel of myn hu
 mylyte / make the wyd to be scorgid &
 to suffre of euery man seynge / chy /
 dyngis and wronges / For veray af
 feryng is not only of flesse and blood
 but it is knowe by the strengthe of fer
 tue / And anone he sente for that mā
 and made hym free of alle penson and
 tribute / And all they that thys
 wondre gretly / And thenne vnder
 stode they that he had sayd byfore / that
 he wold so doo that all alpsaundre shold
 wondre therof / The patiarke serunge
 of the custome that is whan themperour
 is cowned / ther shal come to hym the
 makers of sepulchures and brynge sto
 nes of marbyle of dynerse colours / and
 demaunde themperour of what stones he
 wyl haue hys graue made of / what
 metalle / Saynt John remembryng
 thys comanded to make hys sepulchre
 but yet he dyde not do make it alle / but
 left it vnparynght vnto hys ende /
 And he ordeyned that at euery feste
 whan he was wyth the clerge / some
 shold come to hym and saye / Syre thy
 monument or sepulchre is not all ma
 de but imperfeght / comande that it may
 be made / For thou wost not what
 houre thou shalt dye / ne whan the thref
 cometh / **A**ther was a riche man
 whych salbe saynt John haunng in his
 ledde but hyle clothes and not riche /
 For he had gyven all hys good to pou
 re men / he bought for hym a moche ri
 che couertour for hys ledde / and yau
 e it to saynt John / And in a nyght as
 it laye vpon hym he coude not slepe /
 For he thoughte in E of hys lordes
 nyght wel haue he couerd wyth alle /
 and made all that nyght moche lamen
 tacion seynge / A lord hold many ten
 thers of my lordes nobl in the myre /
 hold many in the wayn / hold many so
 colde that they teeth leten to gydre /
 And hold many that steyn in the mar
 ket place / and sayde to hym self / and
 thou wretche deuourst the grete fysshes
 and wretch in thy chambre wyth thy

wickednesse vnder a couertour of wyth
 pound to warme thy wayn / And af
 ter he wold neuer be couerd thurwyth /
 but on the morn he dyde do selle it / &
 gaf the money therof to poure peple /
 And whan the ryche man salde it / he
 bought it agayn / and toke it to the
 blessed saynt John and despyed hym no
 more to selle it / but kept it for hym
 self / And anon after saynt John solde
 it agayn / and gaf the money of hit
 to poure peple / And whan the riche mā
 wyte it / yet he bought it agayn and
 brought it to saynt John ful goodly &
 said to hym / we shal see who shal sayle
 of vs / or thou in the sellyng or I in
 the byryng / & thus it was ofte bought
 and solde / The riche man seynge wel
 that he myght well mynusse his riches
 se in this maner without synne to thens
 tence to yeue it to poure peple / And
 they bothe shold wyne in thys maner /
 that one in saynyng of thys soules /
 And that othe in getyng rebard / and
 saynt John wold draibe may to doo als
 messe / in thys maner / he was acusto
 med to telle of saynt serapion / whan
 he had gyven hys maner to a poure
 man / And after mette wyth another
 that had colde / he gaf hym hys cot /
 And hym self satte al naked / And
 one demaunded of hym / **A**ther wh
 hath despoiled the / And he had in
 hys honde the book of theuangelies / &
 said / thys hath dyspoiled me / And
 anon he salbe another poure man / and
 thenne he solde the book of gospels &
 gaf the pyys therof to poure men / And
 whan he was demaund wher hys book
 of the gospels was / he answerd &
 said that the gospel comadeth and saith
 God and selle all that thou hast / and
 gyven it to the poure / I had thys gol
 pell and I haue sold it / lyk as he
 comadeth / On a tyme he gaf to a
 poure man 3 besauntes / And the pou
 re man had despayn therof and began
 to chyd / and dyspyse hym in hys visa
 ge / by cause he had nomore almesse /
 And whan hys seruantes saibe that /
 they wold haue leten hym / And then
 the blessed Johan defende them say
 eng / suffre ye hym brethren and late
 hym curse me / bo 3 haue thys by ye
 w blasphemed by my werks Cryste /

andz may not I not here one blame or
 vice of thys man / Andz he comanded
 that a sack of money full / shold be
 brought / to fore thys poure man that
 he shold take as moche as he wolde /
 On a tyme after that the gospell was
 redde in the chyrche the peple wente out
 andz talkedy yole tales / Andz thys ho-
 ly patriarke apperceptuedy them / andz
 folowedy after andz satte downy emonge
 them / andz saidy to them / Sonnes there
 as the shep been / them must the sheps
 herde be also / Andz therfor epyther ye
 muste entre with me in to the chyrche /
 or elles I must abyde wyth you here /
 Andz thus he dyde wyves / Andz
 therby he taught the peple to abyde &
 stande in the chyrche / Another tyme
 ther was a yongman hadz rauysfyd a
 name / Andz the clerkys repeuedy the
 yong man therof to fore saynt John /
 Andz saidy he ought to be curid therfor
 by cause he hadz lost ij soldes / his ow-
 ne andz the nonnes / Thanne saynt Jo-
 han withstode theyr sentenay sayenge /
 not so my sonnes not so / I shal se lve
 to you that ye comysse tibo synnes /
 fyrst ye doo ayenst the comandment
 of godz wyshche saith Juge ye not / andz
 ye shal not be jugedy / Secoundy ye
 wyte not for certayn whether they haue
 synned in to thys day / andz haue not
 be penytent / andz haue repenyd them
 It fell many tymes that saynt John
 was rauysfyd in hys prayers andz
 was in a traunce / Andz he was herd
 dyspute with our lordz / in thys wor-
 des / So goodz lordz Jhu crye so / I
 in partynge andz thou in mynstryngz /
 late be see who shal overcome /
 On a tyme whan he was seek & deyd
 wyth the feures andz saibe that he appro-
 chedy hys ende / he saidy / I yelde to the
 thankynges / For thou hast herd my
 wretchedones prayeng thy goodnes that
 at my deith shold be founde wyth me but
 one besaunt / or one pecce of money /
 andz that yet I comande to be gyuen to
 the poure / Andz thenne he yeldedy hys
 soule into all myghty godz / Andz his
 venerable body was put in a sepulchre
 where the bodies of ij bysshoppis were
 buryedy / Andz the tibo bodies by mys-
 racle gaf some and place to the body of
 saynt John / For they remeuedy eche fwo

other / andz left the mydle boode for his
 body / A thyl tyme to fore hys deith
 ther was a woman hadz comysed a gre-
 te andz horryble synne / Andz durst not
 be shynuen therof ne shalve it to nonny
 saynt John hadz her wyte bit andz sea-
 le it / andz kynged it to hym / Andz he
 woldy praye for her / she assentedy there-
 to / she wote her synne / andz dyg
 gently closedy andz sealedy it / Andz de-
 lyueredy it to saynt John / Andz anon
 after saynt John wyage seek andz deyd
 Andz whan she herd that he was deyd
 she supposedy her self confusedy andz shre-
 medy / For she wende that he hath deyd
 uerdy it to some other man / andz she
 cam to hys tombe / andz there wepte &
 cryedy moche lamentably sayenge / Alas
 Alas I supposedy to haue eschewedy my
 confusion / & now I am made confusion
 Andz all other / & wepte bytterly pray-
 eng saynt John that he woldy shalve to
 here where he hadz left her wyteyngz / &
 Andz sodenly saynt John cam andz ep-
 pieredy to her in the byt of a bysshop /
 on eyther syde of hym a bysshop / andz
 saidy to the woman / why troublest thou
 me so moche and thies sayntes with me
 andz suffrest not to haue wte / loo
 here our clothes ben alle weert of thy
 teeris / Andz thenne delpyered to her her
 scrolbe agayn sealedy as it was to fore
 sayenge to her / Se here thy seall / opene
 thy wyteyngz andz rede it / whyche and
 she openedy / andz all her synne was dis-
 facedy andz clene cut / andz she founde
 them wredyn / Alle thy synne is for-
 gyuen / andz put away by the prayer
 of John my seuaunt / Andz thenne
 she reueryd thankynges to our lord god
 andz to saynt John / Andz thenne saynt
 John with the tibo bysshoppis retourned
 in to theyr sepulchre / Thys holy man
 saynt John sholdyde in the pete of our
 lordz Jhu C B in the tyme of soke them
 retour /

Thus endeth the lyf of saynt
 Johan the Almosner

Of the conuersion of saynt paul
le & of the name of conuersion



was stoned; and saynt paul was con-
uerted / the viij kalendis of feuer /
And thre reasons ben assigned wher-
for the conuersion of saynt paul is ha-
lowed more than of other sayntes /
First for thensample / by cause that no
synnar what soueuer he be shold despay-
re of pardon / whan he seeth hym that
was in so grete synne / to be in so gre-
te Joye / Secondly for the joye / For
lyke as the chyrche had grete sorowe
in hys persecucion / So had the grete
joye in his conuersion / Thyrde for
the myracle that our lord sheld whan
of so cruel a persecutour was made so
trelve a prechour / The conuersion of
hym was mercifulous by reson of hym
that made hym / and of hym that or-
deyned hym / and of the patient that
suffred it / by reson of hym that made
hym to be conuerted / that was ihesu
crist / whiche sheld there his merciful-
ous purssaunce / in that he said / it is
hard to the to stepue apens the alle or
pycke / and in that / he chaunged
hym so sodaynly / For anon as he was
chaunged he said / lord what wylt þ
that I doo / Upon thys word saynt
Austyn / the lambe slayn of the wul-
ues / hit made of a wulf a lambe /
For he was redy for to obeye / that to
fore was woodd for to persecute / Se-
condly he sheld hys mercifulous mys-
sedom / hys mercifulous wyseedom was
in that / that he toke fro hym the swel-
lyng of pryde / in offryng to hym the
inward thynges of humylyte / and
not the heryghte of mageste / For he
said / I am ihesus of nazareth / And he
called not hym self / god; ne the sone
of god; / but he said / to hym / take
thyself frome of humanyte / and caste
away the squames of pryde / Thyrde
he sheld hys pyteous donayre and
mercy / whiche is signefied in that /
that he that was in dede and in wyll
to persecute / he conuerted / how be it
he had euyl wyll / as he that despyred
alle the menas and therynges / e
had euyl purpos / as he that wente
to the prynce of preestis / as he that
had a joye in hys euyl werkis / that
he lode the crysten men boundy to
Iherusalem / And therfor hys Journey
and voyage was right euyl / And
yet neuertheles the mercy of god;

Conuersion is sayd
of conuertor / I am tor-
ned / or is as moche as
to gydre turned from
synnes and euylis / he
is not conuerted that
shyueh hym to þ preest of one synne
and hydeth an other / It is said con-
uersion / For saynt paul thys day was
conuerted to the saynt leuyng hys vi-
ces / why he is said paul / it shal be
said afterward /

Of the conuersion of saynt
Paule

The conuersion of
saynt Paule was made
the same yere that cristie
suffred hys passion / and
saynt stephen was sto-
ned also / not in the yere
naturall but apperyng / For our lord
suffred with the viij kalendes of apryll
And saynt stephen suffred with the sa-
me yere the thyrde day of august / And

conuerted / Secondly the conuersion was merueylous of hym that ordey ned it that is of the lycht that he ordey ned in hys conuersion / And it is said that thys lycht was disposit / soday ne / and celestyall / And thys lycht of heuen aduynoned hym soeonly / Poule had in hym thre vices / the first was hardynesse / whych is noted wha it is said / that he went to the prynce of the prestes / And as the gosse sayth not called / but by hys olven wyll e enuye that enticed hym / The second was pryde / and that is signefyed by that he desired and sighed the menaces and thretnyngis / The thyrde was thenant carnall e the vnderstandyng that he had in the lawe / wherof the glose sayth vpon that worde / I am thus e cetera / I goe of heuene speke / the whyche thou supposst to be good / by the consente of the Iewes / ¶ And thys lycht dyuine was soe dyne / It was grete and out mesure for to throlue don hym that was hie and proude in to the dyete or pytte of humanyte / It was celestyall / by cause it turned and chanz godd hys flesschely vnderstandyng in to celestyall / Or it may be said that this o rdenaunce or dysposicion was in thre thynges / that is to wete in the boys cryng / in the lycht shynyng / and in the vertue of purffaynce / e hpyrdly it was merueylous by the vertue of the soufferyng of the payent that is of poule in whom the conuersion was made / For thyes thre thynges were made in hym without forth merueylously / that is to wete that he was taken to therthe / he was blynde / e fasted iij dayes e was smeten down to the ground for to be resped / e saynt austyn sayth he was smeten down for to be blynde for to be chaunged / and for to be sente / he was sente to suffer deith for trouthe / And yet sayth saynt Austyn / he that was out of the sayth was hurt for to be made hileue / the persecutor was hurt for to be made a prechour / the sone of perdition was hurt / for to be made the besfelt of election / And was made blynde for to be enlumyned / And thys was as touchyng hys derke vnderstandyng / Thenne in the iij dayes that he abode thus blynde / he was lorned e informed

in the gospeil / For he lorned it neuer of man ne by ma / as he hym self writ / neffeth but by the reuelacion of Ihesu cryst / And saynt Austyn sayth thus / I saye that saynt poule was the very champion of Ihesu cryst taught of hym redressed of hym / crucyfied with hym / and gloruous in hym / he was made lene in hys flessch / that hys flessch shold be dysposed to theffete of good o racion / And fro theine forthon hys body was establist / and desposed to all good / he coude wel suffre hunger / and haltonaunce / and was informed and instructed in all thynges / And all aduersities he gladly suffred / cristofom sayth he ouercam tormentours / tyrantes and peple full of woodnesse / like as fles / And the deith / the tormentes / and all the paynes that myght be don to hym / he countid the but as the play of chylde / Like them he embraced wyth a good wyll / And he was en srolled in hym self to be colborne / whiche chayne more than to be colborne with a colborne / And receyved more gladly serokes / and woundes than other yestes / And it is wry that in hym were thre thyngis / ayne the thre that were in our formest fader adam / for adam erected and adressed hym a yent godd our lord / And in saynt poule was contraye / For he was throlde down to the erthe / In adam was thopynyng of hys eyen / and poule was in the contraye / made blynde / and adam etc of the fruyt defendid / And saynt poule contraye was abstynent of conuable mete /

Thus endeth the conuersion of saynt poule

Here foloweth of saynt pawly / ne the wydw

Whent paulvne was a moche noble wydolbe of rome / of whome saynt jherome wrote the lyf / and sayth fyrst thus / yf alle my membres were turned in to tongues / And alle my Neryes shold wolbe in humayne voyz / yet I myght not woorthly wyte the vertues of saynt paulvne / I take the wytnesse of god and of hys holy angelles / and also of thaungel that was kepar of thys woman that I shal save nothyng for preyse / but that same that I shal save shal be lasse than apertyneth to her vertues / She was born emog the nobles of the toun of rome & of the signage of the noble gregoyz kyche of good & wysse saunt of seyrnour at rome / She was the most humble of all other / For by she as the sonne surmounteth the clere nes of the sterres / so surmounteth she the counte of other by her grete humylyte / whan her husbond was passed out of thys world she abode lady of all the goodes and kyche / It hapedy that atte mandement of thempour man bysshoppis cam to rome / emonge whom wer there the holy man paulvne the patryarke of Antioche / And Epiphanius bysshop of cypr / of whom she was espyced in good vertues so þ she gaf largely of her goodes for god & was sake / her parentes / ne her frendes / ne her olbne chylde / coude not torne her ne to make her to change her purpose / but that she wold become the pilgryme of ihesu cryste / For thamerous desyre that she had to ihesu cryste surmounteth the herte that she had to her chylde / Onely emonge all her chylde / she had put her affecti in eustochiu her doughter / whome she had wyth her in thys pylgrymage / She toke the see / and saylled so ferre that she cam in to the holy lande of iherusalem / O how grete deuotion she had to bypate the holy sepulchre / of ihesu cryste / and the other holy places / and how all wepyng she kyssed them / ther can noman referre alle / Alle the cyte of iherusalem coude speke of it / And yet best of alle knewe the herte / for whos herte she had forsaken all thyng / She had be at rome

so wysse and so noble / that euery man couyde to doo to her honour / for her grete renouce / but she that was founded vpon humylyte sougth the hille places and religions / and cam atte laste to bethleem / And whan she had deuoutly bypate the place / in whiche the byrgyne marie enfaunty and chylde ihesu cryste she fell in a vision / And as she stode to me / that she salbe in that vision the chylde was in your clowtes lyng in the armbre oz in the rache / and how the thre kynges worshipped hym / how the sterre cam vpon the holbe / and how the shepherdes cam to see hym / and how herodes made persecution vpon the innocens / and how joseph bare the chylde in to egypt / And thys vision she said alle in wepyng and in calyng / and sayd I sake the bethleem wherem he is born that descended fro heuyn / Of the 220 & pheseyd myche the xv chaptyre / That of the shold be born the god that shold gouerne the peple of israhel / And the bygnage of dauid shold endure in the / vnto the tyme that the gloruous virgyne shold enfaunte ihesu cryste / and I vnto the tyme that she shold be reputed to kyss the cryste / in whiche our lord wepeth as a chylde / and the byrgyne chylde / here I shal take my wyse and my dwelbyng / For my sayour chaas thys place in bethleem / She made there her habytacyon wyth many byrgynes that serued god / And how wel that she was lady of all / neuertheles she was the most humble and meke in spekyng in habyte / and in goyng / in suche wise that she semedy seruant of all the other / She neuer ete after the deyth of her husbond wyth noman / how good that he was / she bypate as it is sayd to fore all the holy places and the monkes of egypt / emonge whom were many of the auncyent fadres and many holy men / And her semed that she salbe ihesu cryste emonge them / And after she found in bethleem an abbaye in whiche she assembled byrgynes / as wel of noble estate as of myddle and lowe bygnage / And departed them in thre congregacions / so that they were departed in bethleem / in more and dymke but in sayeng theyr psaulter and

adouryng were they to gyde atte hours
as if apperfyned / And she endu-
ced and enformed all the other in pra-
yer & in werke by ensample gyuyng /
She was neuer ydle / And alle they
were of one habyte / And they had no
shete / ne linnen cloth but to drye their
handes / And they might haue no lye
ceue to speke to men / And them that
cam late to the houres / she blamede de-
nawerly or sharply after that they were
and suffred not that any of them shold
haue any thyng saue the luyng and
clothyng / for to put alway auarice fro
them / She appeased them swete-ly that
swof / And also she brake and morty-
fyed among the yong maydens / theyr
flesshly desyres / by continual fastyn-
ge / for she had leuyr haue them good
suffryng sorowde and seknes / than the-
ir herte shold be hurt by flesshly wyll
And she chastyled them that were nyce
and queynte / sayng that such nyce-
was fylthe of the soule / and said al-
so / that a wordy soluyng to any ordi-
re or fylthe shold neuer yssue out of þ
mouth of a Virgyn / for by the wordes
outwardy is shewd the countenance
of þ herte within / and she that so spack
and was rebuked / therfor / yf she amen-
ded it not at the first warnyng / ne atte
second / ne atte the thyrde / she shold be
dysseuered fro the other in chynge and
in drynyng / by whych she shold be as-
shamed / And thus shold be amended
by debonayr correction / and yf she wold
not / she shold be punysshed by ryght
gret moderaciō / She was mercye-llous
debonayr & pytous / to them that were
seke / and comforted them and serued
them ryght keryly / And gaf to the lare-
gely to eue such as they asked / but to
her self she was hardy in her seknes &
skare / for she refused to eue flessh / how
wel she gaf it to other / & also to drynke
wyn / She was oft by them that were
seke / and leyde the pylowes a ryght &
in wynt / And froed their feet / and
chauffed water to wasshe them / And
she semed that the lasse she dyde to the
seke in seruyse / so moche lasse seruyse dy-
de she to god / and deserued lasse mercy-
tes / And therfor she was to them pye-
tous / and nothyng to her self / In her
ryght gret sekennesse she wold haue

no soft bed / but laye vpon the serathe
or vpon the ground / and toke but litte
rest / for the most parte she was in
prayers bothe by day and by nyght / &
she wept so moche that it semed of her
eyen a fontayne / so many teares cam
fro them / And whan she sayd to her
of tyms that she shold kepe her eyen fro
wepyng so moche / she sayd the wyse
ought to be lyke to the foule / by cause it
hath so moche le made sayr and gay-
uense the comandement of god / And
the body ought to be chastised that hath
had so moche solas in thys world / & the
lawhyngis ought to be recompensed
by wepyngis / And the soft bedde and
the strais ought to be chaunged in to the
sharpenes of hayer / that was caused
medy to pleyse man and the world / &
desyre now to pleyse ihesu cryst / And
whan I saye of chasteite / in whiche
she was ex ample / Into all leages of
tyme passed / whan she was yet scalyre
for the conuersed in such wyse / that
they that were enuyous durst not any-
se on her any euyl fame / she was deb-
naye and curtoys / Into all / for she co-
fordy the pouer / and warned the ry-
che / to doo wel / but in largeffe she wyl-
led so / that no pouer man complained
of her / And thys dyde she not by the
gret habundance that she had of goo-
des but by her wyse gouernaunce / and
whan I said to her that she shold haue
mesure in doyng almesse / after that she
apposile sayth / that thalmeffe that is
doon to another / be not greuous to hym
that doth it / But she said that for the
loue of our lord she dyde all / And that
she despyrd to deye beggyng / in such
wyse that she shold not leue one peny
to her doughter after her / And that she
myght be wrapped in a strange shete
whan she shold deye / And atte last
she sayd / yf I shold demande ought / I
shold fynde ynough that wold geue
to me / And thyes beggars yf I gaf
to them nought / and they so departe
and deye for pouerte / Of whom shold
god demande thys / Ofte sayd she so
they be happy that ken mercye-ful / And
almesse quencheyth sy me / as the lare-
ter quencheyth the fyre / but for to doo al-
messe it cometh not allway to perfectiō
for many doo almesses / that aspe in

theyr carnaltees/they seme to be good
 without forth/ but within they be mozt
 full paine was not such one she offe
 her body right fore/ in fastynge &
 in labourynge/ that thynge she sete her
 eyes to her mete without etynge flesch/
 ne mylke / egges or whyte mete / in
 whiche many were to doo grete abste-
 nence / without etynge flesch / For
 our lord gaf to her an aduersarye / the
 simulacion fleschly/ by whiche she held
 her in humylite without sauourynge
 any thyng of pryde for the foyson of
 her vertues/ And also that she thought
 not to be hyper than other wyemen / She
 had alleway in her mynde the holy scrip-
 tures agens the decayuances of the
 fend/ And speceably thys that moyses
 saith / godd assauesh you / yf he loue
 you/ And this that ysaye saith the pro-
 phete / ye that haue be atte solas and
 joyes of the world/ and nolde be with-
 drauen fro them and/ cast them / like
 after none other thyng / but to suffre
 tribulacion vpon tribulacion / And
 knowe ye by tribulacion is had pacien-
 ce/ And by pacience is had pouerte/ It
 is said Job primo aplo/ whan it was
 sheld to hym the losse of his payn-
 ce / he answered/ I yssued/ naked/ fro
 the belly of my moder/ And I shal re-
 ce naked agayn in to the belly/ lyke as
 godd may be plesyd/ so be it don/ hys
 name be presed and blessed/ be lorned/
 vs that we shold not loue the world/
 for the world shal tynysse in her co-
 uetyse/ whan our lord her that her chyl-
 dren were right seke/ she sayd/ who lo-
 ueth his sone or hys doughter more than
 godd is not worthy to be with godd /
 A man that semed to be her frende /
 sent her word on a tyme/ that she had
 grete nede to kepe wel her brayne/ For
 by cause of thardour that she had in
 vertues she semed to be out of her witte
 And she answered/ In thys world we
 be reputed as foolles for the loue of
 ihesu cryst / And our lord said to his
 apostles / the world hateth you / For
 ye be not of the world/ yf ye were of
 the world/ that is to saue of the con-
 uersion of the world/ the world shold
 loue you/ Saye lord godd we moztlyfe
 our self allewaye / and we be reputed
 as theyp that be brought to deith/ by cause

that without playnyng we moztlyfe
 our bodies / In such pacience was she
 into the deith/ and suffred humbly then/
 we of them that at were cuple / She had
 in her mynde the holy scriptures / And
 she helde her more to the spiritual vnder-
 stondynge than to the scoopes of the scrip-
 ture / She coude parfyghtly kebele /
 greke latyn & frensch/ and wode our-
 sably the scriptures in thysse four lan-
 gages / who may recounte without
 bepyng the deith of this woman/ She
 fylle in a maladye mortall / and salde
 wel that she shold deye / For all her
 body bycam cold / And she felte that
 her spirite helde her in her brest / Etenne
 said she without playnyng/ and with-
 out hauynge any charge sauf to godd /
 Saye swete lord I haue conceyde the
 beaute of thy hous for to be in thy ha-
 bytacion/ that is so fayr/ My soule hath
 desired to be in thy Royame/ And whā
 I demaunde her wherfor she spakke no-
 more/ And she wold not answeere me
 and I asked yf she suffred grete pay-
 ne/ she said to me in grekis tongue that
 she was wel and in goodd pease/ And
 anone she lefte spekyng to me and els-
 ser her eyes in sayng / to godd / Lord
 lyke as the herce desireth to come to the
 fontayne / so desireth my soule to come
 to the/ Alas whan shal I come to the/
 saye lord godd / And in sayng thys
 wordes she made a crosse vpo her mouth
 There were bysshoppis/ presides/ clerkes
 chanones/ and monkes without nom-
 bre / And atte laste whan she had her
 soule ihesu cryst whiche callid her
 sayng / Arise and come to me my
 swete loue and saye espouse / For the
 wyner is passed/ she answered glad-
 ly / the flowers ben shelde in our con-
 trey / And I beleue that I shal be the
 goodes in the Royame of heuene of my
 lord ihesu cryst / And thus she wen-
 dred her soule and passed out of thys
 world/ And anon all the congrega-
 on of vyzgynes made no crye in bepyng
 as don þe ple of the world/ but wode
 deuoutly their psalter/ not only into
 the tyme that she was buryed / but all
 þe day & all the nyght/ & with grete pay-
 ne coude not Eusechiū her venerable
 doughter the vyzgyne be withdraue fro
 her / but she byssed her and embraced

her piteously in wepyng the deith of
her moder / Andz ihesus wytnesseth
that saynt paulyne left not one peny to
her doughter / she hadde so grys almesse
of alle her grete Rycheffe / many grys
largely for goddes sake / but they grys
we not somoch / but some abyeth /
whan she was passedz as sayd is / her
types ne her face were not pale / but
was as reuerent to loken on / as she hadz
ben yet alvye / she was hurped in a
sepulture in bethleem wyth right grete
honour / by the byshoppis / preestis /
clerkes / monkes / byrgyns / andz all
the pouer peple of the contrey / whiche
playned that they had loste their goodz
moder / that hadz nourishedz them /
she lyuedz in Rome holyly xxviiij yere
Andz in bethleem xx yere / Andz alle
her age was liii yere / vij monethes
andz xij dayes / fro the tyme of honour
re Emperour of Rome / Thanne las
te vs praye to this holy woman that
she praye for vs /

Thus endeth the lyf of saynt
Paulyne

Here foloweth of saynt Julien
the byshop / And first the inter-
pretacion of hys name

Julien is as moche
to saye as Iubilus / Syn-
gungz / andz ana / that
is an hpe / Andz therof
Julpen as goyngz to
spe thynges in syngungz
Or it is sayd Julus that is as moche
to saye / as not wyse / andz anis that
is oldz / For he was oldz in the seruy-
ce of godz / andz not wyse in reputaci-
on of hym self /

Saynt Julpen was
byshop of cenomanez /
It is sayd that it was
he that was sayd Symon
the lepre whan our lord
heled of hys mefearge /
andz hadz ihesu crist to dyner / Andz
after thascension of our lordz he was
ordenyed of thapostles byshop of ce-
maus / full of grete vertues / he apper-
redz to the world he wyded thre decz me
andz after he endedz hys dayes in grete
prepyngz of godz / Of this saynt Jul-
pen some saye / that this is he that wyl-
gryns andz weyfarpyngz men calle and
requyre for goodz herkerwile / by cause
our lordz was lodgedz in hys hows /
but it semeth better that it is he that
slewe hys fader andz moder ignouant-
ly / of whom thystorpe is here after /
ther was another Julpen born in als-
mayne / whiche was of noble byrgyn-
ge / andz yet more noble in faith andz
in vertue / whiche for the grete desire
that he hadz to be martir / he offredz hym
self to the tyrantis wher he hadz not
forfayardz / Now it happedz that cast-
ymus whiche was one of the gowerz
nourz of rome sente to hym one of hys
mynystrs for to put hym to deith / anoz
as the mynystr cam to hym / he yssued
out of hys place / Andz cam to fore
hym / Andz offredz to hym to suffre deith
Andz hys heedz was smeten of / Andz
they toke the heedz andz shewde it to saynt
serpel that was hys felowe / Andz
sayd they woldz so doo of hym / yf he
sacrifredz not / Andz by cause he woldz
not obeye to them / they slewe hym /
Andz toke the heedz of saynt Julpen
andz the body of saynt serpell / andz
burpedz them bothe in one pytte / Andz
a grete whyle after saynte mamertyn
byshop of ypane / fonde the heedz of
saynt Julpen bybene the banes of
saynt serpell also hool as it had be bur-
ryedz that same day / Amongz the
other myracles of saynt Julpen it is
sayd that a deuy toke alle the wyght-
slep that were of the chyrche of saynt
Julpen / Andz the shepherdes defen-
dedz them / but he sayd to them that
saynt Julpen etc neuer no moton /
Andz anoz after a feuer toke hym so
grete andz hoodz / that he knowde the

that he was of the martir so brente /
 And he dyde water to be caste on hym /
 for to cole hym /
 And anon yssued out of hys body su-
 che a fume and smoke / and therwith
 so grete a stench / that all they that were
 present were constrained to flee / and
 anon after he deyde / Another myra-
 cle happed of a man of a byllage / that
 on a soday wolde see hys londes / and
 when he toke the share to make clene
 hys culche / he cleuyd to hys honer /
 and tbo yere after / atte prayer of
 saynt Julien in the chyrche he was he
 lyf /

¶ Ther was another Julpen whych
 was brother to one named Iulie / they
 so tbo brethren wente to themyroure
 Theodos / whych was a very crysten
 man / And they prayd hym that they
 myght desroye alle theyddles that they
 myght fynde / And that they myght
 edefie chyrches / eth whych thyng them
 yroure graunted them / And wrote
 that all men shold okepe them and hel-
 pe them upon payne to lose their hedes /
 Now it happed that they edefyed a chir-
 che / and all men by the comandement
 of themyroure okepyd and helpe them
 It happed that there were some men
 that ladde a carte whych shold passe
 by / and thought how they myght do
 and passe without awesking for to hel-
 pe them / they thought that one of the
 shold lye on the carte / as he were ded
 And therby they wolde excuse them /
 And so they dyde / and had hym that
 laye in the carte to holde his eyen clos-
 tyl they were passed the paas / And
 when they cam in the place where they
 edefyed the chyrche / Julien and Iulie
 his brother sayd to them / my sones ta-
 ke a whyle and come helpe us to wer-
 ke / they answered that they myght not
 for they carreyd a dede man / Saynt
 Julien said to them / why lye ye so /
 they answered / Swe we lye not / it
 is soo as we saye to you / And saynt
 Julpen sayd to them / so moche falle
 to you as ye saye / And anon they
 droof forth theyr ogeyn and passed forth
 And when they were passed a bylde /
 they called theyr felawe / that he shold
 aryse and dryue forth the ogeyn / for to
 goo the faster / And he answered not

one word / And they called hym
 agayn on hys and sayd / art thou
 out of thy lytte / aryse up and dry-
 ue forth the felawes / and he meury-
 ne spack not one worde / They wen-
 te up and descourcyd hym and fonde
 hym dede / as saynt Julpen had sayd
 to them / Thenne toke they suche dre-
 de and feare that after that / they ne
 none other that herd of the myracle
 durste by nomore to fore the holy ser-
 uant of god /

¶ Another Julpen ther was that sle-
 we hys fader and moder by ygnouran-
 ce / And this man was noble and
 yongr and gladly wente for to hun-
 te / And one tyme emonge all other
 he fonde an herte whych returned to
 ward hym / and said to hym / thou
 huntest me that shalt slee thy fader &
 moder / herof was he moche aasshed
 and aferd / ¶ And for drede that
 it shold not happen to hym / that the
 herte had sayd to hym / he wente pry-
 uely alway that noman knewe therof
 And fonde a prynce noble and grete /
 to whome he put hym in scrupse /
 And he preyed so bel in lantaylle /
 and in seuices in hys palays / that
 he was so moche in the prynces grace
 that he made hym knyght /
 And gaf to hym a ryche wyddolbe of a
 Castell / and for her colbar he receyved
 the castell / And when hys fader
 and moder knewe / that he was thus
 goon / they put hem in the waye for
 to seke hym in many places /
 And so longe they wente / tyl they
 cam to the castell where he dwelled / but
 thenne he was goon out / and they
 fonde hys wyff / And when she salde
 them she enuyged dyligently it ho
 they were / And when they had sayd
 and recounted what was happend
 of theyr sone / she knewe veryly that they
 were the fader and moder of theyr hus-
 bonde / And receyved them moche
 charitably / And gaf to them her
 olde hede / And made another for
 her self / And on the morn the
 wyf of Julpen wente to the chyrche
 And her husband come home whyles
 she was at chyrche /
 And entred in to hys chambre for to
 awake his wyff / And he salde twayne

in his bedde / And had wende that it
had ben a man that had leyen wyth
his wyf / And slebe them bothe wyth
his swerd / And after wende out
and salve his wyf comynge fro chyrche
Thenne he was moche affflicted / and
demanded of his wyf why they were
that laye in his bedde / thenne she said
that they were hys fader and hys mo
der / whych had longe sought hym /
And she had leyed them in hys bed
de / **¶** Thenne he swolwend and
was almost deed / And began to we
pe bytterly and crye / Was anyth
that I am / what shal I doo that haue
slayn my fader and moder / Now
it is happened that I supposed to haue
eschewed / And said to hys wyf /
Adieu / And fare well my ryght de
re loue / I shal neuer wese / tyl that I
shal haue ambleche / yf godd wyll
pardon and foryeue me thys that I ha
ue don and that I shal haue worthy
penaunce therfore / And she answered
Fyghe dere loue godd forde that ye
shold goe wythout me / lyke as I ha
ue had joye wyth you / so wyl I haue
paynt and heynesse / Thenne departed
they / and wende tyl they cam to a gre
te ryuer / ouer whych moche folk pas
sed / where they edeffed an hospytall
moche greet for to herberibe pouer pe
ple / And ther doo they penaunce / in
berynge men ouer that wold passe /
After longe tyme saynt Julpen slepte
aboute mydnyght fore traupled and
it was froz / and moche colde / And
he herd a Voys lamentynge and cryeng
that said / Julpen come / and helpe vs
ouer / And anon he aroos and wen
te ouer and fonde one almost deed for
colde / and anon he toke hym and la
ce hym to the fyre / and dyde greet la
bour to chauffe and warme hym / And
whan he salbe that he coude not be chau
fed ne warme / he tare hym in to hys
bedde / and covered hym the best wyse
he myght / And anon after he that was
so seke and apiered as he had be mesel
le he salbe all shynynge ascendynge in to
heuen / and said to saynt Julpen hys
hoof / Julpen oure lord hath sente me
to the / and sendeth the worde / that
he hath accepted thy penaunce / And
a whyle after seynt Julpen e hys wyf

wendid into god their soules e depart
ed out of this world /

Another Julpen ther was but he was
no saynt / but a cursed man and was
called julianus apostata / Thys Julpen
was first a monke / and stelyng out
wardy signes of greet religion and of
greet holynesse / after that that mayster
Johyn leleth reatith / Ther was a wo
man that had thre pottes ful of golde
And by cause the golde shold not be
seyn / she had put in the mouth of the
pote abouen affles / And deliuered
them to thys julien to fore other mon
kes for to kepe / whom she reputed an
holly man / but she said not to hym that
they were ful of golde / whan he had
thys pottes he looked what was therein
and he foud that it was golde / and
toke it out all / And fylle them ful of
affles / And fledde wyth all to Rome
And dyde so moche that he was of the
counceyllours and gouernours of Ro
me / But the womyn whan she wold
haue a gayn her pottes / she coude not
proue that she had deliuered to hym /
in keepynge golde / For she made no me
cion therof to fore the monkes / And
therfor he retynded it / and procurd
wyth all thoffyce of a consul of the go
uernaurce of Rome / And after that he
procurd somoch that he was inthroned
empeurour / whylis he was yong he was
taught in the arte of enchauntement
and of thynuocations of feendes /
And gladly he studey and it pleod
hym moche / and had wyth hym dyuers
se maysters of that science / Now it hap
ped on a day that as hys maister was
oute / he began allone to rede thynu
cations / And a greet multatude of fen
dis cam aboute hym and made hym a
ferd / and he made the signe of the crosse
and anon they danysshed alway /
And whā his maister was returned he
told hym what was happend to hym /
but his maister said to hym / yf alleway
he had hated e fered that signe / whan
thene he was empeurour / he remembred the
rof / e by cause he wold vse the craft of
deuyll / ouerall wher he fonde þ signes
of the crosse / he desuyed the / e perscru
ted crysten men / by cause that he line
be well / that otherwyse the feendes
wold not doo for hym /

Now it happed that he descended in to
 a ryggon that is called persee / And
 so thens he sente in to thocadent / a de
 uyl for to haue answer of that he sayd
 to hym / And this deuyll wente / e above
 y dayes in one place wythout meuyng
 by cause ther was a monke contynuelly
 in prayer myght e day / And whan he
 myght not doo / he returned / Thanne Ju
 lien demanded hym / where he had ben
 so longe he answered / I haue ben in a
 place wher I fonde a monke myght e
 daye prayeng / And I supposed to haue
 troubled hym that he shold nomore pray
 And all this whyle I coude neuer for
 ne hym fro his prayr / And thus
 I am returned wythout doynge any
 thyng / Thanne Julien thapostata had
 grete indignacion / e sayd whan he cam
 thider / he wold avenge hym of the mon
 ke / And whan he wente in to perse /
 the deuylls promysed hym y he shold
 haue victorie of a cyte / The maister of
 enchanemens whycher deuynd by the
 deuyll for hym said to a cyprien may /
 what doost the smythis sone / he said y
 he made a sepulture for Julien his mai
 ster / and as it is wode in thiskyope of
 saynt basilie / he cam in ceptare of a pado
 a / And saynt basilie cam averse hym /
 e presented thre knyghts to hym / whycher
 he sente to hym / And Julien had grete
 indignacion of this yeste / And for the
 heed he sent to saynt basilie thye sayeng
 Thou hast sente to me mete for dombe
 keftis / therfor take this that I sende to
 the / Saynt basilie said / we haue sente to
 the such as we eat / e thou sendest to vs
 of that thou nourysshest thy keftis with
 Of whiche auilure Julien was broth
 e said / whan I shal haue don in perse /
 I shal destroye this cyte in such wyse /
 that it shal be letar ordeyned for to ere
 and folwe than peple to dwelle in / and
 y myght speylyng saynt basilie saide in
 a vision in the chyche of our lady that
 a grete mulcture of angellis / and in
 the myddle of them a woman / keyng in
 a tione whycher said to them / Calle to
 me mercurye whom Julien thapostata
 hath slayn / whycher blasphemeth me
 and my sone / Mercurye was a knyght
 that for the fayth of god / had he slayn
 of Julien / and was buryed in the sa
 me chyche / Thanne anone Mercurye

with alle his Armes that were kept
 was present / And at the comancement
 of the lady he wente to kataylle / Seynt
 basilie alwike all affrayed / And wente
 to y tione wher the knyght was bu
 ried in / And opened the sepulchre /
 but he fonde neyther body ne Armes /
 Thanne he comanded of the kepar / who
 had take away the body And he swaw
 that in the euen to fore it was there /
 Saynt basilie after on the moyn retur
 ned and fonde the body e the armours
 and the spere all bled / And anone
 cam one fro the kataylle / whycher sayd
 that Julien thapostata and Emperour
 was in the kataylle / And thider cam
 a knyght vnknowen all armed wyth
 hys spere / whycher hardly smote hys
 hors wyth hys spores / and cam to Ju
 lien themperour and brandysshyd his
 sberd and smote hym thurgh the body
 and sodenly he departed / and was ne
 uer after seen to gydes / And yet
 whan he shold dye / he toke hys hand
 ful of blood and caste it in to the ayer
 sayeng / Thou hast vanyquysshid
 may of Galile / thou hast ouercomen /
 And in ayeng thus / mysterably he
 chpyred / and deyed in grete payne
 and was left wythout sepulture of
 all hys men / And he was
 slayn of the persee / And of hys
 knyghte was made to the kyng of per
 see a vndercoueryng / And thus he
 deyed cursedly /

Thus enden the lyues of foure
 holy sayntes euerych named
 Julien / And of one that was
 a fals Apostata

Here foloweth the lyf of saynt
 Ignacien byshop / And fyrst
 thyn terpretacion of hys name

¶ The lyf of saynt Ignacien

Ignacien is said as one
suffryng fyre andz brennyng /
For he was embraced / andz
alle espyced of the deuyne andz bren
nyng loue of god /

¶ Of saynt Ignacien

Saynt Ignacien was
disciple of saynt Iohn
Euangelist / Andz was
bysshop of Antiocke /
Andz after that as some
saie he sente a lettre into
our lady or an epistle in this wise /
Into marpe the Virgyn / that bare Ihu
crist in her body / I humble Ignacien her
seruaunt sende greetyns / I that am yet a
nouyse In the fayth & dysciple to Ihesu
crist & to Iohn thy dere frende / desyre to
haue of the some comforte / andz consolacion
of som good enseygnemēt andz te
chyngz / For of Ihesus thy sone I haue
herde saye many merueyles / of whiche
I am enioyed to heare only of the / whiche
hast ben alle day in his companye / thou
knowest wel the secrete desires of hym
thou hast be playnly enformed / And
they that be yet yong in the fayth with
me truste moche to be endocryned / of the
& enformed in their acaunte and hyles
ue / lady god salwe the / Andz to this
lettre answerd the glourous Virgyn
marpe in this maner / Ignacien good dis
ciple of Iesus & his especyal frende / the
humble handmayde of Ihu crist sendeth
to the greetyns / I doo the to wete / that
all that Iohn hath sayd to the of Ihesu
crist / And all that thou hast lerned of
hym / is trewe doctryne & thyng certayn
ne / Good alle day in good creace & by
lene / & kepe fermly the promesse of thy
cristen fayth / andz doo thy werkes as
counseyng to the same / I shal come wyth
Iohn for to visite the & other cristen me
with the / hold the alle day well in the
fayth & in good werkes / And late no
persecucion aduersite that y shal suffre
moete the fro thy fayth ne fro thy ac
counce / but haue solas & affyaunce in
Ihu crist thy sayour / This was than
wer of his lettre / Saynt Ignacien
was a man right wel lerned / Andz the
thyng bysshop after saynt petre thapost

file of the chirech of Antiocke / Andz
moche desired to be a martyr for I fau
of Ihesu crist / It happed that Traian
whych was emperour of Rome passyd
by Antiocke / To whom Ignacien shewed
to hym & blamed of thys that he pers
cuted cristen men / wherfor themse
roue dyde hym to be taken and put in
yrons / Andz in that wyse by y knyght
tes to be laded to Rome / There he was
presented to fore the emperour / andz alle
the senatours of Rome / Andz was
constrayned by promesses / by men
ces / Andz by tormentis many grete /
andz horryble / for to adoure thydolles /
Saynt Ignacien shaldd to them clerly I
theyr goddes had ben theys / I shal
des / andz men of abhominable & cruel
tyf / Andz that they were dampned in
helle / Andz that they had ben in grete
error in thys / that of so curioud men
they made theyr goddes / andz wher
pedy demylls / andz had forsake god
whych had made andz created all the
world / Andz hys blessed sone whych
in humayne nature had receyved andz
sayd the world / I gnably after thys
that he had be tormented by fyre & by
ketyng / & prysion / The emperour dyde sen
de for the womayns in a place and there
dyde do sette saynt Ignacien / And dyde
doo bryng theder also Lyons for to de
noure hym / but he had neuer drede for
deyth ne for other tormentes / of whych
he had suffred many / but was alle day
cōforted for to deye for the loue of Ihu
crist / and he said attē laste / I am wher
of Ihesu crist whych ought to be grow
den by thews the teeth of thysse bestes / by
whych I may be pure brede / for to be
presented to my lord / And anon the by
ons ca & strangled hym / wythout tes
tyng it / wherfor traian had grete mer
ueyle andz departed fro the place /
It is recorde that saynt Ignacien in alle
hys tormentes / andz alle the paynes
of martyrdom that he suffred / that his
tongue neuer cressed to name the na
me of Ihus / And whan they that tor
mented hym demanded hym wherfor he
named this name so ofte / he answered
knowe ye for certayn that I haue in
my herte thys name wretyn / Andz
therfor I may not leue to name thys

name ofte And by cause herof whan he
was wedd/ they that herd thys wordes
opened hys body & delibe out his her
te & cut it open/ And they fonde wyth
in the name of Ihesu wretyn wyth
fayr letters of gold/ **A** For whyche
myracle many wrotyde the saynt of
Ihesu cryste / Of thys saynt sayth
saynt bernard byon the psalme /
Qui habitat / Saynt ignace martir
of godd glorious is of grete mercy /
whych was mynstre to the dyscyples
that ihesus so moche louyde / And in
hys epistles / the whyche he sente to
the gloruous byrgyne marye / he saie
wedd her as moder that had born ihesu

cryste / And she wsaletwedd hym agayn
in segne that he was a persone of grete
honour / of grete dygnyte / and of
of grete Auctorite / The body of whom
was honourably buryed of crysten me
to the woysyppe of Ihesu cryste / whych
is blessyd in secula seculorum Amen /

Here endeth the lyf of saynt
Ignacien

And here foloweth the purifica
tion of our lady



Quam impleti
sunt dies purgacionis
marie secundum legem
moysi tulerunt ihesum in
Iherusalem / Lucæ secundo
capitulo / Chauncient
laibe had his cours Untill the tyme that
god hath suffred deth for vs / And
whan he deyde on the crosse / he sayde
Iohannis nono capto / Consummatum
est / That is to saye / alle thyng is fy
nyshed and ended that hath be wretyn
of me whych laibe he kepte durynge
hys lyf / as it is wretyn / I am not

comen for to breke the laibe / In whych
he gaf vs example of humylyte / and
of obedienc / lyke as saynt Paul saith
In lyke wyse our lady for to toke
the laibe / bare her swete sone Ihesu
Cryste into the temple of Iherusalem af
ter the xl daye of hys byrthe / for to
offer hym to godd / and for to geue
offryng for hym such as in the laibe
was ordeyned / that is to wete a
payr turacallis / or tibo donnes was
thoffryng of poure folke / lyke as
it is wretyn / Our lord
whych in alle mas can to make our
r iij

¶ The Purificacion of our lady

sauacion dayned? not only to humble
 hym self and? descende fro his wyame /
 and? becom man mortall semblable to
 vs / Also he dayned to be born of a pou-
 re woman / And was poure / for tens
 rich? vs / and dralbe vs out of the my-
 serye of thys world to the rich? vs per-
 manable / ¶ And he that ten poure
 by cause of our synnes / and without
 Richesses of good vyrtues / So wor-
 thyly shold we come and be att? fesse of
 our lord? / we shold offre to hym that
 wyche by the offryng? is signefyd? /
 The doune whiche is of her nature sym-
 ple / e without galle / And the turtle
 naturelly chaste / For whan she hath
 loste her make / she wyl neuer haue o-
 ther make / And wyth that she as-
 keth the wepyng? for her songe / we
 ought to offre to our lord? in steed of ii
 dounes one symple wyl and a good?
 Intencion / without wepyng? in our
 herte any galle of angre or of hate / to-
 ward our neyghour / For as our lord
 sayth / yf thy eye be symple / all thy
 werkes shal be in light / And he
 wof sayth saynt johan the euangelist in
 thapocalipse / The eye needeth no sonne
 ne mone to shyne in it / For the cleres-
 nes of god? shal enlumyne it / And
 hys lantern? in lambs / The lambe is
 the byght / by the lambe wyche is sym-
 ple / is signefyd? to vs a symple con-
 science and ryghtwys / wyche maketh
 true Jugement of thyn?ncion / For all
 werkes ten good? or euyl / yf they be
 doon in euyl ?ntencion or by p?ocryse
 they ten euyl and? without prouffyt /
 lyke as sayth ihesu cryst / yf thy eye
 be euyl / alle thy body shal be drake /
 by the eye / is vnderstande th?ntencion
 with goodnes symple / And? delonair?
 to signefieth by the dounes / we ought
 also to offre a payre of turtles to our
 lord? / that is to saye a chaste lye / and?
 a very ?ntencid? to leue our synnes / the
 whiche is signefyd? to vs by the chaste-
 tete of the turtle / And? by her we-
 pyng? / the conticion / As Wode saith
 Conticion ought to begynne in drede /
 and? ende in loue / For the folle faith?
 ful / whan she remembreth her synnes
 in her conscience / she wepeth for the
 drede of the paynes of helle / that she
 hath deseruyd? / and? thus offreth she to

god? a turtle / And? whan she hath
 wept? / ther cometh to her an hope to
 haue mercy and? pardon of her synnes /
 And? thys hope conceyued of drede in
 hym a loue of god? to serue and? to be
 in hys compaign? / So that that soule
 that ought to synge wepeth for loue /
 wyche hath deluyred her so foure fro the
 payrellis and? mysferyes of thys world?
 and? for to come to the swete compaign?
 of our lord? / And? thus offreth she that
 other turtle in wepyng? wyth dauid the
 prophete the longe pylgrynage / that
 she hath made in the mysferyes of thys
 world? sayng? / Deu me quia incola-
 tus meus probrogatus es / For whan
 she begynneth to thynke after the joy-
 ous compaign? of Angelkis / and? of
 the soules that ten in heuene / And?
 what joye and? deuyt that they haue
 in the ouerdesirous syght of our lord? /
 Thanne alle the world? greueth them /
 and? desireth to be deluyred? fro the fays-
 tes of the body / for to goo in to the
 compaign? of thys? holy soules
 And? also that saynt Symeon / whiche
 by reuelacion of the holy ghoost / cam
 in to the temple of Iherusalem in the
 same houre / that the blessed? Virgyne
 brought her dere sone for to offre hym /
 And? the holy ghoost had? shewd? to
 hym / that to fore that he shold? wepe
 corporally he shold? see ihesu cryst? wi-
 men in to therthe / the wyche hertly
 he knelbe longe byfore to be shewd? by
 the prophete / ¶ And? whan he
 salbe ihesu cryst? brought in to the tem-
 ple / anone he knelbe hym by the ho-
 ly ghoost / to be very good? and? very
 may / And? toke hym bytwene hys
 Armes and? sayd? / sayr lord? god?
 late thy sergeant and? seruaunt from
 henceforth be in peas / And? wisse
 that after thys reuelacion shewd? to
 me I may departe and? wepe / for to
 be deluyred? fro the euylis of thys
 world? / For myn eyen corozell
 and? spyrithuell hath seen thy blessed?
 sone ihesu cryst? / wyche shal sau-
 the creatures humayne fro theyr syn-
 nes / the wyche thou hast made we-
 dy and? ordyned? to fore the face of
 alle creatures humayne / for to be
 byght to alle peple by hys doctrine /
 enlumyne and? take away darkness?

that is to saie of theyr ydolatre / As
 ter thys that ysaye the prophete hath
 prophesied of hym / Populus genau
 qui ambulabat in tenebris & cetera /
 the peple of gentilis or paynems / which
 walkyd in darkness in darshyppe y
 dells and delyphs for very god / sal
 a grete light / whan they yssued fro
 their synnes by the doctrine of Jhu crist
 which cam also to the glorie of the jes
 us / For they receyved hys lycht to
 dely / lyke as was promysed them / by
 the wyrtnesse of the prophetes / by which
 they myght glorifye them / of this that
 they wryghtful kynge was born emog
 them / and conuersed bodily in theyr
 contrey / And saynt Symeon said
 Nunc dimittis seruum tuum domine & c
 For lere thy seruunt in pes after thy
 word / For myn eyen haue sen thy
 helthe / whiche thou hast made wdy to
 fore the face of all peples / that is light
 to the reuelacion of paynems / and to
 the glorie of thy peple of ysrahel /
 Jhesu crist is called pes / helth / light
 and joye / wher by cause that he is
 our moyn and our adoucaite / Welthe
 for he is our redemer / lycht for he is
 our enformer / And glorie / for he is
 our governour / **T**hys feste is
 called candlemas / And is made in re
 membrance of thoffryng that our las
 dy offryd in the temple as sayd is /
 And euerych leryth thys day a candle
 of waxe brennyng / whiche repesent
 eth our lord Jhesu crist / lyke as the
 candle brennyng hath thre thyngis in
 it / that is to wyte the waxe / the wox
 he and the fyre / lycht so he thre thyng
 is in Jhu crist / that is the body the
 soule and the godhede / For the
 waxe whiche is made of the bee pure
 ly without companie and myxtion of
 of one bee with another / signefyeth the
 body / of our lord Jhesu crist / And
 the fyre of the candle signefyeth the dy
 uynyte of Jhesu crist / whiche enlun
 neth alle creatures / **A**nd therfor yf
 we wyll appier in thys feste to fore the
 face of god pure and clene / and ac
 ceptable we ought to haue in vs thre
 thyngis / whiche be signefied by the
 candle brennyng / that is good dedis
 trewe fayth / wryth good werkis /
 And lyke as the candle without brens

nyng is deed / lycht so / fayth is deed
 without werkis as saynt James saith
 For to hyleue in god without obeyng
 hys comādemētis prouffyeth nothyng
 And therfor sayth saynt gurgore /
 The good werke ought to shewe wryth
 outforth / that thynacion abyde good
 wrythouth the herte / wrythouth sechng
 wrythin ony dayne / glorie to be albede
 and prayed / **A**nd by the fyre is
 vnderstonde charyte / Of whiche god
 sayth / I am comen to put fyre in thers
 the / and whom I wyll I wyll bren
 ne / Thys feste is called the purifica
 cion of our lady / not for that she had
 ned ne ought make her purification /
 For she was pure and clene wrythout
 haupng of ony tatche of dedely synne
 ne venyal / lyke as she that had wryth
 out companie of ony man by the ver
 tue of the holy ghoost concuped the so
 ne of god / and was deliuered wryth
 out leuyng of her vrgynyte / So she
 cam wryth her blessid sone attē forty
 daye / after hys natyuyte for to kepe the
 comandment of the laide / after the ma
 ne w of other wyemen / whiche had ne
 de of purification / And also for to
 shewe to vs the gample of humylite / she
 is very humble that is wrythout to be
 prayed for hys vertues / Thys glori
 ous lady is quene of heuene and lady
 of angelis / neuertheless she is pure
 and humble emonge the wyemen / lyke
 as a youre woman / wrythout makyng
 ony semblant of her grete humylite /
 ne of the hys mageste of her sone / w
 rof saynt bernard sayth in thys maner
 O who may make vs to vnderstonde
 glorious lady the thought of thyn h
 te / that thou haddest emonge the ser
 uyses that thou madest to thy blessyd
 sone in gyuyng hym souke in leyenge
 down and wryng / whan thou taldest
 a lycht chylde of the horn on that one
 part & of that other syde thou knowest
 hym to be god almyghty /
 And nothe thou hylenest and seest
 hym create / that had created alle the
 world / Now thou seest hym feble
 as a chylde whiche is alle myghty
 and alle wysse / Now thou seest
 hym / that alle the world fedeth
 And now thou seest hym not spekyng
 that made man and spech /

The Purificacion of our lady

O who shold come seke her vpon the
secretis of thyn herte / whil fauoured
thy outrage / whan thou heldest thy chylde
hyllbene thyn armes / whom thou loue
dest as thy lord / And kyssed hym as
thy sone / who shold not merueille of
thys myracle / whan a Virgyne and a
a clene Maye hath enfaunted and
chylde her maker and lord of all the
worlde / To hym seke vs adresse our
thoughtes / and embrace the this child
of one very hylleue / Whome we ought
to loue by cause he hath humbled hym
self for vs / And to doubt hym / by
cause he is our Iuge and our lord / to
whos comandementes we olde toke /
yf he wyll be faued /

We rede an example of a noble lady
whiche had grete deuotion in the blessed
Virgyne marie / and she had a chappell
in whiche she dyde soo saye masse of
our lord dayly by her chappellayn / It
happedy that the day of the purificacion
of our lady her chappellayn was oute
so that thys lady myght that day haue
no masse / And she durst not goo to
another chyrche by cause she had gyuen
her mantel vnto a poure man for the
loue of our lady / she was moche sorow
full by cause she myght haue no masse /
And she to make her deuotions she
wente in to the chappelle / and to fore
shaulter she knelydy dour for to make
her prayers to our lady / And anon
she fyll a slepe / in whiche she had a vi
sion / And her semedy that she was in
a chyrche / and salbe come in to the
chyrche a grete compaigne of Virgyngs
to fore whome she salbe come a right
noble Virgyne / rowned right prec
ously / And whan they were all sette
eche in orde / cam a compaigne of yong
men whiche satte down eche after other
in orde lyke the o'her / After entred
one that bare a kurtshen of candellis /
And departed them to them aboue first
and so to eche of them by orde he gaf
one / And atte laste cam this man to
thys lady aforseyd and gaf to her al
so a candell of waxe / The whiche la
dy salbe also come a preest / a deken e
a subdeken all treuetyd goynge to haul
ter as for to saye masse / And her sem
med that saynt laurence e saynt vncet
were deken and subdeken / And ihesu

crise the preest / And also angelles be
ryng to fore them candellis / And also
yong angelles began the Introit of
the masse / And alle the compaigne of
the Virgyngs songe the masse / And
whan the masse was songe vnto thos
fyrng / her semed that thylke Virgyne
so rowned wente to fore and after all
the other folowed / and offrid to the
preest knelyng moche deuoutly theyr
candellis / And whan the preest tarped
for thys lady that she shold also haue
comen / to thoffryng / The glorioyse
quene of Virgyngs sente to her to saye /
that she was not curyous to make the
preest so longe to tarpe for her / And
the lady answered / that the preest shold
procede in hys masse forth / for she wolde
kepe her candell and not offre it / And
the glorioyse Virgyne sente yet ones to
her / And she said she wolde not offre
her candell / The thyrde tyme the que
ne said to the messenger / goo and pray
her that she come and offre her candell / or
ellis take it from her by force / The
messenger cam to thys lady / And by
cause in no wyse she wolde not come e
offre vpon her candell / he sette honde on the
candell that thys lady helde / and drewh
faste / and she helde faste / And so longe
he drewe and haled that the candelle
brake in also peeces / And that one
half aboue styll in the hand of the la
dy aforseyd / whiche anon alwike and
cam to her self / and fonde the pece of
the candell in her honde / wherof she mo
che merueilled / and thanked our
lord and the glorioyse Virgyne marie
deuoutly / whiche had suffred her that
day not to be wythout messe / And
all the dayes of her lyf after / she kep
te that pece of that candelle moche pre
ciously / lyke an holy relyque / And
alle they that were touchyd therwyth
were guarystyd e heled of theyr ma
lades and sekenessis / Late vs pray
thenne humbly to the glorioyse Virgy
ne marie whiche is confort to them
for sake their synnes / that she wyll ma
ke our prayes to her blessed sone / and
Impete and gete of hym remission of
all our synnes / And after thys lyf
to come to the glorye e joye of heuene
to the whiche byngne vs / the fader / the
sone and the holy ghoost Amen /

Here endeth the purificacion of our lady

Here foloweth the lyf of saynt Blase and first of hys name

Blase is as moche to

saye as glosyng / or it is sayd as helianus of kela whiche is habyte / e sius whych is to saye / litel / And thus he is sayd glosyng by the swetnes of hys wordz / meke by hys habyte of vertues And lytel by humyltye of maners & of conuersion /

Of the lyf of saynt Blase

Saynt Blase was so swete / holy / and humble in maners / that the wise men of capadoce / of the cyte of Selaiste ches hym to be a bysshop / The

whych whan he was bysshop salbe p dioclesian thempour made so many pscuacions to crysten men / that saynt blase sought and wolde dwelle in an hermytage in a dyche / in whych place the herdes of beuene brought to hym meate for to ete / And it semeo to hym that they cam to serue hym / and accompayne hym / And wolde not departe fro hym tyl he had lyft vp hys hande and blessed them / And also sekemen cam to hym / And anon were cured and heled / Now it happed that the prynce of ome region sente hys knyghtis to hunt / And they coude take noo thyng / but by aucture they cam into the deserte place where saynt blase was / where they founde grete multitudine of bestes whych were aboute hym / Of whom they coude take none / whereof they were all adressed / and sheld this to theire lordz / The whych anon sente many knyghtes for hym / And coma's ded to byngre hym and alle the crysten

men with hym / And that nyght Ihu cryst appiered to hym threys / whiche said to hym / Arise vp and make to me sacrifice / So heren the knyghtes that come to fetch the atte comandement of the prynce / And the knyghtes sayd to hym / Come out fro thy place / The president calleth the / And saynt blase answered my sones ye be wel come / I see now wel / that god hath not forge ten me / he wente with them and conynuelly prechyd / And dyde many myracles to fore them / Ther was a woman / that had a sore depenge / in whos throate was a bone of a fysshe thwart / whych estranged hym / And she brought hym to fore hys feet prayenge hym that he wolde make her sore hole / And saynt blase put hys honde vpon hym and made hys prayer to god / that thys chylde and alle they that demandede benefettes of helthe in hys name / that they shold be holpen and opereyne it / And anon he was hol and guarystred / Another woma ther was / that was poure whych had a swyne / whych the wulf had born away / And she humbly prayd to saynt blase / that she myght haue agayn her swyne / And he began to smyle e sayd / good woman / Angre the not for thou shalt haue agayn thy swyne / And anon the wulf brought agayn to the woman whych was a wydolbe her swyne / And anon after he was entred in to the cyte / the prynce coma's ded to put hym in pryson / And after another daye he made hym to come to for hym / whom he salued by sayr wordes sayenge to hym / be thou ioyefull blase the frende of god / Saynt blase answered to hym / Be thou ioyous right good prynce / but calle not them goodes whom thou worshipest / but frendis / For they ben deliuered to grete perill / ble wyth them that serue and worshype them / Therne was the prynce moche wroth / And made to kee saynt blase wyth staves and after to put hym in pryson / Therne sayd saynt blase / O ma's man wene thou by thy fortis and paynes to take away fro me the loue of my god / whom I haue wyth me and is my helper / And whan thys good wydolbe whych by saynt blase

had recovered her whyne herd herof / she
 flake hit / and the herd and the feet
 with a litil bzed e a cauel she brought
 to saynt blase / And he thanketh god
 e ate therof / e he said to her that euery
 yere she shold offer in hys chyrche a
 candell / **A**nd knowe thou / that to
 the and to all them / that soo shal doo
 shall wel happen to them / And so she
 dyde all her lyf / and she had moche
 grete prosperite / After thys that the
 right cruel prynce had brought hym to
 fore hys goddes / e in no wyse myght
 make hym enclyne for to adoure to the
 ir hodes / he made hym to be hanged
 on a gylt / and hys body to be torn
 with combes of yron / And thys don
 he was rempyed agayn to prysyn /
 And ther were vii wyemen that selbed
 hym / whyche gadred vp the drops of
 hys blood / whyche wyemen anon wa-
 re taken and constrained to sacrifice to
 theyr goddes / the whyche said / yf thou
 wylt that we worshipe thy goddes / e
 that we doo to them reuerence sende the
 to the water / for to wastte and make
 clene their bysages / to the ende that we
 may more clenely worshipe them /
 Thanne the prynce was right glady e
 joyous and anon sente them to the wa-
 ter / And the wyemen to ke them and
 thelve them in the myddle of the stag-
 ne or ponde / And sayd / Now shal
 we see yf they be goddes / And when
 the prynce herde thys he was out of his
 wyche for angre / And smote hym self
 all with sayenge wherfor reayned not
 y our goddes that they shold not haue
 throlven them in the botome of the wa-
 ter / The mynysters answered / thou
 spakest shrewdly to þ wyemen / e they
 aske them in to the water / to whom the
 wyemen sayd / The betay god may not
 suffre iniquyte ne fallenes / for yf they
 had ben very goddes / they had wel
 eschewed that they had not be throlven
 there / and had seen what we wold
 haue don / Thanne the tyraunt heam
 with / And dyde to make wry leede
 molten / and yron combes / and vii
 cotes of yron brennyng as hot as fy-
 re on that one side / And that other
 he dyde to brynge smockes of lync cloth
 and said to them that they shold chese
 whyche they wold / And one of them

that had ii smale chyldeyn ranne hit
 dyle / and toke the smockes of lync
 cloth and thelve them in the fornays /
 for to goo after her self / yf she had
 sayled / **A**nd the chyldeyn sayd to
 the moder / leue vs not after the / but
 right swete moder / lyke as thou hast
 nourysshid vs with thy mylke / so we
 pleneffe vs with the foyame of heuen
 Thanne the tyraunt dyde do hange them
 and with hokes and corck tis of yron
 dyde to tere theyr flesch and all to ren-
 te it / of whom the flesch was as whyte
 as snol / And for blood they gaf out
 mylke / And as they suffred thys gre-
 te tormentis / thangele of god descen-
 ded fro heuene / and comforted them /
 and sayd to them / haue ye no drede /
 The werk is good that wel becom-
 neth and wel endeth / and who deser-
 ueth good reward shal haue ioye / e
 for hys werke complete / he shal haue
 hys meryte / and for labour / he shal
 haue reyse / and that shal be the reward
 Thanne the tyraunt dyde do take them
 down / and dyde do throlve them in to
 the brennyng fornays / whyche wyemen
 by the grace of god yssue without
 takinge harme / And the fyre was ex-
 tynd and quenched / And the tyraunt
 sayd to them / Now leue ye your art
 of enchaunement and adoure ye our
 goddes / And they answered / doo þ
 thou hast bygonne / for we be now cal-
 led to the kyngdom of heuene / Thanne
 he comaced that they shold ben byred
 And when they shold ben byred / they
 began to adoure god kneeling on their
 knees sayenge /
 Lord god whyche
 hast departed vs fro darknesse / e in
 to this right swete light hast brought
 vs / and of vs hast made thy sacrifice /
 se / receyue our soules / and make vs
 to come to the lif perdurable / And thus
 had they their heedis smecton of / and
 with theyr soules wente to heuene / Af-
 ter thys the prynce made saynt blase
 to be brought to fore hym and sayd to
 hym / hast thou now worshyppid our
 goddes / or not / Saynt blase answered
 Fyghtt cauel man I haue no drede of
 thy mannes / do what thou wylt / I
 delyuer to the my body hool / Thanne
 he toke hym and dyde hym to be cast in
 to a ponde / And anon he blessed the

water / And the water dreyde alle
 away / and so he abode there sauf / and
 the same saynt blase said to hym / yf
 your goddes be very andy trewe god /
 des / save them now shewe theyr vertue
 andy myght / andy entre ye hyther /
 the same there entredy in to it by x^o perso-
 nes / andy anone they were droumedy /
 Andy an angele descendedy fro heuene /
 andy said to saynt blase / Blase goo
 out of thys water / e receyue the croys
 that is made wdy of godz for the / and
 why he was yssuedy out of the ponde
 the tyraunt saidy to hym / thou hast de-
 servedy in alle maners not for to a-
 dour our goddes / To whom saynt blas-
 se sayd / poure myght knowe thou that
 I am seruaunt of godz / Andy I adou-
 re not the frendes as ye doo / Andy and
 the same the tyraunt dyde do smyte of
 hys heud / Andy saynt blase praydy to
 our lordy to fore his deith that wdy some
 cure desiredy hys helpe fro thynsympte
 of the throte / or requyredy ayde for o-
 ny other skenes or Infirmyte / that he
 woldy here hym / andy myght deserue to
 be guarsshedy andy heled / Andy ther
 cam a boye fro heuene to hym sayenge
 that hys peticion was grauntedy e shold
 be doon as he hady praydy / Andy so
 the same wyth the sibe bytyle chyldezen he
 was hyldey aboute the yere of our
 lordy in C lxxxvij /

Agatha is sayd of a /
 gios / whyche is as mo-
 che to saye as holy / andy
 theos that is god / that
 is to saye the sayntes of
 god / Andy as Crisostom
 sayth thre thyngis make a man holy /
 whyche thre were parfeghly in her /
 that is clenness of herte / the presence
 of the holy ghoost / andy plenty of goody
 maners / or she is saydy of a whyche is
 to saye wytte / andy of goos / erthe / and
 of theos / godz / as a goodesse wythout
 erthe that is wythout erthely lue / Or
 she is sayd of Ana / that is to saye spes
 kyngz / and of thau that is perfexion /
 that is that she was spekyngz andy a-
 complysshyngz moche parfeghly / andy
 that apereth wel in her answers / Or
 she is saydy of gaath that is seruyse / e
 thaaas souerayn / whyche is as soue-
 rayn seruyse / Andy by cause she sayde
 that seruage is souerayn nobleste / Or
 she is sayd of ge that is solempne / and
 of than that is perfexion / For the p-
 fexion was ryght solempne / lyke as it
 appered by thangelis that burped her

Of saynt Agathe

Saynt Agathe the
 Brygnyne was right saynt
 noble of body and of hert
 te / and was rich of goos
 des / Thys glourous vir-
 gyne seruedy god in the
 cyte of Cathanence ledyngz a pure and
 holy lyf / Quyncey the prouost of
 Secyle kyngz of a wilde bygnage was
 lecherous / Auaricious andy a mescer-
 aunt and paynem / Andy for succoply-
 she hys euyl despyis flesshly and to ha-
 ue richesses / dyde do take saynt Aga-
 the to be presentedy and brought to fore
 hym / Andy began to beholde her wyth
 a lecherous sight / Andy for to haue her
 hym self / he woldy haue enducedy her
 to make sacrefyse vnto the ydolles /
 And why he salbe her ferme in her
 purpos / he put her in the keppng of
 a woman namedy affwoyffe / whyche
 hady in doughters ouer soules lyke vn-
 to the moder / Thys dyde he for to
 enduce saynt Agathe to doo hys wyll

Here endeth the lyf of saynt
 Blase

Here foloweth the lyf of saynt
 Agathe / and first thyn-
 terpretation of her name

wythin xxx dayes/ Affrodysse and her
 daughters entred the holy virgynne to
 confesse to the wyll of the prouoste /
 And somtyme they made to her grete
 promysse of temporell goodes/ and of
 grete eases / And somtyme they made
 to her menaces of greuous tormentes /
 for to suffre and grete paynes/ to which
 saynt Agathe answered freely / My cou-
 rage & my thought len so firmly foun-
 ded vpon the ferme stone of Ihesu cryst
 that for no payne it may not be chaun-
 ged/ your wordes len but wynde/ your
 promysse len but Rayne / And your
 menaces len as ryuers that passe /
 And how bel þ all thys thynges hurt/
 le atte foundement of my courage / yet
 for that it shal not moeue / In this ma-
 ner answered she / and alleway bepte
 in making her prayers/ and moche gre-
 te desyre had she to come to Ihesu cryst
 by martyrdom and by tormentes/ Whan
 affrodysse saue bel / that in no wyse
 she wolde be moued/ she wente to the
 prouost quyncaianus / and said to hym
 Sonner shold the stones beye softe / &
 wyne wy to soft leed / than for me the
 cotage of thys mayde / or to take fro
 her the crysten fayth / I and my dought-
 tres/ haue done none other thyng nyght
 ne day one after another / but to labou-
 re / how be nyght wyne her herte to
 your consentynge / I haue promysed
 her in your name / your preciaus aour-
 nementes/ clothes of golde/ howses/ hon-
 des / wylnes/ seruantes/ and grete may-
 nees / And all thys she despyseth / and
 reputeth them at no valew/ Whan quyn-
 cian herd thys / anone he made her to
 come to fore hym in Jugement / And
 demaunded her of her bygnage / And
 atte laste he wold constrainne her to ma-
 ke sacrefyse vnto thyddoles / And saynt
 Agathe answered that they were no
 goddes / but were ouerlykes that were
 in thyddoles made of marle and of
 wood/ and ouerlyke / Quyncaianus
 saide these one of tibo / or doo sacrefyse
 to our goddes/ or thou shalt suffre pay-
 ne and tormentes / Saynt Agathe
 sayde / thou sayst that they be goddes /
 by cause thy wyf was such one as was
 Venus thy goddesse / and thou thy self
 as Jupyter / whych was an hompade
 and euyl / Quyncaianus sayde it ap-

pperish wel that thou wyll suffre for
 mentes in that thou sayst to me bygnage
 nye / Saynt Agathe sayde I meruayle
 le moche that one so wyse a man / so
 such a fole reason / that thou sayst of
 them to be thy goddes / whos wyf thou
 ne thy wyf wyll folowe / yf they be
 good / I wold that thy wyf were byde
 vnto theyre / And yf thou wyldest
 theyre wyf / themme art thou of one ac-
 corde wyth me/ Saye themme that they be
 euyl / and so foule/ and forsake theyre
 luyng / and be not of such wyf as thy
 goddes were / Quyncaianus saide whan
 goost thou thus sayndy spekyng/ may-
 ke sacrefyse / vnto the goddes / or yf
 thou doo not / I shal make the to dye
 by dyuerse tormentes / Saynt Agathe
 abode ferme and stable in the fayth /
 Thenne quyncaianus dyde doo put her
 in a derke prysyn / And she wente also
 gladly and wyth as good wyll as she
 had/ len prayde to goon to a beddyng /
 On the moyn quyncaianus made her to
 be brought to fore hym in Jugement /
 And said to her / Agathe how art thou
 aduysed for thy helth / She answered
 cryst is myn helthe / Quyncaianus said
 wene cryst thy god / by whych thou
 mayst escape thy tormentes / Saynt
 Agathe answered / Nay / but wene þ
 thy woldes whych thy of stones and
 of wood / And adoure thy make that
 made huene and erthe / And yf thou
 doo not / thou shalt be tormentid in the
 perpetuell fyre in helle / Thenne in gre-
 te yre quyncaianus dyde her to be dralid
 and stratched on a tree and tormentid
 and sayde to her / Refuse thy dayne op-
 nion that thou hast / and thou shalt
 be cased of thy payne / and she an-
 swerd / I haue as grete dilection in thess
 paynes / as he that salbe come to hym
 that thyng whych he most coueyseth to
 see / or as he that had founde grete tre-
 sour / And lyke as the wynter may not
 be put in the garner vnto the tyme / yf
 the chaff be leden of / in lyke wyse myn
 soule may not entre in to the Royame
 of huene / but yf thou wyl tormentid
 my body by thy mynysters / Thenne
 quyncaianus dyde her to be tormentid in
 her brestes and paynes / and coman-
 ded that her brestes and mamelles shold
 be dralid & cutte of/ Whan þ mynysters

had accomplyshid his comandement /
 Thenne saynt Agathe said / Ouer kes
 son andy cruelle tyraunt haste thou noo
 shame to cutt of that in a woman /
 whiche thou dycest souke in thy moder /
 and wherof thou wert nourysshid /
 But I haue my paptes hole in my souz
 le / of whiche I nourysshed all my lyf /
 tis / the whiche I haue ordeyned to ser
 ue our lord ihesu cryste syth the begyn
 nyng of my youghete / After quyncys
 annus dyce doo put her in pryson / and
 comanded that none shold entre for to
 see her / ne none shold gyue to her me
 ete ne drynke / and whan she was fast
 closed in the pryson / ther cam an auns
 eynt noble man and to fore hym a
 chyld carryng a lyght e dymeste oynes
 mentis in hys hand / Thys noble mā
 sayd that he was a surgien / and in
 confortyng her sayd / hold wel that the
 tyraunt hath tormented the body / ne
 uertheles thou hast more tormeted hym
 in hys herte by thy answers / I was
 there whā he made thy paptes to be cut
 ete of / And salde hold I myght well
 see the / Thenne said she / I knele
 neuer of medecyne corporall / And it
 were shame to me to take it now / That
 whiche I haue auowded and kept to
 my lord sith myn Infancye / yet I shal
 kepe it yf it please hym / Chauncyent
 noble man answerd / I am also cryste
 andy a goody mayster andy lesse / he not
 a shamed / She answerd / wherof shold
 I be ashamed / thou art Auncyent e
 of grete age / Andy hold wel that I be
 a yong mayde / Neuertheles my body
 is defeted by the tormentes / that the
 boundes suffre notyng to entre in to
 my thought wherof I shold be ashamed
 e not for that / I thanke the fayr sader
 that thou art so dyligent to seele me /
 but knowe that my body shal receyue
 no medecyne of noman / Andy thys no
 ble man saide wherfore suffrest thou not
 me / that I maye seele andy guarysthe
 the / She said by cause I haue ihesu crist
 my sayoure whiche wyth a word he
 seith all / Andy yf he wyll he may seele me
 Andy the goody man simplynge sayd /
 Andy he hath sente me hyther for to see
 le the / I am hys Apostle / And knowe
 verylly that thou art hole in the name
 of hym / Andy anoy thapostle saynt

thou alwaye / Thenne she fell down in
 prayers andy sayd / Lord ihu cryst
 I yelde to the thaknyngis that thou hast
 remembryd me / andy hast sente thy
 apostle saynt peter to me whiche hath
 comforted me andy heled my boundes /
 And after thorsyon made / she salde that
 her paptes were agayn restored to her /
 andy all her boundes heled / Andy all
 that nyght was the pryson fulfyllid
 wyth grete clerenes andy lyght / so that
 the keyes fledde / for the grete drede
 that they had / andy lest the pryson all
 open / Thenne said to her the other pry
 soners that were in the pryson / that she
 shold goo theyr waye / Andy she sayd
 that shal neuer happen that the repars
 of the pryson shal suffre ony harme for
 me / ne that I shal lose my coloure / I
 shal abyde / in the fayth of ihesu cryst
 my lord whiche hath comforted andy he
 led me / After foure dayes quyncia
 nus made her to be brought to fore hym
 in judgement / andy sayd to her that she
 shold doo sacrefise to thydolles / She ans
 werd thysc wordes ken dayn / andy thy
 comandementis euyl they make the ay
 er to stynte / he is moche meschaunt
 that hyleneth in a stone andy wythout
 ententment / And leueth our lord
 the very god that hath heled me / andy
 hath restored to me agayn my paptes /
 Quincianus demanded her / who is he
 that hath heled the / She saide ihesu crist
 Quincianus said / namest thou yet ihu
 cryst / She answerd / I shal haue in my
 herte ihesu crist as longe as I shal ly
 ue / Quincianus said / yet shalt thou
 see yf he may helpe andy seele the / Andy
 thenne he made her all naked to be rol
 led / vpon brannynge bronnes / Andy
 anon the grounde wher the holy vyr
 gyne was rolled on began to tremble
 lyke an erthe quauie / andy a parte
 of the walke fell down vpon splanay coun
 seylour of quyncianus and vpon fastis
 on hys frende / by whos counseill she
 had be so tormeted / Andy thenne all
 the cyte of Cathanene was alysshid /
 Andy the peple cam rennyng vnto the
 hows of Quincianus sayng in a gre
 te bruyt / that the cyte was in a grete
 payll for the tormentis that be dyce to
 saynt Agathe / Quincianus redoubtd
 the bruyt of the peple / Andy wente

The lyf of saynt Agathe

out by hynde & comanded that she shold
be comyted in pryson / Whyn she cam in
to the pryson / she Joyned her handes bol
dyng them vp to huentward / and
sayde in prayenge / Lord god Ihsu
criste whycht hast created me of nought
And sith my yowtht hast kept me / &
hast suffred me to lyue wel in my
yowtht / whycht hast taken fro myn herte
the loue of the world / and hast made
me to ouercome the tormentis / and
hast lent me pacience / emong the pay
nes / I pray the that thou take my spe
ryte / For it is tyme that thou make me
to departe fro this world / and to come
to thy mercy / Thys oryson and prayer
made she an hys to fore many prisioners
and anon after she gaaf vp the ghoost
and rendred her soule / The yew of our
lord is C and liij / in the tyme of deuius
themperour of Rome / After thys the
cristen peple toke the body for to burye
it worshipfully / And whyles they as
rayed it wylth oymmentis for ten daye
me the corpe / Anone cam a yong man
clady in silke / and wel an hondred
that folowed hym richly clothed / whycht
were neuer to fore seen in the cite / ne
neuer after also / thys yong man whō
folowed the sayr compagne sette hym
on that one side of the tombe / in whiche
the body shold be put / And whan the
body was enlamed wylthin the tombe /
thys yong man sette attē hede of the bo
dy a shorte table of marblye ston / in
whycht was wryton thys scripture /
M: n: em sanctam spontaneam honorem
de: & patrie liberationem / whycht is
as moche to saye / The holy saynt Agathe
had a kelyway holy thought and pure
And gaf honoure to god wylth a free
wyl / in all her werkis / And pour
chard by her prayers was and deliue
raunce to all the contrey / After that the
table conteynyng thys scripture was
sette at her hede / the yong man and all
his compagne departed fro the tombe
kepyng closed wylthout apperyng ouy
more afeirward / wherfore it is sup
posed that thys yong man was her
goody angele / Thys was publysshyd
ouerall / wherof the ielous and sara
syns began to synge / and wozshyppe
the sepulchre of the tombe of saynt agathe
/ Quincianus the prouost deyd

of an euyl deth / in the waye as he went
to for to seke the goodes and rychesse
of saynt Agathe / and also for to be
ue taken her parents / And neuer of
ar / coude he knowen wher hys body be
cam / And for to prouie that the body
prayd for the sauacion of the contrey /
After the begynnynge of feuerer the yere
after her martirdom / ther arose a
grett fyre / and cam fro the montayne
towward the cite of Cethanence / and
kente the erthe and ston / it was so
feruent / Thenne vanne the paymens to
the sepulchre of saynt agathe / and to
ke / the cloth that laye vpon her tombe
and helde it aboode ayenst the fyre /
And anon on the ix day after / whycht
was the day of her feste ceassyd the fy
re / as sone as it cam to the cloth that
they brought from her tombe / stalyng
that our lord kepte the cite from the
sayd fyre by the merites of saynt agathe
/ So whome praye we that she by
her prayers may geue and impete gra
ce of our lord to be kept from all pay
lis of fyre in thys world / And whyn
we shal departe hens / wofelwe the pre
tiell fyre / and to come to the glouye &
joye in heuene amen /

Here endeth the lyf and passyon of saynt Agathe

Of saynt Amande and hys thynterpretacion of hys name

Amande is as moche
to saye as amyable / For
he had in hym thre thyng
ges / that make a man
amyable / The first is to
be courtys and gracious
in compagne / As salamon sayth in his
prouerbes the vij chapitre / Vir amabilis
est ad societatem / The second is to be
honest / in conuersacion / as it is sayd
of bester / bester secundo / Quod omni
bus oculis amabilis uidebitur /

The thyrd is to be Vertuous in sayth
of pro besse as it is sayd in the book of
maximemon / the second chapytre /
Saul & Jonathas amabile et decori /

Of the lyf of saynt amande

Saynt amand was
born of noble fader and
moder / On a tyme he
entred in to a monaste
ry / And as he walkedy
and wente in the chyrch
he fonde a grete serpen
te / Whom by the
Vertue of hys prayer and
wyth the
figure of the crosse he made hym to yssue
out / And to entree in to the grete pytte
out of whych he neuer yssued after /
And after saynt amande cam to the se
pulchre of saynt martyn / and there a
1400 y^r / where he lyued wyth his
wif and water / and bare alle way
the haye / After that he wente to rome
And wente in to the chyrche of saynt
peter / and abode there by nyght / the
kepar of the chyrche put hym out right
wylly / And saynt peter appered to
hym as he laye and slepde to fore the
chyrche doore / And sente hym in lega
cion in to fraunce / where he fonde the
kyng dagobert / the whych he repented
strongly of hys synnes / **T**he kyng
was angry and put hym out of hys
kyngdome / After whan the kyng had
no sone / he made hys prayer to god
that he myght haue one / And god sent
to hym one / And whan he was born /
he thought moche & sorowedy who shold
baptise hym / And it cam into his myn
de that he wolde that saynt Amande
shold baptise hym / Saynt amande was
sought and brought to the kyng / and
assone as he was come the kyng fyl
down to hys feet / and prayd hym that
he wolde pardone hym of that he had
trespassed to hym / And that he wolde
baptise hys sone / And saynt amande
graunted kyngly to the kyng his re
quest / the first p^{er}tion / but not the
second request / for he ordeed that he
wolde haue desired aboute some wordly
occupation or secular thynge / of whych
he wolde not gladly entremete / and
wente hys wyve and departed /

but atte last as Baynquyssh by the
prayers of the kyng he graunted hym
And thus thence as he baptised the
chylde / & noman answered / the chylde
wyth a clere voyce sayd and answered
Amen / And after thys the kyng pro
moted hym to be bysshop of senec / And
whan he salde that the word of god
in predicacion was despised and not
sette by / he wente in to Gascoygne /
where he salde a jogeler moqued hys
wordes / The feend toke hym and with
hys owen teeth he tare hym / and con
fessed that he had don iniury to the
persone of god and anon deyd mystra
kely / Now it happed on a tyme that
he weest the hys handes / and a bysshop
made the water to be keppe / of whych
water a blynde man had hys sight a
gayn / It happed that in that place by
the wyll of the kyng he wolde edeffe a
monasterie / of monkes / thence a
bysshop that was of the next cyte toke
it greuouly / and was moche angry
therwith / and comanded hys serua
ntes to caste hym out / or ellis they shold
slee hym / And anon they came to hym
and sayd to hym in cruel and trefon
that he shold goo wyth them / and they
wolde stelde to hym a place apert and
good / and water ynough / for to edy
fye vpon a monasterie for monkes /
And he that knelde theyr malice and
theyr cruel purpos wente with them
into the tope of an hie mountayne wher
e as they wolde haue slayn hym /
And he desired moche the martirdom for
the loue of our lord / and for to come
in to hys compaigne / but anon sodenly
descended fro heuen such a tempest of
Rayne and of orage that it couered alle
the mountayne / so moche that that one
coude not see that other / and supposed
to haue deyd sodenly / And they fyl
down to thetthe on their knees / praieng
hym to pardonne them / And that they
myght departe thens alvys / For whom
he put hym self to prayer and anone the
storme was appeasid and the wether
fayr / They wente to theyr place / And
saynt amande thus escaped fro thys pe
rill / And many other myracles he
stewde and dyde in thonour of our lord
And fynysshed in holy Vertues hys
lyf and departed out of thys world in

the tyme of heraclius theemperour abou
the yere of our lordz vij & liij

anoy after / he was blynde agayn as
he had ben to fore / late. Be praye to
hym ee /

¶ Here endeth the lyf of saynt
Almande

Here next foloweth the lyf of
saynt Uedaſte

Thus endeth the lyf of saynt
Uedaſte

Here begynneth the lif of saynt
Valentyne and first thynterpre
tacion of hys name

Alynt Uedaſte was
ordyneyd byſſhop of ar
ras by the hand of saynt
wmpge / Andz saynt Be
daſte was of moche grete
holynesse andz clenness
For whan he cam to the yate of Arras
he fonde there ij poure men of whom þ
one was lame / andz that other blynde
Thyse two poure men demaundedz of
hym some almesse / And saynt Bedaſte
answeryd to them andz saidz / I haue
neither goldz ne siluer / kut thys that
I haue I gyue to you / Therne he made
them bothe hool by the Vertue of hys
prayer / It hapedy on a tyme he ca
m to a chyrche destroyedz / andz fonde
there a wulfe among the busshes / And
he comadedz hym that he sholdz goo his
way / Andz anoy he obeyedz to hym &
floodz / so that sith that tyme he was
not seen / At the laste whan he hadz con
uerredz moche peple by hys wordz andz
predicacion to the fayth of godz /
andz also by goodz ensamples shewde
euydently to the peple / in the fourtythe
yere of hys byſſhoppreche / he salbe a dou
ue of fyre that cam fro heuen to hys
hoibz / Andz by that he vnderstode wel /
that he sholdz synesse andz passe / out
of thys worldz / Andz so he dyde / For
he deyde anoy after aboute the yere of
our lordz v c l / whan hys body sholdz
be translatedz / Saynt omer whych
was blynde for age. was soz that he
myght not see the body of saynt Bedaſte
andz anoy our lordz entympnedz hym
andz wendydz to hym hys sight / Andz
salbe the body of saynt Bedaſte / kut

Valentyne is as mo
che to saie as conteynyng
Valour / that is perfect
vaunt in grete holynesse
Valentyne is sayd also
as a Vapstaunt knyght of
godz / Andz the knyght is sayd Valen
tyn that fleeth not / andz synyth &
defendeth Valiantly / andz ouercometh
moche puyſſantly / Andz so saynt Va
lentyne wythdrelbe hym not fro hys
martirdom in fleyngz / he smote in dyſ /
troynge thyddoles / he deffedz the faith
he ouercom in suffryngz /

Of saynt Valentyn the martir

Alynt Valentyne
frende of our lordz / andz
preest of grete auctorite
was at Rome / It hapedy
that Claudius the em
perour made hym to come
to fore hym / Andz said to hym in ce
mandyngz what thyngz is that / whiche
I haue herd of the Valentyn / Why wilt
thou not chyd in our amyt / andz wyl
shypp thyddoles and renounce the vey
ne oppyion of thy creatour / Saynt Va
lentyne answerd hym / yf thou had
dest very knowleche of the grace of Je
su cryst / thou sholdest not saye thys that
thou sayest / kut sholdest wryte thyddo
les / andz wryshyppe verry good
Thene sayd to saynt Valentyn a prynt

Ehenne saide to saynt Valenty a prync
 & whiche was of the cōtyllle of them
 perour / what wylt thou saye of our
 goddes and of theyr holy lyf / And
 saynt Valenty answerd / I saye none
 other thyng of them but that they be
 re men mortal and meschaint / and
 full of all ordure and euyl / Ehenne
 sayd claudius themperour / yf Ihesu
 cryst be godd veryly / wherfor saist not
 thou the trowth / And saynt Valenty
 sayd / Certaynly Ihesu cryst is only
 very godd / And yf thou hylue in hym
 veryly / thy soule shal be sauod / thy
 soule shal multiplye / and be stal
 gyne to the alleway bytorpe of thy
 enemyes / Ehenne claudius turned hym
 into all them that were there and saide
 to them / lordes Romayns / here ye hold
 wyltely and resonably thys may spe
 kes / Anone the prouoste of the cyte
 sayd / **T**hemperour is deceyued and
 betrayed / how maye he leue that /
 whiche he haue holden and acostomed
 to holde sith our enfancie / wylt theye
 wordes themperour turned and chaun
 ged hys corage / And saynt Valen
 tyn was deliuered in the keepinge of
 of the prouoste / whan saynt Valenty
 was brought in an hows in pryson /
 Ehenne he prayd to godd sayengz / lord
 Ihesu cryst very godd whiche art very
 lycht / enlumyne thys hous in such
 wyse / that they that dwelle therein may
 knowe the to be very godd / And the
 prouost saide I meruaylle me / that thou
 sayst that thy godd is very lycht / e ne
 uertheles yf he may make my doughter
 to see and see / whiche longe tyme hath
 ben blynde / I shal doo all that thou co
 mandest me / and shal hylue in thy
 godd / Saynt Valenty anon put hym
 in prayers / And by hys prayers the
 doughter of the prouoste was cured agayn
 her sight / And anon all they of the
 hows were converted / After the prouoste
 dyde do synge of the freddy of saynt Va
 lenty the yere of our lord is C lxxxij /
 Ehenne late he praye to saynt Valen
 tyn / that he geue he pardon / of our
 synnes / Amen

Thus endeth the lyt of Saynt
 Valenty

Here foloweth the lyt of saynt
 Julian and first chynterpretaci
 on of her name

Juliane is as moche
 to saye as brennyng
 playnly / for she bren
 her self / ayenst the ter
 rors of the wyll whiche
 wolde haue deceyued her
 And she helpeo many other to hylue
 in the fayth of our lord Ihesu cryst

Of saynt Juliane

Saynt Juliane was
 gyuen in maryage to the
 prouoste of Nephomed
 whiche was named
 Elongius / And he was
 a paynem / And ther
 for she wolde not assente to the marya
 ge ne assemble wylt hym / but yf he
 wolde first take the fayth of cryst and
 be baptyfed / whan her fader saide this
 Anone he dyde do her to be naked and
 made her to be letey sore / And after
 deliuered her to the prouoste / And
 after whan the prouoste helde her /
 and saide the grete keaute in her / he
 sayd to her / my most swete iuliane
 why hast thou brought me in such co
 fusion that I am mortued / by cause
 that thou refusost to take me /
 She sayd yf thou wylt adoue my godd
 I shal assente and agree to take the /
 And otherwyse shalt thou neuer be
 my lord / to whom the prouoste sayd
 Saye lady that may I not doo / For
 themperour shold theenne synge of
 my freddy / And she sayd / yf thou
 doubtst so moche themperour whiche
 is mortal / why shold not I doute
 myn emperour Ihesu cryst whiche is
 immortal doo what thou wylt /
 For thou maist not deceyue me / Ehenne
 the prouoste dyde her to be kee / most

cruelly wyth Foddes / Andz half adaye
 to hange by the heris of her hedy /
 andz molten leedy to be caste on her hedy
 Andz whan he salde that all thys gre
 uedy her not / he made her to be bou
 den in chaynes / andz to be sette in pry
 son / To whome the deuyll cam then
 in the lyknes of an Angelle / whiche
 said to her in thys manere / Juliane
 I am the angelle of god whiche hath sen
 te me to the to warne andz saye that
 thou make sacrifice to thyddolles for as
 kape the tormentis of euyl deth /
 Thenne she began to wepe / Andz made
 to godz thys prayer / Lordz godz suffre
 not me to be losse / but of thy grace she
 we to me what he is that maketh to
 me thys monycon / The same tyme
 cam to her a Voys that sayd / that she
 shold sette hym on hym / andz that
 she conseruayne hym to confesse what he
 was / **A** Andz anon she toke hym /
 andz demaunded hym / Andz he saidz
 that he was the deuyll / Andz that
 hys fader hadz sente hym theder for to
 deceyue her / She demaunded hym who
 is thy fader / Andz he answeredz keel
 zebub / whiche sendeth vs for to doo
 all euyl / Andz maketh vs greuous
 by to be leten whan we comen dayn
 quysshedy of the crysten pple /
 Andz therfor I am certayn I shal ha
 ue moche harme by cause I may not
 ouercome the / **S**he sayd to hym
 of what craft is thy fader kelzebus /
 the deuyll sayde / he contreyueth all euyl
 e whan we come in to selle / he sendeth
 vs for to tempte the soldes of the pe
 ple / She demaundedz what tormentis
 suffreth he / that cometh daynquysshedy
 of a crysten creature / the deuyll sayd
 we suffre thenne moche greuous toz
 ment / Andz by cause whan we be
 daynquysshedy of a goody man we dar
 not rebourne / andz whan we be sought
 andz can not be founden / thenne coma
 deth our mayster to other deuylls that
 they tormente vs where some euer they
 fynde vs / Andz therefore we must
 obeye to hym as to our fader / Andz
 of what craft art thou / I take solace
 in the shrewdnes of the pple / I loue ho
 mygedz luyurpe / butypple / andz make
 debate andz waere / Andz she demaun
 dedz hym goost thou neuer to doo good

werkes andz prouffitable / the deuyll
 answered / Madame to thende that I
 answer the trouthe / To my sight
 grete harme andz euyl am I come by
 ther / For I hadz wel supposedy to be
 ue deceyuedz the / andz made the to ma
 ke sacrifice to thyddolles / andz to re
 nounce thy godz / whan we come to
 a goody crysten man / andz we fynde
 hym redy to doo scruple to godz we sen
 de in hym many thoughtes dayne and
 euyl / andz also many euyl desires /
 andz wone hys thought by thys that
 we sette to fore hym / andz we sende
 erours in hys thoughtes / Andz we
 lette hym not perseure in hys oysone
 ne in noo goodz werkes / yet yf we se
 ony that wyl goo to the chyrche or in
 otheer place for ony goody anon we byn
 in theyr wayes andz caste in theyr her
 tes dyuerse thoughtes andz occasions
 by whiche they be dystornedy for to do
 uel / **B**ut who someuer may vnder
 stonde our temptacions andz appetey
 ue them / to thende that he put alway
 fro hym the euyl cogytacions e thought
 es / andz wylle make hys prayers
 andz do hys goodz werkes / andz hee
 the wordes of godz andz the dyuyn se
 uys / Of hym we be cast out / Andz
 whan they receyue the body of Ihu
 cryste we departe forthwyth fro them /
 we sette our entente to nothyngz but to
 deceyue goodz persones / that hee do an
 by lyf / andz whan we see them doo
 goodz werkes / we sende in them lyt
 ter andz greuous thoughtes for to leue
 alle / andz doo our wyllle / **S**eynt Jul
 yane sayd / O thou espyete how art
 thou so hardy to tempte ony crysten pe
 sone / Andz the deuyll answered / how
 darst thou thus holde me / yf it were
 not thou affyest in ihesu cryste / right so
 caust I in my fader / whiche is a male
 factour / andz I doo that pleiseth hym /
 I haue paynedz me to doo oft many e
 uylls / Andz somtyme I come to my
 entente e accopleysch my desire / but at
 this tyme I haue failedz / I woldz I had
 not comen hyther / Was howd I receyuedz
 de my fader / of this that shold not haue
 Madame late me goo e gyue me leue
 to goo in to some otheer place / for it is
 no nede that I accuse the to my fader /
 Atte laste she lette hym goo /

On the morn the prouost comaded that
 saynt Julian shold be brought to fore
 hym in Iugement And whan he salbe
 br so wel guarissyd and her vsage
 so fayr / and so shynynge / thenne said
 the prouoste to her Juliane who hath
 taught the and how mayst thou sayn
 anyss the tormentis / And she sayd
 herkene to me / and I shal saye to the
 my lord Iesu cryst hath taught me to
 adure the fader the sone and the holy
 ghoost / For I haue ouerwonen and
 vanyquyssyd Sathanas thy fader /
 and alle hys other deuyllis / For godd
 hath sente hys Angell for to conforte
 me and to helpe me / Meschaunt may
 knowest thou not / that the tormentis
 ben made redy fore the euerlastynge /
 wher thou shal be tormentid perpetuelly
 by in a perpetuel darkness and obscure
 te / Anon the prouoste made to be
 brought a whele of wyon bytvene tbo
 ylers and iiii horses to dralb it forth
 And four knyghtes at one side and
 four knyghtes on that other to dralbe
 and four for to dralbe forth the whele
 so that alle the body was tobroken / in
 such wyse that the mary cam out of the
 bones / And the whele was al bloody /
 Thenne cam an angel of godd and bla
 ke the whele / and heled the woundes
 of saynt Juliane and heled perpetuelly /
 And for thys myracle were conuertid
 alle they that were present / And anon
 after for the sayth of Iesu cryst / were
 bysted men and wyomen to the nom
 of C xxx personnes / After comaded
 the prouost / that she shold be put in a
 grete wote ful of boyllynge leedy /
 And whan she entyrd in to the sayd
 wote / Alle the leedy bycam cold / so
 that she felte none harme / And
 the prouoste cursid hys goddes / by
 cause they myght not punyssh a may
 de that so vanyquyssyd them / And
 thenne he comaded to smyte of her heed
 And whan she was ledde to be bysted
 the deyl appered to the prouoste in
 figure of a yonge man and sayd /
 Spare not goodd peple / and of her
 haue no mercy / For she hath bla
 med your goddes / And don moche
 harme / And me she hath been
 thys nyght passed / Therefore wende
 to her that she hath deseruyd /

Wyth thys wordes saynt Juliane k
 ked besynde her for to wyte who sayd
 such wordes of her / Anone the
 deuyll sayd / Alas / Alas Caytyf that
 I am I doubt me / that yet she wyll
 take and bynde me / And so he
 vanyssyd alway / After thys that
 she hady admonestyd the peple to loue
 and serue Ihesu cryst / she prayd them
 alle to praye for her / And thenne
 her heed was smedyn of / The prouoste
 entyrd in to a shype wyth xxxiiii men
 for to passe an Arme of the see / Anon
 cam a grete orage and a tempest / which
 drolbnd the prouost and alle hys co
 panye in the see / And the see
 threwe theyr lodyes to the Ryuage /
 And wyld beasts cam thider and
 ete them / Thus thys holy vyrgyne
 saynt Juliane suffryd martirdom for
 our lord the viii kalendes of the mo
 neth of marche / late vs praye to her
 that she praye for vs ee /

Thus entech the lyf and passi
 on of saynt Julian virgyne

Of the chateryng of saynt Peter
chappelle



The chayer is sayd
in thre maners / that is
the chayer Kyall as it is
sayd in the boke of kyn
ges / Dauid sitting in a
chayer / And ther is a
chayer of prestes as regum primo /
Bely the preeste spyttyng vpon a chayer
er / And the thyrde is the chayer for
a Mayster / as is sayd / Mathei xxij /
vpon the chayer of moyses et cetera /
Ehene saynt petre satte in a chayer ry-
all / For he was prynce of thapostles
And he satte in the chayer of prestes /
For he was lord of alle the prestes /
And in the chayer of the mayster /
For he was a grete doctour of crysten
men / The first was of equyte /
The seconde of quatyte / And the thir-
de of trouthe and of vertue /

Holy chyrche haloweth
the feste of saynt petre thap-
ostle / & this day was saynt pe-
tr to honourally enchauned in
cite of anghloct / & sette in the chaire as
a bysshop / Many causes ther ben / wher
fore thys feste is halowed and esta-
blysshod / Of whom the first is as is
sayd in a sermon of thys feste / that
whan saynt petre wente for to preche
the word of god / and founde holy
chyrche by hys predgacion / Nicata &
Aquila stonde vnto the cyte of Antio-
che / that petre thapostle of god cam
theder / wherfore the peple / And also
the nobles of the cyte / cam agens hym
And knowlethed them self culpable /
of that they had holden of the predi-
cion of Symon magus / wherof was
an enchaunter / ¶ After they dyde
to be brought to fore hym all such pe-
ple as were deyd wyth dyuerse mala-
dyes and sekenneses / of whom there
were so many that they myght not be
nombred / Saynt petre helde
theyr repentance / And also that
they beleuyd firmly in the name of
god / And anon lyft vp hys handes
vnto heuen and made hys praye to
god sayng / O god fader of al
myghty I yelde to the thankynges /
in thys that thou hast worthely fulfil-
lyd the promesses of thy blysshod sone
by whiche alle creatures may knowe
that thou art one onely god in heuen
and in erthe / And after he ascended
vp in to an hye place / And alle the
multytude of sekemen were brought to
fore hym / And sayd to them in thys
manere / ye that see me a mortal man
as ye be / wene ne suppose not ye / that
by me ye may be helde / but by hym
that is alle may knowe that ye shal
whiche gyueth to alle them that beleue
in hym full helthe of body and of soule
le / thys ought ye to beleue / to them
de that alle may knowe that ye shal
beleue entierly wyth all your herte in
Ihsu cryst may be made hool and gred-
riffid by hym / & anone all they that were
seke cried with an hie vois / we beleue
that ihu crist is veray god / so denly a
light apperid there / And alle the sek-
peple were guarysted and helde /

of what soueruer maladye they had /
 And that same day the holy ghoost
 shewde so greatly hys grace / that fro
 the lesse into the mooste / Alle byleued
 the lord Ihesu cryst / And there
 in our lord Ihesu cryst / And there
 were bypsted in vij dayes more than
 ten thousand persones of men wyemen
 and chyldren / And also theos
 phylus the lord and prouost of the cy
 te / to whom saynt peter had wryted his
 fore / whych had ben viij yere dead /
 And some saye that of hys palays he
 made a chyrche / in the whych alle the
 pple sette vp a chayer for saynt peter
 to syte in more hych for to preche the
 doctrine of ihesu cryste / and the letter
 to be herd and scen / And of they
 sayng thus of saynt peter in to thys
 chayer / thys feste taketh the name of
 the chayerng of saynt peter / And
 in thys chyrche was saynt peter vij yere
 And fro thens he wente to Rome / and
 gouerned the chyrche of Rome yd y
 re / That other reason why thys
 feste was establisshyd was for the re
 uerence of the crolbne or tynsure on hys
 lord / whych yet clerkes leue and ha
 ue / For lyke as some saye / at this
 journeye was first founde the crolbne
 of the clerkes / For whan saynt pe
 ter prechyd at first tyme in the cy
 te of antioche / the paynims shaw
 hym vixen hys heed aboue lyke a fool
 in despyngng apsten salve / And by
 cause thys was don to saynt peter /
 for to doo hym despyte and shame /
 it was syth / stablisshyd that the cler
 ge shold haue hys crolbne shauen /
 in signe of right grette honour and au
 toryte / And it is to wete that in the
 crolbne ben thre thyngis / First the
 heed is dyscouerdy and bare aboue / and
 the heer cut alway / And the crolbne
 is wounde / Ther ben thre reasons why
 the heed is bare / of whych saynt carys
 assigneth the tibeane / and sayth the
 nature and cuttyng of / of the heer sig
 nifyeth pure lyf and clene wythout o
 ny awayng wythout fault / For lyke
 as heris ben naturally for to aourne the
 heed / right so dysforme they the heed
 whan they be cut of by moquery or o
 ther wyse / Also goodly maners whych
 ought to aourne the clene lyf / defor
 me the holy conuersacion whan they ben

left & fals alway by habites couynous
 and proude / Also the nature of the
 upng whych is on the ouermost parte
 of the heed / signifyeth that bytvene
 god & them / ought to be nothyng ne mene
 that shold dyspsele god / but their loue
 shold be in god wythout ony lettynge
 & enpessment / And shold adreffe in
 hem theyr thoughtes / The second thyng
 that is in the crolbne is that the heris
 key shaued clene alway / by that is sig
 nifyeth that the clerkes ought to take
 alway fro their heretes all vayne thought
 tes / whiche myght lette & enpesse the
 scruple dyuine / & also ought to be with
 dralven fro all tēporall besynesse / sauf
 only to haue their necessites / The thrd
 thyng that is in the crolbne / is that it
 is wounde / and this figure semeth good
 by many reasons / The first it that a wou
 nde figure hath neyther begynnynge ne en
 de / The second is in a wounde crolbne be
 no corners / And as saynt bernard saith
 wher as ben corners / there is gladly
 filth / and that is to be vnderstonde / that
 the clerkes ought not to haue in their
 heretes no corners wher y filthe of syn
 nes myght assemble / but ought to ha
 ue a clene conscienc / And also they
 ought to haue trouthe in their mouthes
 For as sayth saynt Iherome / trouthe
 seeketh no corners / The thirde reason is
 for lyke as the figure of a crolbne / is
 most fayre among all other / So the con
 uersacion of clerkes or prestes ought to
 be best aourned of goodly maners
 amonge all other laye pple / The fourth
 reason is / for lyke as a crolbne hath but
 one way wounde and no fygure / lyke
 as saynt Austyn saith / ther is none
 so symple a fygure as that whych hath
 but one way / Also the clerkes ought
 to be symple in theyr conuersacion wyth
 out fiction / and pryde / And it
 is to wete that holy chyrche habitheth of
 saynt peter in festes in the yere for thre
 yestes / that he hath polver to gyue to
 the pple / The first is the chayer
 for he gyueth absolucion of synnes /
 The second feste is called aduincula /
 that is the first day of August /
 For he by hys polver transfumeth the
 payne perpetuel due for synnes mortall
 in to payne tēporall / The
 thyrde feste is of hys martyrdom /

For he hath wolber to relece some pay-
nes of pnaunce enioyned for the syn-
nes cause / And for thys thre cau-
ses / he is dygne and worthy honou-
rably to be serued and worshypped /
Late vs thenne praye to hym / that he
may purge and geue to vs remys-
sion of alle our synnes / and after thys
short transitorye lyf we may come to
euerlastyng joye and gloze in heuen /
Amen

Thus endeth the Chaptering
of saynt Peter

Of saynt Mathye thapostle / &
first thynterpretacion of hys
name

Mathias in hebrewe
is as moch to saie as gy-
uen to our lord / or a gift
of our lord / or ellis humble
or lityl / For he was gy-
uen of our lord / whan he was chosen
fro the world / and was sette and en-
tered amonge the lxxij dyscyples / he
was also gyuen of our lord / whan he
was chosen by lotte & nombred amonge
thapostles / he was lityl / For he had
all theyr mekenes / in hym & humylite
Then he in maners of humylitees as
saynt Ambrose saith that the first is of
the affliction by whiche aman is made
humble / The second is considera-
cion of hym self / & the third is of p deuocion
whiche is of the knowlede of his ma-
ker / Saynt mathye had the first in suf-
feryng martirdom / The second was in de-
spysyng hym self / and he had the third
in amercyng the mageste of our
lord / For mathye is said / as doyng
good for euyl / For he beynge good
was sette in the place of Judas the tra-
ytre / And hys lyf is redde in holy
scripture and becomen bytne as many
holy men bytneffe /



Of saynt mathye

Saynt mathye thap-
ostle was in the place
of Judas the traytre /
And therefore first the
shal therfore here the birtne
and begynnynge of Judas
It is redde in an hysto-
rye that ther was a
man in Iherusalem named rufen / and
by another name Symeon of the kyn-
red of dauid / or after saynt Iherome
of the trib of ysachar whiche had a
wyf named Cibrea / and on the nyght
that Judas was concyued hys moter
had a merueyllous dreame wherof she
was so fore aferd / For her somede
that she had concyued a chyld that
shold destroye their peple / and by cause
of the losse of alle theyr peple / her hus-
band blamed her moch and sayde to
her thou sayst a thynge ouer euyl / or
the deuyles wyll deceyve the /
She sayde certaynly ys so be that I shal
haue a sone / I tolde it shal be so as

I haue had a reuelacion and none it's
 lusion / Whan the chylde was born
 the fader and moder were in grete doubt
 & / and thoughte what was beste to
 doo / **A** For they durst not see the
 chylde / For thourour that they shold
 haue them / neyther they wyf not
 how they myght nouryssh one that
 shold destroye theyr lynage / Ther
 they put hym to a bytyle fyrcelle or baf
 sette wel ptyched & sette it the in see
 And abandoned hym to dryue why
 ther it wolde / **A** And anon the schoo
 des and walues of the see brought
 and made hym aryue in an ylonde na
 med Saryoth / And of thys name
 was he callyd Judas Saryoth /
 Now it happed that the queene of this
 contree wente for to playe on the ry
 uage of the see / And byhildr thys
 bytyle nacelle and the chylde / them
 whyche was fayr / And thenne she
 segghed and sayd / **A** O lord god
 how shold I be casyd yf I had suche
 a chylde / Thenne atte lesse shold not
 my Royame be wythoute heyr /
 Thenne comanded she that the chylde
 shold be taken vp and be nourysshid
 and she sayned her self to be grete with
 chylde / And after publyshyd that
 she had born a fayr sone / Whan her
 husbond herd saye how / he had grete
 joye / and all the peple of the contree
 made grete feste / The kynge and
 queene dyd do nourysshid and kepte thys
 chylde lyke the sone of a kynge /
 Anon after it happed that the queene
 conceyued a sone / And whan it was
 born and growden Judas feat ofte that
 chylde / For he wende that he had
 ben hys broder and ofte he was chas
 tyed therfore / but allewayne he made
 hym to bepe so longe that the queene /
 whyche knewel wel that Judas was not
 her sone / And atte laste she sayd the
 trouthe / and tolde how that Judas was
 founnen in the see / and yet this er was
 knowen Judas selue the chylde that
 he had supposed to be hys brother and
 was sone to the kynge / And in esche
 wyng the sentence of deeth / he flode as
 non and cam in to Iherusalem /
 And entred in to the court of pylate
 whyche tho was prouost / And he so
 pleid hym that he was grete with hym

and had in grete cheryte / and nothyng
 was doon wythout hym / Now it hap
 ped on a day that pylate wente for to
 dysporte hym by a gardyn / bylongyng
 to the fader of Judas / And was so
 desirous to ete of the fruyt of thapples
 that he myght not forbeare them / And
 the fader of Judas knewe not Judas
 hys sone / For he had supposed that he
 had be drolbne in the see longe to fore
 ne the sone knewe not the fader / Whan
 pylate had told to Judas of hys desyre
 he sprange in to the gardyn of hys fa
 der / and gadred of the fruyt for to be
 re to hys mayster / but the fader of Ju
 das wessen wode hym / And ther bygan
 byllbene them moche streyf and debate
 fyrst by wordes / and after wyth fygh
 tyng so moche that Judas smote hys
 fader wyth a stone on the heed / that
 he sleibe hym / **A** And after brought
 thapples into pylate / **A** And tolde to
 hym how that he had slayn hym that
 ought the gardyn / Thenne sente pyla
 te to sease all the good that the fader of
 Judas had / And after gaf hys wyf
 to Judas in mariage / And thus Ju
 das be deed hys oiben moder / Now it
 happed on a day that the lady wepte &
 sighed moche strongly & said / alas how
 vnhappy that I am / I haue lost my sone
 & my husbond / My sone was led on
 the see and I suppose that he be drolbne
 and my husbond is dede foreyn / And
 yet it is more greuous to me that wy
 late hath remarried me agens my wyf
 Thenne demaunded Judas of thys chylde
 And she tolde hym how he was sette in
 the see / And Judas tolde to her how he
 had be fouden in the see / in such wise y
 she wiste that she was his moder / & that
 he had slayn hys fader / & wedded hys
 moder / wherfor thene he wente to Iheru
 cryse whych dyd so many myracles / &
 prayd hym of mercy & forgifnes of his
 synnes / Thus fer it is wry in thisforre
 whych is not autentike / Our lord made
 Judas one of his aposfiles & receyued
 hym in his cōpanye / and was so pryue
 wyth hym / that he was made his prou
 ratour & bare the purse for all the other /
 and scale of that whyche was gyuen to
 cryse / **A** Thenne it happed that
 he was fory and angry / for thoygne
 met that Marpe magdalene poured on

The lyf of saynt Mathye thapostle

Almayne /

the heed and feet of our lord Ihesu crist
 e sayd that it was worth CCC pens
 and sayd that so moche he had lost /
 And therfor sold he Ihesu crist for
 every pens of þ money vsual / of whiche
 every peny was worth v pens / And
 so he recouered CCC pens / Or after
 that some saye / that he ought to haue
 of all the penes that was gyven to
 Ihesu crist the tenth peny / And so he
 recouerd xxx pens of that he sold hym
 And neuertheless att leste he brought
 them agayn to the temple and after
 charge hym self in despaye / And hys
 body opened and clefte a sonder / and
 hys solibellis fylle out / And so it ap
 percyved wel that it shold so be / for þ
 mouth whyche god had kyssyd ought
 not to be defouled in touchyng / e also
 he ought not to dye on the crosse / by
 cause all crishely creatures ought to hat
 te hym / but in the ayer where demylls
 and wyckedyd sprites lee / by cause he
 had deseruyd to be in theyr companye /
 Thenne whan the tyme cam kytyvene
 thascenacion / and wythfontyde saynt pe
 ter byheld that the nombre of thapost
 les was menuffhyd / he arose vp in
 the myddle of the dyscyples / and said
 fair brethern / ye knowe how our lord
 Ihesu crist hadde chosen vij men for to
 bere wytnesse of hys resurrection / And
 Judas was goon the euyl waye / It
 schoueth saccomplysse the nombre of
 vij / of such as hath ben wyth hym /
 And sith they chosen tibo of them that
 were there / that one was named Jo
 seph surnamed Juseus / and that other
 was mathye / And thenne they made
 their oryson e said / lord god whyche
 knowest the hertes of all the persones /
 Schewe to vs whome we shal chese of
 thyes tibeine here / And after they
 caste lottes / and the lotte fylle on ma
 theye / whyche forth wyth was enom
 bred wyth the other vij / And thenne
 were they vij / But the holy saynt
 denys sayth that the botte was a Faye
 and a thynnyng whyche cam and shone
 vpon hym / And anon he bygan to pre
 che / and had hys predycacion aboute
 Iherusalem / And was moche vertuous
 and dyde many myracles as is wretton
 of hym of whom the legende solibeth /
 whyche legende is founde at Tyre in

Saynt mathye whyche
 was sette in the place of ju
 das / was born in bethleem
 of the tribu of juda / he was
 sette to scole and in a lytel tyme he lern
 ned all the science of the lawe and of
 the prophetes / he was a ferdy of flesshly
 lustes / And he passyd hys yongthe
 in good maners / hys courage was en
 clyned to all vertues / For he was
 humble and desonayr / and allehuwe
 redy vnto do mercy / And was not
 proud in prosperite / ne fraylle in aduer
 sityte / he dyde that / whyche he preachd
 he made the blynde to see and heald the
 seke men / he reyd the dede men / and
 dide grete myracles in the name of Ie
 su crist / And whan he was accusd
 herof to fore the bysshop of Iherusalem
 it was demaunded hym that he shold
 answer thereto / And he sayd / It be
 houeth not moche tanswere hereto / by
 cause for to be a crysten man it is no
 thyng crymynel / but it is a ghor
 ous lyf Thenne sayd the bysshop that
 he wold spare hym and geue hym ma
 pyte to repente hym / And saynt Ma
 theye answerd god for to that I shold
 repente of the trouthe that I haue tu
 ly founden and become an apostat /
 He was ferme in the loue of god e
 clene of hys body / and wyse in spe
 kyng to alle the questions of scripture /
 And whan he preachd the word of
 god / many bykyng in Ihesu crist by
 hys predycacion / The Selbes toke hym
 And brought hym to Iuseus / and had
 goren tibo false wytnesses openst hym
 and for sacause hym / the whyche caste
 on hym fyrst stones / and the other
 after / and so was stoned / And he
 prayd that the stones myght be turped
 that the false wytnesses had cast vpon
 hym / For to bere wytnesse agayn the
 that stoned hym / And fynally he
 was slayn wyth an aye after the ma
 ner of the Romayns / And he had vp
 hys handes / and comaunded hys espe
 ryte to god / And after is is sayd that
 hys body was brought to Rome / And
 fro rome it was transfatred vnto tyre
 Another legende sayth that hys body
 lyeth at Rome / and buried vnder a

stone of pourpysse in the chyrche of
saynt marge the maior /

Of saynt Gregorpe the pope



Saynt Gregorpe

Was born of the parnter
le of senatoures of Rome
whos fader was named
Gordiane / andz hys
moder silua / Andz

whan he hadz so moche lernedz that he
was a mayster / in physylosophye andz
also was ryche of patrymonye / he
thoughte that he wolde leue all the ry-
ches that he hadz andz wolde enter in
to religyon for to serue god / but in
thys that he put thys thought in respys-
te / he consyquedz another purpos
that was that hym somedz he sholdz let-
ter serue god in a scular habyte / in
dooyngz thoffyce of the pectore of the
prouost of Rome /

G For
to gyue to eche man duely reison after
the right of hys cause / but he found in
this offic so grete secular besynesse / that
it began to dysplese hym / by cause by
thys grete besynesse / he wythdre elve
hym ouer fer fro god / In thys mene
whyle hys fader andz moder deyed / in
suche wyse that he was ryche of patry-
monye andz pnyssaunt / that atte begyn-
nyngz he founded andz endowedy wyth
rentes by abbeyes in recelle / Andz the
seuenth he founded wyth in the wallis
of Rome / in honour of saynt Andrew
thapostle / in the wyche he began a
monke / Andz the remanant of his pa-
trymonye he gaf for goddes sake / So
that he that to fore wente clothed in clo-
thes of goldz andz of silke / andz aour-
nedz wyth precious stonys in the cyte /
whan he was monke scrupd in a pure
habyte the monkes / There was atte
begynnyngz of hys conuersacion / of so
parfayt a lyf / that it myght be sayd
wel that he was all parfayt / he made
grete abstynences in etyngz / in dryn-
kyngz / in waknyngz / andz in praynyngz
in so moche / that he was so trauaylledz
that vnnethe he myght susteyne hym
self / he hadz put out of hys herte alle
sculier thynges / so that hys conuersa-
cion was in heuen / For he hadz adressid
alle hys desyre for to come to the joye
permanable / On a tyme it happedz that
saynt gregorpe in hys selde of the same
ablaye / wher as he was abbot wro-
te somme thyngz / Andz an Angelle

Gregorpe is sayd of

gwy wyche is to saye
a flock / z of gwe wyche
is to saye a prechour /
Thenne Gregorpe is to
saye as a prechour / to an

assemble or flock of pple / or it is said
as a noble doctour / or prechour / Or
gregorpe is to saye in our langage as
albakedy / For he alboke to hym self
to god / andz to the pple / he alboke
to hym self by keepyng of clenesse / to
god by goodz contemplacion / Andz to
the pple by continual predycacion /
Andz by thys is deserued the vison of
god / Andz saynt Austyn sayth in the
book of ordre / that he seeth god / that
wel lyueth / wel studeyth andz wel
prayeth / Andz vour thystorograpth of
the lantares wyreth his hystorpe and
lyf of hym / the wyche john the deke
ne afterwarde moche dysgently com-
pledy andz ordrened /

The lyf of saynt Gregorye

appered to hym in semblaunce of a mar-
 roner whychc semed as he had esca-
 ped fro the tempest of the see / And pas-
 yd hym wepyng to haue pyte on hym
 Thenne saynt gregorye comanded that
 ther shold be gyuen to hym vij pens /
 Andz thenne he departed / The same day
 the angele cam agayn in lyke wyse as
 he dyde to fore / Andz sayd that he had
 lost all hys good andz prayd hym that
 he wold yet helpe hym / on whō saynt
 gregorye had yet pyte / andz dyde do be
 gyuen to hym vij pens more / yet atte
 thyrde tyme he cam andz made grete crye
 andz wepte / andz prayd hym that he
 wold yet helpe hym to ward hys grete
 losse / so that saynt gregorye comanded
 hys prouoste that he shold yet gyue to
 thys poure man an almesse / Andz the
 prouoste sayd / that ther was nomore
 siluer in all thabbaie but a dissh of sil-
 uer in whychc hys moder was wont to
 sende hym potage / Andz saynt gregos-
 ry comanded anon that / that dissh of
 siluer shold be gyuen to hym / Andz
 the angele toke it wyth grete joye /
 Andz lytyl whyle after thys angele
 apperyd to saynt gregorye andz sayd
 to hym that god hath sent hym so to
 hym / It happed afterwarde that as
 saynt gregory passed thurgh the mar-
 ket of Rome / andz salve there tibo fair
 chyl dren whyt andz rody of bysage / &
 fayr yelob heer / whiche were for to sell
 Andz saynt gregory demaunded fro
 wāens they were / Andz the marchānt
 answered of england / After saynt gre-
 gory demaunded yf they were crysten
 andz he answered nay / but that they
 were paynems / Thenne sight saynt gre-
 gorye andz sayd Alas / what fayr pe-
 ple hath the deuyll in hys doctryne andz
 in hys domynacion / After he demaun-
 ded how thys peple were called / he
 answered that they were called englysh-
 men / thenne he said they may well be
 so called / for they haue the bysage of
 angelles / Andz for that saynt gregory
 wente to the pope / Andz by grete pray-
 ers he impetred andz hadz graūte that
 he was sente in to england for to conuer-
 te the peple of the same contre / but whā
 the Romayns herd saye that gregorye
 was sent in to england / Anon they
 wente to the pope andz sayd to hym /

Thou hast angred saynt peter / thou
 hast destroyed al Rome / Andz hurte
 all holy chyrche / in this that thou hast
 lett gregorye goon out of Rome / Of
 whychc wordz the pope was angry and
 mocke abasthed / Andz sente anone his
 messagers after saynt gregory / Andz
 comanded hym to retorne / andz come
 agayn to Rome / whychc thenne was
 goon on hys journey / thre dayes / and
 for hys noble andz goodz renomee the
 pope made hym cardynal deken / After
 for the corruption of thayer the pope pe-
 lagius deyed / Andz thenne saynt gre-
 gorye was electe / of alle the paple to
 be pope / but he refused it andz sayd /
 that to that dygnyte he was not wor-
 thy / Andz for the ryght grete mortaly-
 te er that he was sacede pope he made to
 the peple a sermon andz said / Ryght de-
 re brethern wel ought we to haue
 doubt of the scorge of god er that we
 fele it / And yet we ought to fore it
 to torne andz forsake our synnes / so we
 may beholde the peple deye er they ly-
 wepe theyr synnes / Thynk ye thenne
 in what poynnt he cometh in the presen-
 ce of the Juge / that hath had no tyme
 to kelwaylle hys synnes / The holwes
 ken boyde / the chyl dren deye in the pre-
 sence of fader andz moder sodaynly so
 that they haue lytyl tyme to deye / wher
 fore euery man amende hys lyf / whychc
 he hath tyme for to repente hym of
 hys euyl dedes andz synnes / er that
 the Juge calle hym / fro the mortal los-
 dy / he sayth by the prophete / J wyll
 not the deith of a synnar / but J wyll
 that he retorne andz lyue / mocke soone
 the Juge hereth the synnar whā he can
 uerteth fro hys synnes andz amendeth
 hys lyf / By suche manere admonished
 he to the peple theyr helthe / Andz he or-
 dyned to make processyon in alle the
 chyrches moche solempnly for to impete
 andz gete mercy for thys mortaly-
 te / whā the processyon was doon / he
 wold haue goon pryuelly out of Rome
 for theselve thoffyce of the papalpe /
 but ayens that / the gates were kepte
 so that he myght not yssue / Atte laste
 he dyde do change hys habyte / Andz
 so moche dyde wyth the marchaunts /
 that they brought hym out of Rome in
 a tonne vpon a carte / Andz whā he

was ferre out of the toun / he yssued
 out of the toun / andz hpyde hym in a
 dyche / Andz whan he hadz ben therein
 iij dayes the peple of Rome sougtht hym
 all aboute / Anone they salbe a pyler
 shynnyngz descende fro heuen strayt vpon
 the dyche / in whych saynt gregorpe
 was / **4** Andz a recluse an holy man
 salbe that by that pyler angellis descen
 dedz fro heuen to saynt gregory / andz
 after wente vp agayn / Anone thenne
 saynt gregory was taken of the peple /
 andz after thordynauce of holy chyr /
 che he was ordeynedz andz sacredz pope
 agensst hys wyll / For he was moche de
 bonayr / humble and merciful to riche
 andz poure andz to grete andz smale /
 wel may he apperceptue / that redeth his
 wrytynges / holb ofte he complaynedz
 of thys grete charge that he was char
 gedz wpyth alle / to whych he saydz he
 was not worthy thereto / andz also he
 myght not here that ony sholdz preyse
 hym ne in lettres ne in wordes / Andz
 alleway he was in grete humylite / and
 accountedz hym self more meke andz lo
 we after that he was pope than to fore
 in so moche that he was the first of the
 popes that wrote seruus seruorum dei /
 that is seruant of the seruantis of god
 he hadz grete cure andz was besy to con
 uerte synners / he made andz compyled
 many fayr bookes / of whych the chir
 che is gretly enlumynedz / he was ne
 uer yde / holb wel that he was alleway
 seke / he conuerteth the englyshe peple to
 the crysten fayth by thze holy men andz
 goodz clerkys that he sente thpyder / that
 is to wyte Augustyn / mellitus / andz
 john / for to preche the fayth / Andz by
 cause the mortalyte cessydz not he ordey
 nedz a processyon / in the whych he dys
 ce do bere an ymage of our lady / whych
 as is saydz saynt luke the euangelyste
 made / whych was a goodz payntour /
 he hadz coruen it & payntedz after the by
 benesse of the glorouse virgyne marye
 Andz anon the mortalyte cessedz / andz
 thayer becam pure andz clere / Andz
 aboute thymage was herdz a voys of
 angellis that songen thys Antheme rei
 gina celi letare &c / Andz saynt gregos
 ry put thereto / Ora pro nobis deum
 alleluia / At the same tyme saynt greg
 orpe salbe an angele vpon a Castelle /

whych made clene a swerdz alle bbody
 andz put it in to the stethe / And ther
 by saynt gregory vnderstode that the pe
 stilence of thys mortalite was passedz /
 andz after that / it was called the castelle
 Angell / Saynt gregory dyde euery
 day so grete almesse / that many in the
 contre aboute were nouysshidz by hym /
 whom he hadz by name wreton / Andz
 also the monkes that dwellydz in the
 mount Synay had of hym theyr suste
 naunce / Emongz alle other almesses
 that he dyde / he governed thze thou
 sandz virgyns / to whom he sente eue
 ry yere four score poundz of gold / and
 also he foundedz to them an abeye in
 iherusalem / Andz sente to them that
 therein were suchz thynge as they lac
 kedz / Euery day hadz he poure men to
 dyner / On a tyme it happedz that he
 toke the lauour for to gyue water to a
 pylgrym for to wasshe hys hondes by
 grete humylite / andz anon the pylgrym
 vanysshydz a way / wherof saynt gre
 gory hadz merueyle / The nyght after
 our lordz appiered in a vysyon andz said
 to hym / The oither dayes thou hast re
 ceuyedz me in my membres / but yester
 day thou receyuedzst me in my persone /
 Another day saynt gregory comaunded
 to hys dyspenser that he sholdz brynge
 to dyner xij poure men / Andz whan
 saynt gregory and the poure men were
 sette atte mete / he tolde atte table syt
 tyngz xij poure pylgryms / Andz des
 maundedz of hys dyspenser why he hadz
 don aboute hys comandement / to brynge
 in moo than xij persones / Andz anon
 the dyspenser all abasshydz wente andz
 tolde the poure men andz fonde but xij /
 andz saydz to saynt gregory / holy fader
 ther be no moo but xij / and so many
 shal ye fynde andz nomoo / Thanne con
 sideridz saynt gregorye that one of the
 pylgryms that sette next to hym ofte
 chaungedz hys vylage / For ofte he se
 medz yongz / andz after oldz / Andz after
 dyner saynt gregory toke hym by the
 honde andz brought hym in to hys cham
 bre / andz praydz hym that he woldz
 telle hym hys name / Andz he ansberdz
 wherfor demãdest thou my name whych
 is merueyllous / neuertheles knowe
 thou wel that I am the same poure ma
 ronner / to whom thou gauest the dysse

of siluer in which thy moder was ben
 ce to sente the potage/ And knowle for
 certayn that sith that day/ that thou dy
 dyst to me that almesse/ god hath de
 spyned the / to be pope / And sayd
 more ouer/ I am thangelle of god/ and
 he hath sente me hyther to the to be thy
 defendour/ & procurour/ of that which
 thou wilt demaunde and/ Impete of
 hym/ And after this the angele vanys
 sedy away / And in that tyme ther
 was an heremyte an holy man whych
 had lefte and/ forzaken all the goodes
 of the world for goddes sake/ and/ had
 receyved nothyng but a catte / whych
 whych he playde ofte / and/ helde it in
 hys lappe delyciously/ On a day it hap
 ped that he prayd god deuoutly that he
 wolde wouche sauf to se the to hym to
 what saynt he shold be in lyke Joye in
 heuyn/ by cause for his loue he had/ lest
 all the world/ and/ renounced/ Upon
 thys god/ shewd hym in a Vysion that
 saynt gregory and/ he shold haue lyke
 Joye in heuene / And when he vnder
 stode thys he syghed sore / and/ presyd
 bytill hys pouerte whych he had longe
 suffred/ and/ born / yf he shold haue by
 the mercy whych he had/ so gretly
 in sculer Rycheffe / Upon this ther cam
 a boys to hym whych said/ that the pos
 session of richesse maketh not a man in
 this world/ riche/ but the ardour of co
 uetyse/ Thenne he stilke thou/ darst thou
 compare thy pouerte to the rycheffe of
 saynt gregory / whych he louest more thy
 catte with whom thou essest not to se to
 he and/ playe / than saynt gregory doth
 all his richesse/ for he seesth neuer to
 gyue almesse for goddes sake / Thenne
 heremyte thanked almyghty god and
 prayd that he myght haue hys mercy
 and/ rewarde with saynt gregory in the
 gorye of paradys / On a day it happed
 th at saynt gregory sange masse in the
 chyrche of saynt Marye Maior / And
 when he had/ said/ Day dominj sit sem
 per vobiscum / Anone thangelle sayd /
 Et cum spiritu tuo/ and/ fro than forth/
 on the pope ordeyned a seacion in that
 chyrche euery yere on esker day / And
 when the nne he sayd in hys masse /
 Day dominj et / none shal answer in
 remembraunce of this myracle / In the
 tyme that Traian thempereour reigned/ &

one as a tyme he went toward/ abatyll
 out of Rome/ it happed that in his way
 as he shold/ ryde a woman a wycolde
 cam to hym/ wepyng and/ sayd/ I pray
 the sire that thou auige the deith of one
 my sone/ whiche innocently and/ whych
 out cause hath be slayn / Thempereour
 answered/ yf I come agayn fro the ca
 taplle hool and/ sounde / theime I shal
 doo Justyce for the deith of thy sone /
 Thenne said the wycolde / Sire / and
 yf thou wepe in the tycaplle / who shal
 thenne auenge his deith / And thempere
 our sayd/ he that shal come after me /
 And the wycolde sayd / is it not bet
 ter that thou do to me Justyce/ and/ ha
 ue the mercy therof of god / than an
 other haue it for the/ Thenne had/ traian
 pyte / and/ descended fro hys hors/ and
 dyde Justice in auengynge the deith of
 her sone/ On a tyme saynt gregory went
 to by the market of Rome / whych is
 called the market of traian/ And thene
 he remembred of the Justice and/ ocher
 good/ dedes of traian/ and/ how he had
 ben pytous and/ rebonayr / and/ was
 moche sorowful that he had/ ben a pay
 nem / And he turned to the chyrche of
 saynt peter wyllkyng for thewor of
 the meseraunce of traian / Thenne an
 werd a boys fro god / sayng/ I haue
 now herd thy prayer / and/ haue spa
 red traian fro the payne perpetuell /
 By thys thus as some saye / the pay
 ne perpetuel due to traian as a meser
 aunt was sondele take away / but for
 al that was not be quyte fro the pay
 son of helle / For the solble may wel
 be in helle / and/ fele ther no payne by
 the mercy of god / 4 And after it be
 sayd that the angele in hys answer
 sayd more to thus / by cause thou hast
 prayd for a payneme/ god graunteth
 the to cheke of n thynges that one whych
 thou wylt / Or thou shalt be n dayes
 in purgatorye in payne/ or ellis all the
 dayes of thy lyf thou shalt languyshe
 in sekenesse / Thenne answered saynt
 gregory / that he had/ leuer to haue se
 kenesse all his lyf in this world/ than
 to fele by n dayes the paynes of pur
 gatorye / And euier after he had/ conty
 nuelly the feures or ayres / or the greu
 ce in hys feet/ And therof hym self ma
 keth menaon in one hys epistle and/

saynt / I am so moche tormented of the
 golde in my feet and of other schenes
 / that my lif is to me a grete payne
 every day me semeth that I ought to
 dye / And alleway I abyde the deith /
 Some tyme my payne is litel / e som
 tyme right grete / but it is not so litel /
 that it departe th fro me / ne so grete
 it bringeth me to deith / And thus it is
 that I that am alleway redy to dye / am
 withderalven fro deith / It happed that
 a wyddolbe that was wonte every son
 day to bringe hoostes to synge masse
 wyth / shold on a tyme be housfeldy e
 comuned / And whan saynt gregory
 shold spye to her the holy sacrament /
 in sayng / Corpus domini noscitur /
 that is to saye / the body of our lord Ihu
 cryst / kepte the m to everlastyng lyf /
 Anone thys womyn began to synple
 to fore saynt gregorye / And anon he
 wythdreibe hys honde / and remysed
 the sacrament vpon thaulter / And he
 demaunded her to fore the peple why
 she synpled / And she sayd by cause
 of the harte that I haue made wyth my
 propre handes / thou namest it the body of
 our lord Ihesu cryst / Anone saynt gregory
 put hym self to praye wyth the
 peple / For to praye to god that herup
 he wold / she be hys grace for to confer
 me our hyleue / And whan they were
 wsen fro prayer / saynt gregorye salbe
 the holy sacrament in figure of a pye
 e of flesch as grete as the lytel synger
 of an honde / And anone after by the
 prayers of saynt gregorye / the flesche
 of the sacrament turned in to semblaunce
 of brede / as it had be to fore / And
 therwyth he comuned and holuisede the
 womyn / whiche after was more religyous
 and the peple more ferme in the
 saynt / Saynt gregorye made and ordeyned
 the songe of thoffyce of holy chirche
 / and establyshyd at Rome thwo scoles
 of songe / that one beside the chyrche
 of saynt peter / And that other by the
 chyrche of saynt Iohn latran / wher the
 place is yet wher he laye and taughte
 the scolers / and the wodde wyth whiche
 he menaced them / And the antypho
 nre / on whiche he lerned them is yet
 there / he put to the canon of the masse
 the wordes / Diesq noscitur in tua pace
 disponamus / atq ab eterna dampnacio

ne nos eripias / et in electorum tuorum
 iucas grege numerari / After lasse
 whan saynt gregory had ben pope viij
 yere / vj monethis / and y dayes / he be
 yng ful of good werkes departed out
 of thys world in the yere of our lord
 vj C vj yere in the tyme whan foa
 was Emperour of rome / Lete vs thes
 praye to saynt gregory / that he geve
 vs grace that we may amende so our
 self / in thys lif that we may come
 into everlastyng lyf in heuen / Amen

Thus endeth the lyf of saynt
 Gregorpe

Here begynneth of saynt longi
 us the lyf

Longius whiche
 was a puppau knyghe
 was wyth other knygh
 tes by the comandement
 of pylate on the side of
 the crosse of our lord
 and perceyd the side of our lord wyth
 a spere / And whan he salbe the myra
 cles / hold the sonne lost his light / and
 grete erthequake of thetse was /
 whan our lord suffred deith and passid
 on in the tre of the crosse / Ekeme by
 leued he in Ihesu cryst / Some saye that
 whan he smote our lord wyth the spe
 re in the syde / the precious blood aua
 led by the staffe of the spere vpon hys
 hondes / And of auenture wyth hys
 hondes he touchyd hys eyen / And
 anon he that had be to fore blynde salbe
 anoy clerly / wherfor he refusyd all che
 ualrye / and abode wyth thapostles /
 of whom he was taught and cryened
 and after he abandoned to lere an ho
 ly lyf / in doyng almesses and in
 pyng the lyf of a mōke / about xxxviij
 yere in creare and in Capado / And
 by hys wordes and hys example / ma
 ny men conuerted he to the saynt of
 cryste / And whan thys cam to the
 knolbecke of octonay the prouoste / he
 toke hym and wold haue conserued

The lyf of saynt Longins

hym to do sacrifice to thyddollis / And
 saynt longins said / Ther may noman
 ferue thoo lordes wylche ben contrary to
 other / E hye yddollis ben lordes of thy
 malices / conuynours of all good wyl-
 kis andz enemyes to chastyete / humylyte
 andz to hounce / Andz funder to all or-
 dure of luyurpe / of gloutonny / of vdel-
 nesse / of pryde / andz of Auarys / Andz
 my lordz is lordz of sobrenesse that bygn
 geth the wylde to the euerlastyngz lyl /
 Thanne sayd the prouost / it is nought
 y thou saist / Make sacrifice to thyddollis
 Andz thy godz shal forgyue the by caus-
 se of the comandement that is made to
 the / longins saidz yf thou wylt becomz
 cristen / godz shal pardonne the thy tres-
 paces / Thenne the prouost was angry
 andz made the teeth of saynt longins to
 be dralben out of hys mouth / andz dyde
 do cutte hys mouth open / Andz yet for
 alle that longins lost not hys spere /
 But toke an aye that he there fonde e
 helve and brake therwith thyddollis and
 saidz / nold may we see yf they be very
 goddes or not / Andz anon the deuyllis
 yssued out andz entredz in to the body
 of the prouoste / andz hys felawe /
 Andz they brayed lykz bestes / andz
 fell down to the feet of saynt longins /
 andz sayd we knowe wel that thou
 art seruaunt vnto the scuerayn godz /
 Andz saynt longins demaundedz of the
 deuyllis why they dwelldz in thyse yd-
 dollis / andz they answered / we haue
 fouden place / in thyse yddollis for vs /
 For ouerall wher ihesu crist is not na-
 medz ne hys signe is not sheldz / there
 dwelle we gladly / andz by cause whan
 thyse paynens come to thyse yddollis for
 to adoure andz make sacrifice in the na-
 me of vs / thenne we come andz dwelle
 in thyse yddollis / wherfor we pray the
 may of godz that thou sende vs not in
 in thabysme of helle / Andz saynt lon-
 gins saidz to the peple that there were /
 what saye ye wylt ye haue thyse deuyll-
 les for your goddes andz worshyppye
 them / Or haue ye leuer that I huntz
 them out of thyse worldz in the name of
 ihesu crist / Andz the peple sayd wylth
 an hye voyz / Mochz greet is the godz
 of crysten peple / holy may we praye
 the that thou suffer not the deuyllis to
 dwelle in thyse eyte / Thenne comended

saynt longins to the deuyllis that they
 shold yssue out of thyse peple in such
 wyse that the peple hadz grete joye /
 andz hyluedz in our lordz / A lycht by-
 me after / the euyl prouost made saynt
 longins come to fore hym / andz sayd to
 hym that all the peple were departedz e
 by hys enchauntment hadz refused thy
 dollis / yf the kyngz knewe it / he sholdz
 destroye vs andz the eyte also / A frodis-
 sius answered / hold wylt thou yet toun-
 thyse godz may wylche hath saued vs
 andz hath doyn so moche goodz to the eyte
 Andz the prouost saidz / he hath deuy-
 ued vs by enchauntye / A frodisius saidz
 hys godz is greet / andz hath none equal
 in hym / Thenne dyde the prouost cutte
 out the tongue of afrodisius / wherfore
 saynt longins sighted vnto godz / Andz
 anone the prouoste becam blynde / andz
 loske all hys memebre / whan afrodisi-
 us salde that / he saidz / lordz godz thou
 art iuste / Andz thy judgement is ve-
 rytable / Andz the prouoste saidz to afro-
 disius / **F**ayr brother praye to saynt
 longins that he pray for me / For I ha-
 ue don yll to hym / Andz afrodisius
 saidz / haue not I wel tolde it to the / do
 nomore so to longins / Seeke not thou
 me speke wythout tongue / Andz the
 prouoste sayde / I haue not only lost
 myn eyen / but also my herte andz my
 body is in grete payne / Andz saynt
 longins saidz / yf thou wylt be fool and
 guarryssedz / put me aperly to deyth /
 Andz I shal pray for the to our lordz
 after that I shal be deedy that he shal
 Andz anon thenne the prouoste dyde to
 smyte of hys heedz / Andz after he cam
 andz fell on the body of saynt longins
 andz sayd all in luyurpe / Seue I ha-
 ue spinedz I knowleche andz confesse
 my felthe / Andz anon cam agayn his
 sight andz he receyuedz helthe of hys bo-
 dy / Andz burgedz honouably the body
 of saynt longins / Andz the prouoste
 hylcupd in ihesu crist / Andz abode in
 the company of crysten men andz than-
 kedz godz andz dyde in goodz astrate /
 All thyse happedz in Cefaree of Cap-
 doce to the honour of our lordz godz /
 to whom be gyuen laude andz glorye in
 scula sculorum

Thus endeth the lyf of saynt
Longus

Here begynneth the lif of saynt
Maure

The yere that saynt
kenet died/ he sente saynt
Maure / e foure felalbe
wrote hym in to fraunce/
that is to wete fusciniy
symplicien Antoniniy

and constantinen atte prayer of Barri
cam the bysshop of mauley for to founde
an absaye which the said bysshop wold
make of hys olben good / And gaf
to saynt maure a booke in wch he had
wrote the wile of hys hande/ And as
they passede the montaynes of mongus
fourgis one of theyr seruantes fell fro
hys hors vpon a grete stone / and hys
lyft foote was all to fraustred / but af
sone as saynt maure had blessed it and
made hys oryson / he was guariffred
and at hool / After thys he cam in to
the chyrche of saynt maurice / And
ther was at entre a blynde man leg
gyng that had seten there vij yere and
was namede leuy / wch he for the lon
ge tyme that he had ben there/ he knew
all thoffice of the chyrche by leuyng that
he had lemed ther by wchout more/ he
conuired saynt maure by the vertue of
the martir that he wold helpe hym /
And anone he was guariffred and
had agayn hys sight by hys prayer /
And theme saynt maure comāde hym
that he shold serue alle hys lyf in the
chyrche as he had don / On a nyght
thys holy man and hys felalbe sette
wold in þ holbe of a wyddelbe/ wch
was namede themere / the wch he had
a sone that was so seke that eche man
saw that he was dede / And thys holy
man helde hym / And whan he was
hool he saide to saynt maure / thou art
he / that by thy merites and by thy tes
tes hast deliuered me fro the iugement
wchre I was in condemnyd to the fyre
of helles / Thus as they helde theyr wyage
on the good frday in that tyme of
wch saynt Pomaun was abbot/ And
saynt maure saide to saynt Pomaun

Seynt kenet shal departe out of thys
world to morowe / On the morn af
ter the hour of tere as saynt maure
was in hys prayers he salde the wyage
by wch he saynt kenet mounted in to se
uen / and he was aourned wch pal
les and grete foyson of clerenes/ and
thys visyon salde vbo other monkes /
Also whan saynt maure e hys felalbe
cam to orlyance / they herd saye that
the bysshop Baricam of mauley was de
ed/ And he that was in his place wold
not receyue them / Thene saynt mau
re and hys felalbe wente in to a place
that is callid restis / And there founde
he þys an holbe for to adoure god
there in thonour of saynt martyn / and
comāded that he shold be buryed therin
A clerke that was there named can
gyso fyl down of an hie steyr vpon an
hepe of stonnes/ and was all to fraustred
but saynt maure helde hym anon /
And after þis wch was one of
the greetest frendes of the kynge had
hym in so grete reuerence / that he durst
not approuche / but yf he had hym /
Ther wchmen that wroughit in that
holbe bygan to saye schelldy of saynt
maure / and saye that he conueryed ouer
moche dayne glorie / but anon they be
cam so madde that that one of hym wch
forthwch hys lyf / And the other in
to wch them self wch theyr teth / the
holy man anon put hys hande in theyr
mouthes / and made the sende to goo
out kente / And after he wch the
thyrde to wch wch he ded / and
comāded hym yf he wold lye / that he
shold nomore entre in to that holbe /
And thys comāde he for theselbe the
faour of the world / Thowders kynge
of fraunce cam for to visite hym / and
prayed to saynt maure and the brettern
that they wold pray for hym / And he
gaf to them of that holbe the fee Pyall
of that buscage / and alle the rentes
ther to belongyng / and the wch / On
the morn saynt maure wente to see the
yest that the kynge had gyuen / And
there he helde one haungyng the palesey /
wch had he vij yere seke / The secon
yere that thys holbe was founded cam
many noble men of the contre wch
demanded that theyr chyl dren myght be
clothed and receyued in to the religion

The lyf of saynt Patryke

And therer y so many that the vij
 yere of the fondacion of that kyng there
 were an hondred; & fourty brethern / &
 saynt maure comaundeth that they shold
 abyde in that nombre wthout more or
 lasse / and not anacece in nympyshe
 that nombre / After thys cōsaire the
 kyng cam in to thys abbey / And gaf
 therto the chyrch of Blafon and the town
 longchampt therewith / And after thys
 tyme saynt maure wold nomore ysue
 out of that kyng / but he went and a
 lode in a side of the chyrche of saynt
 martyn where he had made an hous for
 hym / and had wth hym xlvj mon
 es for to serue hym / but he ordeyned
 to fore / that brethres shold be abbot
 after hym / whan he had ben in hols
 that ij yere & an half / the deup appie
 red to hym on a tyme / whych was in
 hys orfons / and sayd to hym that
 there shold be grete defraction of hys
 brethern / but the angele of our lord
 cam after hym whych reconforted hym
 And thenne he cam vnto the brethern
 and sayd to them that he and many of
 them therewithin / shold passe out of
 thys world / And it happed that with
 in a moneth after ther deyd; & and
 vij monkes of that abbey / And of
 all the nobre ther abode nomoo alpye
 but viiij / And thenne deyde Anthe
 ny and constantyn that were comen
 wth hym / A ltyll whyle after deyde
 saynt maure of the payne of his side the
 vij yere after he was comen theder the
 vij kalendes of feuerer / And he dey
 de to fore thauter of saynt Martyn
 where he was couerd wth an heyr /
 The other of hys felawshyp returned
 to mount cassyn / And thus accomplis
 shyd thys blesyd saynt hys lyf in the
 tyme of sollys thempereur the second /
 And the body of saynt maure was
 bor y fro that kyng in Angoo named
 gaunefuelle for few of the normans in
 to the abbey of fosses / where hys bo
 dy is now / whych abbey founded
 saynt kanolans disciple to saynt collon
 tan / his feste is the vij day of Janyuer

Here foloweth the lyf of saynt
 Patryke and thyninterpretacion
 of hys name

Patryke is as moche to
 saye as knowlecke / For by
 the wyl of god he knewe
 many of the secretes of heuen
 and of the joyes ther / And also he
 salbe a partye of the paynes of helles /

Of Seynt Patryke

Saynt Patryke
 was born in brytayne
 whych is called En
 gland / And was let
 ned att Rome and the
 re flourid in vertues /

And after departed out of the parties
 of ytalie where he had longe dwelld
 and cam home in to hys countre in was
 his named; pendrac / And entred in
 to a fayr and joyous countre called the
 valeye Rosyne / To whom thangele of
 god appiered & said / O patryke this se
 ne byspitriche godd hath not purposed
 to the but vnto one not yet born / but
 shal yve yere here after he born / And
 so he left that countre and saylled ouer
 in to yrelonde / And as chester sayth in
 polyxonicon the fourth booke the vij
 chappre that saynt patryke fader was
 named caprun which was a preest & a
 dekens sone whych was called fodun
 And saynt patrykes moder was named
 concies martyn suster of frauce / in his
 baptisme he was named; Suate / and
 saynt german callid hym magonius /
 & celestinus the pope named; hym patry
 ke / that is as moche to saye as fader of
 the cytyzens / Saynt patryke on a day
 as he preachid a sermon of the pacite &
 suffraunce of the passyon of our lord ihu
 suaynt / to the kyng of the countre he le
 ued; vpon hys crocke or croos / And it
 happed by auctur / that he sette the ende
 of the crocke or his staf vpon the sp
 ges foot / & wrood his foot wth the pit
 he which was sharpe byneath / the kyng
 hath supposid y saynt patryke had don
 it wth engly / for to merie hym y sommer

Here endeth the lyf of saynt
 Maure

to pacience and to the feythe of god /
 That when saynt Patryke apercyued
 it / he was moche alyffred / and by hys
 prayers he helyed the kynge / And
 furthermore he impetred / & gaf grace
 of our lord / that no venemous best
 myght lyue in al the contre / And yet
 vnto this day is no venemous best in
 alle yreland / After it happened on a
 tyme that a man of that contre stole a
 sheep whiche belonged to his neygh /
 four / wher vpon Saynt Patryke ad-
 monestred the pple / that who someuer
 had taken hit / shold delyuer it ageyn
 wpyth seuen dayes / whan at the pple
 were assemblyd wpyth in the chyrche / &
 the man whiche had stolen it made no
 semblaunte / to winder no delyuer ageyn
 this sheep / Therne saynt Patryke
 commaunded by the vertu of god / that
 the sheep shold bleat and crye in the
 hely of hym that had delyuer hit / And
 so happened it / that in the presence of al
 the pple the sheep cryed and bleat in
 the hely of hym that had stolen hit /
 And the man that was culpable re-
 pentid hym of his trespass / And the
 other fow thenne forshon kepte them fro
 stealing of sheep fro any other man /
 Also saynt Patryke was ioune for to
 worship and do reuerence vnto al the
 crosse deuoutlye that he myght see /
 Out on a tyme before the sepulchre of
 a paynym stode a fayre crosse / whiche
 he passed and went forth by as he had
 not seen hit / And he was demaunded
 of his felawes / why he salde not that
 crosse / And thenne he prayed to god
 he sayd for to knowe whos hit was / &
 he sayd he herde a voyc vnder the erthe
 sayenge / thou saldest it not / because I
 am a paynym that am buryed here / &
 am vnborthy that the signe of the
 crosse shold stonde there / wherfore he
 made the signe of the crosse to be taken
 thens / On a tyme as saynt patryke pre-
 ched in yreland the feythe of ihesu crist
 & dyd but lytel prouff pte by his pre-
 dication / for he coude not conuert the
 euyl nede / and wylded pple / And he
 prayed to our lord ihesu crist that he
 wolde shewe them somme signe openly
 ferdeful and gasful / by whiche they
 myght be conuerted / and be repentant

of theyr synnes / Thanne by the com-
 maundement of god / Saynt Patryke
 made in therthe a grete cercle wpyth his
 staffe / & anone therthe after the quan-
 tyte of the cercle opened / And there
 appered a grete pyte and a deep / &
 saynt patryke by the reuelacion of god
 vnderstood that there was a place of
 purgatorye / In to whiche who someuer
 entred therin / he shold neuer haue other
 penaunce ne fele none other payne / &
 there was shewed to hym that many
 shold entre whiche shold neuer retourne
 ne ne come ageyn / And they that
 shold retourne shold abyde but fow ones
 more to another and nomore / And
 many entred that came not ageyn / As
 touchyng this pyte or hole whiche is
 named saynt Patrykes purgatorye /
 Somme holde oppynyon that the second
 patryke whiche was an abbot and no
 bysshop / that god shewed to hym this
 place of purgatorye / Lut certynly such
 a place there is in yreland wher in
 many men haue been / and yet dayly goon
 in / and come ageyn / and somme haue
 had there meruayllous bysions / and
 seen greyful and horryble paynes of
 whome there been booke maad / as of
 Eundale and other / Thenne this holy
 man saynt patryke the bysshop lued
 tpe he was C xxij yer olde / and was
 the first that was bysshop in yreland /
 and dyed in auctypus ambroses tyme
 that was kyng of brytany / In hys
 tyme was the abbot columba other byse
 named colinkyllus & saynt bride whom
 Saynt Patryke professed and kypped
 And she ouer lued hym forty yer
 Alle these thre holy sayntes were bu-
 ryed in yllster in the cyte of Dunone /
 as it were in a caue wpyth thre cham-
 bers for bodys were founden at the first
 comyng of kyng Josay kyng harry
 the secondes sone in to yreland / vpon
 whos tunkes thysse keres folowynge
 were wryton / Sic iacent in duno / qui
 cumulo cumulantur in dno /
 Brigida / Patricius / atque columba
 pius / Whiche is for to say in eng-
 lish / In duno thysse thre been buryed
 alle in one sepulture
 Bryde Patryke / and Columba the
 mylde /

Men say that this holy bysshop Saynt
patryke dyd thre grete thynges / One
is that he dwof with his staffe alle the
benemous bestes out of yreland / The
second that he had graunte of our lord
god / that none pryfste man shal abyde
the comyng of antecryps / The iij won
der is wode of hys purgatorye whych
is more referred to the lasse saynt pa
tryk thabbot / And this holy abbot by
cause he founde the people of that londe
rebelles / he went out of yreland & came in
to england to the abley of glastenkyrke
where he deyed on a saynt iustynelwes
day / He flouryd about the yere of our
lord viij C L / e the holy bysshop deyed
the yere of our lordy four hondred iij
score e y in the hondred and xxij yere
of his age / to whome praye we that he
praye for vs /

Thus endeth the lyf of
Saynt patryke

Of saynt benet thabbot / And
first the interpretacion of hys
name

Benet is sayd by cause he blef
syd moche peppe / or ellys by
cause he hady many benedyct
cions in this lyf / Or for as
moche as he deseruyd for to haue blef
synges or benediccions perpetuel / And
the holy doctour Saynt gregory wrote
his lyf /

Of saynt benet thabbot

Saynt benet was borne of
the prouynce of Nurcia /
And was sente to Rome
for to studey / but in hys
Infancye he lefte the sco
les andy wente in to a deserte / and his
nouryng whych tenderly loued hym wot
allweye with hym tyl they came to a
plax named offyce / And there the to

rolvedy a kessel for to pouerge or wyne
we whete / but the kessel fyl to therthe
by necllygenoz / and was broken in thoo
pces / And whan saynt benet sawe
his nouryng wepe / he had grete pyte / e
made his prayres to almyghty god / e
after made hit also hole as it hady been
afore / Thanne they of the contrie toke
hit / andy kenge hit on the fronte of the
chyrche in wytnesse of one soo fayre a
myracle / Thanne leste saynt benet hys
nouryng andy fledde secretly andy came
in to an heryngsage / where he was neuer
knowen of no man but of a monke na
medy romayn whiche mynysterd to hym
mete for to ete / Andy because that there
was no waye for the monke to goe to
magn into the pyte where saynt be
net was / he knyte the boof in a corde e
so lete hit down to hym / And because he
shold here wha romayn shold lete down
the breedy / he bonde a kelle on the corde
and by the solwe therof / he receyvedy
his breedy / But the deuyll hangyng en
uyr of the charite of that one / andy of
the refecion of that other / cast a stone
andy brake the kelle / but neuertheless
Romayn leste not to mynyster hym /
It happed that there was a prest on
an estery day that hady awayed his dy
ner for hym self / andy our lord apper
d to hym and sayd / thou ordeynest for thy
self delycious metes / andy my seruants
deyth for hunger in suche a pyte andy
named hym the plax / Thanne the prest
arows andy bare his mete with hym / e
fought soo longe that he fonde saynt
benet in grete payne / whan he had soue
den hym he sayd to hym / Arise andy
take thy mete andy refecion / For it is
ester day / He answerd / I knowe wel
that hit is the feste of paske / because
that I see the / The prest sayd to hym
Certaynly thys day is the day of ester
and saynt benet wyse hit not / by cause
he hady dwellyd there so longe andy so
ferte fro people /
Thanne sayd they graces and made the
benedyccion andy toke theyr refecion /
It happed andy thys after a blacke
byrde that is calledy a merle came on a
tyme to saynt benet / andy peckyd with
his bylle at his dysage /
Andy greuyd andy noyed hym so moche

that he coude haue no ruse for it / and
 coude not put it from hym / but assone
 as he had made the signe of the crosse/
 anon the bnde vanysshed away/ And
 after that cam to hym a greet temptaciō
 of the flesch by the wyche the deuyll
 tempted hym in shewyng hym a womā
 and brent fore and was enflamed; in
 hys corage / but anon he cam agayn to
 hym self / and after he despoyled hym
 self all naked; and went among thoz
 nes and walwed; among the nettles
 so that his body was torn and payned
 by wyche he held; the boundes of his
 herte / Thene after that tyme; he felte
 nomore temptacion of hys flesch /

It happed that thabbot of a monas
 tery was ded; / And for the good re
 nome of thys holy man saynt kenet /
 All the monkes of the baire gaf theyr
 boys and elete saynt kenet for theyr
 abbot / But he accorded not ther to ne
 agreed to them / **A** For he said; that hys
 condicions and maners were not acco
 dyng to theyres / Nochtwithstondyng he
 was baynquyssh; and so instauntly
 requyrd; that atte laste he consented;
 But whan he sawe they luyd not we
 were not ruled; accordyng to theyr reli
 gion and rible / he wrented; and cor
 wtyd them vigerously / And whan
 they sawe that they myght not doo the
 wykes vnder hym / They gaf hym hys
 nym medyd wyth wyng for to drynke/
 but saynt kenet made the signe of the
 crosse ouer it and; blessed it; and anon
 the vessel brake in pieces wyche was
 of glasse/ whan saynt kenet thene linc
 see that in that vessel was mortal
 drynke / wyche myght not a; pde ne
 suffre the signe of the crosse / he woo vp
 and sayd; God haue mercy on you fair
 brethren / I sayde to you wel atte hys
 gemyng; / that my condicions end ma
 ners apperteyne not to yours / Fro
 henceforth gete to you ano; her face /
 For I may no lenger dwelle here /
 Thene went he agayn to desert; wher
 he god shewd; for hym many signes &
 miracles / and founded there also ab
 bies / Now it happed; that in one of
 theys also abbeys was a monke that
 myght not endure longe in prayers /
 And; whan the offer of hys selabys
 were in prayer; he wold; goo out of the

chyrche / Thene thabbot of that abbey
 shewd thys to saynt kenet / And anon
 he went for to see yf it were trewe /
 And; whan he cam he sawe that the de
 uyl in lyknes of a lye black chylde
 dwelwe hym out of the chyrche by hys
 colbe / Thene sayd; saynt kenet to the
 abbot; and to saynt maure / See ye not
 hym that dwalbeth hym out / they sayd;
 naye / thene sayd; laic; he praye to god
 that we may see hym / whan they had
 made theyr prayers / saynt maure sawe
 hym / but the abbot myght not see hym
 The next day saynt kenet toke a rodde
 and kete the monke / And thene he also
 was in prayer / lyke as the deuyll had be
 licty / and; durst nomore come & dra
 we hym away / And fro than forthon
 he also in prayer / & contyued; therein
 Of the vii abbeyes that saynt kenet had
 founded / thre of them stode on hys
 Foches so that they myght haue no wa
 ter but by greet labour / **A** Thene cam
 the monkes to hym & prayd; hym that
 he wold; seth; thys abbey in some
 other place / by cause they had greet de
 faute of water / Thene went saynt
 kenet aboute the montayne & made hys
 orysons & prayers moche deuoutly; and
 whan he had longe prayd; he sawe thre
 stones in a place for a signe / And; on
 the morn whan the monkes cam for to
 praye / he said to them; goo ye to such
 a place wher ye shal fynde thre stones;
 and; there dygge a litel & ye shal fynde
 water / Our lord; can wel preyue for
 you water / And; they went; and; founde
 the montayne all swetyng; / wher as
 the thre stones were / And; ther they
 digged; & anon they founde water so gre
 te habundance that it suffysd to them;
 and; ran down fro the tyme of the hille
 into hynethe in to the Daleys / It
 happed on a tyme that a man shulde
 buysshe & thones aboute the monaste
 ry / And; hys axe or instrument of
 yron that he helde sprang out of the h
 ue & fell in to a depe water / thene the
 man cryed and sorowd; for hys tool /
 and saynt kenet sawe that he was ouer
 anguysshid therfore; & toke the stue &
 threlwe it after in to the pyte / And;
 anon the yron cam vp & lye a to sit
 tle that it entred in to the helue /

In thabbey of saynt kenet was a

The lyf of saynt Venet

chylde named placidus whiche wente
 to the Pyuer for to dralbe water /
 And hys foot shoo so that he fyl in to
 the Pyuer whiche was moche deep / and
 anon the Pyuer bare hym forth more
 than a golde shoe / And whan saynt
 kenet whiche was in hys sudyne knelb
 it / he callede to saynt maur and sayde
 that ther was a chylde whiche was a
 monke that was aboute to be drowned
 and had hym go to helpe hym / And
 anon saynt maur ranne thpon the wa-
 ter lyke as it had key on drye ground
 and hys feet drye / And toke vp
 the chylde by the heer / And dreibe hym
 to londe / And after whan he cam to
 saynt kenet / he sayde that it was not
 by hys mercye / but by the vertue of
 hys obedyence / Ther was a preest na-
 med florentyn / whiche had enuye on
 saynt kenet / and he sente to hym a boof
 of brude enuemyed / After whan
 saynt kenet had thys boof / he knelbe
 by the inspiration / that it was enue-
 nymed / he gaf it to a rauen that was
 wounte to take hys fedynge of saynt ke-
 nettes hand / And commaunded hym
 to bere it into suche a place that nomā
 shold fynde it / Thenne the rauen ma-
 de semblaunt for to bere to the coman-
 ment of saynt kenet / but he durste not
 touche it for the venym / and fledde
 aboute it / holdyng and cryng /
 Saynt kenet sayde to hym take thys
 brede hardly and bere it away /
 At the laste the rauen bare it away in
 to such a place / that ther was neuer
 herd tydynges therof after / And cam
 agayn the thyrde day after / and toke
 hys refecton of saynt kenettes hand /
 as he was wounte to doo to fore / whan
 thys preest florentyn salde that he cou-
 de not see saynt kenet / he enforced
 hym to see spyrytuely the soules of
 hys dyscyples / he toke seuen maydens
 all naked / e sente them in to the gar-
 dyh to daunse e to carolle for to meue
 the monkes to temptacion / whan saynt
 kenet salde the malycie of florentyn /
 he had few of hys dyscyples / and
 sente hem out of that place / whan flo-
 rentyn salde that saynt kenet and hys
 monkes wente out he demened grete
 joye and made grete feste / And and
 the soler fyl thpon hym and sleibe hym

sodenly whan saynt maur salde that
 florentyn was dede / he raine afar
 saynt kenet / and callede hym sayenge /
 come agayn for florentyn that hath
 don so moche harme to you is dede /
 whan saynt kenet herde thys / he was
 sory for the peryllous deeth of florentyn
 e by cause saynt maur was glad for
 the deeth of hys enemye as hym semed
 he enioyned hym penaunce therfor /
 After thys he wente to mount Cassyn
 wher he had another grete aduersarye /
 For in the place wher that apolyn
 was adoured / he made an oratorye
 of saynt Johan baptyst / and conuer-
 ted alle the contre aboute to the ap-
 petyth / wherof the deuyll was so wro-
 mented / that he appeared to saynt ke-
 net alle blacke and ranne thpon hym
 wyth open mouth and throte /
 And had hys eyen alle enflamed /
 And sayde to hym / Venet / Venet /
 And saynt Venet answered not / the
 deuyll sayde / Curst and not blessed
 why haue I so moche persecucion /
A ltht hapned on a tyme that as the
 monkes shold lyft a stone for a wer-
 ke of an edifyce / they myght not see
 it / thenne ther assembled a grete
 multitude of peple / and yet they alle
 myght not lyfte it / But anone as
 saynt Venet had blessed it / they lift
 it anon / Thenne appareyde they
 that the deuyll was thpon it / and call-
 fed it to be so hard / And whan they
 had a lytyl made the walke hys / the
 deuyll appenyd to saynt Venet / and
 had hym goo see them that ediffyed /
 thenne saynt Venet sente to hys mon-
 kes / e comanded that they shold kepe
 them wel / For the deuyll wente to
 stroye them / but er the messenger cam
 to them the deuyll had throlven down a
 parte of the wall and had therwith
 slayn a yonge monke / **A** thenne they
 brought the monke alle to Brusel in
 a sack to saynt Venet / And anon
 saynt kenet made thpon hym the signe
 of the crosse and blessed hym / and
 wylede hym to lyf / and sente hym
 to the werke agayn / A laye man of
 honeste lyf had acustome ones in the ves-
 ure to come to saynt kenet all fastyng / e
 on a tyme as he cam ther was one that
 bare mete accompayned wyth hym /

And desired that he wolde ete with hym
 but he refused it / After he prayd
 hym the second tyme / and yet he refus
 ed it / and sayd he wolde eat no mete
 tyl he cam to saynt kenet / At the thir
 d tyme he soude a fayr fontayne / and
 a moche delitable place / And began
 fore to desire hym to ete wyth hym /
 And atte laste he consented and etc /
 And whan he cam to saynt kenet / he
 said to hym / where hast thou ean / whiche
 answered I haue ean a lityl / O fayr
 brother the deuyll hath deceyved the /
 but he coude not depure the fyrst ne
 the second tyme / but the thyrde tyme
 he hath surmountyd the / thenne the
 good man kneled down to the feet of
 saynt kenet and confessyd hym of hys
 trespass / Attila the kynge of gothes
 wolde ones preue yf saynt kenet had
 the speche of prophete / and sente to
 hym hys seruaunt and dyde to araye
 hym with precious robes / and depuerd
 to hym a grete compagne as he had / by
 the kynge hym self / whan saynt kenet
 salde hym come he sayd to hym fayr so
 ne / doo of that thou werst it is not
 thy / e the man fyl down anon to the
 ground by cause he moqued the holy
 man and dyde anon / A knyght that
 was seged with the deuyll was
 brought to saynt kenet for to be helde /
 And saynt kenet put hym out / and
 after sayd to the knyght / goo and fo
 kenforth etc nomore flesch / and goo
 nomore to none ordie / For what day
 thou goost e takest ordies the deuyll
 shal wente in to the / Thys knyght
 helde hym longe tyme wythout takyng
 any tyl atte laste he salde yonger than
 he / that wente to ordies / And had
 forgate the wordes of saynt kenet / and
 toke ordies / And anon the deuyll en
 tred in to hys body / and tormentyd
 hym tyl he dyde / Eter was a man that
 sente to saynt kenet ij flagons of wyne
 but he that hure them hydde that one /
 And presented that other wythout
 more / whan saynt kenet had receyued the
 present / he thanked hym moche / and
 sayd to hym / Fayr brother take good
 hede hold yf shalt doo wyth that wyche
 thou hast hyd / and drynke not therof
 For thou knowest not what is therein
 Thenne he was affhamed and so consu

sed wente from hym / And whan he
 cam to the place where he had hyd it / he
 wolde wyte what was therein / lyke as
 saynt kenet had told to hym / and so
 wed it a lityl / and anon a serpent yf
 sued out / It happed on a tyme
 that saynt kenet etc / and a yong man
 wyche was souz to a grete lord helde
 to hym a candle / and began to thynke in
 hys herte / who is thys that I serue / I
 am sone into a grete man / hys aper
 tyneth not that one so gentyl a man
 as I am / he seruaunt to hym / whan
 saynt kenet salde by experyence the pry
 ce that aros in thys monke / he called
 another monke / and made hym to holde
 the candle / And after sayd to hym /
 what is that thou hast / blesse thy herte
 brother blesse it / god forgue it the /
 Hold thou shalt serue me nomore / goo
 in to thy cloyste and wete the there /
 Eter was a man of the kynge of go
 thes wyche was named Zallas whiche
 tormented ouer cruelly the crysten men
 by cause he was of the secte of the wyces
 in suche wise that where he soude clerkes
 or monkes he slawe them / Thenne it
 happed on a day that he tormentyd a
 uplawn or a carle for the couetyse of
 hys good / whan the carle salde that he
 wolde take all / he gaf all that euer he
 had to saynt kenet / Thenne left Zallas
 to torment hym a lityl / but he soude
 hym wyth the rygnes of hys byrdell / e
 droof hym to fore / and he wode after
 tyl that he cam to thablaye of saynt le
 net and had hym that he shold stowe
 to hym this kenet / whan he cam theder he
 sald saynt kenet soude to fore the gate
 allone e studded in a look / thene sayd
 the bylayne to the traill / Loo ther
 is kenet that thou demaundest after /
 whan Zallas had looked on hym cruelly
 by lyke he had sen accustomed he had
 supposed to haue delt wyth hym / lyke
 as he had doo wyth other crysten men
 And sayd to saynt kenet /
 Aryse by anone and depuer to me
 the goodes of thys carle wyche thou
 hast by the / whan saynt kenet herde he
 lyst by a lityl hys eyen / and rebel
 de the carle that was to fore hym /
 And anon by grete meruaylle hys ar
 mes were byndunden / And whan the
 carle salde hym self byndunden / he stod

¶ The lyf of saynt Benet

to fore the tyrant Apertely wyth
out drede/ And anon Zalkas fel down
to the feet of saynt benet andy recoman-
ded hym to hys prayers / Andy neuer
for al thys left saynt benet to rde on
hys hood / but callede hys monkes and
comāded that his mete shold be brought
to hym / andy the monkes dyde so /
Andy sith lare it a way / Thenne admo-
nestedy saynt Benet the tyrant andy
saydy to hym that he sholdy leue hys cru-
eltye and hys wocenes / Andy he deyd
e neuer after that day / he demāded of
vplāyn ony goody / ne of the man that
saynt benet hady vnbōden only by his
sight / ¶ It happedy ouer alle cōtāys
payne wħer as he dwellydy / that so gre-
te famyne was in the cōtre that moche
pyle deyedy for hungre / thenne alle the
freedy of thabāye faylledy / andy ther
was wythm but v boues for all the cō-
uent / wħan saynt benet salde that they
were akasshydy / he began debonairly to
chastysse e warnē them that they sholdy
haue theyr larkes on hys to gody andy
saydy to them / Wħerfore are ye in so
grete meschāse for brede / yf ye haue no
ne thys day ye shal haue to morow / now
it happedy that on the morow they fōnde
at theyr pāte lwo fōndery mūdres of
mele / wħyche were proprely sente fro
gody / For neuer may wyth fro wħens
they cam / wħan the monkes salde that
they thanked gody / andy lernedy that
they ought not doute / ne of habun-
daunce ne of pouerte /

It happedy on a tyme that saynt be-
net sente hys monkes for to edebye an
abāye / andy saydy that at a certayn day
he woldy come see them and shelde them
wħat they sholdy doo / Thenne the nyght
to fore that he had saydy to come / he ap-
pyeredy to the mayster andy to hys mon-
kes / andy sheldedy to them alle the plos-
es that they sholdy byde / but they by-
leuydy not thys bysion / andy supposed
it had be but a dreame / Thenne wħan
they salde that he cam not they returned
and saydy to hym / Fayr fader we
haue abyden that thou sholdest haue co-
men to vs / lyke as thou promysedest vs
thenne answered he wħat is that ye saye
remembre not ye that I apperydy to
you that nyght that I promysed you / e
ensygnyedy andy toldy how ye sholdy doo

Goo your way andy doo in such wyse
as I deuyseyd to you in the bysion /

¶ Ther were lwo nonnes nyghte vnto
hys monasterye wħyche were of moche
noble bygnage / wħyche were moche tal-
katyf andy restrynyedy not wel theyr
tongues / but tormentedy ouer moche hym
that gouernedy them / ¶ Andy wħan he
hady sheldedy this to saynt benet / he sente
them wordy / that they sholdy better be
ye seilence andy ryle theyr tongues / or
he woldy curse them / but they for alle
that woldy not leue it / Andy so anon
after they deyde andy were buryedy in
the chyrche / Andy wħan the deken
cryedy in thende of the masse / that they
that were acurded sholdy goo out of
the chyrche / the nouasse that had nou-
rissedy them / andy that every day had
offredy for them / byskelde andy salde
that wħan the deken sauge so they ys-
suedy out of theyr sepulchres andy wente
te out of the chyrche / ¶ Andy wħan
saynt benet kneibe hrow / he offredy for
them hym self andy asspylledy them /
Thenne after that wħan the deken said
so as a foze / they neuer yssuedy out af-
ter / as theyr nouices had seen them

¶ Ther was a monke goon out for to
see hys fader andy moder wythout by-
cencē andy blesseyng of hys abbotē /
Andy the day after he cam ther he
deyd / Andy wħan he was buryedy
in therthe / therthe caste hym out agayn
Andy so it dyde thys / thenne cam
the fader andy moder to saynt benet /
and y toldy hym how the crise threwe
hym andy woldy not receyue hym /
and y praydy that he woldy blesse hym /
Thenne toke he the blesseyd sacrament /
and y made it to be leyde on the breste of
the corpe / Andy wħan they hady doon
so they buried hym / and therthe dreibe
hym nomore out / but receyued the body
e helde it / Ther was a monke that
coude not abide in the monasterye e pray-
dy so moche to saynt benet / that he sholdy
hym goo e was all angry / andy anon
as he was out of thabāye / he fōnde a
dragon wyth open mouth / Andy wħan
he salde hym he had fere that he woldy
be ue deuouredy hym / e cried loibde / Come
hether andy helpe me / come hether /
For thys dragon wil deuoure me / thenne
the monkes ranne / but they salde no

dragon/and brought agayn the monk
trechlyng & spechynge thenne the monke
wrompford that he neuer wold departe
fro thabbe

¶ In a tyme ther
was in that contre a grete famyne/and
all that euer saynt kenet myght gete &
haue/he gaue it to the pore peple/in so
moche that he had nomore in the abbaye
but a lityl oyle / and he comanded yet
to the clerer to gyue it to a poure man
the clerer vnderstode hym wel / but he
gaf it not / by cause ther was nomore
in the couent / And whan saynt kenet
knewe it he toke the vessel/and cast it
out of the wyndow & was of glasse/ &
it felle on a stone/ & brake not/thenne
he wroued the clerer of inobedienc /
& of a lityl hoxe that he had in god/ &
after he wente into hys prayers/And
anon a grete empty tonne that was
ther/ was full of oyle in so moche that
it ranne ouer/

¶ It hapned an other
day that saynt kenet wente to visite hys
suster named scolastica / And as they
sate at the table / She prayd her brother
that he wold abyde there all that nyght
but he in no wyse wold graunte her /
and sayd he myght not tye out of hys
cloyster / And whan she saide that
he wold not graunte to her to abyde/She
enclaynd her heed and made her prayers
to our lord / And anon it began to
thunde & to lychene/ & the ayre to weye
drike/whych to fore was fayr & clere/
and a grete rayn fyl down/ so that for
nothyng he myght departe / And lyke
as she wepte wyth her eyen / right so
forthwyth the rayne and storme cam /
and thenne she lyft vp her heed / Thene
saynt kenet said to his suster/ almyghty
god forgyue you that ye haue don For
ye haue letted me that I may not departe
to hene / And she said / Fayr brother
god is more curtyous than ye be / For
ye wold not accepte my prayer / but
god hath herd me/nold goo yf ye may
And thenne saynt kenet abode there/all
the nyght spechynge of god byldene
hym and hys suster/ wythout slepyng
till they were bothe eased/On the morn
saynt kenet wente to hys abbaye/And
on the thyrde day after he lyft vp hys
eyen to heuen / and saide the solble of
hys suster mounte vp in to heuen in the
lyknes of a doune / And anon he dyde

the body of her to be brought to hys abbe
haye/and dyde it to be buryed in hys
tonne / whych he had do made for hym
self / On a nyght as saynt kenet was
in hys prayer at a wyndow/ he saide
the solble of saynt germayn bishp of
apex mounte in to heuen / And lyke
as a light sodayne that enlumyneth alle
the darknes of the world/so the light
of that solble gaf a grete light / And
after he knewe that the solble of saynt
germayn passed that same hour/ After
this whan tyme cam / that saynt kenet
hym self shold depte out of this world
he sheld it to hys monkes syue dayes
to fore/and dyde to make hys praye /
and after that a feuer toke hym strong
ly/whych he helde hym euery day / and
atte the sixthe day / he dyde hym self to
be born to the chyrch / And ther he
wroued the body of our lord Ihesu cryst
And after among the handes of hys
discypples/hys oiden handes lychynge
vp to heuen/in makynge hys oryson he
rendyd hys solble into hys creatour /
The same hour was a reuelacion sheld
to two monkes / For they saide a way
to heuen all couerd with palles & man
tellis of gold/alle ful of treches henz
nyng / whych enlumyned alle the
heuen/whych cam fro the celle of saynt
kenet into heuen / And ther was a mā
in a fayr habyte / to whome thys mon
ke demaunded / what way that was
And he answerd that it was the way
by whych saynt kenet mounte vp to
heuen / Thene the body of saynt ke
net was buryed in the oratorye that he
had made of saynt Iohann / where as
was wonte to be the altre of apollon
the yew of our lord v & and xvij/ To
whom lat vs praye deuoutly that he
praye to our lord for vs that we may
haue grace after thys lyf to come to e
uerlastynge blysse in heuen / Amen /

¶ Thus endeth the lyf of saynt
kenet Abbot

Here next foloweth the lyf of
saynt Cuthberd of durham



Aaynt cuthberd was
born in england / And
whan he was viij yere
old; our lord; sheld; for
hym a fayr myracle / for
to draibe hym to his loue

for on a tyme as he pleyed; at; the
halle wyth; other; chylde; / Sodenly
ther; stode; emonge; them; a; fayr; yonge;
chylde; of; the; age; of; iij; yere; / which; was;
the; fayrest; creature; that; euer; they; beheld;
de / And; anon; he; sayd; to; cuthberd; /
good; broder; se; no; such; dayne; plaies;
ne; sette; not; thy; herte; on; them; / But; for;
all; that; cuthberd; toke; none; heed; to; his;
wordes; / And; thenne; thys; chylde; fell;
down; and; made; grete; hurtes; / we; pte;
so; / and; wronge; hys; hondes; / And;
thenne; cuthberd; and; the; other; chyl;
dren; left; they; playe; and; comforted;
hym; and; demaunded; of; hym; why; he;
made; such; sorow; ¶ Thenne; the; chylde;
sayd; to; cuthbert; all; myn; hurtnesse; is;
only; for; the; / by; cause; thou; diste; such;
dayne; playes; for; our; lord; hath; chosen;
th; c; to; be; an; frede; of; holy; chyrche; / And;
thenne; sodenly; he; danysshed; away; /
And; thenne; he; knelwe; very; / that; it;
was; an; Angele; sente; fro; our; lord; to;
hym; / And; fro; thenne; forthon; he; left;
all; such; dayne; playes; / e; neuer; used;
them; more; / and; began; to; lyue; holyly;
And; thenne; he; desired; of; hys; fader; /
that; he; myght; be; sette; to; scole; and; anon;
he; dreibe; hym; to; parfyght; luyng; /
for; he; was; euer; in; his; prayers; myght;
and; daye; / And; most; desired; of; our;
lord; to; doo; that; which; myght; ples;e; hym;
and; eschewe; that; shold; dysplese; hym; /
and; he; luyed; so; vertuosly; and; holyly;
that; all; the; peple; had; joye; of; hym; and;
withyn; a; whyle; after; Nidanus; the; bis;
shop; deyed; / And; as; cuthberd; kept; s;e;
pe; in; the; felde; / he; behy; vp; ward; and;
saibe; angelles; here; the; soule; of; Nida;
nus; the; bysshop; to; heuyn; with; grete;
lode; / And; a;fer; that; saynt; cuthberd;
wold; nomore; keep; sheep; but; wite; anon;
to; thabbaie; of; geruous; / And; ther; he;
was; a; monke; / of; whome; all; the; cou;
te; were; right; glady; and; thanked; our;
lord; that; had; sente; hym; thider; / For; he;
luyed; there; ful; holyly; in; fastyng; and;
grete; penaunce; doynge; / And; at; the; last;
he; had; the; golde; in; hys; knees; which;

he; had; taken; of; cold; in; knelynge; by;
the; cold; stonys; / whan; he; said; hys; pray;
ers; in; such; wyse; that; hys; knee; began;
to; swelle; / And; the; knyng; of; hys;
legge; were; shronke; that; he; myght; ney;
ther; goo; ne; strate; out; hys; legge; but;
euer; he; toke; it; ful; paciently; and; sayd;
whan; it; plesith; our; lord; / it; shal; passe;
away; / And; withyn; a; whyle; after; his;
brethren; for; to; doo; hym; confort; bare; hym;
in; to; the; felde; / And; ther; they; mette;
wyth; a; knyght; / whiche; sayd; late; me;
see; and; handle; thys; cuthbertis; legge; /
And; thenne; whan; he; had; felt; it; wyth;
hys; handes; he; bad; them; take; the; myght;
of; a; colbe; of; one; colour; / and; the; Guse;
of; smal; platayn; / And; fair; white; flour;
And; sette; them; alle; to; gyde; / And;
make; therof; a; playster; / e; lepe; it; ther;
to; and; it; wyl; make; hym; ho; / And;
assone; as; they; had; so; doon; he; was; we;
fighly; ho; / And; thenne; he; thanked;
our; lord; ful; mekely; ¶ And; a;fer;
he; knelwe; by; reuelaci; that; it; was; an; an;
gele; sente; by; our; lord; to; hele; hym; / of;
hys; grete; sikenes; and; dyscase; / And;
thabbot; of; that; place; sente; hym; / to; a;
felle; of; theyres; to; be; hosteler; for; to;
cure; / there; ghestes; / and; do; them; con;
fort; / And; sone; after; our; lord; sheld;
ther; a; fayr; myracle; for; hys; seruaunt;
seynt; cuthbert; / For; Angells; come; to;
hym; oftymes; in; liknes; of; other; ghestis;
whom; he; receyued; and; seruyd; dys;
gently; wyth; mete; and; drynke; / and;
other; necessaries; / On; a; tyme; ther; come;
ghestis; to; hym; whom; he; receyued; and;
went; in; to; the; houses; of; offy;e; for; to;
serue; them; / And; whan; he; cam; agayn;
they; were; goon; / And; went; a;fer; for;
to; calle; and; coude; not; espye; them; / ne;
knowe; the; stappes; of; they; feet; how;
wel; that; it; was; thenne; a; snolbe; and;
whan; he; returned; he; fonde; the; table; laid;
And; theron; the; fayr; white; lounes;
of; brede; all; hot; which; were; of; mercu;re;
lous; beaute; and; swetenes; / For; alle;
the; place; smelld; of; the; swete; oodour;
of; them; / Thenne; he; knelwe; wel; that; the;
Angells; of; our; lord; had; ken; ther; /
and; rendy; thankynge; to; our; lord;
that; he; had; sente; to; hym; hys; angelles;
for; to; confort; hym; / and; euey; myght;
wh; his; brethren; were; a; boode; he; wold;
goo; and; stonde; in; the; cold; water; at;

naked / By to the chyn tyl it were myd
 nyght / Andz theme he woldz pssue out
 Andz whā he come to londe / he myght
 not stonde for feblenes / andz fayntnes /
 but oft fell down to the groundz / Andz
 on a tyme as he laye thus / ther cam h
 otars lshyete licked euery place of his
 body / andz theme wente agayn to the
 water that they cam fro / Andz theme
 saynt cuthberdz awos all fool e wente
 to hys alle agayn / andz wente to mas
 tyns wpth hys bzetthern / but hys bze
 thern kneibe nothyng of hys stonnyng
 thus euery nyght in the see to the chyn /
 but atte laste one of hys bzetthern spy
 edz it andz kneibe his doynge andz told
 hym therof / but saynt cuthberdz chargedz
 hym to kepe it secrete / andz telle noman
 therof durynge his lyf / Andz after thys
 withyn a whyle the bysshop of durham
 dededz / Andz saynt cuthberd was electe
 e sacred bysshop in his stede after hym

Andz euer after he lyledz full holly
 vnto hys deith / And by his prechynge e
 ensample gpyngz he brought moche pe
 ple to goodz luyng / And to fore hys
 deith / he leste his bysshopricke / And wen
 to m to the holy landz / where he luyd
 an holy andz solytary lyf vnto that he
 kyng ful of vertues rendyd his soule
 vnto almyghty god / Andz was hurped
 at durham / Andz after translaed andz
 the body leyd in a fayr and honourable
 shryne where as yet dayly our lerdz she
 wekz for hys seruauit there many fair
 and grete myracles / wherfore late he
 pray vnto this holy saynt / that he pray
 for vs /

¶ Here foloweth the feste of the
 aununciacion or salutation of
 changel gabriel to our lady



The feste of this
 day is called thanuncia
 tion of our lady / for on
 thys day thaungel ga
 briel shewedy to the glori
 ous Virgyne marie the comynge of the
 flesshy sone of godz / That is to weite
 how he ought to come in to þ gloriouse

Virgyne / andz take in her nature / andz
 flesshy humayne for to saue the worldz
 It was wel thynge resonable that than
 gel sholdz come to the glorious Virgyn
 marie / for lyke as Eue by thenhorz
 tynge of the deuyll / gaf her consente to
 doo the synne of ynobedyence to our per
 dicion / Fyght so by the gretynge of

thangel ga byel and; by exhortyng the
glorious Virgyne marye / gaf her con-
sentyng to hys message by obdyence to
our saluacion, wherfor lyke as the first
woman was cause of our dampnacion /
So was the blessed Virgyne marye by
gynnyng of our redemption, whan that
thangel gabriel was sente for to shalbe
thynnacion of our sawour Jhu crist
be soude her at one enclosed in her cham-
ber / lyke as saynt bernard sayth / In
whych the maydens & Virgynes ought
to abyde in theyr holwys / wpythout ren-
nyng abroode out openly / And; they
ought also to flee the wordes of men /
of whych theyr honour and; good re-
nonce myght be lassed or hurte / And;
thangele said; to the glorious Virgyne
marye / I salbe the ful of grace / the
word; is wpyth the / Ther is not founden
in scripture in no yre suche a saluynge
And; it was brought fro heuen into
the glorious Virgyne marye / whych
was the first woman that euer in the
world; offerd; to god; first her Virgyny-
te / And; thangele said; to her after /
Thou shalt be blessed; aboue alle other
wymen / For thou shalt escape the ma-
ledicacion that all other wymen haue in
chyldeynge in synne and; in sorowe / and;
thou shalt be moder of god; / and; shal
abyde a pure Virgyne and; clene / and;
our blessed; lady was moche aasshaid;
of thys saluacion / and; thought in her
self the maner therof / Thys was a
good; maner of a Virgyne / that so wy-
sely held; her styll; / and; spack not / and;
shelvyng; example to Virgynes whiche
ought not byghly to speke / ne with;
out aduys ne manere / to answer /
And; whan thangele knewe that for
thys saluacion she was tymerous and;
aasshaid; / Anone he repared; her say-
eng; / Marye be nothyng; aferd; / For
thou hast founden sothy grace at; god;
For thou art chosen aboue alle wymen
for to receyue his blessed; sone / and;
be moder to god; / and; moyen and; ad-
uocate for to sett; peas byllwene god; &
man for to desroye the deith and; bryng
the lyf / O thou that art a Virgyne
sayth saynt Ambrose / lerne of marye
to be manerd; and; fewe ful to all men /
lerne to be styll; / & trschelbe alle dffo-
lucions / Marye was aferd; of the sa-

lucacion of thangel / the whych sayd;
Thou shalt conceyue / and; bryng; forth
a sone / And; thou shalt calle hys na-
me Jhesus / and; he shal; be callid; the
sone of god; / And; marye sayd; to the
angele / In what maner may thys be
that thou sayst; / For I haue purposed;
in myn herte / that I shal; neuer knowe
man / And; yet; I neuer knowe none /
how; thenne shal; I haue a chylde agayn
the cours of nature / and; may abyde
a Virgyne / Thenne the Angele enfor-
med; her / and; began to saye / how; her
Virgynyte shold; be saued; in the con-
ceyuyng; of the sone of god; / & an-
swerd; to her in thys maner / The holy
ghoost; shal; come in to the; whych shal;
make the to conceyue / the maner how;
thou shalt conceyue / thou shalt knowe
letter than; I shal; conne saye / For that
shal; be the werke of the holy; ghoost; /
whych of thy blood; and; of thy fleshy
shal; forme purely in the; the body of the
chylde that thou shalt bryng; & other wers;
be to this conception; shalt thou not doo
And; the vertue of god; souerayne shal;
standbe the in such; wyse / that thou
shalt neuer fele in the ony; brennyng;
ne couetyse carnall / and; shal; purge
thy herte fro all desires; temporel; / and;
yet; shal; the holy; ghoost; standbe wpyth
the maner; corporel; / that the blessed;
sone of god; shal; be hydde in the; / and;
of the; / for to couere the night excellen-
te clarite; of hys dyuynte; / so that by
thys; vntwe; or standbe may; be knowen
and; seen; hys dyuynte; / lyke as huge
of saynt; Victor; / and; saynt; bernard;
saye / After thangele said; / And; for
as moche as standbe may; be knowen of the
holy; ghoost; / and; not of man; / the chylde
that shal; be born; of the; shal; be callid;
the sone of god; / yet; of thys; conception;
whych; is aboue nature / the Angele
sayd; to her thys; example; / So cryst; sayth;
thy; cosyne; whych; is karyne; hath; con-
ceyued; a; chylde; in her age; / For; ther
is nothyng; impossyble; to god; / whych;
is almyghthy; / Thenne; sayd; the; glory-
ous; Virgyne; marye; / to thangele; the
answer; for; whych; he; was; comen; / to
thandmayde; of; god; / he; doo; to; me; that
he; hath; ordeyned; after; thy; wordes;
She; hath; gyven; to; us; example; to; be
humble; whan; as; pertye; of; hys; Excellen-

cometh to vs / For the first wordz that she spak or said when she was made moder of god and queene of heuen / that was that she callid her self ancyllie or handmayde / and not lady / moche peple is humble in lowe estate and / but she be in hie estate / that is to wete in grete estates / and therefore is humylyte more preysed in them that ken grete in estate / Assone as she sayd loo her the handmayde of godz late it ken doo to me after thy wordes / Thomas in compendio / yj that same tyme that she had thus gyven her assent to the angyele / She conceived in her ihesu cryst whycher in that same hour was in her purgite man and purgite godz in one persone / and as wyle as he was in heuen / or when he was xxxiij yere old / the blessed Annunciaon happened / the viij day of the moneth of marche / On whycher day happend also as wel to fore as after thyle thynges that here after be named / On that same day Adam the first man was created / and fyl in to orygyenal synne by inobedienc / and was put out of paradys terrestre / After thangele shewed the consorcion of our lordz to the gloriose virgyne marie / Also that same day of the moneth kynn selbe Abel hys broder / Also melchisedech made offryng to god of brede and wynn in the presence of Abraham / Also on the same day Abraham offrid ysaac hys sone / That same day saynt johan baptyst was bytten / And saynt peter was that day deliuerd out of prysion / And saynt James the more that day bytten of the roode / And our lordz ihesu cryst was on that day crucyfyed / wherefore / that is a day of grete reuerence / **4** Of the salutaon that thangel brought to the gloriose virgyne / We rede an example of a noble knyght / whycher for tamede hys lyl / gaf and rendyrd hym self in to an abayse of eykeauls / and for as moche as he was no clerke / ther was assignyd to hym a mayster for to teche hym and to be with the brethern clerkes / but he coude nothyng lerne in longe tyme that he was there sans thyle two wordes / Ave maria / whycher wordes he had so fore engrayned in his herte / that alleway he had them in his

mouthe wherfore he was / Atte last he deyde and was buryed in the chyrche of the brethern / It happed after that upon the buryells grewe a right fayr flourdelis / And in euery flour was writen in letters of gold / Ave maria / of whycher myracle alle the brethern were amercyfyed / And they dyde open the sepulture / and founde that the rote of thys flour deis cam out of the mouth of the sayd knyght / And anon they understode that our lordz wold haue hym honoured for the grete deuocion that he had to saye these wordes Ave maria / **4** Another knyght ther was that had a fayr place by side the hie waye wher moche peple passed / whom he robbed as moche as he myght and so he used hys lyl / But he had a good custome / For euery day he salewed the gloriose virgyne marie in sayenge Ave maria / And for no labour he lest not to grete our lady as sayd is / It happed that an holy man passed by hys hous / whom he robbed and dyspoyled / But that holy man prayd them that robbed hym that they wold brynge hym to theyr mayster for he had to speke with hym in hys holdes of a secreete thyng for hys prouffyt / and when the robbers herde that / they ladde hym to fore the knyght their lord / And anon the holy man prayd hym that he wold doo come all hys meynep to fore hym / And when hys mayne by the comādemēt of the knyght were assembled / the holy man said / yet ben they not all here / ther is one yet to come / Thanne one of them apercyued that the chambrleyn of the lord was not comen / And anon the knyght made hym to come / And when the holy man salve hym come / anon he said I conuie the by the vertue of ihesu cryst our lord / that thou saye to vs who thou art / and for what cause thou art comen hether / Anon the chambrleyn answered / Alas noil misse I saye I knowleche my self / I am no man / but am a deuyll whycher am in the forme of a man and haue take it xiiij yere by whycher space I haue dwellyd with this knyght / For my mayster hath sente me hether / to thende that I shold take hede myght and day that of this knyght

cessed to save the salutation Aue maria
 For thenne I sholdz serangle hym with
 myn olben handz / and bring hym to
 kille by cause of the euyl lyf that he
 hath ledde and ledeth / but by cause he
 sayeth euery day thys salutation / Aue
 maria I myght not haue hym / and
 therfor I abode here so longe / For ther
 passeth hym no day but that he salueth
 our lady / whan the knyght herd thys
 he was moche aferd / ¶ And syl down
 to the feet of thys holy man / and dema
 red pardon of hys synnes / After thys
 the holy man sayd to the deuyll / I coma
 de the in the name of our lord that thou
 depart hene / and goo in to another
 place / where thou mayst geue / ne an
 noye noman / Thenne late he praye to
 the glayouse Virgyne marce / that she
 kepe he fro the deuyll / And that he
 may by her come to the glayze of heuen.
 To the whyche bringe he the face / the
 sone / and the holy ghoost amen /

Thus endeth the annunciation
 of our blessed Lady

¶ Here begynneth the lyf of saynt
 Seconde knyght

Saynt Seconde was
 a noble and valyaunt
 knyght / and glayous
 martr of our lord Ihesu
 cryste / And sufferd hys
 passion and was colly
 nedz with the palme of martirdom in
 cyte of Astenca / by whos glayous
 presens the sayd cyte was entelishyd
 and for a synghuler paxton enoblysshid
 And thys holy man seconde was en
 foimedy in the fayth of the blessed ma
 Calatrow whyche was holden in pryson
 by the prouost Sapyx in the sayd cy
 te of Astenca / And whan marcianus
 was holden in pryson in the cyte of tre
 donca / Sapyx the prouost wolde
 goo thider for to make hym to sacrefy

And saynt seconde moche desyng to see
 saynt marcepane wente with hym / as it
 had ben by cause of Solace / And ano
 ne as they were out of the cyte of A
 tenca / a whyche doune descendedz vpon
 saynt seconde bredz / To whom sapyx
 ce sayd / See seconde how our goddes
 loue the / whyche sende byrdes fro heu
 to byt the / And whan they cam to
 the ryuer of tanagre saynt seconde salde
 thangele of godz goyng vpon the skod
 and sayenge to hym / Seconde see that
 thou haue ferme fayth / and thus shitt
 thou goo aboute them that worshyppe
 ydolles / Thenne Sapyx sayd / Broth
 seconde / I here the goddes spekyng to
 the / To whom seconde sayd / late he
 walke vnto the desyres of our hert /
 And whan they cam to another skod
 that hight buryn / that same angel a
 foresayd saide / Seconde hyluest thou
 in godz / or parauenture thou doubtse /
 To whom seconde sayd / I hyleue very
 by the trouthe of hys passion / Thenne
 sayd Sapyx / what is that I see /
 And seconde sayd nothyng / whan they
 sholdz entre in to trydone / by the coma
 cement of the angele / Marcianus ys
 suedy out of pryson and appierd to se
 conde sayeng / Seconde entre in to the
 wyge of trouthe / and receyue the vido
 rye of fayth / Sapyx sayd / who is he
 that spekech to he as it were in a dre
 me / To whom Seconde sayd / it may
 be wel to the a drems / but to me it is
 Admonia on and a comforte / After
 thys seconde wente to melane / And
 the angele of godz brought faulsey e
 Jonathan whyche were holden in pryson
 out of the cyte to seconde / And of them
 he receyued baptesme / And a claude
 mynysterd water for to baptyse hym
 with / And sodenly a doune descendedz
 fro heuen bringyng vnto faulsey and
 jonatyn the blessed sacrament / And
 faulsey despyerd it to seconde for to kee
 re it to marciane / Thenne seconde reu
 ned whan it was myght / e wete to the
 ryuer namedz pad / And the angele
 of our lord toke the byrde of the hors
 and ledde hym ouer the ryuer / e laide
 hym vnto trydone / and sette hym in
 the pryson where marciane was / And
 seconde despyerd to marciane the pefe
 that faulsey hadz sente to hym / And

receiving it sayd / the blessid body of
our lord Jhu cryste be wyth me in to
everlastyng lyf / Thenne by the co
mandement of thangele / Seconde wen
te out of pryson and wente into hys
lodgyng /

After thys mar
caine receyved sentence to hys hys
freed smew of / And so it was don /
And thenne seconde toke hys body and
buryed it / And whan saynre herde
herof se dyde do calle seconde to hym and
sayd / By thys that I see the doo / I
see wel that thou art a crysten man /

To whom seconde sayd / Weryly I know
ledde me to be a crysten man / thenne say
nre said / Zoo how desirest thou to deye
an euyl deeth To whos seconde sayd / that
deeth is more due to the than to me /

And whan seconde wold not sacrefyse
to thopolis / he comanded to be despoyl
ed all naked / And anon the angele
of god was redy e hym cladde in a bet
ter clothynge than he had to fore Thenne
Sapre comanded hym to be hanged
on an infermit named caulee / of which
two endes stonde on the ground and
h whylward lyke saynt Andrelws crosse
and thereon he was honged / tyl hys
Armes were out of joynte / but our
lord restored hym anon to helthe / And
thenne he was comanded to goo in to
pryson /

And whan he was there /
thangele of our lord cam to hym and
sayd / Arise Seconde and folowe me
And I shal lede the to thy maker /
And he ledde hym fro thens into the
cyte of Astenca / And brought hym in
to the pryson where Calocerus was /
and our blessid saueour wyth hym /
And whan seconde salbe hym / he syl
doug at hys feet / And our saueour
sayd to hym / Be not aferd seconde /
for I am thy lord god that shal kepe
the from all euyl / And thenne he bles
senge hym ascended to heuene / On the
morn Sapre sente into the pryson
whycher they soude fast shette / but they
soude not second / Thenne saynre wen
te fro tydone the cyte into Astenca for
to punyshe Calocere / And whan he
was come he sente for hym for to be pre
sented to fore hym / And they said to
hym that seconde was wyth hym /
And anon he comanded that they shold
be brought to fore hym / to whom he said

By cause that my goddes knowbe you
to be despoilers of them / they wyll that
ye lothe deye to godre / And by cause
they wold not doo sacrefise to hys god
des he dyde do mylke piteche and wofyn e
comanded to be caste vpon theyr bedes
and in theyr molthes / They dranke
it wyth grete desyre as it had ben most
swetest water / And sayd wyth a clea
re voyce / O lord holv thy wordes ben
swete in our molthes / Thenne saynre
ce gaf vpon them sentence that saynt
Seconde shold be kepte in the cyte of
Astenca / And Calocerus spold be
sente to Albigearye and there to be pun
nysshed / Whan thenne saynt Seconde
was byked / thangelis of our lord
toke hys body e buryed it wyth moche
worshype and praynyng / he suffred
hys deeth the thyrde kalendes of aprel /
Late vs praye thenne that he praye for
vs / to our lord /

**Thus endeth the lyf of saynt
Seconde martir**

**Here begynneth the lyf of Ma
rie Egyptiaca**

Marye the Egyptiaca
whycher was called a
synnar / ledde and luyd
the most strayt lyf and
stary that myght be
yldsh yere in deserte /

In that tyme was a goodly holy and
relegious monke named zozimas and
wente thurgh the deserte whycher lych
by ponde the flome Jordan / And moche
desire to fynde some holy fadres / And
whan he cam fer and depe in the deserte
he soude a creature which was all black
ouer all her body of the grete hett and
brennyng of the sonne / whycher wente
in that deserte / And that was thys
marye egyptiaca as forsaio / But asso
ne as she salbe zozimas come / she fledde
and zozimas after / And she tarped
And sayd / Altho zozimas wherfore

folkest thou me / haue pyte and mer-
cy on me / For I dar not towe my face
toward the by cause I am a woman &
also naked / but aske thy mantel vpon
me / by whiche I may thenne without
shame loke and speke wyth the / And
whan Zozimas herd hym self named
he was grefly esmeruylled / And
anon he caste to her hys mantell / And
humbly prayd her that she wold gyue
to hym her blessing / And she answerd
It aperteyned to the fayr fader to gy-
ue the benediction / and nothyng to me
For thou hast the dignite of presthode /
whan he herd that she knele his name
and hys offyce / he had yet more mer-
cy and of that she auid so mekely
hys blessing / After she sayd / Bless-
yd be godd the sauour of our soules
Etenne she lyft vp her handes vnto he-
uen / in makinge her prayer / And Zo-
zimas salbe in prayenge to godd her to-
dy was lyft vp fro therthe wch hys a
foot and an half / And began to thyn-
ke that it had ben some curll spyryte /
Etenne Zozimas conuired her by the
vertue of godd / that she shold telle to
hym her estate / and her condicion /
And she answerd / Fayr fader spare
me therof / For yf I shold recouit myn
estate / ye shold flee alway fro me / like
as fro a venymous serpente / And thy
holy eeres shold be made foible of my
wordes / And the ayer shold be ful &
foull of corrupcion / and whan she salbe
that Zozimas wold not be satisfiied
so / Etenne she sayd / Fayr fader I
was born in Egypte / and whan I
was in the age of viij yere I wente in
to Alexandrie / And there I gaf my
body openly to synne by the space of
vij yere / and afterward it to lecherye
and refused noman / After it happed
that men of that contrey wch for adous-
re and worshippe the holy crosse in Jeru-
salem / And I prayed to one of the
masoners that he wold suffre me to
passe wyth the other peope the see / and
whan he me demanded payement for
my passage / I answerd / Fayr fyres
I haue nothyng to paye you wyth / but
I asandonne my body to doo wyth alle
your playse for my passage / & they toke
me by that condicion / & whan I was
come in to Jerusalem vnto the entree of

the chyrche for to worshippe the holy
crosse wyth the other I was forcnly &
mynfully put a back many tymes /
in such wyse that I myght not entre in
to the chyrche / And thene I returned &
thought in my self / that thys cam to
me for the grete synnes / that I had
commysed in tyme past / And began to
smyte my breste and wepe tenderly and
sight greuouly / And I beheld there
thy image of our lady / And I fel down
and prayd her all wepyng / that she
wold impete and gett me pardon of
my synnes / of her swete sone / & wold
suffre me to entre in to the chyrche for to
worshippe the holy crosse / promysing
to forsake the world / And so than
forthon to lyue chaast / whan I had
thus prayd / and to our blessed lady
thus saythfully promysid / I went a-
gayn to the doores of the chyrche / And
wythout ony impoyment I entred in
to the chyrche / And whan I had de-
uouily worshipped and adoured the
holy crosse / I man gaf to me in pens-
of lychte I bought thre boies of breede
And after I herd anon a voyce yf thou
wylt passe and goo ouer flome Jordan
thou shalt be sauf / And thenne I pas-
sed Jordan and cam in to thys contrey /
where I neuer salbe man by the space of
vij yere / Thys thre boies that I bare
wyth me bycam hard by the drought
of the tyme as a stone / of whiche I to-
ke my sustynance / and suffyced to me
vij yere / And after I ete herbes / my
clothes ben wete longe tyme / And thys
vij first yere I was moche temptid
by the brennyng of the sonne moche af-
prely / And many delatations that I
haue had in mete and drynke the good
wynes / and doynge the desyre of my
body / all thys cam in my thought /
Etenne he bewaylled them on the crosse
And prayd for helpe to our blessed lady
dy in whom I hadde sette all my affe-
aunce / And I wepte moche tenderly /
And anon I salbe comyng about me
a grete light by the whiche I was all
recomforted / and soke alle the thoughtes
whiche ofte and greuouly temptid me
And sith I haue ben deliuerd of alle
temptacions / and am nouryschid of
spirituel mete of the word of our lord
And thus haue I ke alle my lyf ab 3

the holde to the / And I praye the by
 incarnation of ihesu criste / that thou
 praye for me synful creature / Therne
 the olde fader Zozymas fyl down vnto
 grounde / and thankedy our lord god
 that had thus saued hys seruaunte /
 And she sayd I praye the fayre fader
 that thou wylt come ageyn on the next
 saterday and brynge wyth the / the
 body of our lord for to howsel me /
 For syth I entred in to thys deserte I
 was neuer howseld ne receyued the ho-
 ly sacramente / And thene I shal come
 vnto saturday ageynst the / Zozymas
 went to his abbey / and after the yere
 passedy on saterday / he came ageyn
 to the place / lyke as the holy wo-
 man had prayedy hym / And whan he
 was comen to saturday / he salde on
 that other syde the holy woman / which
 made the sygne of the crosse vpon the
 water / and went on hit / and came
 ouer to hym / Whan Zozymas saw this
 sygne / anone he fyl down to the feet
 of the holy woman / for to doo to hyr
 honour and reuerence / but she forbad
 and defendedy hym and sayd / Thus
 wyldest thou not to doo / For thou art
 prest and kers the holy sacramente
 the which the receyued in ryght grete
 reuerenon / and sayd in wepyng / lord
 godd please hit to the to receyue me in
 heuyn / For myn eyen hath seen my sau-
 our / how wel that she had alleuy wept
 and stode teerys so haboundantly /
 that it semed that she had lost hyr sight
 And after she sayd to Zozymas / I
 praye the that at the ende of thys yere
 thou wylt come hyder ageyn to me / e
 praye for me synful creature / e anone
 after she made the sygne of the crosse
 vpon the eyuere / and passedy ouer the
 water wyth drye feet / as she tofore came
 And Zozymas wente ageyn to hys
 abbey / But he repentedy moche that he
 had not remaunded the name of the
 woman / And after the yere passed he
 came ageyn to the deserte like as he had
 promysedy to thys holy woman / And
 he founde hyr dede / and the body ordy-
 naryly lepyd as hert sholdy be keryd /
 Zozymas began thenne anone tenderly
 to wepe / e durst not approch ne touche
 the body / but sayd to hym self I wold
 gladly kysse this holy body yf I knele

that I sholdy not dysplese hyr / And
 whan he was in thys thought / he salde
 kyng by hyr kerd a letter that sayd in
 this manere / Zozymas kyng right here
 the body of the pure maye / and wens-
 dre to the criste his ryght / and praye
 to godd for me / At whos commaunde-
 ment the second day after I receyuedy
 hym / he calledy me fro thys worldy /
 Therne zozymas was moche glad that
 knele the name of the saynt / But he
 was greteley esmayedy how he myght
 burye the body / For he had no thyng
 for to deliue therise wyth / And anone
 he salde the criste dolen e a sepulture
 made by a lyon that came thider /
 And thenne Zozymas buryedy hyr / e
 the lyon departedy dedonayely / And
 Zozymas retournedy to his abbey / and
 recountedy to hys brethern the conuersa-
 tion of thys holy woman maye / And
 Zozymas luyedy an hundred yere in ho-
 ly lyf / and gafe laude to godd of all
 hys yestes / and his goodnes that he
 receyuedy synnars to mercy which wyth
 goody herte tourne to hym / and promy-
 seth to them the ioye of heuyn /
 Therne let vs praye to thys holy ma-
 ry the egypciaca that we may be here soo
 penyente that we may come thider /

Thus endeth the lyf of saynt
 marie the Egypciaca

Here foloweth of saynt am-
 brose and fyrst thyninterpretac-
 on of his name

Ambrose is sayd of a skou-
 named Ambre / whiche is
 moche swete / odorant and
 precious / e also hit is moche
 precious in the chyrcche / e moche swete
 smellynge in dedes and in wordes /
 Or Ambrose may be sayd of Ambre
 and syos / which is as moche to saye
 as godd / For Ambrose is as moche to
 saye as ambre of godd / For ambrose felt
 godd in hym / e godd was smelldy and

odour by hym ouerall where as he
was / Or he was sayd of Ambros in
greek which is to say as vader of light
e of spoz that is a lytel chylde / that
is a vader of many sones by spyrituell
generacion / clere and ful of light in ex
posicion of holy scripture / and was byt
tel in hys humble conuersacion / Or
thus as is sayd in the glosayre / Am
brose is odour and sauoure celestyal
he was odour of fruy by grete venom
mee smellyng / sauour by contemplaci
on within hym / An hony combe by
swete expositioun of scriptures / mete of
Aungels by hys glorious lyf / And
paulynus bisschop of Eulustian wrote
his lyf vnto Saynt Austyn /

Of the lyt of saynt Ambrose



aynt Ambrose was sone
of Ambrose prouoste of
rome / of whome it sayd
as he laye in his eu
ell in the halke of the pre
sente there came a swarme of bees whi
che fyl on his dysage and his molueth
and after they departed and flethe by
in the eyre so hie that they myght not
be seen / whan thys was doon the vader
whiche was herof esmayd said yf this

chylde lyue there shal be somme grete
thyng of hym / A fter whan he was a
lytel growen he behelde his moder and
his suster whiche was a sacred virgyn
kysse the prestes honde whan they of
frow / And he playng with his suster
put forth his honde for to kysse / and
sayd / that so behoued hit to do to hym
And he not vnderstonnyng hym wra
sed hit / A fter he was sette to schole at
rome / e began to be so good a clerke
that he determyned the causes of the pe
pleys / And therfore valentynen the em
perour deliuerd hym to gouerne also
prouynas named / Elygury / and Em
per / Ehenne whan he came in to melan
it happed that the bysshop was dead /
And the peple were assembled to pro
uyde for another / but bytweene the A
ryens and the good cristen men for the
election fyl a grete sedycion e dyscorde
And ambrose for to pease this sedycion
wente thider / and the togs of a chylde
was herde / sayngz Ambrose ought to
be bysshop / and anone alle the peple
accorded thereto hooly and began for to
crew / Ambrose / Ambrose / But ambrose
defended as moche as he myght / and
alle waye the peple cryed Ambrose /
Ehenne for to make the peple see / he
went out of the chyrche / and wente
vpon a scaffolde and made the peple
to be heyn agens the dysage e customs
for to lette them that they shold name
hym nomore / But yet they leste not
for al that / but the peple said they wold
be vpon vs / Ehenne he byng for ten
bled wente home / and suffred commyn
wymmen to enter opely in to his chyrche
to the ende that whan the peple saide
that / shold rruoke theyr eleccion / hit
for al that / they cryed as they doyd / hit
fore / and sayd they synnes be vpon vs
whan saint ambrose said that he myght
not empyss the election he fled alwaye
but the peple a wayted vpon hym / and
wote hym at the ffyne of the gate / and
kepte hym so longe tyl they had gadered
of themperour / and whan the emperour
knewe howe he had grete ioye / he wote
that the iuge that he had sent for the
prouynas / was chosen to be there by
shop / And also he was glad by that
his worde was accomplisshed / for the
emperour sayd to Ambrose whan he

sente hym thyder / goo sayd he e abyde
 not there as a iuge / but as a bysshop
 saynt ambrose in the mene whyle that
 they abode the answere of themperour/
 frowde yet alwaye / but he was taken a
 geyn / and was laptizede / for he was
 not tofore laptizede / howe ver that he
 was crysten in whyle / And the viij
 day after he was consecrate e stalkede
 bysshop of melan / And four yere af
 ter that he wente to Rome / and there
 his suster the byrgyn kyssed his honde
 as of a prest / and he smyllynge sayd
 he as I tolde the / now thou kyssest my
 honde as of a prest / It happed after
 that whan saynt Ambrose wente to a
 nother cytee in thelection of a bysshop
 Justyn the emperesse / and other of
 the secte of tharrens wold not con
 sente to the good cristen men / But
 wold haue one of theyr secte /
 Therne one of the byrgyns of thence
 wisse moche fayre toke saynt ambrose e
 drewe hym by his vestementes / and
 wold haue made hym to be taken / by
 cause he wold not holde the partye of
 the bym men / Therne saynt ambrose
 sayd to hyr yf I be not worthy to be a
 bysshop / yet thou oughst not to laye
 honde vpon me / Ie noue other bysshop
 thou hast layed honde on me / thou
 oughst moche redoubt and drede the
 iugement of god / And therfore god
 confermyd his sentens on hyr / For
 the nexte day she was born to her graue
 and was dede / Thus was she re
 wardede for the vponye that she had
 done / And al the other were there by
 fore afred / After this whan he was
 returned to melan / he suffred many
 assautes and persecutions of the empe
 resse Justyn / For she moeued by ystes
 and by honoure moche people ageynste
 saynt ambrose / and many there were
 that enforced them to sente hym in ex
 yle / And emonge al other there was
 one mounted in so grete madnesse and
 furour ageynste hym / that he hyred hym
 an holbe by the chyrche / by cause he
 wold haue therin a carte for to sette
 saynt ambrose thereon / and lede hym
 in to eyple / but that same fyl to hym
 for he hym self was sente in eyple in
 the same carte / the same day that he
 wold haue dede alwey saynt ambrose /

To whom yet saint ambrose dyd good
 for euyl / for he mynystred to hym hys
 costes e necessaries / Saynt ambrose
 also establyshd in the chyrche songe e
 offys at melane fyrst / There were at
 that tyme in melane many men weyde
 e bysette with deuyls which cryed with
 hyr toys that saynt ambrose tormented
 them thus / but themperesse Justyn and
 tharrens said / that said ambrose made
 them to say so for mony that he gafe to
 them / Therne it happed that one of the
 arrens was out of his mynde e sayd
 thus / he they alle tormented as I am
 that consente not to saynt ambrose / and
 therfore the other arrens dreibned
 hym in a dex pseyne or pytte / There
 was another heretyke and an arren a
 sharpe and so harde that he was iwon
 uertyble by cause no man myght con
 uerte hym to the saythe / On a tyme he
 herde saynt ambrose preche / and he salde
 at his ere an aungel that tolde hym al
 that he prechyd / and whan he had ap
 perceyued this / he began to susteyn the
 saythe to which he had ben contrarye /
 After this it happed that one enchaun
 tur called deuyls to hym / e sente them
 to saynt ambrose for to ennoye e grieue
 hym / but the deuyls returned and sayd
 that they might not approche to his gate
 by cause ther was a grete fyre al about
 his holbe / and this enchauntour after
 whan he was tormented of the prouost
 for certeyn trespasses / he cryed and said
 that he was tormted of saynt ambrose
 There was a man that had a deuyll
 bythyn hym / And after wente to melane
 / and anone as he entered the cytee
 the deuyll left hym / and a sone as he
 wente out of the cytee the deuyll re
 tred in hym ageyn / therne he demaun
 ded hym why he dyd so / e he answered
 by cause he was afred of ambrose / after
 it happed that a man leyn conducte e
 hyred of Justyn themperesse came to the
 beddes syde of saynt ambrose / e wold
 haue put e ryuen his sberde though
 his body / but anone his arme was dry
 ed vp / Another was wyed with a de
 uyl said that saynt ambrose tormented
 hym / but saynt ambrose made hym to
 be styll / for ambrose tormenteth none
 but that doth themyse of the / for thou
 seest my affred fro whens þ art fallen

The lyf of saynt Ambrose

And that is it which tormenteth the
 For ambrose can not be so holow and
 wo lly as thou arte / Thenne was he
 skylle and spake not / Whan saynt am-
 brose wente in the wyne / he salde a
 man laugh by cause he salde another
 falle / Thenne said ambrose to hym thou
 that laughest / be ware that thou falle
 not also / and after he skylle / and thus
 was he taughte that he shold not mocke
 que his felawe / On a tyme Saynt
 Ambrose wente into the palyes for to
 praye for a poure man / but the Iuge
 made to close the gate that he myght
 not entre in / Thenne saint ambrose said
 thou shalt come for to entre in to the
 chyrche / but thou shalt not entre / and
 yet shal the palyes be opene / And so it
 happed that after the iuge doubted his
 enemyes / e wente to the chyrche / but
 he myght not entre in / and yet the pa-
 lyes were opene /
 Saynt ambrose was of so grete abstyn-
 ent / that he fasted every day / saue
 the sonday or a solemne feste / he was
 of so grete largesse that he gaue alle to
 poure people and receyved no thyng
 for hym self / he was of so grete com-
 passyō that whan any confessed to hym
 his synne / he wepte so blytzerly that he
 wold make the synnar to wepe / He
 was of so grete doubt / that whan hys
 wyff was tolde to hym of the wyse of ony
 bysshop / he wold wepe soo sore / that
 vnnethe he myght be comforted / And
 whan it was demaunded hym why he
 wepte for the dethe of good men / For
 he oughte better to make ioye by cause
 they wente to heuyn / thenne he answered
 I wepe not because they goo before me
 but because that vnnethe and wyth
 grete payne may ony be founde for to doo
 wel such offyses / he was of soo grete
 stedfastnesse and so establishyd in hys
 purpos / that he wold not leue for
 drede ne for grete that myght be doon
 to hym / to wperue themperour / ne the
 other grete men whan they dyd thyn-
 ges that they ought not to doo / ne he
 wold flater no man / There was
 troughe ones before hym a man / whi-
 che was greuously mysnade / Thenne
 sayd saynt ambrose / the body must be
 reuierd to the deuyll / And that the
 fleshe goo to the dethe / by whiche the

spyrte may be saued / vnnethe was the
 worde out of his mouthe / but the de-
 uyl began to tormente hym / After as
 it is sayd on a tyme he wente to rome
 & whan he was on a tyme by the waye
 he knewed wyth a ryche man / Saynt
 ambrose began to demaunde hym of his
 estate / that ryche man answered / Syr
 myn estate is happy ynough and gy-
 ryous / For I haue rycheffes ynough /
 seruauntys / Karlettes / chyldeyn / ne-
 uelbes / cosyns / frenches / and kynnyng
 men whiche serue me / and al my wer-
 kes and besonyngs come to my wyll
 ne I haue neuer thyng that may on-
 greue me trouble me / Thenne sayd saynt
 Ambrose to them that were wyth hym
 flee we hys for our lord god is not
 here / haste you fayre chyldeyn / haste
 you and lea vs abyde here no lengy /
 like the vengeaunce of god take vs / e
 that we be not drapped in the synnes
 of these peple / They departed / e fledde
 anon / but they were not good ferre
 but that the crisse opened e shokked
 in alle the holys of this ryche man / e
 there abode not as muche as the stepe
 of hym self ne of al that euer he had /
 Thenne said saynt ambrose be holden fayr
 chyldeyn hold grete pyte e hold grete
 mercy god dothe to them that haue ad-
 uerfise in this world / e hold wyth
 he is to them that haue the welke and
 rycheffes of this world / Of whiche
 thyng appereth yet the pyte or posse
 whiche endureth in to this day in wyt-
 nesse of this aduenture / Whan Saynt
 ambrose behelde that avaryce whiche is
 rote of all euylles grewe more e more
 in muche peple / and specially in grete
 men / and in them that were in moste
 grete estate whiche sold al for money /
 and wyth the mynyfates of the churche
 he saue symonye regne / he began to
 praye to god / that he wold take hym
 awaye fro the mysfemes of this world
 And he impetred that whiche he desired
 Thenne he called his felawshyp e sayd
 to them in ioyeng / that he shold abyde
 wyth them into the tynure of ony
 lord / and a lytel before that he laye
 seke / as he epylindred to hys notarye
 the xliiij psalme / Sodapnyly in the
 presence e sight of his notarye a fyr in
 the maner of a shelde covered his face

andv entredv in to his mouthe / Thenne
 became his face as wghete as ony
 snowe / & anone after hit came ageyn
 to his fyrst foume / Andv that day he
 left his wytyngz andv endvtyngz /
 Thenne began his maladye to greue
 hym / andv the erle of ytalye whych
 was thenne at mylane asked the gens
 tyl men of the contree & sayd to them
 that yf so grete andv goodv a man shold
 goo fro them it sholdv be grete pyte / &
 grete parrle to alle ytalye / andv sayd
 to them that they alle sholdv goo wth
 hym to thye holy man / andv praye hym
 that he woldv geve graunte of our lord
 of spaae andv lenger lye / wthan saynt
 ambrose had herde theyr requeste / He
 answerd / saye soice I have not so lye
 tudy emonge you / that I am ashamedv
 to lye yf hit please godv / ne I have no
 fee ne dree of de the / for we haue a
 goodv lordv / In this tyme assemblyd
 his foure dekens / andv began to tete
 wth sholdv be a goodv bishp after hym
 Andv they namedv secretly emonge
 them self / that Vincke they them self
 herde hit Symplycien / Saynt ambrose
 was fere fro them / they wende that he
 myght not haue herde them / Andv he
 cryd on hie thys he is oldv / andv he
 is goodv / wthan they herde hym they
 were moche abasshedv / andv departd /
 Andv syth after his de th they chose the
 same symplycien / for the goodv wyneffe
 that saynt ambrose hadv borne of hym /
 A bishp whiche was namedv honora
 us that abode the de th of saynt ambrose
 stete / andv herde a boye that thyrs
 calledv hym andv sayd / arysse thou vp
 for he shal goo his waye anone /
 Thenne he awos anone hastily & went
 to melane / andv gawe to hym the holy
 sacramente / the precious body of our
 lordv / Andv anone saynt ambrose leyde
 his armes in fourme of a crosse / andv
 made his prayez / andv so departd and
 gawe vp his ghoost emonge the wordes
 of his prayers / aboute the yere of our
 lordv thre hondredv lxxxv / the bygyle of
 eter / and wthan his body in the myght
 was borne in to the chyrche / many chil
 dren that were baptyzed / salve hym as
 they sayd / syttingz in a chayer houly
 vabyl / andv other sheldedv hym wth
 theyr lengres to theyr fader andv other

Andv somme sayd that they salve a
 steeve wpon his body / There was a
 preeft that satte at mete wthv othe /
 whiche sayd not wdel of hym / but mys
 sayd / but anone god so chafedv hym
 that he was borne fro the table / & dryd
 anone after / In the cyte of cartage
 were thre bysshopes to gyder at dyner
 and one of them spake euyl by detrac
 cyon of saynt ambrose / And there was
 a man that wolde what was befallen
 for such langage to this forsaide preeft
 but he mockedv andv iapedv so mocke /
 that he felte a fewke mortal that / that
 same day he deyedv andv was buryedv /
 It is founden wryten in a cronycle
 that the Emperour Valentynyn was
 wthvthe hyause that in the cyte of thes
 salonyke the peply had stoned v de th
 his juges / that were sente thider in
 his name / andv for tauenge the same
 the emperour dyd doo sler v thousand
 persons grete andv bytel / goodv & euyl
 & as wdel them that had not trespaedv
 as them that hadv deservd hit /
 And wth after thys occysson he came
 to melane / and woldv enter in to the
 chyrche / Saynt ambrose came ageynst
 hym andv defendd hym thentv / & sayd
 to hym that after so grete wwoodnesse /
 thou ouzthart not to do so grete presu
 syon / but wrauenture thy polber suf
 frith not the to knowlege thy trespa
 / hit aperteyneth that wason surmounte
 polber / thou art emperour / but that is
 for to punyshe the euyl peply / sholdv art
 thou so hardy to enter soo boldly in to
 the holdes of godv / wthv thou hast hors
 rybly angredv / he w darst thou wth
 thy feet to wbeche his pamentv / sholdv darst
 thou stretche thy handes wthvch he is al
 bloody / and of wthvome the blood of Ins
 noants renne andv droppe of /
 By what presumption darst thou put
 forth the thy mouthe to receyve the prec
 ous body / andv bloodv of our lordv / of
 whychv mouthe thou hast doon the com
 maundemente of the deyl /
 Goo hens goo hens andv put not synne
 wpon synne / Take the bonds
 that our lordv hath bounden the wthv /
 For hit is gyven to the in waye of me
 decyve / wthan the Emperour herde
 thysv wordes he was obedvnt / andv
 began to wayle andv wepe /

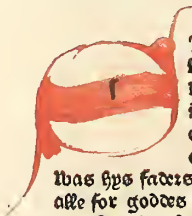
And returned in to his paleys / and
 abode there longe wepyng / Thenne
 Ruffyn the mayster of his knyghtes
 demaunded wherfore he so sorowed / and
 wepte / and he answered Ruffyn thou
 knowest not my sorowes / for I see that
 scravauntes and poure beggers may en-
 tre in to the chyrche / but I may not en-
 tre / For ambrose hath excomyned me
 And he sayeng this at euery word he
 spak / Thenne sayd ruffyn to hym
 if thou wylt I shal make hym anone
 to assyle the / He answered thou mayst
 not / For Ambrose doubteth not the
 force ne the polber of the Emperour /
 To thende that he holde firmlye the las-
 tye of god / And whan Ruffyn sayd
 more and more that he shold make hym
 encluye to assyle hym / Thenne he sent
 hym to Ambrose / And the Emperour
 forbode sone after moche humbly /
 Whan Saynt Ambrose saide Ruffyn
 come / he sayd to hym thou hast no more
 shame thenne an hounde for to do such
 occasion / and nolt comest boldely to me
 Whan ruffyn had prayed longe for to
 assyle thempour whiche came fol-
 loweng hym / saynt ambrose said to hym
 certynly I defende to hym the entrie in
 to the chyrche / And yf he wyl be a
 tyraunt / I wyl moche gladly recyue
 the deth / Thenne returned Ruffyn to
 the emperour & recounted to hym how
 he had doon / And thempour said cer-
 tynly I shall goo to hym / that I may
 recyue of hym bylonge ynough /
 For it is wel ryght / whan he was
 come to hym he demaunded of hym ab-
 solucion moche deuoutelye / Saynt am-
 brose demaunded of hym what penaunce
 hast thou doon for so grete wickednesse
 Thempour answered to hym that da-
 wyd had synned / and after had mer-
 cy / Saynt ambrose sayd thou that hast
 folowed hym that synned / folowe also
 hym repentaunt / Thenne sayd the
 emperour / it apperteyneth to the to gyue
 and enioyne penaunce and I shal doo
 hit / Thenne he had hym doo opene pe-
 naunce and comyn tofore all the people
 And thempour recyued hit gladly
 and refusyd hit not / Whan the emp-
 our was reconspedyd to the chyrche / he
 stode in the churche / Thenne sayd to
 hym saynt Ambrose / what seest thou

here / He answered I am here for to re-
 ceyue the sacros mysteryes / And am-
 brose said this place apperteyneth to no
 man but to prestes / Goo out / for ye
 ought to be wythout the churche /
 And abyde there thyr other / Thenne
 obeyed thempour humbly / and went
 out / And after whan the Emperour
 came to Constantinoble / and he stode
 wythout wyth the laye peple / the bys-
 shop came & said to hym that he shold
 come in to the churche wyth the cler-
 gys / he answered that he wold not /
 For he had lerned of Saynt Ambrose
 what differenc ther was betwene an
 Emperour and a prest / I haue founde
 a man of twyght my mayster and wise
 and such a man ought to be a bysshop

**Thus endeth the lyf of saynt
 Ambrose**

**The lyf of the sayntes cybura
 and Valerian been conteyned
 in the lyf of Cecyle vbrg n
 and marter**

**The lyf of saynt Alphey
 bysshop and marter**



Alpheus the holy
 bysshop and marter
 was borne in england
 in the shyre of Glou-
 cester / and he came of
 a noble kyng / And
 was his fathers heire / but he forsoke
 alle for goddes loue / And became a
 manike at derteste / fyue myle from
 Gloucestre / but afterward good kyng
 Edward gaue that hows of derteste to
 the hows of saynt denys in fraunce /

And whā saint alþrey had ben monk
there long tyme luyng a ful holy lyf
thenne he wente fro thens to the abbey
of bathe / to be there in more contempla-
cion andz rest of soule / Andz he byld-
edz there that fayr abbey / andz establis-
sithz therein blacke monkes & endowedy
it / Andz was hym self therein the first
abbot andz founder / And he hadde there
a ful holy lyf / andz moche wel he guy-
dedz the monkes in holy andz vertuous
luyngz / Andz that tyme was Saynt
dunstone bysshop of caunterburie / and
saynt ethelboldz bysshop of wyntchester
but wythyn shorte tyme after saynt es-
thelboldz deyed / Andz thenne saynt
Andrelve apperyd to saynt dunson in
a nyght andz hadz hym aryse anone / &
make Alþrey abbot of bathe bysshop
of wyntchester / andz soo hit was doon
with grete solemnitee / Lyke as our
lordz by his holy apostle saynt andrelv
hadz commaunded / andz he was bys-
shop there xxvii yere in ful holy ly-
uyngz / Andz after that he was made
archbysshop of caunterburie after saint
dunstone / Andz thereto he was chosen
by the pope / andz by alle the clergy of
Englondz in the yere of our lordz a M
vi yere / Andz vij yere he was bysshop
of caunterburie / Andz in the viii yere
came a wychedz tyraunt out of den /
marcke in to thys londz of Englondz
whos name was Eddric with a grete
multytude of danes / Andz they burnt
andz toshedz in euery place wher they
came / Andz slawe many lordes of the
lunde andz many of the comyn people /
And that tyme was ethelwode kyng
of englondz / & saynt edward the mar-
tyr was his broder / And saynt edward
the confessor his sone / the whiche lye-
eth at westmestere /

And in this tyme the danes dyd moche
harne in thys londz / The chref pryncz
of them hyght kyngkyl / andz his broder
erdryth was lorde of thooft / they dyd
ful grete persecution / For there was
none that myght respyte ne wythstonde
them / for kyng ethelwode was a meke
man / andz toke none hede to helpe hys
people / Andz Erdryth the whiche the danes
wente to caunterburie / & there he dyd
moche wychednesse to the peple & burnt
andz deswoyed alle that he myght fynde

But at the laste he was slayn by men
of caunterburie / andz whan the pryncz
kyngkyl wyte that he was slayne / He
was moche angry / And in grete haste
he came to caunterburie andz bysededz
the wolue / andz anone he gat it / and
brente and deswoyed alle that he myght
Andz thys holy bysshop saynt Alþrey
came to the pryncz of the danes / andz
prayed hym to take his body and spare
the pure peple of the wolue / but for
al that / he selwe monkes prestes and
alle that he myght fynde / Andz he ty-
ethedz the monkes / he selwe is monkes
andz saued the tenche / & yet he thought
there were ouer many on lyue / Andz
began to tythe them ageyn / and thenne
saynt alþrey repryvedz them for theyr
curvyd doynge / & thenne anone they
toke saint alþrey the holy man & bound
his hondes behynde hym / and they ledde
hym with them fro thens vnto the wol-
ue of greenewyche bypode londz / andz
there they put hym in pryson half a yere
& more / and the fyday in thester weeke
the deuyll apperyd to this holy man in
the pryson in likeness of an aungel / &
sayde vnto hym that it was our lordes
wyll that he shold goo out of pryson
& folowe hym / andz this holy man by-
leuyd hym & wente out andz folowedz
the wyched aungel / by nyght / and he
brought this holy man in to a cerke in
ley / & there he waded ouer watres &
dyches / myres & hedges / & cur this ho-
ly man folowed hym as he myght for
lerynes / tyl atte laste he had brought
hym in to a foible myre that was sette
about with grete watres / & there the de-
uyll left hym & ranffred away / andz
thene this holy man wyte wel that he
was deuyd by his enemy the fendz /
Andz thenne he cryed godz mercy andz
prayedz hym of helpe /
Andz thenne our lordz sente to hym his
holy Aungell / andz aydedz hym out of
the myre andz watez / andz sayd it was
the wyll of god that he sholdz retourne
ageyn to pryson that he came fro / For
to moule shalt thou suffer martyrdom
for our lordes sake / & as he wēt ageyn
toward the prison at greenewyche / erly
by the moule his keparz that hadz
sought hym al the nyght / metz hym &
anone they cast hym down to the grounde
iiij

The lyf of Saynt George

andz there they wounded hym ful py-
wulfe/ Andz thenne they broughte
hym ageyn to pryson / andz they made
therm a grete smolderyng of smoke /
for to dyscase hym / andz thenne saynt
dunstone apperdyd to hym / and had hym
be of goodz comfort / For our Lordz
hath ordeyned for the a glorious crowne
/ Andz as they spake to gyder hys
tondes braie / e al his woundes were
made hole ageyn thourgh the mercy of
our lordz Iesu / Andz when hys ke-
pars salbe thys / they drede full sore
Andz anone thys myracle was know-
en to the peple / Andz they wente thene
to see hym / e the Judges doubtedz
the grete peple that came thyder / Andz
they toke hym out of pryson / and laide
hym to that place wher he shold be mar-
terd / but the pure people made grete
lamentacion for hym / But anone the
wyckedz tormentours stoned hym to
dethe lyke as the jelbes dyd saynt ste-
phen / Andz when he was almoste dede
one there was that was hys godson
whiche wyth an eye smote hym on the
sedy that he fyl to the grounde e thene
rendred by his spyrte to our lord Jhu
criste / Andz thenne these wyckedz
tyrauntes threwe the holy body in to a
depe water / that goodz men sholdz not
fynde hys / But by the purueaunce
of our lordz wythm shorte tyme after
he was founde of the twelue crysten men
Andz they reprydyd grete lyke wy-
ckedz tyrauntes / andz they began thene
to sworne the holy body and one of hem
toke an olde rown stake or tre / andz
pyghte hit in the erthe / e sayd yf thys
stake here shalbe by to morowe we
wyl repente vs andz hylue that he is
an holy man / or ellys we wyl neuer
hylue hit / Andz on the morne they
fonde the stake grene andz hure leuys /
Andz when they saibe thys grete my-
racle / they beleued in god / e kyssedz
the fet of this holy saynt / and repented
them ful sore of theyr wyckedz dedes /
and cryedz ful meekely god mercy and
thys holy saynt Alphey /
Andz after he was broughte to london
wyth grete worshyp / and buryedz in
the church of Saynt Pauls with grete
reuerence / Andz there hys body laye
buryedz many yere / Andz afterwardz

hit was taken by andz translated to
caunterburge / and his bones there ley-
ed in a worshypful fierte or shyne /
wher our lordz shalweth dayly many
fayre myracles / for his holy martyr
Saynt Alphey / Andz the tormentours
that repentyd them not / deyed anone
after in grete myserye in dyuerso wy-
ses for to be punysshed as hit plesyd
our lordz /
Thenne letz vs
praye to thys blessedz martyr andz ar-
chbysshop saynt alphey / that he be moy-
en into our lordz Iesu Cryste that we
may come to his euercastyngz blesse in
trauy AMEN /

Thus endeth the lyf of Saynt Alphey martyr

Of saynt George martyr and fyrst of thynterpretacion of his name



George is sayd of Geos
whiche is as moche to say
as erthe andz orge / that
is telyng / so george is
to say as telyngz therthe
that is his flesshe / Andz saynt Austyn
sayth in tylw d trinitate that goodz
erthe is in the hyyght of the mountayns
in the temperaunce of the ralyes / andz
in the playne of the foldes / The fyrst
is goodz for herbyz leyngz grene / The
secondz to bygnes / andz the thyrde to
wher andz corne / Thus the blessedz
George was hyygh in despytyngz hylte
thynges / andz therfore he hadz ferour
in hym self / He was attemperate by
dyscreffyon / andz therfore he had wyth
of gladnesse / e wythm he was playne
of humylite / andz therby put he forth
wher of goodz werke / Or george may
he sayd of gera that is holy / andz of
ayon that is a brasteler / that is as an
holy brasteler / For he brastledz with
the dragon /

Or hit is sayd of George that is a
 pylgrym / andz geyr / that is or detren
 chyd out / andz vs / that is a counceyl
 bar / He was a pylgrym in the sight
 of the Worldz / andz he was cutt and
 detrenschd by the colbne of martirdom
 andz he was a goodz counceyllour in
 prechynge / Andz his legende is nomz
 herd emonge other scriptures apocryz
 fact in the counceyl of nyane / by cause
 his martirdom hath no certeyn relacon
 For in the kalender of booe it is sayd
 that he suffredz martirdom in parsyde
 in the cyte of dyapolim / Andz in
 other places hit is redde that he resyde
 in the cyte of dyspolyn / whych tofore
 was calldz cyde / whych is by the cite
 of Joppem or Japh / Andz in another
 place hit is sayd that he suffredz dethe
 Under dyoclesian / andz Magympan /
 whych that tyme were Emperours /
 Andz in another place Under Dioclesi
 an / Emperour of Chorse byngz presente
 by kynges of hys empyre / Andz it
 is sayd here that he suffredz dethe Under
 daugh the prouoste / Thenne Dioclesyz
 an and Magympan byngz emperours /



4 Here foloweth the lyf of
 laynt George martyr



Saynt George was a
 knyght andz borne in
 capodose / On a tyme
 he came in to the pro
 vync of Lybye to a cy
 te whych is sayd Sy
 lene / Andz by this cyte was a stagne
 or a pondz lyke a see / wher in was a
 dragon whych enuemyedz alle the
 contre / Andz on a tyme the peple were
 assemblidz for to see hym / Andz when
 they sawe hym they fledde / Andz when
 he came nyght the cyte / he knyghted the
 peple wyth his knyght / Andz therfore
 the peple of the cyte gaue to hym cures
 ry daytbo steepe for to see hym / by
 cause he sholdz doo no harme to the pe
 ple / Andz when the steepe sayled there
 was taken a man andz a sheep /
 Thenne was an ordenaunce made in
 the towne / that there sholdz be taken
 the chyldren andz yonge peple of them
 of the towne by kotte /
 Andz curyche as if fyl were he gentil
 or pouer sholdz be delquerdz when the
 kotte fyl on hym or hys / So it hapz
 yd that many of them of the towne
 were thenne delquerdz / In soo moche
 that the kyng fyl upon the kynges
 daughter / wherof the kyng was sorry
 andz sayd Unto the peple /

The lyf of Saynt George

For the loue of the goddes sake golde
 and syluer and alle that I haue / and
 let me haue my doughter / they sayd
 hold fyr ye haue made and orderyed
 the lawe / and our chyldren keyn nobl
 deedz / And nobl ye woldz doo the con
 trarye / your doughter shal be gyuen / or
 elles we shal benne you e your hows
 when the kyngz saib he myght nomore
 doo he began to wepe and sayd to his
 doughter / Nobl shal I neuer see thy
 espousayls / Thenne returnede he to the
 peple and demaunded viij dayes respyce
 And they graunted hit to hym / and
 when the viij dayes were passed they
 came to hym and sayd / thou seest that
 the cyte perissheth / Thene dyd the kyng
 doo away his doughter / lyke as the
 sholdz he wedded / and embracede hys
 kyssed hys and gaue hys his kyndocy
 on / And after ledde hys to the place
 where the dragon was / when she was
 there / saynt george passede by / And
 when he saib the lady / he demaunded
 the lady what she made there / And she
 sayd / goo ye your waye fayre yonge
 man / that ye pryssh not also /
 Thenne sayd he telle to me what haue
 ye / and why ye wepe / and doubt ye
 of no thyng / when she saib that he
 woldz knowe she sayd to hym how she
 was deluyered to the dragon / Thenne
 sayd saynt george / Fayre doughter
 doubt ye no thyng hereof / For I shall
 helpe the in the name of Ihesu Cryste /
 She said for goddes sake good freyght
 goo your waye / and abyde not wyth
 me / for ye may not deluyere me /
 Thus as they spake to gyder the dra
 gon apperyd e came rennyng to them
 and saynt George was vpon his hors
 e dwelbe out his swerde e ganysshed
 hym wyth the signe of the crosse / and
 rode hardely agaynst the dragon which
 came toward hym and smote hym with
 his spere and hurt hym sore e threwe
 hym to the grounde / And after sayd
 to the mayde / deluyere to me your gyf
 tel and bynde hit about the necke of
 the dragon / and he not aferde / when
 she had doon soo the dragon fobbede
 hys as it had been a make best and de
 bonayt / Thenne she ledde hym in to the
 cyte / e the peple fledde by mountayns
 and kalyses / and sayd / alas / alas /

we shal be alle deedz / **T**henne saynt
 George sayd to them / ne doubt ye no
 thyng / wythout more hylde ye in god
 Ihesu cryste / and doo you to be kapt
 sed / and I shal slee the dragon /
 Thenne the kyng was kaptysed and al
 his peple / and saynt george slewe the
 dragon and smote of his heedz / And
 commaunded that the sholdz be thowden
 in the felde / and they took iij cartes
 wyth oye that dwelbe hym out of the
 cyte / Thenne were there thel fyfene
 thousand men kaptysed without wy
 men and chyldren / And the kyng dyd
 doo make a chirche there of our lady
 and of saynt George / In the which
 yet fourdeth a fountryn of byyngz wa
 ter which heltheth peple that drynke
 therof / After this the kyngz offred to
 Saint george as moche money as there
 myght be nombred / but he refusede alle
 and commaunded that it sholdz be gy
 uen to poure peple for goddes sake / and
 enioyned the kyngz iij thynges / that
 is / that he sholdz haue charge of the
 chyrches / and that he sholdz honoure
 the presies / and here they scruped dy
 lygently / and that he sholdz haue pry
 ory the poure peple / And after kyssed
 the kyngz and departed /
 Now hit happed that in the tyme of dy
 oclepsyn and magymyn whiche were
 Emperours / was soo grete persecucion
 of crysten men / that wythin a moneth
 were martyrized thel viij / thousand /
 And therfore they had soo grete drede
 that somme renyed / and sofok god
 and dyd sacrefyse to the ydolles / when
 saynt george saib thys he leste thabbe
 te of a knyght / and sold alle that he
 had / and gaue hit to the poure / and
 toke thabbe of a crysten man e went
 in to the mydel of the paynyms / And
 began to crye / al the goddes of the pay
 nyms and gentyles keyn deupls / My
 godd made the heuens e is keray godd
 Thene said the prouost to hym of what
 presumption cometh thys to the / that
 thou sayst that our goddes keyn deupls
 and say to vs what thou art / e what
 is thy name / he answered anone and
 sayd / I am namede george / I am a
 gentyl man a knyght of capadoce / and
 haue leste al for to serue godd of heuen
 Thenne the prouoste enforad hym self

to deathe hym vnto his freyde by fayre
 wordes / & whan he myght not bryng
 hym therto / he dyd doo weyle hym on a
 gyfel / & soo moche bete hym with grete
 fauces andy broches of yron / that his
 body was alle to broken in pcyces /
 And after he dyd doo take woundes of
 yron andy ioyne them to his spyes and
 his kolvellys which theenne apperdy
 he dyd doo wote wyth salt / And soo
 sente hym in to pzyon / but our lordy
 apperdy to hym the same nyght wyth
 grete lyyght andy comforted hym moche
 swete / And by this grete consolaci
 on he took to hym soo goody herte / that
 he doubtdy no harmt that they myght
 make hym suffre / Theenne whan dacyan
 the prouost salbe that he myght not sur
 mounte hym / he calledy hys enchaunter
 andy saydy to hym / I see that these cris
 ten peple doubte not our tormentes /
 The enchaunter honde hym self vpon his
 heed to be smytyn of / yf he ouercome
 not his craftes / Theenne he dyd take
 strange venym andy medled hyt wyth
 wyne / andy made Inuocacion of the na
 mes of his fulle goddes / andy gaf hyt
 to Saynt George to drynke / Saynt
 george took hit and made the signe of
 the crosse on hit / andy anone dranke it
 without greuyng hym ony thyng /
 Theenne the Enchaunter made it more
 stronger than hit was of venym
 andy gaf it hym to drynke / Andy hit
 greuydy hym no thyng / Whan the ens
 chaunter salbe that / he knelydy down
 at the feet of saynt george / andy prayed
 hym that he woldy make hym crysten /
 And whan dacyan knelbe that he was
 become crysten / he made to smyte of
 his heed / Andy after on the morne he
 made saynt George to be sette betwene
 two whales which were ful of fyber &
 des sharpe andy cuttyng on bothe spyes
 But anone the whales were broken / &
 Saynt george escapedy without hurte
 Andy theenne commaundedy dacyan that
 they sholdy put hym in a caldren full
 of molten leedy / & whan saynt george
 entredy therein / by the vertu of our lord
 hym semed that he was in a layne wel
 at ease / Theenne dacyan seyng thys / be
 gan to aswage his yre andy to flate
 hym by fayre wordes / andy said to hym
 George the paynent of our goddes is

ouer grete vnto the / which hath blas
 phemyd them / andy done to them grete
 despyte / theenne fayre andy right swete
 sone / I praye the that thou returne to
 our salbe and make sacrefyse to the ys
 dolles / andy leue thy folwy / andy I shal
 enhaunce the to grete honour andy wor
 shypp / **A** Theenne began saynt George
 to smyle andy saydy to hym / wherfore
 saydest thou not to me thus at the be
 gynnynge / I am redy to do as thou say
 est / Theenne was dacyan gladd / andy
 made to cry ouer alle the towne that
 alle the peple sholdy assemble for to see
 George make sacrefyse / which for moche
 hady seruyed there ageynt /
 Theenne was the cyte atayed / andy feste
 thourgh out al the towne / and al came
 to the temple for to see hym / whan
 saynt George was on his knees / and
 they supposedy that he woldy haue wor
 shyppedy thydolles / he prayedy our lordy
 gody of heuen that he woldy destroy the
 temple andy thydolle in the honour of
 his name / For to make the peple to be
 conuertedy / Andy anone the fyre des
 cendedy fro heuen andy burnt the temple
 andy thydolles andy theyr prestes /
 Andy sythe the erthe openedy andy swa
 kolbedy alle the cendes andy assys that
 were leste / Theenne dacyan made hym
 to be broughte tofore hym andy saydy to
 hym / what ben the euyl dedes that thou
 hast doon / andy also grete vntowthe /
 Theenne saydy to hym saynt george /
 I syr beleue it not / but come wyth me &
 see how I shal sacrefyse / Theenne saydy
 dacyan to hym / I see wel thy fraulde &
 thy karate / thou wyllt make the erthe
 to swalowe me / lyk as thou hast the
 temple andy my goddes /
 Theenne saydy saynt george / O mytyffe
 telle me how may thy goddes helpe the
 whan they may not helpe them self /
 Theenne was dacyan soo angry that he
 saydy to hys wyf / I shal wepe for angre
 yf I may not surmounte andy ouercome
 thys man / Theenne saydy she to hym
 euyl andy cruel tyraunt ne seest thou
 not the grete vertue of the crysten peple
 I saydy to the wel that thou sholdest
 not doo to them ony harme / For theyre
 gody fyghteth for them / Andy knolbe
 thou wel that I wyll become crysten /
 Theenne was dacyan moche abasshed / &

The lyf of Saynt George

sayd to his wyllt thou be crysten / thene
 he took hit by the hert / andz dyd do betw
 hys cruelly / Thenne demaunded she of
 saynt george / what may I become by
 cause I am not crystenyd / Thenne ans
 werde the blessed george / doubt the
 no thyng saye daughter / For thou
 shalt be luptysed in thy blood / Thenne
 began she to worshop our lord ihu crist
 andz so she deyed andz went to heuen /
 On the morne daciau gaue his sentece
 that saynt George shold be oratour tho
 ugh alle the cite / Andz after his hee
 shold be smytyn of / Thenne made he
 his prayer to our lord / that alle they
 that despyde our lone myght gete of
 our lordz godd in his name / and a boye
 cam from heuen whiche sayd / that hys
 whiche he had despyde was graunted
 andz after he had made his oryson / his
 hee was smytyn of aboute the yere of
 our lordz ii C lxxxviii / Whan Darren
 wente homewardz fro the place wher
 he was byfededz to wardz hys paleys /
 Fyre fyl down fro heuen vpon hym / e
 brent hym andz alle hys seruantes
 Gregore of Turonse telleth that there
 were somme that saw certyn relyques
 of saynt george / andz came in to a cer
 tyn oratoury in an hospital / andz on
 the mornynge whan they shold departe
 they coude not mene the dore tyll they
 had loste there parte of their relyques
 It is also founden in thystorye of an
 tyoch / that whan the cristen men went
 ouer see to coquer iherusalem / that one
 a right fayre yonge man apperedz to a
 prest of the hooste / e conuylled hym
 that he shold kee wyth hym a tytel of
 the reliques of saynt george / For he
 was condygnour of the citayle / andz so
 he dyd so moche that he had somme /
 Andz whan hit so was that they hadz
 assygedz iherusalem / e durst not moue
 ne goo vp on the walles for the qua
 rellys andz defence of the sarasyns / they
 fallwe apertely saint george whiche had
 whyt arnes with a redz crosse that
 wente vp tofore them on the walles / e
 they folowed hym / Andz so was Je
 rusalem taken / by his helpe / e bylvent
 iherusalem andz portz iaphs by a folwe
 allyd rampes is a chappell of saynt ge
 orge / whiche is nobl desolate andz des
 couerdz / andz therein dwelle crysten ge

oys / Andz in the sayd chappel lyeth the
 body of saynt george / but not the hee
 Andz there lye hys fader andz moder
 andz his Uncle not in the chappel / but
 vnder the walles of the chappel / Andz the
 separs wyl not suffer pygrymes to
 come therein but yf they paye ii ducke
 tis / andz therfore come but selbe therein
 but offre wythout the chappel at an aut
 ter / Andz there is euery yere andz seuen
 centys of pardon / e the body of saynt
 george lyeth in the myddel of the quere
 or chure of the sayd chappel / Andz in
 his tombe is an hole that a man may
 put in his honde / Andz whan a sam
 zyn keyng made is brougth thider /
 andz yf he put his hee in the hooke / he
 shal anone be made parfytly hool / e
 shue his wyte ageyn / Thys blessed
 andz holy martyr saynt George is pa
 trone of this royaume of englandz / andz
 the crye of men of warre / In the twa
 thyp of whome is founded the noble
 ordre of the garter / Andz also a noble
 college in the castell of Wyndesore / by
 kynges of englandz / In whiche college
 is the hert of Saynt george / Whiche
 Spysmond the Emperour of almayn
 brougth andz gafe for a grete andz a
 pracious relyque to keyng Harry the
 fyfthe / Andz also the sayd spysmonde
 was a broder of the sayd garter / Andz
 also there is a pyce of his hee whiche
 college is nobly endowbedz to thomour
 andz worship of almyghty godz / andz
 hys blessed martyr saynt george /
 Thenne let vs praye vnto hym that he
 be special protectour andz defendour of
 thys royaume /

Thus endeth the lyf of saynt George

Here foloweth of saynt marke
the euangelyste and first thynter;
pretacion of his name



¶ Of Saynt: marke the
Euangelyste

Marke the euangelyste was
of the kynrede of the leu-
ites / and was a prest /
And whan he was crys-
tened he was god sone of

saynt Peter thapostle / And therefore
he wente wyth hym to Rome / Whan
Saynt Peter preched there the gospell
the good peple of Rome prayed saynt
marke / that he wolde put the gospell
in wrytyng: lyke as saynt Peter had
preched / Thenne he at theyr request
wrote / and skilbed hit to his mayster
saynt Peter to examyne / And whan
saynt Peter had examyned hit / and
salve that hit conteyned þe way trouth
he approuyd hit / And commaunded
that hit shold be redde atrome / And
thenne saynt Peter seyn saynt marke
constaunt in the feythe / he sente hym in
to aquyle for to preche the feythe of Ihu
su cryste / wher he preched the word
of god / and dyd many myracles / e
conuerted Innumerable multitude of
peple to the feythe of cryste / And wrote
also to them the gospell / lyke as he dyd
to them of Rome / whiche is in to this
day kept in the chyche of aquylene /
and wyth grete deuocion kepte /
After thys it hapned that saynt marke
ladde wyth hym to Rome a bourgeys
of that same cyte whome he had con-
uerted to the faythe / named armoga-
res / And brought hym to saynt Peter
and prayed hym that he wolde sa-
cre hym bysshop of aquyle / and so he
dyd / Thenne thys armogares whan
he was bysshop he gouerned moche ho-
lyly the chyche / And at the last the
paynys marterd hym /
Thenne Saynt Peter sente saynt mark
in to alpyandyre / wher as he preched
fyrst the word of god / And assone
as he was entred a grete multitude of
peple assembled for to come ageynste
hym / Ther was he of so grete perfec-
cion / that by his predycacion / and by
his good examples the peple moun-
ted in so holy conuersacion / and in so
grete deuocion / that at his instaunce

Marke is as moche to saye
as hye to commaundement
certeyn / declyned e bitter
he was hye of commaun-
dement by reson of per-
fection in his lyf / For he kepte not o-
nely the commaundementes comyn /
but also the hye as been counpylles / he
was certeyn in the doctryne of the goss-
pel / lyke as he had receyued of saynt
Peter his mayster / he was declyned
by reson of purpys and grete humyly-
te / For by cause of grete mekenes / he
out of his thowte / to the ende that he
shold not be chosen to be a prest /
He was bytter by reson of right sharpe
and bytter payne / For he was dra-
wen thorough the cyte / And emonge
tho tementes / he gaue vp hys spryte
Or marke is sayd of a grete mapleot
or tree / whiche wyth one stroke ma-
keth playne tron / and engendreth me
bodye and confermeth it / For Saynt
marke by his onely doctryne quenched
the drytedfastynesse of the heretykes /
he engendred the grete melodye of the
praung of god e cõfermed the chyrche

The lyf of saynt marke

they lede theyr lyf lyke monkes / He was of so grete humyltye / that he dyd cutte of his thornke / by cause he wold be no prest / For he judged hym self not worthy thereto / but the ordonaunce of god & of saynt peter came ageynste his wyll / For saynt peter made & sacred hym bysshop of alyxandrye / And anone as he came in to alexandre his shoen were broken & tume / whan he sawe that he said / verayly I see that my journey is sped / ne the cruel may not lette me / syth that god hath assayed me of my synnes / Thenne wente saynt marke to a shoemaker for tamenye his shoes / And as he shold werke he preyched & sore hurted his lyfte hande wth his alle / and whan he felte hym hurt he cryed on hys one god / whan saynt marke herde that he sayd to hym Now knowe I wel that god hath made my iourney prosperous / Thenne he toke a lytel clay and spytal & meddede them to gyder / and layd hit on the wounde / and anone he was hole / whan the shoemaker sawe thys myracle he broughte hym in to his holbe / and demaunded hym what he was and fro whom he come / Thenne sayd Saynt marke that he was the seruaunt of Ihesu cryste / and he sayd I wold sayue see hym / Thenne sayd saynt marke I shal selbe hym to the / thenne he began to preche to hym the saythe of Ihu crist and after baptysed hym and alle hys meyne / whan the may of the towne herde saye that there was a man comen fro galylee / that despyed and defende the sacrafyses of theydokes / they began alypse hold they myght delouer hym to dethe / whan saynt marke espyed that he made his shoemaker whiche was namede auen bysshop of alyxandrie / And he hym self wente to pence & polyn / where as he was tibo yere / and after came ageyn to alyxandrie / and founde thenne there the towne full of crysten men / And the bysshoppes of theydokes alwayed for to take hym / Now hit happened on ester day whan saynt marke songe masse / they assens bled al / & put a corde aboute his necke and after dwelbe hym thourgh out the cyt / and sayd let vs dwalbe bulale to the plac of bulale / and the blood

was torne vpon the stones / and his fleshe was torne yere melle that it laye vpon the pavemente alle he bledde / After thys they put hym in pryson / where an angel came and comforted hym / & after came our lord for to vspyte & comforte hym sayng / Pausti marce euange / lista meus / Spees he to the marke my euangeliste / not in doute / For I am wyth the / and shal delouer the / And on the morne they put the corde aboute his necke / and dwelbe hym lyke as they had done tofore / And cryed dwalbe the bulale / and whan they had dwalben / he thanked god / and sayd in to thy handes corde I commende my spyte / and he thus sayenge deyed / Thenne the paynyms wold haue brunt his body / but the eyer began sodenly to change / and to dayle lyghte and thonder / in such wyse that euery man enforced hym to flee / And left there the holy body allone / Thenne came the crysten men and toke hit alye / & hurped hit in the chyrche wth grete ioye honoure & reuerence / Thys was in the yere of our lord 137 in the tyme that new was emperour / And it hapedy in the yere of grete iij hōderd lxxij in the tyme of leon the emperour that the knyghts transfard the body of saynt marke fro alyxandrie to kensle in thys manere / there were tibo marchauntes of kensle dyd so moche what by prayer and by thoir ptes to tibo prestes that kepte the body of saynt marke / that they suffred it to be boue secretlye and pryuelye into theyr shyppes / And as they toke hit out of the towne / there was so sturte an odoure thourgh out alle the cyt of alexander that al the peple merryed / ne knelbe not fro whens hit came thenne the marchauntes broughte hit to the shyppe / and after hasted the marchonners / And lette the other shyppes haue knowlege theof / Thenne there was one man in another shyppe that Japed & sayd wene ye to carge alye the body of saynt marke / nay ye lye wyth you an egyptien / Thenne anone after thys worde / the shyppe wherem the holy body was turnede lyghtly after hym / And soo wtedly forde the shyppe of hym that had said that word

that he brake one of the fydes of the
 shyppe / and woldy neuer leue hit in
 the see / tyl they had confessed that the
 body of saynt marke was in the shyppe
 that doon the helde hyr styll / thus as
 they sayled fast they toke none heed /
 and the cyer began to weye dreke and
 theye that they wyste not whete they
 were / Thenne apperyd saynt marke
 into a monke / to whome the body of
 saynt marke was delueryd to kepe / &
 hadde hym anone to stycke their sayles
 for they were nygh bonde / and he dyd
 soo / and anone they fonde bonde in an
 yle / and by al the ryuages where as
 they passed / it was sayd to them that
 they were wel happy that they ledde so
 noble a tresoure as the body of saynt
 marke / and prayed them that they
 woldy lete them worshyp hit / yet there
 was a maroner that myght not belyue
 that it was the body of saynt marke
 hit the deuyll entredy in to hym / and
 tormentyd hym soo longe that he coude
 not be delueryd tyl he was brought to
 the holy body / and assone as he confes
 syd / that hit was the body of saynt
 marke / he was delueryd of the wyer
 he dyd spyryte / And euer after he had
 grete deuotion to saynt marke

It happed after that the body of saynt
 marke was closed in a pyler of marble
 and right feibe people kende therof by
 cause it sholdy be secretly kepte /
 Thenne it happed that they that knelde
 therof cryed / and there was none that
 knelde where this grete tresour myght
 be / wherefore the clerkes and the laye
 peple were greatly dyscomfortd / and
 werde for sorowe / and doubtyd moche
 that it hady be stolen away / Thenne
 made they solempne processions and le
 tanyes / and the peple began to faste &
 to prayre / And at soverynly the sto
 nes opened & shewed to alle the peple
 the place and stede where the holy bo
 dy restyd / Thenne wendyd they than
 kynges to god / of thys that he hady re
 leuyd them of theyr sorowe & anguysh
 fit / And ordeyned that on that day
 they shal holde feste alleweye for thys
 deuoute reuelacyon /

A yonge man on a tyme had a cancre
 in his bestie / & womes etc hit / which
 were come of wotyn / and as he was

thus tormentyd / he prayd with goody
 verte to saynt marke and requyred hym
 of helpe and ayde / and after he sleped
 And that same tyme apperyd to hym
 saynt marke in fourme of a pylgrym /
 tuckyd and made troy for to goo haf
 tely ouer see / and when he remaun
 ded hym what he was / he ansyberd
 that he was saynt marke / which went
 hastily for to socoure a shyppe whych
 is in perille / Thenne he stratched and
 leyde his honde on hym / and anone as
 he alboke / he fonde hym self alle hole
 Anone after this shyppe came into the
 port of Kynge / and the maronniers
 tolde the peple where they had ben in
 and how saynt marke had holpe them
 thenne for that one myracle / and for
 that other the peple rendred thankyng
 ges to our lord /

The marchauntes of Kynge went on
 a tyme by the see in a shyppe of sava
 zyns towarde Alepaunter / And they
 salbe them in perille they kwe the cor
 des of the shyppe / & anone the shyppe
 began to breke by the force of the see /
 And all the sawzynes that were therein
 fyl in the see and dyed that one after
 that other / Thenne one of the sawzynes
 made his auoile to saynt marke and
 promysed hym that yf he delueryd hym
 fro this perille he woldy be baptyzed /
 Anone a man al shynnyng apperyd to
 hym whych took hym out of the wa
 ter / and remysed hym ageyn in to the
 shyppe / and anone the tempest cased /
 when he was comen in to alexandrye
 he remembryd no thyng saynt marke
 whych hady delueryd hym fro perille
 he went not to byspite hym ne he dyd
 hym not doo be baptyzed /

Thenne apperyd to hym saynt marke
 and sayd to hym that he remembryd
 euyl the bountie that he did to hym /
 when he delueryd hym fro the perille
 of the see / and anone the sawzynn came
 ageyn to his consciens / and he went
 to Kynge and was there baptyzed and
 namedy marke / and blyued parfityly
 in god / and ended his lyfe in goody
 werkes / ¶ There was a man gone
 by in the seple of saynt marke at he
 nyse / and as he entred for to doo a
 werke / and was troubled in such wise
 that he fyl and was lyke to haue be al

to broken in his membris/neuerthelesse
in his fallynge he cryed saynt marke/&
anone he risede vpon a braunch that
sprange out /wherof he toke none heed/
And after one laughē and let hym
doun a corde/by whiche he aualed doun
and was saued /
There was a gentyl may of proppyne
whiche had a seruaūt that wold sayne
goo on pylgrymage to saynt marke /
but he coude gete no lycēce of his lord
Atte laste he doubted not to angre hys
lord /but wente thither moche deuoutly
And when his lord knewe hit he fere
hit moche greuouly / and as sone as
he was comen ageyn /his lord commaū
ded that his eyen shold be put out /&
the other seruauntes that were redy to
doo the lordes wyll /made redy sharpe
brochettres of yron /and enforced them
with al their polver & myght not doo
hit / Thenne commaunded the lord to
hit / but of his thyng with ayes /but an
one the yron was as soft as molten
leedy / Thenne commaunded he to breke
his tēche wyth yron hamers / but the
yron therof was so soft that they coude
doo hym no harme / **T**henne when
the lord sawe the vertue of goddys o
penlye by the myracles of saynt marke
he demaunded pardon and wente to be
nyse to saynt marke with his seruaūt
There was a knyght on a tyme soo
hurt in batayle /that his honde hynge
on the arme in such wyse that his fren
des and surgyens counaylled hym to
cutte it of /but he that was accustomed
to be hole /was ashamed to be may
med / and made hit to be bounde in his
place / and after he called moche deuou
tly to saynt marke / and anone hys
hande was as hole as it had ben before
And in the wykenesse of this myracle
a slygne of the cuttinge also styll /
Another tyme there was a knyght ar
med whiche ranne vpon a brydge /and
his hors and he felle in a deepe water /
and when he sawe he myght not escape
he cryed on saynt marke / and anone
he raughē hym a spere by whiche he
was saued / and for this cause he came
anone in pylgrymage to kempse & tolde
thys myracle /
There was a man taken by enuye of
them that hatēd hym and was put in

pryson / And when he had been there
xl dayes and was moche greuēd / he
cryed on saynt marke / And when
saynt marke had apperēd thers / he
supposed that it had be a fantasie /
laste he felte his yrons broken as it had
ben a wōten thred / and passed by the
hepars of the pryson openlye by daye
syrng them al /but none of them salve
hym / and after came to the chyrche of
saynt marke / and thanked god deuou
tly / **I**t happed in poppe was
gret famyne & the lorde was wery
that no thyng myght growe thereon /
Thenne was hit the wedy by reuelacion
to an holy man / that it was by cause
that they had wedy not the feste of saint
marke / And when they knewe thys
anone they had wedy the feste of saynt
marke / And anone began to growe
gret plenty of goodes thourgh out all
the countree
It happed at parys in the countree of
the steres prechours in the yere of our
lord M ij C xij / that a fere a moche
rellygious man was sette vnto the death
namede julianus /whiche sente for his
preyur for to demaunde hym in what
state he was in / and he tolde hym that
he was in pyrple of dethe / and that it
approched faste / And anone his face
was al bryght and ioyful / and wyth
gladies he began to say / saynt marke
my salde shal departe anone / Make
rome and place for my soule ioynt in
my body for the good tydnynges that I
haue herd / And lyfte vp his eyen
to heuē & sayd lord goddys take alwey
my soule out of thys pryson / & after
he sayd alas who shal deliuer me fro
this corrupte and mortal body /
Emonge thys wordes he felle in a lychell
slepe / and salve saynt marke come to
hym and stondyng by his beddes syde
and he herd a voyce sayng to hym / O
marke what makest thou here / he an
swered that he was come to dyspayre this
fere by cause he shold dye / Thenne he
demaunded hym wherfore he came more
thenne another saynt / he answered / by
cause he had a speccial deuocion to me
and by cause he hath ofte deuoutly
sydd my chyrche / And therfore am I
come to dyspayre hym in the heuē of his
deth / Thenne entred in to that place

grett plant of people alle whyche / to
whome saynt marke demaunded wher
fore they were comen / And they sayd
and answered that they were comen
for to presents the soule of thys breder
to fore god / and whan the freze was
broken / he sente for the pryour / and
tolde to hym aduysedly al this dyspon
and after anone in the presens of the
pyour he deyed whyth grett ioye / And
alle thys the pryour recounte to hym
that wrote thys booke named Legenda
auna /

¶ Thus endeth the lyf of
Saynt marke theuangelyste

¶ Here foloweth of saynt
Marcellyn the pope

Maynt marcellyn was
pope of rome by the spa
ce of ix yere and four
monethes / In his tyme
reigned dyoclesyan &
maxymyan emperours
of rome / the which commaunded that
he shold be taken and broughte in to
the temple for to doo sacrifice to the y
dolles / and whan he wold not assente
the mynstres of the emperours menaced
hym that they wold make hym deye
by diverse tormentes / And whan he
saw that he had so grett drede that he
put in theyr sacrifice thre graynes of
enaxe onely / wherof the paynyms
had grett ioye / And the custen men
had vryght grett sorowe / and represen
ted hym grettly of that he had such a
spynge doon ageynst the crysten feythe
and anone he repented hym & put hym
self to the Jugement of the bysshopes
But the bysshopes answered god for
that it neuer falle / that the pope of
the crysten people whyche is souerayn /
be Juged of any man / but be he Juged
of hym self / and anone he deposed
hym selfe / and after the crysten men
choson hym ageyn to be pope as he was

tofore / And whan thys came to the
knowlege of the emperours / thenne they
dyd do take hym / and by cause that he
wold in no wyse do sacrifice to the y
dolles / they made to smyte of his hed
And thenne the perscaucion & wodeies
was so grett of the paynyms ageynst
the crysten people / that whythin a mo
neth after were put to deeth for the na
me of ihesu cryste and for to susteyne
the crysten faythe / Wel a vjij M cu
tryn peple / Marcellyn in the houre that
he shold be kered sayd tofore all the
peple / that he was not worthy to be bu
ryed amonge crysten peple / and therefore
he commaunded vpon payne of cur
singe that none shold burye his bod /
and so the body of hym abode aboue the
erthe xxvj dayes without buryng /
After saint peter the apostle apperid to
marcel / which was pope after mar
cellyn and said to hym in thys manere
Marcel saye faer why buryest thou
not me / And he answered syr be ye
not longe sythe buryed / And saynt
peter sayd / I holde me not buryed as
longe as I see marcellyn not buryed /
& the pope answered hold syr / knowe
not ye how he acurysd alle them that
burye hym / and saynt peter sayd / is
it not wretyn that he that maketh hym
self shal be enhaunced / thys sholdest
thou haue thought / Goo thenne and
burye hym at my feet / And anone the
pope dyd his commaundement / and
buryed the body of saynt marcellyn in
celx / which was martred the yere of
our lordz ij C and lxxx yere / Thenne
praye we to hym that he praye for vs /

¶ Thus endeth the lyf of saynt
marcellyn the pope

¶ Of saynt vthal martyr &
kyrte of thyn terpretacyon of
his name

4 The lyf of saynt vital

What is as moche to saye /
as such one byuynge / for
he byuedy wythout forthe
lyke as he was in hys
herte wythyn / Or vptal
is as moche to saye as lyf / Or vptal
is to saye sleynge wyth wynges / or slei
ynge hym self wyth wynges of vertues
he was as one of the bestes that ezechy
el saibe haupng in hym self four wyng
ges / the wyng of hope by whiche he
fleibe in to heuen / The wyng of
loue by whiche he fleibe to god / The
wyng of drede by whiche he fleibe to
helte / and the wyng of knowlege by
whiche he fleibe to hym self / And it is
supposed that hys passyon is founden
in the booke of geruase and prothase /

4 Of saynt vptal

Saynt vptal was a
knyght and a consull
and of kaleria his wyf
he gat saynt geruase &
saynt prothase / he wēt
to rauenne wyth pau
lyne that was Iuge of the contree / and
whan he came thider and saibe that
thys paulyne made a physycian name
Besianum to suffre many tormentes
bycause he wold not renxe his feythe /
and at the last whan they wold haue
byldeed hym / he was so a frayde that
he wold haue renyed god /
Thenne / sayde saynt vptal to hym / Wa
Bryan doo not soo / thou were wonte
to kele other / and noib wyll delyuer
thy self to perdurable dethe / Thou were
come to the bycworpe / noib thou arte in
perylle to lose thy ewibne / whiche was
redy for the / whan thys physycian had
herde thysse wordes / he was al recom
forted / and repentyd of his euyl pur
pos / and suffred gladly martyrdom
And saynt vptal dyd do burge hym
moche honourably / ne neuer after wold
saynt vptal not goo in the companye of
the Iuge paulyn / Thenne he had
so grete indignacion of that he had de
fended Bryan to make sacrfyse / and
of thys that he dayned not to come

to hym / And bycause he shewed hym
a crysten man / he dyd hym to be ban
ged by the armes on a gyllt /
Thenne sayde to hym vptal / thou arte
ouermoche a fool / yf thou wene to del
cyue me / whiche haue alweye del
uered the other / Thenne sayde paulyn
brynge hym for to doo sacrfyse / And
yf he doo hit not / make a depe welle
vnto the water / and put his heed there
vnder / and so they dyd and there by
ryed hym quicke in the pene of our
lord / whi / And the prest of thys toun
that had gyuen thys counseyll was at
none taken of the couyl and cryed wy
dayes contynuel and sayde / Saynt
vptal thou brunnest me / & the seuen
day the couyl threibe hym in the ryue
and there cryed shamefully /
And the wyf of saynt vptal whan she
came to melane / she fonde there of hys
peple sacrfyng thysdokes / whiche pray
ed hys to ete wyth them of thys sac
fyse / to whome she answered I am a
crysten woman / and it is not lawfull
to me to ete of your sacrfyses /
Thenne they heeryng that / lette hys so
longe and so sore that they leste hir for
dede / And hir man that were wyth hir
broughte hir to melane halfe byuynge
and there the thyrde day she cryed holy
And the body of saynt vptal lyeth now
at coleyn in the chyrche of our lady /

4 Thus endeth The lyf of saynt vptal

4 Here foloweth The lyf of saynt Peter of mylane and first thyninterpretacion of his name

Petr is as moche to saye
as knowynge / or vnto
synge / or petre is sayd of
petros that is consaunt
and ferme / and by that
ben vnderstonen thre pryueliges / whi

Went in saynt Peter / he was a moche
 noble prechour / and therefore he is said
 knowyng / For he had perfyte know-
 ledge of scripture / and knewe in his
 predicacion what was behoofful to eue ;
 ryche / Secondly he was pure and a
 byrgyn / and therefore he was sayd / In
 hofyng / For he vnhofed and dyd of
 his wyll fro his feet / and was spoyled
 of all mortal lous in so moche that he was
 a byrgyn / and not onely of body / but
 also of mynde / Thyrde he was a mar-
 tyr glorious of our lord / and therein he
 was constaunte and ferme to the ende
 that he shold suffre stedfastlye martyr-
 dom for the defence of the feythe /

Of saynt peter of melane

holly ghoost answered so wel & wysely /
 that his knelt departed all confus / and
 alle ashamed said to the fader that he
 shold take a weye his sone fro scole / for
 he doubted whan he shal be grete that he
 shold turne ageynst theyr laibe & feyth
 & that he shold confounde them / and so
 it hapned / & soo he was wyllyng lyke as
 myphas dyd / but god ageynst wyfome
 none may do wold not suffre it for the
 grete prouffite that he attended of hym
 Thanne after whan he came to more
 sage / he saw that it was no sure thyng
 to dwelle with the sorowful / he had
 in despyte fader and moder and lefte
 the world / whyles he was a clere &
 a pure byrgyn / he entred in to thorde
 of the fyre prechours / there wher as
 he lyued moche hollyly the spae of xxx
 yere / or therabout ful of all vertues /
 and especial in defendyng the feythe
 For our of whych he brent / he dyd
 moche abseynece for to brynge his
 flesshe to we / he fasted / he entred to
 awake by nyght in studyng and in
 prayer whan he shold haue slept and
 rested / And by day he entred to the
 prouffite of the soibles / in prechynge
 in confessyng / and in counsellynge /
 in disputyng ageynst the heretikes
 and arryens / And in that he had a
 speccial grace of ihesu cryste / For he
 was ryght fore founde in humylyte /
 he was mercifully pyous and de-
 bonayre ful of compassyon / of grete
 payence / of grete charyte / and of sted-
 fastnesse / So ryche and so wel ordey-
 ned in saynt manere / That euery man
 myght beholde as in a myrrour in hys
 contynence and in hys conuersacion /
 He was wyse and dyscrete / and soo
 enprented in his herte that alle hys
 wordes were ferme and stable /
 Thanne he prayed many tymes to our
 lord / that he wold not lette hym dye
 but by suffraunce of martyrdom for hym
 and for hys faythe /
 And thus as he prayed god accom-
 plyshed in the ende / He dyd many
 myracles in his lyf / For in the cyte
 of melane / on a tyme whan he eye-
 myned a byshop of the Arryens that
 the crysten men had taken / and many
 byshoppes /



Paynt Peter the neybe
 martyr of thorde of the
 fyre prechours was
 borne in the cyte of Ve-
 ronne in lombardy / his
 fader & moder were of
 the secte of tharyens / Thanne he des-
 cended of thys people lyke as the wise
 that cometh of the thorne / and as the
 lyght that cometh of the smoke /
 At the age of vij yere whan he lerned
 at the scole his credo / One daye
 which was an heretike demaunded of
 hym his lesse / & the chyldre said to hym
 credo / tyl to creatorem celi et terre / hys
 knelt said to hym that he shold nomore
 say so / for god hath not made temporall
 thynges / the chyldre affermed that he
 oughte to saye none other wyse but soo
 as he had lerned / & that other began to
 rebelle hym by auctorite his purpos
 but the chyldre which was ful of the

relgyous andy grete plente of other
 peple of the cyte were there assembled
 andy was thenne right hote /
 This arxan saidy to saynt Peter / to
 fore them al / O thou peter pruerse yf
 thou arte so holy / as this peple holdeyth
 the fore / wherfore suffrest thou thys so
 lyffe peple deye for hys / andy purpys
 not godd that he woldey shadd we them
 Thenne saynt peter answerdy andy sayd
 yf thou wyllt promyse that thou shalt
 fynd the way seyth / andy thou wyllt
 keue thyn heresy / I thal praye therfore
 to our lordy / thenne al they that were
 on the partye of the arxens crydy that
 he sholdy promyse hym / for they suppos
 ed that he sholdy not gete hit specially
 by cause the eyre was so clere / andy no
 clyde was seyn / andy the crysian men
 doubtdy / that theyr feythe myght there
 by come to confusyon / but the bysshop
 the heretyke woldey not bynde hym ther
 to / Saynt peter hady goody feythe andy
 truste in godd / andy made his prayer oz
 praye that he woldey comeyre ouer them
 a clyde / andy he made the sygne of the
 crosse / andy anone the clyde came and
 ouerspred them lyke a payllyon that
 there were assembled / e alode as longe
 as the sermon enduryd / e it scratchyd
 no further but there / There was a lame
 man whiche hady ten so lame y pere / e
 myght not goo / but was dralven in a
 wchekarow e brought to saynt peter at
 melane / and as saynt peter had blessed
 hym wyth the sygne of the crosse / ano
 ne he was hool andy arose / yett other
 myracles godd sheldedy for hym by his
 lyf / It hapedy that the sone of a gen
 tyl man had such an horryble dyscasse
 in his throte that he myght nether speke
 ne dralve his brest / but saynt Peter
 made on hym the sygne of the crosse e
 layd his cope on the place wher the
 sore was / e anone he was alle hool /
 The same gentylman hady afterwardy
 a greuous maladye / andy supposyd
 to haue deyedy / e made to brynge to hym
 the saydy cope whiche wyth grete deuoc
 on leydy hit on his brest / e anone he
 caste out a worme with tibo heedes
 whiche was wught / and after he was
 broughte in good helthe / andy anone al
 hool / It hapedy that a ponge man
 was combr e myght not speke a word

wherfore he came to saynt peter andy he
 put his fyngre in his mowthe / and his
 speche came to hym ageyn / Now it hap
 ped that tyme that an heresy began
 moche in lombardy / e that there were
 moche peple that were fallen in thys er
 rour / e the pope sente dyuerse Inquys
 tours thider of thorde of the frewe pre
 chours / andy by cause that at melane
 there were many in nombre of grete
 polber e engyne / he sente thider saynt
 peter as a man wyse / constaunt and
 leggyous whiche doubtyd no thyng /
 and by his heru he reprevyd them / and
 by his wytt he vnderstoody theyr ma
 lyce / e whan he had enterprised thoffice
 of Inquysycon / thenne began he as a
 lyon to seche the heretykes ouer alle / e
 lefte them not in pces / but in al places
 tyme / e al the maners that he myght
 he ouercame e confounded them / whan
 the heretykes salbe that they myght not
 withstonde the holy ghoost that spake in
 hym / they begā to tete hold they myght
 brynge hym to deyth / thenne it hapedy
 on a tyme as he wente sw came to me
 lane for to seke the heretykes / he sayd
 openly in a predycacion / that the mo
 ney was delueryd for to see hym / e
 whā he approched nyghte the cit / a man
 of thertykes whiche was hwyd ther
 ranne vpon hym / andy smote hym with
 his fauchon in the hede / andy gafe and
 made to hym many cruel woundes / e
 he that murmurdy not ne gaitched not
 suffredy paciently the cruelte of the ty
 rante / andy abandonedy oz gafe hym
 self ouer to suffre the martardom /
 Andy saydy his credo / andy in manus
 tuas / commendynge his spyrte vnto
 the handes of our lordy /
 Andy soo the tyrant lefte hym in the
 place for deedy / Andy thus tolde the
 tyrante that selbe hym / Andy frer
 Domynghe whiche was his scallbe
 was slepye wyth hym / Andy after
 whan the tyrant salbe that he xme
 wydy yett his lypes / the curfed andy cru
 el tyrant came ageyn andy smote
 hym wyth hys knyf to the herte / andy
 anone his spyrte mountyd in to heuen
 Thenne was hit wel knowen that he
 was a very prophete / For the people
 eye of his deyth that he had pronounsd
 was accomplisshedy /

After he had the crowne of Virgynye
 for as his confessours wytnesse that
 in alle his lyf he had neuer doon we
 ly synne / After he had the crowne of
 a doctour because he had ben a god fast
 ferre prechour and doctour of holy
 cytyes / after he had the crowne of
 maekerdorn / as it apperid whan he was
 slayne / The venome herof came in to the
 cete of melan / and the feres the cler
 gye and the peple came with procession
 with soo grete company of people that
 the pres was so grete that they myght
 not entre in to the towne / and therefore
 they left the body in thabley of Saynt
 sympligayn / and there it abode all that
 nyght / and so he sayd the day before to
 his felawes / the passyon of saynt Peter
 enshelved moche lyke the passyon of
 our lord in many maners / For lyke
 as our lord suffred for the trouthe of
 the feythe that he prechyd / Soo saynt
 peter suffred for the trouthe of the feyth
 that he defendyd / and lyke as cryste
 suffred of the Jewes / So saynt peter
 suffred of the peple of his owne contre
 and of the heretykes / Cryste suffred in
 the tyme of ester / so dyd saynt Peter
 whan cryste was solde for xxx pens /
 saynt Peter was solde for xl ponde /
 whan cryste shewed his dethe to his
 dysciples / and saynt peter shewed it in
 playne predicacion / whan cryste sayd
 at his dethe lord god in to thy hondes
 I commende my spyrte / right so saynt
 Peter dyd say the same /
 There was a nonne of almayne of the
 abbey of comlat which had a greuous
 golwe in her knee / whiche had holden
 hir a yere longe & more / and there was
 no mayster ne physycien that myghte
 make hir hole / She had grete deuotion
 to saynt Peter / but she myght not goo
 thider by cause of hir ovedeynt / and by
 cause her maladye was so greuous /
 Thenne demaunded she how many
 dayes iourneye was fro thens to me
 lane / and she founde that there were
 viii iourneyes / Thenne purposed she
 to make thysse iourneyes by her herte
 and good thoughtes / & she sayd for
 every iourneye a hundred pater nosers
 and aveye as she wente forth by her
 mynde in hir iourneyes / she felt her
 self more eased / and whan she come to

the laste iourneye in her mynde / She
 fonde hir self al guarished / Thenne
 she sayd that day at the salter / And
 after retourned al the iourneyes / lyke
 as she had gone by her thoughtes in
 her herte / and after that day she felt
 neuer the golwe / There was a man
 that had a vylanous maladye synethe
 in such wyse that he wydd blood vi
 dayes contynuelly / he cryed to saynt
 peter deuoutly / & as he had endyd
 his prayer / he felt hym self al hole /
 and after he fyl a sleep / & he salde in
 his sleep a fere prechour which had
 a face grete & hoolne / & hym semed that
 he had ben felaw to saynt peter / And
 verayly he was of the same fourme /
 This fere gaue to hym a lorge of oyne
 mente / & sayd to hym haue good hope
 in saynt Peter / whiche late hath shedde
 his blood for the feyth / for he hath he
 lydd the of the blood that ranne fro the
 And whan he alsoke he purposed to
 vspite the sepulchre of Saynt Peter /
 There was a countesse of the castel of
 syn whiche had special deuocyon to
 saynt Peter / and fasted allwey his vy
 gyl / Now it happed that she offred a
 candell to thaulter of saynt peter / and
 anone the preest for his couetise quen
 chyd the candell / but anone after the
 candell was lycht ageyn by hym self /
 & he quenched it ageyn ones or thysse
 & alle wey as sone as he was gone it
 lighted a none ageyn / thenne he left
 that & put out another candell which a
 knyght had offred in thonour of saynt
 peter / whiche knyghte fasted also hys
 euen / and the preest assayed ii tymes
 yf he myght put it out / but he myght
 not / Thenne said the knyght vnto the
 preest / what deuyll seest thou not well
 the myracle / that saynt Peter wyll not
 that they be quenchyd /
 Thenne was the preest asshed / & all
 the clerkes that were there with hym /
 in so moche that they fledde out of the
 chirche / & tolde the myracle oueralle /
 There was a man called roba whiche
 had lost hys golwe / and alle the mo
 ney that he had / whan he came vnto
 hys hows / and salde hym self in soo
 grete pouerte / he called the deuylls
 and gaue hym self to them /

¶ The lyf of Seynt peter of melan

thenne came to hym thre deuyles whiche
 cast down vnto hym the solyer / & after
 toke hym by the necke / & it semed that
 they wolde haue strangled hym / in
 suche wyse that he vnothe myght speke
 whan they that were in the holdes by
 ne the herde hym crye / they went to hym
 but the deuyles said to them / that they
 shold rewarne / & they had supposed that
 vnto had sayd so / & rewarnd / and after
 anone he began to crye ageyn / thenne
 apperayued they wel / that they were
 the deuyles / & fetle the preest whiche con
 iured in the name of saynt peter the
 deuyles that they shold goo their waye /
 Thenne also of them wente alwaye / and
 the thyrde abode / & his frenches brought
 hym on the morne to the chyrche of the
 frenes / ¶ Thenne there came a freer
 named guplam of berzel / & this freer
 guplame demaunded / What was hys
 name / & the fende answered I am called
 bathsephasi / thenne the freer commaunded
 that he shold goo out / & anone the fende
 called hym by his name as he had kno
 wen hym / & said / guplam / guplam / I
 shal not gone out for tho / for he is ou
 res / and hath gyuen hym self to vs /
 thenne he coniuerd hym in the name of
 saynt peter the martyr / & thenne anone
 he went his waye / & the man was all
 hool / & toke penaunce for his trespas /
 & was after a goody man / Saynt pe
 ter whyles he lyued / it happed that he
 dysputed with an heretike / but this he
 retike was sharpe / aggre / & soo full of
 wordes / that saynt peter myght haue
 of hym none audyence / whan he salbe
 that / he departed fro the dysputacion / &
 wente & prayed our lord that he wolde
 gyue to hym place and tyme to susceyne
 the seythe / & that the other myght be
 styll / & speke nos / & whan he came a
 geyn he fonde this heretike in suche cas
 that he myght not speke / Thenne the o
 ther heretikes fledde al confused / and
 the goody cristen men thanked our lord
 the day that saynt peter was martyr
 a nonne that was of the cite of florence
 salbe in a vspyon our lady that sped
 by in to heuen & with her two persones
 one on the ryght syde & that other on
 the lyfte in the habyte of frenes whiche
 weren by hir / & whan she demaunded
 who it was / A boye said to hyr that

it was the solble of saynt peter / And
 was founden certynly that same day
 he suffred deeth / & therfore thys nonne
 whiche was grououly seck prayed to
 saynt peter for to recouer her helthe / and
 he gaue it for hir entyrelly / There was
 a scoles that wente fro malogyne vnto
 monpeller / & in lepyng he was brou
 ken that he myght not goo / Thenne he
 remembred of a woman that was the
 wyde of a cance by a bytel of the erthe
 of the sepulchre of saynt peter / & anone
 he had treste in god and cryed to saynt
 peter in suche manere as she had doon /
 & anone he was hool / In the cyte of
 compestelle there was a man that had
 grete legges / swolley lyke a barrell / &
 his wombe lyke a woman with chylde
 and his face foule & horryble / so that
 he semed a monstre to loke on / and it
 happed that he wente with a staffe beg
 gnyng his bread / and in a place where
 he demaunded on a tyme almisse of a
 good woman / she salbe hym so / swolley
 that she said that it were better for hym
 to haue a pyte to be thured in / than
 any other thyng / For he was no better
 than dede / yet neuerthelesse sayd she
 counceyl the that thou goo in to the
 chyrche of the freer prechours / & purge
 saynt peter that he make the hool / and
 haue in hym vray saythe / & I hope he
 shal make the al hool / This seck man
 wente on the morne to the chyrche / but
 he fonde it shette & closed / Thenne he
 slepte at a dore / & he salbe in his sleep
 that a man in the habyte of a freer
 brought hym in to the chyrche / And
 couerd hym wyth his cope / & whan he
 alwoke he fonde hym self in the chyrche
 & was perfectly hool / Wherof moche pe
 ple merueyled by cause they had seen so
 shorte tyme to fore hym like as he shold
 haue dyed forthwith / / There be many
 mo myracles whiche were ouer grete a
 labour to wyte al / for they wolde o
 cuppe a grete booke / thene let vs praye
 to thys holy martyr saynt peter / that
 he praye for vs /

¶ Thus endeth the lyf of saynt
 Peter the martyr

Here foloweth of saynt
Phelyp chappelle fyrst of thyn
interpretacyon of his name

Phelyp is as moche to saye
as the molthe of a lampe /
or the mouth of handes / or
it is sayd of philos that is
as moche to saye as boue / and of ypus
that is to saye souerayn / so phelyp is
as moche to saye as boue of souerayne
thynges / thenne is it said molthe of
a lampe for his clere prechynge and
molthe of the handes for hys besy
worke / & boue of thynges souerayn for
his celestyal boue and contemplanon /

Of the lyf of Saynt phylippe



Saint phylippe when he had
preched in seychre / by the
space of xx yere / he was
taken of the Chaynyms
whiche wolde constrayne
hym to make sacrifice to ydolles whiche
was called mazo theyr god / & anone
vnder thysdol yssued out a right grete
dragon / whiche forthwith slewe the
bysshoppes sone that apoynted the fyre
for to make the sacrifice / & the ij yere
uostes also / whos seruantes helde saint
phylippe in yron bondes / and the dragon
corrupted the peple with his brethe /
that they al were seel / & saynt phylippe

said beleue ye me / & breke thys yool / &
sete in his place the crosse of Ihu crist
& after worshyppe it / & they that ben
ther dede shal ruyne & al the seel peple
shal be made hole / & they that were seel
cryed to saynt phylippe and sayd / yf thou
may do so moche that we may be gude
rysted & hole we shal gladly doo hit /
& anone saynt phylippe commaunded the
dragon that he shold goo in to desert
withouth graynyng or doyng any harme
to any persone / & anone he departed with
out aperyng after / & forthwith saynt
phylippe heled al them that were seel / &
reysed the thre that were dede / & ther al
baptised / & preched to them the space of
a yere the sayth of Ihesu crist / & when
he had ordyned prestes & dekenes after
he departed & came in to the cite of Je-
rusalym in asy / where he destroyed the
heresye of the Iheronimes whiche sayd
& preched that Ihesu crist had not taken
tray flesch humayn / but onely the sem
blance of the body humayn / In this cite
were his ij daughters / by whome our
lord had conuerted moche peple to the
cristen feyth / saynt phylippe tofore his deeth
made to come tofore hym al the bisshoppes
in viij dayes tofore his deeth / & also al
the prestes & said to them these viij dayes
hath our lord gyuen to me respyte
for to warne you to do wel / & he was
of the age of lxxxviij yere / & after this
the paynyms toke & helde hym / & faste
nyght hym to the crosse / like vnto hys
mayster / & so he yeldd by his foible &
deyd / & his body was worshypfully
buryed there / & his ij daughters deyd
longe after hym / and were also buryed
that one on the right syde & that other
on the left syde of the body of their fa-
der / Plodore writeth in the booke of the
lyf & deeth of sayntes & saith that phylippe
preched to the frensshmen & to men that
were in detenens / he enlighthed them in
the feyth / after he was taken in the cite
of Iherusalym of the paynyms and of
them stoned & crucifyed / of whome the
maritologie of holy church speleth not /
but of another phylippe whiche was one
of the viij dekenes / saynt Iherom saith in
the maritologie / that he was buryed in
the cite of cezar where god shewedy
many saynt myracles for hym / besyde
whome in of his daughters ben buryed

The lyf of Seynt James the lasse

andz the fourth daughter lyeth at ephz / sym / The fyrst phylippe differenceth
 fro this philip / For he was a posse / e
 this was a dekene / thapostle resceith
 at jherapoly m / andz the dekene at Ce /
 zaire / he hadz tibo daughters / andz this
 four / Though historia eccliasitica
 saith that philippe the apostle hadz iiii
 daughters prophetes / but it is herin
 more to byleue saynt jherome / Thenne
 letz vs praye to the holy apostle saynt
 phylippe that he praye for vs to oure
 lordz that we may come to his blyffe
 amey /

Thus endeth The lyf of
 the blesyd appostle saynt philip

And here foloweth of saynt
 James the lasse



James is as moche to say
 as supplantour or supplan
 tynge a feste or makynge
 wedy / or James is said of
 Ja e of colar which is as
 moche to saye as the burthen or weyght
 of godz / or James may be said of Jacu
 bo a darte e dow smyngyn / which is to
 say smeten with a darte / or smeten with
 a raynes / he was said a supplantour of
 the worldz / for he despyled hit / in sup
 plantynge the feste / for he supplantod

the wedy / e he is said makynge wedy /
 for allwey he made wedy his body to do
 wel / for as gregore of nyene saith / we
 haue in vs thre euyl passyons / which
 comen of euyl notiffyng / or of right
 false conuerfacion / or of euyl custome
 of the body / or of the wyse of ignoraunce
 e they ben cured by good conuerfacion
 e for to haunte sturys of good e res
 tacion of doctryne / So thene the blesyd
 James is escrwyd / for he was allwey
 wedy in his body to al good / he is sayd
 the burthen or weyght of good or god
 by maners that he used by exercitacion
 of vertues / he was smeten with glay
 ues by martirdom /

Of saynt James the lasse

James the apostle is
 said the lasse / how wel
 that he was elder of
 age than was saynt
 James the more / by
 cause lyke as is in wedy
 gyon / he that entred fyrst is called
 oyne / andz grete / e he that cometh after
 shal be called lasse though he be the ol
 der / andz in this wyse was thys saynt
 James called the lasse / he was called
 also the broder of our lordz / by cause he
 resembled moche wel our lordz in body
 in bysage / andz of manere he was cal
 led James the iuste for his right grete
 holynesse / far saint jherome wardeneth
 that he was so holy that the people lef
 how they myght touch the hemme of
 his robe or mantel / he was also called
 James the sone of alphy / this James
 was ener holy after that he yssued out
 of his moders wombe / he neuer dranke
 wyne / mede / ne spdre ne neuer ete flesch
 sh / ne neuer rasour touched his heed ne
 he neuer bygned / he knelyd so oft in
 prayrs / that his knees were as hard
 as the horne of a camel / he sange in jhe
 rusalem the fyrst masse that ener was
 sounge thern / e he was fyrst byshop of
 jherusalem / joseph recordeth that he had
 auolbed at the deith of our lordz that he
 wold neuer ete tyl our lord were ry
 sen fro deith to lyf / thene on efter day
 our lord apperid to hym e said / laye
 the table fayr broder e etc / for the sone
 of the virgyn is rylen fro deith to lyfe /
 Thenne toke he the bred and made the
 benedicion andz gaue it to hym /

The seventh yere after the apostles as
 assembled in ierusalem in easter day / there
 saynt James demaunynge what good
 had done by them for the peple / that
 they shold telle and when saynt Jas
 mes had prechd seven dayes in the tem
 ple with the other apostles / Capphas
 and sommo her boldr haue ben hur
 tyrd / And thenne entryd in a man
 sorowly into the temple and said cry
 eng / O ye sprys what wyl ye doo /
 why suffer ye thus to be dyscayued of
 these enchauntours / se ye howe e kepe
 you that they dyscayue you not / he
 moouyd so moche the peple that they
 wold haue stoned the apostles /
 Thenne thys felowe wente vp to the
 lectern where as saynt James prechd
 and threlve hym down backward / and
 fro thenne forthon euer after he halced
 And thys was doon the vij yere after
 the ascencion of our lord / And he was
 bysshop there by the space of xxx yere
 And in his xxx yere when the zelues
 saide that they myght not see Saynt
 James / because he had appeld to the
 Emperour to Rome / and was sente
 forth to Rome / they turned al theyr
 reserayson agaynst saynt James / and
 sayd to hym the peple is dyscayued /
 for they supposed that your ihesus were
 messias / Thenne for as moche as thou
 arte moche hyleuyd / we praye the that
 thou assemble the peple / and that thou
 stonde vp on hye / and shewe to them
 that it is not he / For thou arte so iuste
 that we alle shal hyleue in the /
 Thenne saynt James wente vp on the
 fronte of the temple on easter day / and
 alle the peple were assembled by nethe
 Thenne sayde the zelues to hym wyth
 an hye voyz / Right iuste e twelue man
 we knowe wel that thou shalt not lye
 shewe to vs of ihesus that was hant
 god / Upon the crosse that whiche thou
 knowest / for al the world is dyscay
 ued / Thenne answerd he with an hye
 voyz / wherefore demaunde ye me of the
 sone of the wyrgyn / I say to you that
 he is now in heuen and speaketh on the
 right hande of god the fader / and shall
 come agayne the thyrtyng and the thredy /
 when the crysten men had serd hym /
 they were moche glady / But the pha
 ryses and the masters of the lawe

repented them of thys / that they had
 made hym to say and here this witnesse
 tofore the peple / And toke counceyll
 to gyde / for to caste hym down / for to
 make the peple aferd / by cause they
 shold not hyleue hym / and they cryd
 O the iuste man hath erryd at thys
 tyme / and after they threlve hym down
 and the peple began to stone hym / but
 he was on his knees and sayd / Sayre
 lord god pardone them / for they wote
 not what they doo / Thenne escryed one
 of the sonnes of the prest named ja
 cob / Syres leue ye this iuste man in
 pres / but there was a man in that com
 panye toke a fullers staffe / and smote
 hym on the heed / that his brayne fyl
 alle abrode / And thus by martyrdom
 he penythed his lyl / and was there
 hurdyd nygh into the temple /
 And the peple wold haue slayne these
 malefactours / because they had slayne
 hym / but they fledde / this was done
 in the tyme of new the yere of our lord
 lxxij / Josephus sayth that for
 thy grete synne of the dethe of saynt Ja
 mes / Was ierusalem afterwarde des
 troyed / For tofore that the destrucion
 came / god shewed meruapulous sig
 nes / For there was a sterre right clere
 and shynynge / whiche had the fourme
 of a swerde that henge ouer ierusalem
 but this token ne the tokenes hereafar
 folowynge / can not onely for the dethe of
 saynt James / but for the dethe of our
 lord ihesu crist penyppally / for he said
 ther shal not in the fe left a stone upon
 a stone / but because our lord wold not
 the dethe of synnars / but that he wold
 they shold doo penaunce and repnte
 them / he abode forty yere / and calld
 them into penaunce by his apostles /
 and moche by saynt James broder of
 our lord / whiche continually prechd
 to them / For in thys forty yere were
 many signes and prodiges shewd
 to them as Josephus reherceth of whiche
 the sterre lyke the siberde was one
 whiche was sen ouer the eyr an hole
 yere durynge e burnynge with grete
 bright flames
 The next yere after in a feste of Ester
 there was a cleuence and lyght a
 soude the temple in the nyght that it
 was lyke into clere day /

The lyt of saynt James the lulle

In that same tyme there was a colbe
 brought forth to be sacrefyced / whych
 anone calued or brought forth a lambe
 ageynst kynde / After this a litle tyme
 about goynge down of the sonne there
 was seen in the eyre carres & waynes
 and grete company of men of armes
 that enuyronned the cyte sodaynly /
 In a feste of whychfonteyn whych is
 called penthecoste / the prestres wente
 in to the temple by nyght / for to doo
 theyr mysteryes / and they herd a voyce
 sayng / late be goo hens fro this place
 & in yere after wfore that the destruc-
 tion came / a man whos name was Jhe-
 sus the sone of ananye began to crye so
 deynly / the voyce of thorryent / the voyce
 of thocadent / the voyce of foure wyndes
 vpon Iherusalem / wboe on the huson
 des / wboe vpon the wyndes / and wboe
 vpon alle the people / the said man was
 taken smeten and leten / tormentyd / &
 broughte wfore the Juge / and he neuer
 wepte ne cryed mercy / but he ever per-
 seuered and cryed holdyng the same
 wordes addyng thereto / wboe / wboe to
 Iherusalem / al thys sayth Josephus / &
 yet for al these tokens warnynges &
 prodygye / the Jelves were neuer aferd
 theine yf yere after the passyon of our
 lord Jhesu cryste came titus and kaspas-
 panyus ageynst Iherusalem & destroyed
 hit / The cause and by whome it was
 destroyed is recordez in an hystorye
 though hit be not autentike / For ppe-
 lae whiche doubted the favour & angre
 of thempour Tyber / bycause he had
 wrongfully Jugez and condempned
 Jhesu cryste thymocant / lette one of
 his seruauntes for to excuse hym / and
 the seruauntes name was allane / In
 thys tyme kaspaspanyus was gouer-
 nor of galace for thempour / And
 the messenger of pylate whych wolde
 haue gone to Rome was constreyned
 by a contrary wynde to arryue in gal-
 lace and was broughte to kaspaspany /
 For the custome of the contre was
 that who was taken on the see / and
 brought so in ageynst his wyll / shold
 be at the wyll of the lord / body & goods
 And when kaspaspanyus saue hym
 he demaunded hym what he was / and
 fro whens he came / he sayd that he was
 of Iherusalem / theinne said kaspaspany

A lord god in that contre there woulde
 to be good maysters and moche good
 surgens / my frede sayd he canse thou
 my thyng of suigrpe / This sayd he
 bycause he had in his nose a botche full
 of wormes fro his yowthe / and neuer
 myght man be founden that yght heke
 hym of it / the messenger of plate ans-
 swerd & sayd / that he coude n thyng
 therof / Waspany sayd yf thou like
 me not I shal see the / The messenger
 sayd he that enlumyned the kynde
 and charged deuyls out of men / And
 replyd deyd may to lyfe in our contre
 knoweth wel that I can not heke the /
 but he can wel heke the yf he wyll /
 theinne demaunded kaspaspany what he
 was / he sayd to hym that it was Jhesu-
 sus of nazareth / whome they of Iherusa-
 lem had sleyn wrongfully for enuye /
 and yf thou wyll heke in hym he shal
 heke the / theinne sayd kaspaspanyus / I
 heke wel that he that repyd deyd men
 may wel heke and make me a hole / &
 sayng thys wordes the waspys fell
 from his nose wyth the botche wyth
 whych they were / and forthwith he
 was made parfayely hole / wherof he
 had moche grete ioye / And sayd I am
 certeyn that he that hath thus made me
 hole was the very sone of god / I
 shal demaunde lycence of the emperour
 Tyber and I shal goo destroye the ar-
 syde trayuours / that haue sleyn thys
 man / And theinne he lette Allan the
 messenger of pylate goo where he wold
 After thys kaspaspany wente to Rome
 and gat lycence of thempour for to
 destroye thys peple and the cyte of Iheru-
 susalem / And assembled his hoost in
 the tyme of new thempour / and came
 sodaynly / The Jelves theinne keyng the
 moste parte in Iherusalem on ester day
 and byseged the wylne / For on that
 day al the Jelves of the contre were com-
 men to the feest / so that they were so
 daynly enclosed / Now was it soo that
 wfore that kaspaspany came / the good
 men of the cyte were warned by the ho-
 ly gooste / that they shold goo out of
 the cyte / And they wente to a place
 called pellam / bycause that the kenge
 aunce shold not falle on them / but on
 the wycked peple of the Jelves /
 there was another cyte of the Juges

named Jonaparam / In which Jose-
phus was duc / which Rappasan first
as he had resyged / Ben: manlye / but
at the laste when Josephus saide the
resuscitation of it and myght no longer
keep hit / he to the wyth hym Ibelue Je-
wes / and hgd hym in a caue or an
holbe hndz therese / where they were
four dayes wythout mete and drynke
in gr anguysshe and affaction /
Thenne the Ielbes keryng there wythout
consent of Josephus had leuer deye /
than be subgette or put them self in ser-
uante to Rappasan / And wold slee
them self / and offre theyr blood in sa-
crifice to god / And by cause Josephus
was the moste worthy and noble of
them / they wold slee hym first / by
whos blood god myght best be please
or ellys as it is sayd in the cronycle
that each of them shold see other / ra-
ther than they shold come in to the han-
des of the romayns /
Thenne Josephus a prudent man / and
not wyllynge to deye / consyted and
ordayned hym self iuge of the deise &
sacrifice / and who that first shold be
slayne / he ordayned that bylibene t wo
and also / shold be dwalben kotte / and
so the kotte gyuen noth one was slewe
noth another / tyl at the laste al were
dece saufe Josephus and one other /
Thenne Josephus being a stronge man
and a byghthe caughte the swerde to
hym / and ayed his felwe whether he
had leuer lye or deye / and commauns
dey hym shortly wythout delaye to
slee hym / and he fore deydng sayd
I forsake not to lye yf I may by thy
grace gete and keep my lyf / Thenne
Josephus spake to a seruaunt of Rappa-
san and yd so moche that he gate his
lyf of Rappasan / and thenne he was
broughte to Rappasan / and Rappas-
an sayd to hym / Thou shouldest haue
deyd / yf thou haddest not gotten grace
by the prayer and request of this man
and Josephus answered yf ony thyng
be done amys / it may torne to better /
And Rappasan sayd who that is thou
art / what may he do / Josephus answered
somewhat may I do yf thou wylt gyue
me audience / Rappasan sayd wyl
wel that thou say / e yf thou say ony

good / thou shalt be resyably herde /
And Josephus sayd the Emperour of
rome is dece / and the senate hath made
the emperour / and Rappasan answered
yf thou be a prophete why hast thou not
propheted to the people of this cyte
that they shal be taken by my honde /
And Josephus sayd I have wel xl
dayes warned them / and in the mene
while came the messagers fro rome / e
affermed that Rappasan was made
emperour / and ladde hym to Rome /
Alle this recounteth Eusebius in hys
cronycle / Josephus sayd tofore to Ras-
paskan as wel of the deise of the emper-
our / as of his election to be emperour
And Rappasan left his sone Tylus
at the spege of Iherusalem /
It is redde also in the same hysto-
rye though it be apocrypha that when Ty-
tus herde that his fader was enhaun-
ced in to the empyre / he was so glady
and had so moche ioy / that alle hys
synewes were shronken / and was so
felle that he was fore tormentyd wyth
the palsy / and Josephus keryng ther
of dyligently enquyred the cause of
the sekensse / the tyme therof / and the
manere / the cause ne the sekens were
not knowen / but the tyme was when
he herde of the election of his fader to the
empyre / Josephus a wys e a prudent
man consydered the tyme of the com-
myng of the sekensse / and coniected
that it came of ouer moche ioy and his
foundyng gladnesse / e remembryng
that contaryes ben cured by theyr con-
traryes / For that which cometh of
loue / is cured by hate of tymes /
And began enquyre yf there were o-
ny man that the pyne had moche /
And it was that he had a seruaunt
whome he held in prysyn / and had
hym so moche that in no wyse he myght
loke on hym ne here hym named /
Thenne he sayd tyt yf thou desyre to
be hole / who that euer come in my se-
la wyshy / must be here sure and saufe /
Thenne Josephus made the dyner to be
redy / and sette hym self ageynst hym
and the seruaunt that was moste hat-
red satte on his ryght syde / whome
assone as tylus had beholden he began
to chauffe and to be meruayulous angry
for anguysshe / Thenne he to hysche was

¶ The lyl of Seynt James the laste

Infraydaet and cold for ioy / sat
 eted out his synelwes and was made
 al hole by the brennyng bre of anger
 and was al hole / Alke thys forsaide
 of Josephus J remytt hit to the iudges
 judgement whether he wyl salue it
 or not / but tytus lay at the syege elwo
 yere tofore the cyte and so longe that
 the famyne oppresyd so fore / that the
 fathers fro the chyldey / and the chyl
 dery fro the fathers / and husbondes fro
 the wyues / and wyues fro the hus
 bondes plucked the mete out of others
 mowthes / And yonge men that had
 ten yght stronge fyl down dede in the
 streets and wayes / they that hold
 hurys the dede fyl down of tymes dede
 vpon them that were dede / and by cause
 they were not borne alwey / nor they
 myght not suffre the stench of the ded
 bodies / they ordeyned that the comyns
 of the towne shold caste them ouer the
 walles in to the dykes / by cause they
 myght not endure the stench to hurys
 them / And whan tytus which went
 aboute the cyte salde the dykes so ful
 of carryens which corruped alle the
 towne wyth the stench / he helde vp
 his handes to heuen wepyng and sayd
 lord god now see I wel / that thys is
 not by me / but by the which herin tu
 rest vengeaunce / For thenne they of
 the towne within had so grete defaulte
 that they ete theyr shoyes and lackettis
 Ther was a gentyl woman in the
 towne which had a chylde to whom
 she gaue so wke / And for hungre that
 she had she strangled and selde thys
 chylde / and rosted that one halfe / and
 kepte that other for to ete /
 It happed that the gouernours of the
 towne which went to seeke / smekyd
 the sauour of thys wofe / and brake
 vp the dore / and thretened to see the
 woman yf she gaue to them not of her
 mete / Therne she shelded to them that
 oher dele of her chylde that she had
 kepte / and sayd yf ye wyl / I shal
 gladly gyue you parte / Therne had
 they so grete honour therof / that they
 myght not speke / Therne sayd she
 thys was my sone / the synne is myn
 and cometh on me / ete on hardelye /
 for I haue eury parte tofore / for ye loued
 hym not soo wel as I dyd that was

his moder / e yf ye menue you that
 ye leue to ete of hym / I that haue eury
 that one halfe / knowe ye for wofe
 that I shal wel ete the other halfe /
 They thenne byng aduored of thys
 inhumanye wente theyr waye / After
 thys thenne whan kasparyan had keng
 emperour elwo yere / tytus took iheru
 salem and desitoyed al / e the temple
 also / And lyke as the Jewes had
 boughte our lord for xxx pennis / So
 gaue he thyrty Jewes for one penny /
 And lyke as Josephus recorder / he
 solde so foure score and vij thousand
 And vij hundred thousand were per
 shed by famyne and by swerde /
 It is redde that whan tytus entred
 iherusalem he salde a thycke walke /
 whiche he dyd doo perysse and breke
 And whan an hole was made therein /
 they salde there a fayre olde man / hore
 and venerable of chere / whom they de
 maunded longe what he was / At the
 laste he answered and sayd he was jor
 seph of ahyramathya a cyte of iudee
 and that the Jewes had murdered hym
 therein / by cause he had hurped cypse /
 and sayeng more that fro that tyme
 entyl thys nob / I haue ben fedde with
 heuenty bread and drynke / and com
 foretred wyth demyne lycht / Neuerthe
 lesse in the gospel of nyphodemus it is
 sayd / that whan the Jewes had shete
 hym vp / Cryste in his resurrecyon
 wke hym thens and dede hym in to
 arymathys / It may wel be after /
 whan he cressyd not to preche of Cryste
 that the Jewes so murdered hym vp /
 After thys whan kasparyanus was
 dede / tytus his sone was made emper
 our after hym / and was so debonaire
 so lykewalle / and of soo grete hounte /
 that there had none he lyke hym / For
 as Jerome sayth / that day that he had
 not gyuen a yf / ne had done no good
 at eury he sayd to his frendes / O my
 frendes thys day haue I loste / After
 this / longe tyme it happed that somme
 Jewes wold rededye iherusalem /
 and on the fyrt mornynge that they
 wente to werke / they founde crosses
 on the delbe / and thenne they flete /
 And after they came ageyn and began
 to rededye ageyn / And thenne they
 founde bldy crosses / And thenne they

Ande albeie ageyn / Ande the thyrde
tyme the p cains ageyn ande out of the
erthe yssuede a fete ande bente e was
by them alle /

Thus endeth the lyf of
Sapnt James the laste with
the wyrpe of Josephus and the
destruction of Iherusalem /

Of the inuencion of the holy
crosse and first of this worde
Inuencion



The inuencion of the holy
crosse is said because that
this day the holy crosse
was founden / for before
it was founden of seth in
paradyse trefestere / lyke as hit shal be
sayde here after / ande also it was foun-
den of salamon in the mounte of libane
and of the queene of saba in the temple
of salamon / Ande of the ielbes in
the water of pylcyne / Ande on this
day it was founden of Helayne in the
mounte of caluarye /

Of the holy crosse

The holy crosse was fou-
den the hondred yere
after the resurreycon
of our lord / It is wode
in the gospel of mychyl
demus / that whā adam
weyyd seek / Seth his sone wente to
the pate of paradys trefestere for to gete
the oyle of mercy for to enoynt wyth
at his faders body / Ehenne apperid
to hym saynt mychel thaungel e sayd
to hym / traueyle not the in wayne / for
this oyle / for thou mayst not haue it
tyl fyue thousande ande fyue hondred
yere been passede / how be it that fro
Adam vnto the passyon of our lord
were but fyue M C ande xxxij yere /
In another place it is wode that the
aungel broughde hym a braunch / and
commaundede hym to plante it in the
mounte of libanye / Per fynde we in a
nother place / that he gaf to hym of
the tre that Adam eat of / Ande sayde
to hym that whā that ture sayte sh
shold be guarysthod ande alle hoole /
whā seth came ageyn he founde his
fader dede / e plantede this tre vpon
his graue / Ande it endured there vnto
the tyme of Salamon / ande by cause
he salde that it was sayre he dyd doo
helde it doug / ande sette it in his hold
named salaus / ande whā the queene
of saba came to vspite Salamon / she
worshypped this tre by cause she sayde
the sayoure of alle the world / shold be
hangede thereon / by whome the royaume
of the ielbes shal be defacede ande sece
Salamon for this cause made hit to be
taken vp / e dolun depe in the grounde
Noth it happed after that they of jera-
salem / dyd do make a grete pyte for
a pylcyne / wher as the mynysteres of
the temple shold weste theyr bestes /
that they shold sacrefyse / e there foude
this tre / ande this pylcyne had such
vertue / that the aungels descendede and
meuyde the water / ande the first seek
man that descendede in to the water af-
ter the meynge / was made hole of
whāt someuer selenesse he was seek of
Ande whā the tyme approched of the
passyon of our lord / this tre awoos

The Inuencion of the crosse

out of the water and flooked about the water / And of this pyce of tymbre made the ielbes the crosse of our lord / Thenne after this hystory / the crosse by which we been saued / came of the tre by which he were dampned / And the water of that pycene had not his vertue onely of the aungel / but of the tre / Wyth this tre wherof the crosse was maad / there was a tree that went ouerthwart / on which the arnes of our lord were nayled / And another pyce about which was the table / wherof the table was breken / and another pyce wherof the sockete or mortays was maad / that the body of the crosse stood in / so that there were foure maner of trees / That is of palme of cyprus / of cedar and of olyue / So each of these foure pyces was of one of these trees / This blessed crosse was put in the earth and byd by the space of an hundred yere and more / But the moder of thempouir which was named helayne found it in this manere / For Constantyn came wyth a grete multitude of barbaris nyght into the ryuer of the dunoe / which he wolde haue goon ouer for to haue destroyed alle the contre / And when constantyn had assembled his host / he went and set to them ageynst that other partye / but as sone as he began to passe the ryuer / he was mockt after / by cause he holdy on the morne haue katayle / and in the nyght as he slepte in his bedde / an aungel alouke hym / and shewed to hym the sygne of the crosse in heuen and sayd to hym / Bes holdy on hyr on heuen / Thenne salbe the crosse made of ryght clere lycht / & was breken there vpon wyth letters of golde / In this sygne thou shalt ouercome the katayle / Thenne was he alle comforted of this dysyon / And on the morne he put in his manere the crosse / and made it to be borne before hym and his host / and after smote in the host of his enemyes / and shewe and chaerd grete plenty / After this he dyd do alle the byssoppes of the ydolles / and demaunded them to what god the sygne of the crosse apperteyned / And when they coude not answer / some cryshen men that were there tolde

to hym the mysterye of the crosse / and enformed hym in the faythe of the tres / Thenne anon he pleyued partye by in god / and dyd do katayle hym and after it happed that constantyn his sone remembred the vycorye of his fader / Sent to helayn his moder for to fynde the holy crosse / Thenne helayne went in to iherusalem / and dyd do assemble alle the wyse men of the contre / and when they were assembled / they wolde sayn knowe wher for they were called / Thenne one judas sayd to them / I wote wel that the wyse knowe of vs wher the crosse of ihesu cryste was kept / but helayne you al / that none of you alle her / For I wote wel thenne that our lalbe be destroyed / For zachus myn olde fader sayd to symon my fader / And my fader sayd to me at his deth / he wote wher / that for no torment that ye may suffre / telle not wher the crosse of ihesu crist was kept / For after that hit shal be founden / the ielbes shal reygne nomore / but the cryshen men that worshyped the crosse shall thenne reygne / And verayly this ihesus was the sone of god / Thenne demaunded I my fader / wher for had they hanged hym on the crosse / sythe it was knowen that he was the sone of god / thenne he sayd to me fader sone I neuer accorded thereto / But gayn said it al were / but the pharises dyd it because he reyruped they by us / but he amos on the thyrde day / and his dysciples seeyng he ascended in to heuen / Thenne by cause that he shon they gooder pleyued in hym / the ielbes stoned hym to deth / Thenne when judas had sayd these wordes to his felawes / they answered he neuer herde of suche thynges / neuer thelesse kept the wel yf the queene demaunde the thew / that thou say no thyng to her / when the queene had called them / and demaunded them the place wher our lord ihesu cryste had be crucified / they wolde neuer telle ne enfygne her / Thenne commaunded he to brenne them alle / but thenne they dubbed and were aferde / & deluyered Judas to her and sayd / lady this man is the sone of a prophete and of

a iuste man / and knoweth right wel
the salwe / e can telle to you al thynges
that ye shal demaunde hym /

Thenne the quene lete al the other goo
and receyved Judas wythout moo /
Thenne she thebede to hym his lyfe e
wylle e lade hym these wyche he wold
shewe to me sayde / the place named
golgata where our lord was crucyfyed
by cause / and to the ende that lye may
fende the crosse /

¶ Thenne sayde Judas it is / wo hondred yere passed
e more / e I was not thenne yet borne
Thenne sayde to hym the lady / by hym
that was crucyfyed / I shal make the
waffe for hungre / yf thou telle not
to me the trowth /

Thenne made she hym to be caste in to
a drye pytche / and there tormented hym
by hungre / and euyl reste / when he
had been seven dayes in that pytche /
thenne sayde he yf I myght be drawen
out / he shold say the trowth / Thenne
he was drawen out / and when he came
to the place / anone the erthe mooued
and a fume of grete swete nesse was
fete in such wyse that Judas smote his
handes to gyde for ioye / and sayde / in
trouthe ihesu cryste thou arte the sau-
our of the world /

It was so that adryan the Emperour
had doo make in the same place where
the crosse laye a temple of a goddesse
by cause that all they that came in that
place shold adoure that goddesse /
But the quene dyde doo destroye the
temple / Thenne Judas made hym redy
and began to dygge / and when he came
to yv paas depe / he fonde thre crosse
and broughte them to the quene / And
by cause he knewe not which was the
crosse of our lord / he leyde them in the
myddel of the cyte / and also the de-
monstraunce of god / and aboute the
hour of none / there was the corps of
a yonge man broughte to be buryed /
Judas receyvede the hyre / and layde
down hit one of the crosse / and after
the second / and when he leyde on hit
the third / anone the body that was dede
came ageyn to lyf /

Thenne cryed the deuyll in the cyte / Ju-
das what hast thou doon / thou hast
doon the contraye that thowther Judas
dyde / For by hym I haue wonne many

sobles / and by the I shal lose many /
by hym I weyned on the peple / And
by the I haue losse my royame / neuers
thelesse I shal yelde to the this countre
For I shal sende one that shal punyssh
the / and that was accomplisshid by
Julyan the apostata / which tormented
hym afterwarde when he was byf
shop of Iherusalem / and when Judas
herde hym he cryed the deuyll and sayde
to hym / ihesu cryste dampne the in fyre
pardonable / A fewer this Judas was
baptysed and was named quyryacke /
And after was made byshop of Iheru-
salem /

¶ When helayn had the crosse
of ihesu cryste / and salbe she had not
the nayles / thurme she sente to the bys-
shop quyriacke that he shold goo to the
place and seke the nayles / Thenne he
dyde dygge in therthe so longe / that he
founde them shynnyng as golde / thenne
hure he them to the quene / and anone as
she salbe them she worshipped them
wyth grete reuerence /
Thenne gafe saynt helayn a parte of
the crosse to hir sone / And that other
parte she leste in Iherusalem closyd in
golde / pluer and precious stones /
And hyr sone hure the nayles to them
perour / And the emperour dyde doo sette
them in his byrdel and in hys helme
when he wente to batayle / This reker
ceth Eusebe which was byshop of
Cezare / how he it that other saye other
wyse / Now it happed that julyan the
apostata dyde doo see quyriacke that
was byshop of Iherusalem / by cause
he had founde the crosse / for he had
hit soo moche / that where somer he
founde the crosse / he dyde hit to be des-
troyed / For when he wente in batayle
ageynst them of pers / he sente and com-
maunded quyriacke to make sacrefyse
to theddoles / and when he wold not
doo hit / he dyde doo smyte of his righ-
t honde / and sayde wyth this honde haste
thou wryte many letters / by wyche
thou repellid moche folke fro doynge
sacrefyse to our goddes /
Quyriacke sayde thou woodd hounde
thou hast doon to me grete prouffite /
For thou hast cut of the hande / wyth
which I haue many tymes wretyn to
the synagoges that they shold not by-
leue in ihesu cryste / and now sythe I

The Inuencion of the crosse

am cristen / thou hast taken fro me that
 which noyed me / thenne dyd Julyan
 do much leed & cast it in his mowthe
 and after dyd doo brynge a bedde of
 pray / and made quyrache to be layd
 and stratched the way / and after layd
 vnder heynnyng cooles / and ther
 therein grew and salt / for to tormente
 hym the more / and when quyrache
 moeuyd not / Julyan themprouir said
 to hym / outther thou shalt sacryfe our
 goodes / or thou shalt say at the laste
 thou arte not cristen / And when he
 sawe he wold doo neuer neyther / he
 dyd doo make a depe pyllle ful of ser
 pentes and venemons besyes / and caste
 hym therein / & when he entred / anone
 the serpentes were al dedd / Thenne Ju
 lyan put hym in a caldwon ful of boy
 lnyng oyle / and when he shold entre
 in to hit / he blessed it & sayd / Sayre
 lord to me this daye to baptym of
 marardom / **T**henne was Julyan
 moche angry / and commaunded that
 he shold be ryen though his herte
 wyth a sward / and in this manere he
 fynysshed his lyf /

The vertue of the crosse is declared to
 be by many myracles / for it haped
 on a tyme that one enchauntour had
 dyscayued a notarye / and broughthe
 hym in to a place / where he had assem
 bled a grete compaigne of deuyles / and
 promysed to hym that he wold make
 hym to haue moche rychesse / and when
 he came there / he sawe one persone blacke
 sptyng on a grete chayr / And alle
 aboute hym al ful of horryble people
 and blacke which had spere and
 swardes / Thenne commaunded this
 grete deuyll of the enchauntour / who
 was that clerke / the enchauntour sayd
 to hym / Syr he is olwre / thenne sayd
 the deuyll to hym yf thou wylt wor
 ship me and be my seruaunt / and re
 nge ihesu cryste / thou shalt syle on
 my right syde / & he clerke anone bles
 sed hym wyth the sygne of the crosse /
 and sayd that he was the seruaunt of
 ihesu cryste his saupour / And anone
 as he had made the crosse / that grete
 multitudes of deuyles ranysshed alwey
 It haped that this notarye after this
 on a tyme entred wyth his lord in to
 the chyrche of saynt sepye / & knelid

doun on his knees tofore the ymage of
 the crucyffe / the which crucyffe as
 it scmed looked moche openly & sharpe
 ly on hym / Thenne his lord made
 hym to goo a parte on another syde / &
 alle weye the crucyffe turned his eyen
 toward hym / Thenne he made hym
 goo on the lyfte syde / and yet the cru
 cifye looked on hym / Thenne was the
 lord moche admerueled / and charged
 hym & commaunded hym that he shold
 telle hym what he had soo descrued
 that the crucyffe so behelde and looked
 on hym / Thenne sayd the notarye that
 he coude not remember hym of no good
 thyng that he had doon / saufe that
 one tyme he wold not renye ne forsake
 the crucyffe tofore the deuyll / Thenne
 late he so blesse he wyth the sygne of
 the blessed crosse that he may therby
 kepe fro the powber of our gho
 stly and dedely enemye the deuyll / and
 by the merites of the glorious passyon
 that our saueour ihesu cryste suffred on
 the crosse after this lyf we may come
 to his euerlastyng blysse amen /

Thus endeth thynuencion of the holy crosse

Here foloweth thystory of saynt Johan portlatyne

When saynt Johan the ap
 postle and euangelyste
 preachyd in a cite of grece
 named ephesum / he was
 taken of the iuge / which
 commaunded hym that he shold make
 sacryffe to the false ydolles / and when
 he wold not doo hit / he put hym in pry
 son / And after he sent a lettre to do
 mycyen the emperour whiche sayd that
 he holde an enchauntour in pryson which
 had dyspyed theyr goodes / and woul
 shipped hym that was crucyfyd /
 Thenne commaunded domycyen that he
 shold be brought to Rome / and when
 he was there / they dyd doo thame of

alle the heres of hys heed in derysion
and after they brought hym tofore the
pate called porce latyn / and put hym
in a tunne ful of breynnyng oyle / But
he neuer feltt harme ne payne / And
without suffryng ony harme he yssued
out / In that place crysten men dyd
to make a fyre chyrche / and this day
made a solempne feste / as it were the
day of his martyrdom / And when the
Emperour saide that he cessed not of
prechyng for the commaundement that
he had made / he sente hym in egypte in
to an yle named pathmos /

It ought not to be beleued the them
perour dyd these persecusyons into cris
ten peple because they beleuyd in god /
for they refused none / But it was a
dysplesure to them / that they worshypp
ed god without auctorite of the
senatours /

Another reason there
was / and that was that the seruyce
of theyr other goddes was lassed and
mynsshed thereby / The thyrde reason
was that he prechd to dyspyle the wor
shypp / the honoure / and the knoior of
the world / and that was the thyng
pryncypal that the Romayns loued /
But ihesu criste wold no thyng / by
cause they helde that it was doon by
puppsaunce humayn / Another cause
there was as mayster Johan beloth
saith why that the emperour and the
senate perselved crise and his apostles
And that was that them semed that
god was ouerproibde and enuyous /
by cause he dagned not to haue a fe
s helde / Another cause aledgeth orosyus
and saith / that the senate had despyte
of this that pylate had wryten the my
raclles of ihesu criste to the Emperour
only and not to the senatours /

Wherefore they wold not accord that he
shold be amyttd to be worshypped
amonge the goddes / Wherefore
where the emperour dyd to see some
of the senatours / and somme he sente
in egypte / The moder of saynt Johan he
reyns that her sone was prysoner mes
sedy without moderly compassyon came
to Rome / e when she came she founde
that he was sente in egypte / she wente
henne in to the champyyn to a cyte na
med boailana / and there dyed / and
helde her soule to criste / whos body

was buryed in a caue where it longe
rested / but after by saynt James her
otter sone hit was staled / which
theune was taken by e founde swete
smellynge / and many myraclles staled
in her translation in the sayd cyte /
Thenne let vs praye to saynt Johan
that he praye for vs /

Thus endeth the lyf of saynt Johan Porclatpne

Here begynneth the lyf of Saynt Gordyan

Gordyan that was vicary
into Julpyn thempour
constayned a cristen may
named Januare for to
do sacrifice / But by the
grace of god he was conuerted by the
prechyng of the same Januare into
the cristen feythe with his wyf e liij
men / and when this came to the knoib
lecte of the Emperour / he commaunded
that Januare shold be put and sente
in egypte / and yf so were that godpyn
wold not doo sacrifice to the goddes he
shold be byheded / and so his heed was
smytyn of / and the body caste into the
holmdes / whiche laye soo by the space
of seuen dayes untouchedy / And after
laste his seruantes toke and stole it
alwepe / and with the body of the bles
syd eymache / whom the sayd Julpyn
had slepne a lytel tofore / they bered
it / not ferre fro the cyte of rome aboute
a myle / And this was doon aboute
the yere of our lord thre hondred e lxx /

Thus endeth the lyf of Saynt Gordyane

¶ The lyf of nereus and achilleus

¶ Here foloweth the lyues of Nereus and Achylleus and fyrst thyn terpretacion of theyr names

Nereus is as moche to say as councyl of lycht / Or nereus is sayd of nereyth that is a lantern / e so that is hysyng / Er nereus is sayd of ne and reus / which is to say no thyng gylty / he was thenne councyl of lycht in prechyng of byrgynyt / a lantern in honeste conuersacion / hasty in feruor of loue to gete huen / and neuer gylty in his consciene / Achylleus is sayd of achi / that is to saye my broder / and leia that is helthe / as who sayth / the helthe of lre / them / The passyon of thys wyfwe was byrgyn entycked victoryn and Mars seruantes of cryste dylygently /

¶ Of the sayntes nereus and Achylleus

Nereus and Achylleus were glected e chaun kelapns of one domysal new of domycian the emperour / whome saint Peter thapostle baptyzed / e thys damoyfel had to husbondz a man that was called auryan / and was sone of one of the councyllours of the emperour / And whan she was curpously elad and awayd in woikes / of pourpre and preciaus stones / thys ilbo glarious sayntes prechyd to hyr the feythe of cryste / and the vtraue of byrgynyt / they preyed it moche in shelvyng that it was nyght Unto god and neyghbour / susier Unto aungellis cosyn Unto sayntes e of natur borne wyth creatur humayn / And the wo may that is maryd is subgette to ma and is lctyn with stauces and fysies / in such wyse that they be delpuedz of

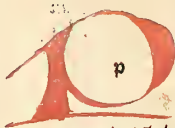
theyr chylowr or theyr tyme / differ mede / and lame / and wate in the pongthe the myght synthe suffre e chynge and admonestments of her moder which were but soft and amiable / she holdz nolv by the contray suffre of her husbondz grette shame / reprenez and bylanys / e she emonge alle other thynges answerd / I knowe wel that my fader was jakus ouer my moder / and moche sowle suffred my moder / and my husbondz / that he be such one kramer / thez to they an swerd / whan they ben nelle weddyd they seme moche delonayr / But after whan they fele them self maryd / they rygne moche cruelly / And somtyme they maken theyr maydens maysterres grette thenne theyr wyues / and thus alle holynesse may be losse / but by p naunce may hit be recuerd / and byrgynyt may not come ageyn to his p fcau / so wel that the culpe of synne may wel be defaced / but the byrgynyt may not be had ageyn / Thenne thys damoyfel whych was named flauye bylcuedz in god and as uoluedz to hym hyr byrgynyt / and recouerd the keylle of the hande of saint elmente / and whan her husbond fere this / he gate byance of the Emperour that he myght doo what he woldz with his wyf / and also of them that had conuertedz hyr / And he sente them alle thre in to au ple called prouynaana / and by this he supposed to doo that the forsayd sayntes that is to saye Saynt Neryn / and saynt achylle sholdz come the purpos of his wyf touchyng the auolbe of the byrgynyt that she had made / And after that a lycht tyme he wente to the byrgynyt and also to the sayntes to thende that they shold chaunge theyr purpos / and they in no wyse woldz no / but yet more strongly than afore were they conformed and com fortid / and sayd playnely they wold in no wyse doo ne make sacrifice to the ydolles / For they had be baptyzed of saynt Peter thapostle which so had conformed them in the lawe e feythe that they myght make no sacrifice but onely to god / And therefore theye credes were synken of and soo suffred martyrdom / about the yere of our lord

four score / Of whome the bodies were
buried by the sepulchre of Saynt Mar-
nelle / And the other sayntes that is
to say Saynt Marcoryn Entyche and
marcor which were about them for
nantes were put to labour alle day
in the gardyns / And at euey was
gyuen to them brotne brede / blacke
and tough which was made of grete
mele and barne / fynably he maad
Entyche to dye by force of fampyne
and to geue vp his spyrte /
He dyd soo caste saynt Marcoryn in to
foule and stynkyng water / and there
was dwelnd / and he made saynt mar-
cor to be layd vnder a stone the which
wy of his seruantes myght vnnethe
moue / and the glorious saynt cast the
stone vpon his sholdres as lychly as
it had ben a lytel strawe / and here it
elbo myle ferre fro thens / For which
cause many were conuerted & hyleuyd
in god / For which cause the maysters
counteyllours dyd hym to be slayne /
and after this aucthyan dyd do brynge
the damysel fro the place of exyle /
And sente to hyr elbo vyzgyns named
custofyne / and theodore / whiche had
be nouysshed with hyr / to the ende
that they sholdzorne and change hir
bolde / But she conuerted thys elbo
vyzgyns to the feythe by hir exortaci-
on / Thanne Aucthyan toke the hus-
bondes of the elbo maydens and thre
enchauours wyth hym / and came to
domyelle for to wedde and accomplissh
the maryage by force ageyust hir wyll
But domyelle as god woldz conuer-
ted the yonge men to the feythe of Ihesu
criste / But whan aucthyan sawe
that she had conuerted the elbo yonge
men and the elbo vyzgyns afore sayd
he ledde hir in to his chambur / & maad
the enchauours to synge / and com-
maunded the other to daunce with hym
as he that woldz defoule Domyelle /
But the iogelers leste synge / and
the other daunspynge / And he hym
self sawd not do daunce elbo dayes con-
tynelly / vnto the tyme that he ex-
surrey and deyed wfore them alle /
Thanne Euzurys whiche was hys
brother gate leue to see alle them that
hyleuyd in Ihesu crist /
And he dyd so moch that in the place

wher they dwelldz he dyd soo sette a
fyre / And they keyng in theyr pray-
ers / vnderd their solbles into god
whos bodies Saynt Cezayre vpon the
morne fyndyng no thynge hurt / hur-
ryed / Thanne lete vs praye to
them that we may come to euerlastyng
blysse in heuyn amen /

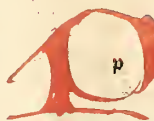
Thus endeth the lyues of Ne-
rey and Achylley

Here foloweth of Saint Pan-
crace & first the interpretaciou
of his name



Pancrace is sayd of Pan
that is as moch to saye
as al / andz gratus andz
cicus / which is as moch
to say as curdys in hys
yonge age / Or otherwyse as it is said
in the booke calledz glosayr /
Pancrace is sayd ryppe / or
Pancrace is subget to betynges andz tormentys
Pancrace is also sayde of dyuers co-
lours / andz soo it apperyd by hym
He dyed ryppe / in rauysshyngz by
his exortaciou the praye of cartyues
myshyleuyngz in bryngyngz them to
the feythe / He was also subgette to
betynges andz tormentys in suffryngz
them / also in dyuers colours andz full
of alle vertues /

4 Of Saint Pancrace



Pancrace was of right no-
ble signage / & was borne
of the countre of frize /
whan his fader and moder
were ded / he was put to
be gouerned in the hande of tenty hys
uncle / which was broder of hys fader
& they bothe came torome wher they
had of their patrymony grete rentys /

The lyf of Saynt Pancrace

In their serche the pope cornelius helde hym pryncely / of whiche pope / pancrace and denys had; receyved; the crysten fyrthe / fynably denys deyd; in the contrey / and; Pancrace was taken; e presuted; to Cesar / and; thenne was Pancrace aboute fowrtene yere of age To whome the Emperour Dyoctesyan sayd; / My lytel chyld; I warne and; counceyl; the; that; thou; aduise; the; wel; to; the; ende; that; thou; deye; not; an; euyl; deithe; / For; as; a; chyld; thou; art; light; by; deuyed; / and; by; cause; thou; arte; noble; of; blood; and; of; lignage; / and; sone; of; one; my; right; dere; frende; / I; praye; the; that; thou; leue; this; maner; nesse; that; thou; hast; emprised; / And; that; I; may; haue; the; wyth; me; as; my; sone; / To; whome; pancrace; answerd; yf; I; be; a; chyld; of; body; yet; myn; herte; is; olde; / and; by; the; vertu; of; my; lord; Ihesu; cryste; your; thretynng; and; menaces; make; me; no; more; to; moue; / than; dothe; the; payntynng; that; I; see; vpon; the; walke; / And; thys; goddes; that; thou; woldest; that; I; shold; woreshyp; ken; but; deuyers; of; creatures; / and; haue; been; as; germanys; in; fornyacions; maad; ageyn; god; theyr; creatur; / and; haue; not; spared; kynne; ne; other; / And; yf; thou; haddest; knowleche; that; thy; seruantes; were; such; / thou; sholdest; commaunde; that; they; shold; be; slepye; / And; I; moche; meruayle; that; ye; adoure; such; goddes; / Whan; the; emperour; herde; this; chyld; thus; speke; / he; doubted; to; be; ouercomen; of; hym; / and; commaund; ded; that; his; bred; shold; be; smytyn; of; and; so; he; was; martyr; aboute; the; yere; of; our; lord; thre; hondred; foure; score; and; fyue; / whos; body; a; worshypfull; lady; named; Octouylla; whiche; was; of; the; senate; with; grete; dylgenc; buryed; honourably; / And; of; hym; sayd; Greg; gory; of; turone; doctour; / that; yf; there; be; a; man; that; wyl; make; a; fals; othe; in; the; place; of; his; sepulcre; tofore; or; he; come; to; the; chauncel; of; the; quyre; / he; shal; be; trauaylled; wyth; an; euyl; spy; rye; and; out; of; his; mynde; / or; he; shall; falle; on; the; pavement; alle; ded; / It; happed; on; a; tyme; that; there; was; a; grete; alce; raupon; bytvene; thre; men; And; the; iuge; wyste; not; who; had; wrong; / for; the; iakoupe; of; Iusepe; that;

he; had; / and; he; brought; them; to; the; aulter; of; saynt; Peter; for; to; swere; / prayng; the; apostle; that; he; wold; declare; who; had; right; / And; whan; he; that; had; wrong; had; sworn; and; had; none; harme; / the; iuge; that; kneibe; the; malice; of; hym; sayd; at; en; hyght; / **T**his; olde; peter; her; is; eyer; ther; ouer; merciful; / or; he; is; praye; to; thys; yonge; man; / but; lete; he; goo; to; pancrace; / and; remaunde; we; of; hym; the; trouthe; / and; whan; they; came; to; the; sepulcre; / he; that; was; culpable; swan; and; seatehed; forthe; hys; honde; / but; he; myght; not; wythdruwe; hys; honde; ageyn; to; hym; / and; anone; after; he; deyd; there; / And; therfore; vnto; this; day; of; moche; peple; it; is; vsed; that; for; grete; and; notable; causes; men; make; theyr; othes; vpon; the; reliques; of; saynt; pancrace; /

Thus endeth the lyf of saynt Pancrace

Here foloweth of saynt vrian and first thyninterpretacion of his name

Vrianus is sayd of beatus nyte / that is curiose / or it is sayd of vr / that is to saye fyre or lyght / and kana / that is to saye wyl; pona; or; an; were; / he; was; lyght; by; h; nest; conuersacion; / fyre; by; charite; / e; an; were; by; doctryne; / Or; he; was; lyght; for; the; light; is; good; to; beholde; / and; it; is; immateryal; in; essence; / in; setynge; celestyal; and; proffyttable; in; werkyng; And; thus; thys; saynt; was; amply; in; conuersacion; / immateryal; in; despyse; the; world; / celestyal; in; loue; of; god; / e; proffyttable; in; predycacon; /

Of Saynt Urban



Uynt Urban was pope after saynt calixt / e the crysten people were in hys tyme in ouer grete persecyoun / but the moder of the empe

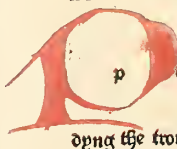
roure whome orygene had conuerted / prayed / soo moche for sone that he leste the crysten peple in pees / Neuerthelesse there was one almachys prouoste of Rome and was there pryncypal gouernour of the cyte / And had cruel by synon of the hed of saynt ceyle / This man was meruaylously cruel agaynst crysten men / And dyd dely gently enquire wher saynt Urban was / And by one of his seruautes named carpas he was founden in a certe place and a serue with the prestes and thre dekenes / He commaunded to put hym in pryson / and after he dyd hym to be brought tofore hym and accused hym that he had deceyued fyue thousand peple with saynt ceyle and the noble men tyburse e Valeryan and made al them do sacrilege / And aboute this he demaunded hym the treisour of saynt ceyle and of the chyrche To whome Urban sayd I see now that ouerlyse moueth the more to persecute the crysten men / than doeth the sacrilege of thy goddes / The tresour of saynt ceyle is ascended in to heuen by the handes of your peple /

Thenne dyd he doo lette saynt Urbane wyth plimmettes / and also his felles / wes wyth hym / e he prayesd the name of god Elyon / And the tyraunt synge sayd / this olde felowe wold be reputed wyse / For he spekeith e sayth wordes that he vnderstondeh not / and Urban he salbe that he myght not ouercome hym / he commaunded hym and sente hym to pryson ageyn / wher as saynt Urban conuerted thre apstaynes of the wylne with the hepar of the pryson whiche was named anolyn / And knyghted them / Urban the tyraunt herde that anolyn was bycomen crysten / he dyd doo synge hym tofore hym / and by cause he wold do no sacrilege to his

goddes / he dyd do synge of his heed / and Urban saynt Urban and his felles / wes were brought tofore thydollys / to the ende that they shold sacrifyse and fene tofore the goddes / Saynt Urban began to make his oryson to god / and anone thidolle fyl down and selwe xxij prestys of the lawe that helde fyre for to make sacrifyse / Thenne were they taken cruelly / and after brought for to make sacrifyse / and thenne they spyt in thydolle / and after maad the signe of the crosse in theyr forheades / e kyssed eche other / and receyued capytal sentence / that is to say they were beheaded / and so suffred deeth Under alisaunter the emperour / whiche began to regne the yere of our lord two hondred and twenty / And anone after carpas was taken of the fende in blasphemynge his goddes / and in magne synge the crysten men agaynst his wyll / he was strangled of the fende / whiche thyng his wyf seynge calyde marmenye with hir doughter luey / and alle hir holsholde receyued his tisme of Saynt Fortune prest / And after that the bodys of the sayntes were right honourably buryed /

Thus endeth the lyf of saynt Urban

Here foloweth the lyf of saynt Bernette and first the interpretacion of his name



Bernetta is sayd of the lens / that is demaunding and of thonus / that is a trone or a set / as who sayth / he was demaunding the trone or set of byrgynes /

Of saynt Pernelle

Saynt Pernelle whos lye
saynt marcella wyrceth /
was daughter of Saynt
peter the apostle / whiche
was right fayre and bel-
lous / and by the wyll of hir fader
she was weddyd wyth the feuerz and
ayrs / It happed on a tyme that the
dysaples dnyed wyth saynt peter / and
one tycus sayd to hym / peter how is
it that alle seck peple ben helpyd of the
and thou suffrest Pernelle thy doug-
ter lye seck / To whome saynt Peter
sayd / for it is expedient to hyr for to
be seck / Neuertheless by cause it shal
not be imputed / Impossyblite of hyr
helpe for to be excused by my wordes /
he sayd to hyr ayele pernelle hastely e-
serue vs / whiche anon awos al hool
and mynystrid and serued them /
And whan the seruyse was al doon e
complysshid / Peter said to hyr / pernelle
goo ageyn to thy bedde / Whi anone
ibenke ageyn to hir bedde / and the fe-
uers weddyd hir as they dyd before /
and wher as she began to be perfyte in
the loue of god / so he helpyd hyr party-
tely / Thenne was there an erle callyd
flaccus whiche came to hyr / and for hir
leauite wold haue hir into hys wyf /
To whome she answerd yf thou desy-
rest me to haue into thy wyf / cōmaū-
thou certeyn byrgens to come to me
for to accompanye me into thyn hols
And whyles he was lesy to make redy
the sayd mydens / saynt pernelle sette
hir self in fastynges and prayere / and
repyed the holy body of our lord / and
reclyned in to hyr bedde / and after the
thyrty day she deyd and passyd out of
thys world wending hir soule into
our lord / Thenne flaccus seynge hym
self dyspoynted and mocked / turned
hym self into seculam felow of saynt
pernelle / and said that she shold weddy
hym or offre into thydolls / whiche
sothe lye she refused / thenne the pre-
fecte sette hir in pryson and there kepte
hir seuen dayes e seuen nyghtes wyth-
out meate e drynke / and after she dyd

do hange hir body on a gyfet and there
stelde hir / and threlve hir body in to a
foule pryuy / whiche holy nycho demus
took vp and buryed / wherfore nycho
demus was called of flaccus / and by
cause he wold not sacrifice to thydolls
he was beten wyth plomettes / and his
body cast in to tye / but it was taken
vp of iustyne his clerke / and honou-
rably buryed /

Thus endeth the life of saynt
Pernelle

Here foloweth the life of saynt
dunston

Saynt dunston was borne
in England / and our
lord shelded myracles for
hym or he was borne /
It was so that on a can-
telmas day as alle the peple were in
the chyrche wyth tapres in theyr hon-
des / Soerly alle the cyghes in the
chyrche were quenched / at ones / Sauf
onely the fayre whiche saynt Dun-
stons moder hure / for that breynyd
style fayre / wherof alle the peple mee-
reyled / greatly / howe it if hyr tapre
was out / but by the polver of our
lord it lighted ageyn by hit self /
And breynyd sul bryght / so that alle
the other came and lighted theyr ta-
pres at the tapre of saynt Dunstons
moder / wherfore alle the peple gaue
salwe and thankynges into our lord
god for thys grete myracle /
And thenne there was an holy man
that sayd that the chylde that she thene
hure shold gyue lycht to al england /
by hys holy leuyng /
Thys holy chylde dunston was borne
in the yere of our lord ix hondred and
wyth / that tyme regnyng in this londe
kyng Athelston /

And saynt dunstons fader hyghe hie /
 son / and his moder hyghe quyndrede
 and they sette theyr sone dunston to
 schole in the abbay of glastynburze /
 Where as after he was abbot for hys
 holly byrnyng / and within shorte tyme
 after he wente to his oncle ethelbold
 that thenne was bysshop of cuntesburze
 to whome he was welcome / e was
 glad of his conuersaion of holly byrnyng
 / and thenne he brought hym to
 kyng a thelston the whiche maad ful
 mosse of hym also for his good byrnyng
 e thene he was made abbot of glasten
 burze by consente of the kyng and hys
 brother edmond / e in that place ruled
 ful wel e religyously the monkes his
 brother e drewe them to holly byrnyng
 by good ensauple gyuyng / Saynt
 dunston e saynt ethelbold were bothe
 made prestys in one day / and he was
 holly in contemplacion / and when so
 was that saynt dunston was lery of
 prayer / thenne the he to werke in
 goldsmithes werke with his owne
 hondes / for to eschewe ydolens / and he
 gaue allebey almesse to poure peple for
 the loue of god / and on a tyme as he
 sat at his werke / his herte was on the
 lyf cryste / his molithe occupied with
 holly prayers / and his hondes besy on
 his werke / but the deuyll whiche euer
 had grete enuy at hym / came to hym
 in an euen tyde in the skynes of a wo-
 man / as he was besy to make a chalyce
 And with smylyng sayd that she had
 grete thynges to telle hym / e thenne he
 had hir say what she wold / e thenne
 she began to telle hym many nyce try-
 felles / and no maner vertu therein / and
 thenne he supposed that she was a wy-
 ched / spyrte / and anoue caught hir by
 the nose with a payre of tonges of yron
 burning hot / and thenne the deuyll be-
 gan to rore e crye / e fast drewe allebey
 but saynt dunston helde faste / tyl it
 was ferre within the nyght / e thenne
 let hir goo / e the fende departed with
 an horrible noyse and crye / and sayd
 that al the peple myzt heve / alas what
 shame hath this carle doon to me / how
 may I best quyte hym ageyn / but ne-
 uer after the deuyll had neuer luste to
 tempt hym in that craft / e in shorte
 tyme after deyed kyng ethelston / and

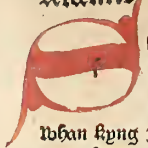
edmond his brother regued kyng of
 england / to whome saynt dunston was
 chiefe of counceyl / for he gaue to hym
 right good counceyl to his byues ende
 and thenne deyed edmond the kyng
 And after hym regned his sone edwyn
 and sone after saynt dunston e he full
 at stryf for his synful byrnyng / for
 saynt dunston rebuked the kyng thar-
 by therefore / but there was none a-
 mendement / but allebey werse and werse
 wherfor saynt dunston was right so-
 ry and dyd alle that payue he myght to
 brynge the kyng to amendement / but
 it wold not be / but the kyng within
 a whyle after eyyled saynt dunston
 out of this londe / and thenne he sayled
 ouer the see / and came to the abbey of
 saynt amand in fraunce / and there he
 dwelled longe tyme in ful holly by-
 tyl kyng edwyn was dede / and after
 hym regned edgar kyng a ful holly
 man / and thenne he herde of the holly-
 nesse of saynt dunston / and sent for
 hym to be of his counceyl / e receyved
 hym with grete reuerence / and maad
 hym ageyn abbot of glastynburze / e
 sene after the bysshop of worcetre deyed
 And thenne saynt dunston was made
 bysshop there by the wyll of kyng ed-
 gar / and within a lytel whyle after
 the see of london was wyde to whiche
 kyng edgar promoted saynt dunston
 also / and so he helde bothe bysshoppriches
 in his honde that is to wyte bothe the
 bysshoppriche of worcetre e the bysshop-
 priche of london / and after thys deyed
 the archbysshop of cuntesburze / and
 thene kyng edgar made saynt dunston
 archbysshop of cuntesburze / which he
 guyded wel e holly to the pleasur of
 god / so that in that tyme of kyng ed-
 gar / and dunston archbysshop / was
 ioy and myrthe though the royaume of
 england / and every man reysed gre-
 tely saynt dunston for his holly by-
 good rule and guydyng / e in dyuers
 places wher as he bysped / e salve cu-
 rates that were not good / ne propyete
 for y bele of the sabbles that they had
 cur of / he wold dys charge them e put
 them out of their benefices e set in succs
 as wold entende and were good men
 as y shal fynde moche playnt of thys
 matter in the byf of saynt Osbold /

The lyf of Saynt Aldelme

And on a tyme as he satte of a prynt
 ces table / he lokyd vpon and sawe hys
 frader and moder adoue in heuen /
 And thenne he thanked our lord god
 of hys grete mercy and goodnes that
 hit pleased hym to shewe hym that
 sight / and another tyme as he lay in
 his bedde / he sawe the brightnes of he
 uen / and herde aungels syngyng by
 ryleyson / after the note of hys re
 splendens / whiche was to hym a ful
 grete comforte / And another tyme he
 was in his medytacyons he had ban
 gnyng on the walle in his chambre an
 harpe / on whiche otherwhyle he wolde
 synge anthemes of our lady and of o
 ther sayntes and holy ympnes / and it
 was so that the harpe solued ful me
 lodiously wythout touchyng of any
 honde that he coude see / this anthe
 me was Gaudent in celis anime sancti /
 wherin thys holy saynt dunston had
 grete ioye / he had a special grace of
 our lord that such heuently ioyes and
 thynges were shewed to hym in thys
 wretched world for his grete comforte
 and after this he became alle seck and
 feble / and vpon holy thorsday he sente
 for al his brethern and asked of them
 forgyuenesse / and also forgave them
 alle trespasses and assoked them of al
 theyr synnes / and the thyrde day after
 he passed out of this world to god ful
 of vertues the yere of our lord ix hon
 dred lxxxviii / and hys soule was
 borne vp to heuen with mery songe of
 aungels al the peple heryng that were
 at his dethe / and his body lyeth at
 aunterburpe in a worshypful shryne /
 wher as our lord sheweth for his ser
 uaunt saynt dunston many fayre and
 grete myracles / wherfore our lord he
 praysed world wythouten ende amen /

Here endeth the lyf of Saynt
 Dunston

Here foloweth the lyf of saynt
 Aldelme



Alnt aldelme the confes
 sor was borne in england
 his frader hight kenton /
 he was broder vnto iue
 kyng of this konde / and

whan kyng iue was dede / kenton was
 made kyng after hym / and thenne
 this holy chylde aldelme was sette to
 scole in the hys of malmesburpe /
 wher afterwarde he was maad abbot
 And thenne he dyd there grete wite in
 byldyng / and dyd doo make ther a
 ful real abley / and whan the pope
 herde of his grete holynesse / he sent for
 hym to come to Rome / e whan he was
 there / the pope welcomedy hym / e was
 moche glad of his good bynyng / and
 there he abode longe tyme with the pope
 and gat ful grete pryueliges and ly
 bertees to the holbe of malmesburpe /
 in such wyse that no bysshop in eng
 lond shold upste ne haue to doo there
 ne the kyng to lette them of theyr free
 election / but cheif theyr abbot emonge
 the couent them self / and whan he had
 goten alle this of the pope he was full
 glady and ioyful / and bynyd ther
 ful holyly longe tyme / And on a day
 as he said masse in the church of saynt
 Johan latrans / and whan masse was
 doon / there was no man that wolde
 take his chysle fro hym at the ende
 of the masse / and thenne he sawe the
 sonne kene shyne thourgh the glasse
 wyndowe / e kenge his chysle theron
 wherof al the peple merueyled grete
 of that myracle / and the same chysle
 is yet at malmesburpe / the colour ther
 of is purple / and with in thort tyme
 after he came ageyn in to england / e
 brought with hym many preuyliges
 vnder the popes seal / whiche after kyng
 iue confermedy alle that the pope had
 graunted to the holbe of malmesburpe
 This was aboute the yere of our lord
 seven hundred and vi / And that tyme
 there fyl a grete karyauce emonge the
 bysshopes of this lode / for s he lxxij
 of ester day / but saynt aldelme maad
 a booke that alle men shold knowe
 for euer whan estery day shall falle
 the whiche booke is yet at malmesburpe

And that abbat he dyd do make in the
 worship of our blessed lady / And
 bishopp that was archbysshop of
 canterburie herde of aldelme holy
 byung / and he sente for hym to be his
 counceylour / and they luyed to gyder
 ful holyly longe tyme / and eche was
 ful glady and ioyful of other / And
 on a day as they stood at the see syde
 by douer castel / they salve a shyp laden
 with marchaundyse not fere fro them
 and saynt aldelme callyd to them to
 wyte yf they had any ornament kon
 gyng to holy chirche within theyre shyp
 to selle / but the marchauntes had dys
 dayne of hym and thoughte he was
 not of polber to bye such thynges as
 they had to selle / and departed from
 the holy man / but anone fyl on them
 so grete a tempe / that they were in
 payl for to peryshe / and thenne one of
 hem said we suffre this trouble / bycause
 we had dysdayne of the wordes of you
 or holy man / and therfore let vs all
 mekely desyre hym to praye for vs to
 our lord Iesu cryste / they dyd so and
 anone the tempe cesed / and thene they
 came to this holy man / and brought to
 hym a ful fayre byble / the which is
 yet at malmesbury vnto this day / and
 foure yere before his deith he was maad
 bysshop of dorset by the archbysshop
 of canterburie / and by other bysshop
 pes / but within shorte tyme after he
 deyed / and lyth hurped at malmes
 burye there as he was abbot /
 And after that saynt egebyng came
 to offe at his tynke feberyng with chay
 nes of yron faste locked / e fro thens
 he wente so to come to the pope allwey
 leryng the featis / which was to
 hym grete payne / god rewarde hym
 his me / ¶ And Saynt Aldelme
 or he deyed / cursed alle them that dyd
 any wronge in brekyng of the preuy /
 leges of the saynt abbe of malmesbur
 ye / and them that helpe the holys to
 mayntene goodes seruce shall haue
 goddes blessing and his /
 And whan he had layen longe in the
 cethe he was translated and layed
 in a ful ryche shryne / where as our
 lord stalbeth dayly for hys holy ser
 uante many fayre myracles /
 Whanne let vs praye saynt Aldelme

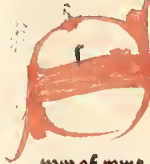
to praye for vs vnto our lord god that
 we may in thys wretchede state of this
 world so felwape our synnes / and
 amende our byung / that we may
 come to euerlastyng lyf in heuyn amen

Thus endeth the lyf of saynt
 Aldelme

¶ Of Saynt aultyn that brouzt
 crystendom in to england



¶ Saynt aultyn was an
 holy monke / and sente
 in to england to preche
 the faythe of our lord
 Iesu cryste / by saynt
 gregory thenne kyng
 pope of rome / the whiche had a grete
 zeale and loue vnto england as is reher
 red alle alonge in his legende hold that
 he salde childery of england in the mar
 ket of rome for to be sold which were
 fayre of bysage / for which cause he de
 maunded lycence and obteyned to goo
 in to england for to conuert the peple
 therof to crysten feythe /



And he being on the waye the pope
 dyed / and he was chosen pope / & was
 countremaunded / & came ageyn to rome
 And after whan he was sacred in to
 the papacye / he remembryd the royame
 of england / and sente saynt Austyn
 as heyd and chyf / & other holy mon-
 ks & preestes with hym to the nombre
 of xl persones vnto the royame of eng-
 land / & as they came toward england
 they came in the prouynce of Andega-
 uena / purposyng to haue restyd alle
 nyght at a place called pounte Say a
 myle fro the cyte and ryuer of lizeyrm
 but the wyymmen scorned and were so
 nypous to them that they droof the ym
 out of the towne / and they came vnto
 a fayre brode elme / and purposyd to
 haue restyd there that nyght / but one
 of the wyymmen which was more cruel
 than the other purposed to dryue them
 thens / & came so nyght them that they
 myght not reste there that nyght /
 And thenne Saynt Austyn toke hys
 staffe for to reueue fro that place / and
 soevely his staffe sprange out of hys
 honde with a grete dyolence the spax of
 thre furlonges thens and there steyed
 faste in the erthe / and whan saynt aus-
 tyn came to his staffe and pulled hit
 out of the erthe / in contynent by the
 myght of our lord / sowed & sprange
 there a fayre wellle oz fontayn of cleve
 water / which refressyd hym wel and
 at his felawshyp / & about that wellle
 they restyd alle that nyght / and they
 that dwellyd there by / salbe alle that
 nyght ouer that place a grete lycht co-
 myng fro heuyn which couered all that
 place where these holy men laye / And
 on the mozne saynt austyn wrote in
 therthe with his staffe besyde the wellle
 these wordes folowynge / here had austyn
 the seruaunte of the seruauntes of god
 hospytalite / whome saynt gregory the
 pope hath sente to conuert england /
 On the mozne whan the holy men / the
 dwellers of the coostes therby / whyche
 salbe the lycht in the nyzt tofore / came
 thyr / and fonde there a fayre wellle / of
 the which they merueyled grete /
 And whan they salbe the scripture
 wroton in the erthe / thenne they were
 grete abasshed by cause of theyr vn-
 kyndnesse / and repented them ful sore

of that they had mocked them the day
 before / and after they coesped there a
 fayre chyrche in the same place / in the
 bowshyp of saynt austyn / the whyche
 the bysshop of andegaueuse halowed
 And to the halowynge therof came soo
 grete multitude of peple that they had
 the corne in the felde don al playne
 lyke vnto a flowe cleue / swete / for
 there was no sparng of hit /
 Not wythstondyng at the tyme of re-
 pnyng that grounde so troden lare more
 corne & better thenne any other felde
 besyde not troden dyd / And the byghe
 aulter of that chyrche standeth ouer the
 place where saynt austyn wrote with
 his staffe by the wellle / and yet vnto
 this day may no woman come in to
 that chyrche / but there was a noble
 woman that sayd that she was not gyl-
 ty in offendyng saynt Austyn / and
 toke a tapre in hir honde and went for
 to offre hit in the said chyrche / but the
 sentence of almyghty god may not be
 ruoked / for as soone as she entred
 the chyrche hir bowbelles and synowes
 began to shrynke and she fyl down ded
 in ensauple of alle other wyymmen /
 Whereby we may vnderstonde that nuy-
 ze doon ageynste a saynt / dyspleaseth
 grete almyghty god / and fro thenne
 saynt austyn and his felawshyp came
 in to england / and arriued in the yle
 of thanet in este kente / and kynge athel-
 beret reigned that tyme in kente / which
 was a noble man and a myghty /
 To whome saynt austyn sente the lycht
 the entent of hys comyng fro the
 court of rome / and sayd that he had
 brought to hym right ioyful and ple-
 saunt tydynges / And sayd that yf he
 wold obeye and do after his preachyng
 that he shold haue euerlastyng ioy in
 the blysse of heuyn / & wold regne with
 almyghty god in his kyngdom /
 And thenne kynge adelfton keepyng
 this / comaunded that they shold abyde
 and tarre in the same yle / And that al
 thynges shold be mynystred to them
 that were necessarye vnto the tyme
 that he were otherwys aduysed / And
 sone after the kynge came to them in
 the same yle / and he being in the felde
 saynt austyn with his felawshyp came
 and spake with hym haunyng to fore

from the sygne of the crosse syngyng
 by the wyche the letanye was: hym 32 god
 aunter by to sixe: gte e them and helpe
 and the kyng receyved hym and hys
 falschyp / e in the same place saynt
 austyn prechyd a glorious sermone / e
 declared there to the kyng the crysen
 for the open: e and the grette merve e
 aungle that shold come thero: in tyme
 comyng / and whan he had ended hys
 sermon / the kyng sayd to hym your
 promyses ben ful fayre that ye krynge
 but by cause they be newe e haue not
 ben herde her before / We may not yet
 gve consent thereto / Neurethelesse by
 cause ye be come as pylgryms fro ferre
 contres / We wyl not be greuous ne
 hard to you / but we wyl receyue you
 mekely / e mynyste to you such theyns
 as ben necessary: neyther we wyl
 forde you / but as many as ye can
 conuert to your feythe and wyggyon
 by your prechyng ye shal haue lycens
 to baptyse them / and to accompanye
 them to your calde / And thenne the
 kyng gaue to them a mansion in the
 cyte of doverberne / which now is cal
 led aunterburge / And whan they
 dwelwe nye the cyte / they came in wyth
 a crosse of syluer and wyth processyon
 syngyng the letanye / prayng almygh
 ty god of socour e helpe / that he wold
 take alwey his wraathe fro the cyte /
 and tranflawme the heres of the peple
 to receyue hys doctryne /
 And thenne saynt austyn and hys fel
 falschyp began to preche there the word
 of god / e aboute there in the prouynce
 and such peple as were wel dyspysed
 anon were conuerted and folowed this
 hely man / and by the holy conuersa
 tion and myracle that they dyd / moche
 peple were conuerted and grette fame
 awoos in the contre / And whan it came
 to his ende / anone he came to the presence
 of saint austyn / e dyspyd hym to preche
 ageyn / and thenne the word of god
 so enflamed hym that incontynente
 assone as the sermone was ended the
 kyng fel down to the feet of Saynt
 austyn and sayd sorowfully / alas woo
 is me that I haue crydy so longe / and
 knowe not of hym that thou spekest
 of / Thy promesses ben so delectable
 that I thinke it alle to longe tyl I be

crystened / Wherefore holy fader I re
 quyre the to mynyste to me the sacra
 mente of baptasme / And thenne saynt
 austyn seyng the grette mekenesse and
 obedyence of the kyng that he had to
 be crystened / he toke hym vp wyth we
 pyng treys / and baptyfed hym wyth
 alle his howshold e meyne / e enfor
 med them dyligently in the caryen
 feythe wyth grette ioye and gladnesse /
 and whan alle thys was doon / saynt
 austyn despyng the helthe of the peple
 of england / wente forth on foote to
 yorke / and whan he came nyghe the
 cyte / there mette wyth hym a blynde
 man / which sayd to hym / O thou holy
 austyn / helpe me that am ful neddy /
 To whome saynt austyn sayd / I haue
 no syluer / but such as I haue I gve
 the / In the name of Ihu cryste aryse
 and be alle hole / and wyth that worde
 he receyved his syght / and lylendy in
 our hord and was baptyfed /
 And vpon cryscimas day he baptyfed
 in the ryuer named swale ythou and
 men wythout wyumen and chyldren
 And there was a grette multytude of pe
 ple resortyng to the sayd ryuer / which
 was so dexe that no man myght passe
 ouer on foot / and yet by myracle of
 our lord there was ney her man wo
 man ne chyld drownded / But they
 that were seck were maad hole bothe
 in body and in soule / and in the same
 place / they bylded a chyrche in the wor
 shipp of god and saynt austyn / And
 whan Saynt Austyn had preched the
 feythe to the peple / and had confermed
 them stedfastly therein / he returned a
 geyn fro yorke / and by the wyche he
 mette a lepre askyng helpe / and whan
 saynt austyn had sayd these wordes
 to hym / In the name of Ihesu Cryste
 be thou cleansyd from al thy lepre /
 Anone alle hys fylthe fyl alwey / and
 a fayre newe skyn apperdy on hys bo
 dy so that he seme alle a newe man /
 Also as Saynt Austyn came in to
 oxford syre to a towne that is called
 comton to preche the worde of god / To
 whome the curate sayd / holy fader the
 lord of thys lerdshipp hath ben oftymes
 wa neddy of me to paye his tythes to
 god / and yet he wythholdeth them / e
 therefore I haue cursed hym / e I fend

hym the more obstynate / To whome
saynt austyn sayd / sonz why payest
thou not thy tythes to god and to the
chyrche / knowest thou not that the ty
thes be not thyn but bylongen to god /
And thenne the knyght sayd to hym
I knowe wel that I tyle the grounde
w^hch fore I ought as wel to haue the
tenthe sheef as the iij / and whan saynt
austyn coude not turne the knyghtes en
tence / thenne he departed from hym and
went to masse / e or he began / he chur
ged that al they that there were cursed
shold goo out of the chyrche / e thenne
woos a dede body e went out in to the
chirchyard with a whyte clothe on his
bede / e stood styll there tyl the masse
were doon / And thenne saynt austyn
went to hym and demanded hym
what he was / and he answerd and said
I was somtyme lord of thys towne / e
bycause I wold not paye my tythes to
my curate / he acursed me and so I deyed
and went to helles / and thenne saynt
austyn had hym bryngge hym to the
place where his curate was buryed /
And thenne the caryon broughte hym
thider to the graue / e by cause that al
men shold knowe that lyf and deith beyn
in the polber of god / saynt austyn said
I commaunde the in the name of god to
arise / for we haue neede of the / e thene
he arose anone and stood before al the
peple / To whome saynt Austyn sayd
thou knowest wel that our lorde is
merciful / and I demaunde the broder
yf thou knowest this man / and he said
ye / wold god that I had neuer knowen
hym / for he was a tythholder of hys
tythes and in al his lyf an euyl doer /
thou knowest that our lord is mercif
ful / and as longe as the paynes of
he lye endure lest he also be merciful to
al crysten / and thenne saynt austyn de
parted to the curate a wode / and there
the knyght kneeling on his knees was
a tyled / and thenne he commaunded
hym to goo ageyn to his graue / and
there to abyde tyl the day of dome / and
he entred anone in to his graue and
forthwith fyl to assys and pouldre /
And thenne saynt austyn sayd to the
prest how longe hast thou layn here / e
he sayd an hondred e fyfety yere / and
thenne he asked how it stood with hym

and he said wel holy fader for I am in
euerlastyng blysse / and thenne saynt
austyn / wylt thou that I praye
to almyghty god that thou abyde here
with vs to conferme the hartes of men
in vray beleue / and thenne he said nay
holy fader / for I am in a place of rest
and thenne saynt Austyn goo my
pres / and praye for me and for al holy
chyrche / and he thenne entred ageyn in
to his graue / and anone the body was
sorned in to erthe /

Of this spycht the lord was sore afere
and came al quakyng to saynt austyn
and to his curate and demaunded for
yuenes of his trespasses / and promysed
to make amendes / and euer after to
paye his tythes / and to forbe the de
tryne of saynt austyn /

After this saynt austyn entred in to
dorsetshyre / and came in to a towne
where as there wythed peple e wru
sed his doctryne and prechyng biterly
e droof hym out of the towne castyng
on hym the tayles of thornluck or lye
fiffles / therefore he sought aln pghyng
god to shewe his iugement on them /
and god sente to them a shamefull to
ken / For the chydren that were borne
after in that place had tayles as it is
sayd / tyl they had repented them /
It is sayd comonly that tps fil at
stode in kent / but blesyd be god at
this day is no such deformyte /

Item in another place there were ar
tyn peple whiche wold in no wyse
gyue feyth to his prechyng ne hys do
tryne / but sorned and mocaued hym
therefore god toke suche reugeance that
they lrennyd with fyre I maye see so
that theyr skyn was wed as blood e
suffred so grete payne / that they were
constrayned to come and axe foryene
nes of saynt austyn / and thene he pray
ed god for them that they myght be
acceptabill to hym and receyue baptysme
and that he wold relese theyr payne /
and thenne he crystened them / e that
brennyng lye was quenched / and they
were made payntlyr hool / and felte
neuer after more therof /

On a tyme as Saynt austyn was in
his prayers / our lord apperred to hym
and comfortyng hym with a centyl e
fynful speche sayd / O thou my good

seruaunt andy trewe be thou comforted
and doo manly / For J thy lord god
am with the in al thy affection / and
my eyes ben open to thy prayers / e
for whome thou demaundest my pety-
cion / thou shalt haue thy desire /
And the gate of euerlastyng lyf is
open to the / where thou shalt ioye with
me without ende / and in that same
place / where our lord sayd these wordes
he syde / his staffe in to the ground /
and a wellle of clere water fowred / e
sprange vp in that same place / the
whiche wellle is called cerne / andy it
is in the contre of dorset / where as now
is bylled / a fayne abbey and is named
cerne after the wellle / Andy the chyrche
is bylled in the same place where as
our lord apperyd to saynt austyn /
Also in the same contre was a yonge
man that was lame combe andy deaf
and by the prayers of saynt austyn he
was made hole / andy thenne sone after
he was dyssolute andy wanton / andy
noyed / and greuyd the peple with ian-
gelinge and talkyng in the chyrche /
Andy thenne god sente to hym his olde
iuyfympt ageyn by cause of his mys-
gydyng / and atte laste he fell to re-
pentance / and asked gody foryeuenes
and saynt austyn / andy Saynt austyn
prayed for hym / and he was made hole
ageyn the second tyme / and after that
he continued in good and vertuous
lyuyng to his lyues eyde /
And after this Saynt Austyn ful of
vertues departed out of this world
into our lord god / and with buryed
at cunterburie in the ablay that he
founded there in the worship e rewe
where as our lord god shalbe yet
dwyly many myracles / andy the thyrde
day before the natyvyte of our lady is
halibed the translacon of saynt aus-
tyn / In whiche nyght a cytizen of
cunterburie byng that tyme at wynt
chester saw heuen open ouer the chyrche
of saynt austyn / andy a brennyng lad-
de shynng ful bryght / andy aungels
comyng down to the same chyrche /
Andy thenne hym thought that the chir-
che had brennyd of the grete lyght
and bryghtnes that came down on the
ladde / andy meruayled greately what
this shold mene / For he knelde no

thyng of the translacon of saynt aus-
tyn / and when he knelde the trouthe
that on that tyme the body of the gre-
uous saynt was translatid / he gaue
lawde and thankynges to almyghty
god / andy we may treraply knelde by
that euydent dysyon that it is an holy
and a deuoute place / andy as it is sayd
that of olde tyme auncyent holy men
that dyed to come thider / wold at the
entre of it do of theyr hosen and shoon
and durst not presume to go in to that
holy monasterie but barefoot / by cause
so many holy sayntes ben there shryned
andy buryed / and god hath the wedy
for many myracles in that holy place
so his blesyd saynt / saynt Austyn /
that yf J shold al wyte them here / it
shold occupye a grete booke /
Thene lette us praye into saynt austyn
fader e appostle of england by whome
this lond was conuerted into the crs-
ten feythe / And by hys ordonaunce
bysshoppes were ordeyned to mynyste
the sacramentes / that he ke mopen into
to our lord ihesu cryste / that we may
here so lyue accordyng to his doctryne
that after this lyf we may come to
euerlastyng blysse in heuen amen /

Thus endeth the lyf of saynt
Austyn thapostle of england

Here nexte foloweth the lyf of
Saynt Germaiyn and first
the inrpretacion of his name

Germaiyn is said of germe
and of ana that is hys /
that is that there was
founden in the seede of
germayn thre fouerayn thyng
ges / that is hys naturel / humour / e
nowesshyng / and rexon of sement or
seed / Germaiyn is sayd seede fourge-
nyng / for he had in hym hys by ar-
dour of grete dyslecaon / humour by

¶ The lyf of saynt Germain

epgreues of deuocion / and; seedy by
vertu of his p[re]dication / by whiche he
engendryd; moche peple to the feythe /
And constanz; the p[re]ste wrote hys
lyf to saynt Sueryn bysshop of An
cerre /

¶ Of Saynt germain

Saynt Germain was of
moche noble bygnage born
in the cyte of ancerre / &
was wel lerned; in the
artes lyberalle / and after
he wente to wome for to lerne the sciens
of dwoyt and; of the lawe / and; there
repyred; he so moche dygnite / that the
senat; sente hym to the frensch; men for
to haue the rule and; dygnite of bur;
goyn / and; thus as he gouerned; the
cyte of ancerre more dyligently than
the other / there was in the myddle of
the cyte a tre callyd; a pynaple tre
on which were hanged; on þ; braunches
of this tre / for the mernaple of chace
and; huntynge / the breedes of wyld; beest
ys that had; ben slepye / But when
saynt amadour whiche was bysshop of
this cyte repyred; them of such; dang;
res / and; warned; them to helpe down
this tre / they wold; not consente thereto
in any manere / and; on a tyme when
germain was not in the cyte / the best;
shop; dyd; do helpe down this tre / and;
dyd; do kenne hit / And; when Ger;
main knewe hit he was moche angry
and; forgate crysten; religyon; and; came
with a grete multitude of knyghtes for
to haue slepye the bysshop /
And; thenne the bysshop knewe by true
lacion denyne / that Saynt Germain
shold; be his successour; and; forware and;
gaue place to his basynnes; and; wente
to saynt austyn / & after when he came
ageyn to ancerre / he enclosed; moche sub;
tyll; germain wythin the chyrche; and;
sacred; hym there; and; sayd; to hym that
he shold; be his successour; in the bysshop
ryche; and; so he was / for a tye after
saynt amadour deyed; and; al the peple
requyred; saynt germain to be bysshop
and; thenne he gaue al his rycheffes to
poure peple / and; chaunged; hys wyf

in to his suffer; and; tormented; his bo;
dy by the space of thyrty; yere / that he
neuer; ete brede of wyte / ne drank;
wyne / ne used; no potage / and; wold;
haue neuer salt; to make his mete sa;
uery / and; two tymes in the yere he
wold; drynke wyne / that was at ester
and; crystemas / and; yet for to take a;
wepe the sauour of the wyne / he wold;
put; them plenty of þ; water / & in his
refecion; he wold; take barly brede with
asshes; and; fasted; euery day / & neuer
ete but in the euen; / In wynter; he
somer; he had; but one clothyng; / & that
was the hayr next; his body / a cot; &
a golnec; and; yf it happed; so that he
gaue not his vesture to somme poure bo;
dy / he wold; were it tyl; it were broken;
and; torne / his bedde; was empyroned;
with asshes; hayre; and; sacke clothe /
And; his heed; laye no hyer; thanne hys
sholders; / but al day; wepte; and; bare
about; his necke; dyuers; reliquies of
sayntes; / he ware none other clothyng;
and; he wente; ofte barefoote; and; selde;
ware any gyrdle / the lyf; that he ladd;
was about; mannes; power / hys lyf;
was so scaype; and; harde; that it was
merueyle; and; wyte to see his flesche;
and; was; lyke a thyng; not credyble;
and; he dyd; so many myracles; that yf
his myracles; had; not goon; before they
shold; haue; ben; trobled; fantasmes /
In a tyme; he was; hercolored; in a
place; where; allwey; after; solwyer; the ta;
bles; were; couered; when; alle; men; had;
solwyd; / whereof; he; meruayled; and;
mauded; the; hoost; wherefore; they; couer;
the; tables; ageyn; after; solwyer; and; the
hoost; sayd; it; was; for; hys; neyghbours;
that; came; to; drynke; eche; wyth; other /
And; that; nyght; saynt; germain; conu;
ded; to; watche; for; to; see; what; hit; shold;
be; / it; was; not; longe; after; that; there;
came; in; there; a; grete; multitude; of; re;
uyles; and; sat; at; the; table; in; likeness; of
men; and; wymmen; / And; when; the
holly; man; sawe; them; / he; commaunded;
them; that; they; shold; not; departe; / and;
thenne; sent; to; awake; the; hoost; and; al;
the; neyghbours; and; ghesys; on; al; the;
des; / in; such; wyse; that; euery; man; and;
woban; were; founden; in; theyr; holdes;
and; he; maad; al; them; to; come; and; see;
yf; they; knewe; any; of; them; / and; theyr;

saynt may / and thenne he shewed them
that they were deupls / of whome the
peple was moche aassfurd / by cause the
deupls mocked them so /

And thenne saynt germanyn conuird
them / and wente theyr weye / e neuer
after returned / In a tyme Saynt

solbe byshop of toyres was byseged
by the kynge actyll / and saynt solbe
wente vpon the pat / and demaunded

why he was that asspegyd / and assay
ed them / and the kynge said to hym
I am he actyll the scourge and rodde

of god / and thenne the mikke bysshop
said to hym fore wepyng / I am solbe
that haue wasted the flocke of god /

and haue nede of the scorgyng of god
and thenne saynt solbe commaunded
to opene the patre / and alle the people

of actyl were so by the wyll of god
signyd / that they passed though the
tubne and saibe no moy of the cyte / ne

dyd no hurt to no body / And thenne
the blessed saynt solbe toke saynt ger
mayn with hym and wente in to bre
tayne wher as there were hereses /

But whan they were on the see there
arous a ryght grete tempeste / whych
by the merpce of saynt germanyn was

anone apased / Thenne they were ho
nestly receyued / of the people of the
contrey / whos comyng the deupls that

saynt germanyn had dryuen out of suche
hodyes as were bifore / had tolde their
comyng / and whan they had been a

whyle in englonde / and had conuayn
quysshed the heresykes / they returned
in to their contrees and propre places

On a tyme it happed that saynt ger
mayn laye seek of a malady in a sexte
and the sexte was taken wyth fyre / e

men counpylled hym to be borne thens
for pryde of the fyre / and thenne he
put hym self ageynst the fyre / and the

and demaunded hym what he dyd / e
yf he wold no lenger goo wyth hym
and that other answered and sayd that

he was wel / and alle thynges were to
hym softe and swete / e wold no more
come hre / and the holy man graunted

it hym that he shold abyde in rest /
And he remysed hym self in his graue
and slept in our lord /

He preachyd on a tyme in the contre of
bretayne in such wyse that the kynge
of bretayne forsook hym his hoves and

his peple also / Thenne it happed that
the kynge colberde wente to the
ture with his kyn / and receyued hys

porcyon atte kynges paleys / and hire
it to his bytill hoves / Thenne wente
saynt germanyn and his felabshyp for

to see wher they myght be lodged /
And the colberde brought hem to hys
hoves / and saibe that they had grete

hunger / but he had not mete for them
and hym / this colberde had but one
calfe / he slewe it and gaue it to them

and they toke it dekonarly of the lital
good that he had / and whan they had
solwed and sayd graces / saynt ger

magn dyd do grace to gydre alle the
bones of the calfe / and layd them vn
der the skyn and afaz made his pray
ers to god / e anone thenne the calfe

arous al aloue e hole as he was afore
And the next day after saint germanyn
demaunded the kynge why he had for

soke hym his hoves / and the kynge
was moche aassfurd / e cude not an
swere / Thenne saynt saynt germanyn
to hym thou shalt nomore regne / but

thou shalt leue thy royame to one bet
ter than the / and as they of saxon shold
fyght ageynst the brytans / and they

saibe that they were but felwe / e saibe
the holy man passe by / they called hym
And thenne saynt germanyn and hys
felowes preachyd so longe to them that

they came to grace of baptysme /

And on ester day they aske of thez
armures / and by grete desyre of seyth
purposed them to fyght / and whan the

other herde that / they purposed to goo
ageynst them hardely / for they were
dysseuered / and saynt germanyn hpede

hym allwey wyth his peple / e warned
hem whan he cryed alleluya / they shold
answer wyth one voyce / and whan the

sayntes had cryed allekinga / and the
 other had answerd / theyr enemyes
 had so grete drede / that they threwe al
 theyr barnes and armouris abey /
 and wende certeynly that al the moun-
 teyns shold falle on them / and also
 heuen / & so they fledde all afrayed /
 On a tyme as saynt germanyn passed
 by angustynce / & wente to the tombe
 of saynt cassen / he enquired how it
 stood wyth hym / he answered to hym
 out of the tombe wherin he lay & sayd
 I am in swete reste / and abyde the co-
 ming of the redemour / & he said to hym
 reste in pes in the name of our lord
 and pray for vs deuoutely / that we
 may deserue the holy ioyes of the resur-
 reccion / and when saint germanyn came
 in rauenne / he was receyued moche ho-
 nourably of Placyde the queene / and
 of Valentynen hir sone / and after sol-
 per she sente to hym a grete vessel of
 syluer ful of delypuous mete / The
 whiche he receyued / and gaue the mete
 to his seruauntes / & retyrnd the vessel
 of syluer for to geue to the poure /
 And in scede of this yeste / he sente to
 the queene a dysshe of wood or of tre
 & a hurly boof the whiche she receyued
 gladly / and after dyd doo couer that
 dysshe wyth syluer and kepte it longe
 in grete deuocion /
 On a tyme that the sayd queene had
 despyred hym to dync wyth hyr / she at-
 torded thereto gladly / and by cause he
 was lbery of traunple / of fastyng &
 watchyng he came vpon an asse fro his
 holbe vnto the pakeys / And anone as
 he was at dyncer his asse deyed / And
 when the queene knelwe that his asse
 was dede she was moche sorowful / &
 dyd do present hym a right fayre and
 good hors / and when the saynt saue
 hym so rychely aourned & apparaylled
 he wolde in no wyse take hit / but said
 shewe to me where myn asse is / For
 he that brought me hyder shal brynge
 me home ageyn / and thenne he wente
 to his asse that lay dede and sayd to
 hym lete vs retorne home ageyn / and
 anone the asse arose / & thoke hym as
 he had ryfen from slepe & that he had
 no harme / & thenne germanyn remoun-
 ted on his asse and rode home /
 But wfore or he departed fro rauenne

he said that he shold not be longe in this
 worlde / and anone after he became sick
 of the feuers / & the seuenth day after
 he passed vnto our lord /
 And his body was born in to founte
 as he had requyred to the queene /
 And he deyed aboute the year of our
 lord four hundred & xx /
 Saynt Germanyn had promysed by hys lye
 to saynt eusebe bysshop of versayle that
 when he retorne he shold haue hys
 chyrche that he had founded / & when
 saynt eusebe bysshop of versayle dyed /
 sode that he was dede / he wolde hym-
 self haue his chyrche / and made to
 lychte the candellys and tapers / but
 the more they lycht them / the more
 were they extynct and put out /
 And when eusebe saue that / he apper-
 ceuyed that the dedycacyon was made
 or he wolde come and doo hit / or elles
 of somme other bysshop / and when the
 body of saynt germanyn was brought
 to versayle / affone as it was entred
 in to the chyrche / alle the tapers were
 right deynely /
 Thenne saynt eusebe remembred the
 promesses of saynt germanyn / and that
 whiche he promysed byyng / the body
 doo hit bryng dede / but it is not to be
 vnderstonde of the grete eusebe of ver-
 sayle / that this was doon in his tyme
 For he deyed vnder kalente thentwenty
 and fro the dethe of hym vnto the dethe
 of saynt germanyn was more than fifti-
 ty year fro that one to that other / but
 thys was another eusebe vnder whome
 this said thyng was doon /

Thus endeth the lyf of saynt
 Germanyn

Here foloweth the lyf of saynt
peter the orator or deken

Saynt peter the deken was
founded wyth chaynes of
yron in pryson of one ar-
chenne / whos daughter
was wyf of a fende /

wherefore he was moche sorowful / thenne
saynt peter to hym that ihesu
criste shold wel kepe hys / yf he wolde
syleue in hym / ¶ To whome archenne
answeryd / I meruayle moche of the / by
cause thou suffrest so moche for thy god
And I see that he may not deliuer the
saynt peter sayd he wyl wel that I
suffre for to desyre the glorie that alle
wepe shal endure / but he can wel de-
liuer me yf he wolde and kepe also thy
daughter / To whome archenne sayd I
shal double thy chaynes / and yf thenne
thy god may deliuer the & also make
thy daughter hool / I shal beleue in
hym / and when that was done saynt
peter clade in whyte clothys holdyng
the sygne of the crosse aperyd to hym
and thenne anone archenne fyl down
to his feet / and his daughter was made
all hool / He thenne with al his holys
reuerend bypys / and he lette out of
pryson alle the crysten men / and alle
them that wolde be crysten /

And he wyth many other that beleued
there bypys of saynt marcellyn
prel / when the prouost of Rome herde
this / he made al the crysten men come
before hym / whom archenne gadred to
gyde bypys theyr honours and sayd
that who wolde come to be martyrde
shold come hardly wythout drede /
And he that dare not come lette hym
goe in pees where he wyl / and when
the prouost knewe for certeyn that
saynt peter and saynt marcellyn had
bypysed them / he made them come to
fore hym / and reparde that one fro
that other / and put them so in pryson
And saynt marcellyn was layd na-
ked vpon broken glasse without lycht
or water / and saynt peter was enpry-
soned in a strait place where he was
strayed / Thenne came an aungel fro

seuen and vnbond saynt marcellyn &
clade hym and broughte hym wyth
peter in to the holys of archenne / by
cause they shold seuen dayes comforte
the peple bypys /

After when he fonde not marcellyn in
pryson where as he had sette hym / he
sente for archenne / and commaunded
hym and his holsholde to do sacrifice
and they wolde not obeye to hym / He
put thenne hym and his wyf in to a
pytte in the erthe / ¶ Thenne when
saynt marcellyn and saynt peter herde
telle thauenture of archenne / they came
to hym & songe masse in the same pytte
wyth seuen crysten men that defendyd
them / and after they sayd to the pay-
nyms / we myght wel yf we wolde de-
liuer archenne and hys our self / but
we wyl doo neyther /

Thenne the paynyms smote archenne
wyth a syluerd thowgh the body and
selve hym / and after stoned to dethe
his wyf and his daughter / Thenne
brought they saynt marcellyn & saynt
peter to the blacke yle / and there byt-
ted them / which place is called uol-
candya for theyr martyrdom / & thus
they suffred martyrdom the yere of grace
vij hundred four score and seuen / and
they that smote of theyr heedes salbe
theyr soules aourened wyth roses and
precious stones borne vp to seuen by
aungels / One dowtheus that was
one of them that byheded them salbe it
wherefore he became crysten / and lyued
after an holy lyf / and after restyd in
our lord /

Thus enden the lyues of saint
marcellyn and Peter

Here foloweth of saint pryme
and felician and of thyninterpre-
tacion first of theyr names

Primus is as moche to say as fouerayn and grete and Felician is as moche to say as a blessed or happy olde man / Primus is sayd fouerayn and grete in dygnyte for suffryng of hys martyrdom / and purffaint for thoperacion of myracles / holy for the perfection of hys lyf / and blessed for his glorious felycion / Felician is sayd happy olde man not onely for the auncyent of tyme / but for the reuerence of dygnyte / for the ryenes of wysdom / and for the weyghte of his maners /

Of saynt Prime and felician

Pryme and felician were accused to the emperours dyoclesyan and maxymyan of the prestys and bysshoppes of the yddles to the ende that they shold do sacrifice and they said but yf they so dyd theyr goddes wold doo no thyng for theym / Thenne by the commaundement of the emperours they were shytt in pryson and bounden wyth chaynes of yron / but anone after the aungel Inbonde them and presentd them tofore thempour / and whan he founde them faste and ferme in the feythe / he dyd do bete them / and after that departed one of them fro that other / and thenne sayd the prouoste to saynt felician / that he shold haue pyte on his olde age / and that he shold sacrifice to theyr goddes / Thenne answered he loo I am four score yere olde / and it is thyrty yere sythe I kinelbe the trouthe / and that I haue purposed to serue god / whych may wel delyuer me fro thy handes / Thenne the prouoste dyd hym be bounden / and made nayles to be dryuen in to his feet and handes / and sayd to hym / thou shalt be in thys poynnt so longe tyl thou consente to vs e shalt do our wylls / and whan the prouost salbe that he suffred his martyrdom so gladly and so ioyously / he dyd hym to be tormentyd ageyn / e commaunded that no thyng sholde be mynstred to

hym to ete / After this he maad saynt prime to come tofore hym and sayd to hym / loo thy brother hath consentyd to the sayeng of the emperour / And therfore he is worshypped grete in his paleys / do thou the same wyse / To whome he sayd though thou be one of the deuyll yet in mynthe thou est that my broder hath consentyd to the decree of thy heuently Emperour / Thenne the prouoste was angry / e commaunded to set to fyre and brent his sydes / and byslyng led to pryson in his molithe in the presence of Felician to see hym wyth alle / And dranke it as sweteley as it had be water / Thenne the prouoste byng angry and aaged / commaunded the leons to be put to them / whiche as they were put to them theyr feet / and stood afore them / he make lambes / thenne after he sent the cruel beerys / whiche anone became to mylde and dekonayr as the tyons / There were in the place that salbe wel vij thousand men / of whome four hundred byleuyd in ihesu cryst / Thenne the prouoste dyd the sayntes to be bytred / and threwe their bodies to dogges and to hyrces / but they neuer fouched them and after this ten men hurped them / e thys sayntes were thus martyrde the prouost our lord alwo hundred four score seven / Thenne lete vs praye to the sayntes that we may come to euery thyng blysse in heuyn AMEN /

Thus endeth the passyon of sayntes prime and felician

Here foloweth the lyf of saynt Barnabe the apostle / And first the interpretation of his name



the / his passyon here compledy out
of greke in to latyn /

Of saynt barnabe thapostle

Saynt barnabe was
a deken & was borne in
cypr & was one of the
lxxvij disciples of our lord
& is greteky prayd in

thystorie of thactes of thapostles of
many good thynges that were in hym
for he was right wel informed & ordy-
nate / as wel to hym self as to god and
to his neyghbour / he was wel ordynate
in hym self after thre vertues that been
in the solble / that is to saye reison / desire
& strengthe / he had reison enlumyned
with the clerenes of trax knowlecke /
herof is said in thactes of the apostles
the viii chappiter / it is said there that
there were in the church of antioche
doctours prophetes & grete maisters in
holy scripture / emonge whome were bar-
nabe symon & many other grete cler-
ys / yet had he desyre wel ordynate &
expurged / fro the dust of al worldly
affeacon / & therof is founde in thactes
of apostles the fourth chappiter / that
he solde a felde that he had / and the
salebe & prayd therof he layd at the
feet of the apostles / & the ghoise sayth
saynt barnabe shewed to vs heryn that
we oughte leue the thynges that men
shold not put thewre theyr desyre ne
theyr hurte / & taughte vs to despyse
golde & syluer / by that that he layd
the syluer at the feet of thapostles / yet
had he the vertu of the solble whiche is
calld strengthe / wel affermyd wyth
prolbesse of paynce / and that may
we see on the grete thynges and hys
that he emprysed / and on the grete p-
nauces that he dyd / and on the grete
tormentes & paynes that he suffred /
Gret thynges thenne he emprysed /
and that may we see whan he took
vpon hym to conuerte soo grete a cytre
as was antioche / For whan Saynt
poul came in to Ierusalem / anone af-
ter his conuersion / & wold accompany
hym with the disciples they fledde alle
awaye lyk as sheep do fro wolues /

Barnabe is as moche
to say as the sone of hym
that cometh / Or the sone
of consolacion / or the sone
of a prophete / or a sone

concludyng / he is four tymes sayd a
sone by foure maners of expositiouns
he is sayd sone in escripture by reason
of generacion / of emidycyon / of purys-
facion / and of adopcion / he was rege-
nerate of ihesu cryste by baptysme /
And he was taughte by the gospel
and folowyd hym by martyrdom / &
adopced by heuently rewarde / and this
was whiche hym self / as whiche hym
other / he was comyng / comfortyng /
prophesyng / and concludyng / co-
mynyng in wyngyng & prechyng ouer alle
and that appereth / for he was solble
of saynt poul comfortyng poure peple
& desolate to poure peple in gyyng al-
messe / To desolate in sendyng epistles
in the name of thapostles / prophesyng
for the floure / by the spryte of proph-
cy / in concludyng / for he conclude d a
gret multitude of people & conuerted
them to the feythe as it appereth whan
he was sent to antioche / & that sayth
the booke called thactes of thapostles /
as to the first he was a man & manlye
to the second good as to the thyr / ful
of the holy ghoise / & as to the fourth

The lyf of Saynt Barnabe

But barnabe wente anone to hym and toke andz brought hym in to the companye of thapostles / after he enforced his body with grete penauces that he dyd / for he tormented hit with aspre andz harde fastynges / yet was saynt barnabe a man enforced to suffre paynes andz tormentes / For he and saynt poule abandoned their byues ouerall for the loue of our lordz Ihesu cryste / Secondly he was ordeyned as to be chynge to godz in berynge auctoryte / Mageste andz lounke / he hure honoure reuerence vnto the grete auctoryte of godz / after that he fynde in the actes of apostles the viij chapter / whan the holy ghoost sayd / Take ye to me a part barnabe andz poule for to do the offyce that I haue chosen them to / yet saynt barnabe hure honoure to the grete mageste of godz / For whan there shold be doon reuerence to hym andz saynt poul / as to a godz / andz was called iuppiter as he that wente before / andz they callyd poule mercurye / as a sayr and wyse speker / anone barnabe andz poule rente andz tare their cottes / andz cryed alle on hyr ye peple what doo ye be hen mortal as ye be / whiche warne you to torne andz conuert to the very godz byuyngz Ihesu cryste / after saynt barnabe hure reuerence to the counte of godz after that is founden in the actes of apostles the x chapter / Somme conuerses of the Jewes wold mynysh the counte of the grace of godz / andz sayd that this grace that our lord hadz doon in his passyon suffysed not to saue vs withoutz circumspicion / ageynst this erroure poule & barnabe withstoodz bygourously andz shewed to them apertly that the grace andz lounke that godz hath doon / is sufficient without the labbe to our sauacion / After they sente to the apostles this querel / in the which they sente anone thorough the worldz epistles ageynst this folyshe erroure / after saynt barnabe was right strongly wel ordeyned ageynst his neyghbours / For al them that were compassed in his cure / he nourishedz andz fedde / in worde / in example / & in benefaytes / In word for he pronouced to them the holy wordz of god and the gospel / herof is sayd in the actes

of thapostles that poule and barnabe abode in antyoche prechynge the worde of godz / that may be seen by the grete multitude of peple that he conuerted in the cite of antyoche / for they conuerted so moche peple there that the dysaples lost their special name / & were callyd crysten men as the other / yet nourished he them that he hadz charge of by good ensauple / for his lyf was to al them that salbe hym / as a myrrour of holynes / & the exemplar of al religion / For he was in al his werkys noble & hardy / & wel emklysshed of alle good werkys / & was ful of the holy ghoost and enlumyned & lighth in the feyth of our lordz / al thise foure thynges ben touchyd of hym in thactes of thapostles / yet nourished he them by bene faytes in al maners / that is in al manere temporal in admynystrynge to the poure their necessyte / andz in other a thesse spirytuel / in forgyuynge all rancour andz euyl wyll / The first almesse dyd saynt barnabe / for he hure to such as were in right grete pouerte & myserye / that as was needful for them to byue / For after that he fynde in the actes of thapostles / there was a grete famyne in the tyme of claudyus them perour / whiche famyne hadz agabus prophced / andz by cause the dysaples that wold retorne to their brether in to iudee / sente vnto the moste auncien theyr almesses by the handes of barnabe andz poule / the second almeste dyd saynt barnabe whan he pardonedz hys angre to John surnamedz marke / For whan the said John whiche was one of the dysaples was departedz from the companye of barnabe andz of poule / he repented hym & wold retorne to them & barnabe forgaue it hym / & toke hym ageyn to his dysaple / but poule wold not receyue hym wyth hym / Neuerthelesse that whiche was doon byllbene them to the / was by good entencion / for in this that barnabe took hym ageyn / we may see the swetnes of his pryde / & in this that saynt poul wold not receyue hym is shewed the grete fauour of right that was in hym / after that the ghoost saith actuum x / by cause this John had be tofore the maister of the labbe to defende the labbe of Ihesu cryste

And had not contyned hym bygo /
 woulde for to reprove them / but had ben
 meggent / For thys reason Saynt
 Barnabe wold / not accorde to receyve
 hym in to the companye of the other /
 because hee was this departing that John
 was thus departed fro the companye of
 saynt paul & fro the other was for no
 other that was in hym but for þ̄ that
 woulde be enspyring of the holy ghoost
 to thende that they myght preche in dy-
 vers places / after that it hapedy after
 for whā barnabe was on a tyme in the
 cite of cyrene / a man with a clere spee-
 ching bysage apperyd by nyght to this
 John aforaid his cosyn / & sayd to hym
 thus / Johan haue in the no doubtance
 but be stronge & bygotous / for so
 shal forth thou shalt be called right hye
 John / but thou shalt be called right hye
 enchauntyd / & whan he had tolde this to
 his cosyn saynt barnabe he answered &
 said to hym / kepe þ̄ wel that thou telle
 this byspon to no man / for in the same
 forme he apperyd to me / that nyght af-
 ter whan saynt barnabe & saynt paul
 had longe prechyd in the cite of anty /
 och / the angel of god apperyd to saynt
 paul & said to hym goo hastily in to
 iherusalem / for thou shalt fynde there
 some of the bretheren that abyde the /
 thenne barnabe wold goo in to cyre to
 byspon his frendys & hymne that were
 there / & saynt paul wold goo to iheru-
 salem / thus departed that one fro that
 other by entysment of the holy ghoost
 that so had orderyed hit / & whan saynt
 paul had shewed to saynt barnabe thys
 that thaungel said / saynt barnabe an-
 swerd to hym / the wyll of god be done
 lyke as he hath orderyed hit / I goo
 now in to cyre / & more hereafter shal I
 not see the / for there shal I ende my lyf
 thenne be humblye knekid down & fyl to
 his feet wepyng / & saynt paul whych
 had compassyon of hym / said vnto hym
 thysse wordes by consolacion / Barnabe
 wylde nomore for our lord wyl that hit
 be so / our lord hath apperid to me thys
 nyght and hath said to me lette not ne-
 glecte none empyssment to barnabe for
 to goo in to cyre / for he shal there on /
 turne many folke & shal suffre there
 martyrdom / On a tyme that barnabas
 & John yssued out of cyre / & founde
 an enchauntyr named helias whych

by his enchauntyment had taken alwey
 the sight from some / & after gyven it
 to them ageyn / he was moche contrarye
 to them & wold not suffre them entre
 in to the temple / after this barnabe saild
 on a day men & wymmen byngz alle
 naked ryngng thorough the colone / &
 made thene grete feste / wherof he was
 moche angry & gaue his maledicacion &
 curse to the temple / & soverynly a grete
 parte therof fyl down & slawe a grete
 parte of the pepel / atte last saynt barna-
 be came in to the cite of salamyne / but
 this enchauntyr aforseyd moeyd the
 pepel greteley ageynst hym / so moche þ̄
 the ielwes came & toke hym / & ladde
 hym thorough the cite with grete shame
 & wold haue deluyerd hym to the iuge
 of the cite for to punyshe hym / & to
 put hym to deeth / but whan they herde
 say that a grete & a purysant mā was
 come in to the cite which was named eu-
 sebius / & was of the signage of them /
 perour new / the ielwes had doubte that
 he wold take hym out of hir hondes &
 lette hym goo / and therfore anone they
 bounde a corde aboute his necke & drewe
 hym out of the cite / & there anone hent
 hym / but yet the felon ielwes were not
 satisfiyd to marter hym so / For they
 toke the bonys of hym & put them in a
 kassell of leed & wold haue caste them
 in to the see / but John his disciple with
 ii other of his disciples went by nyght
 in to the place & toke the holy boones
 & buryed them in an holy place / thene
 after that sichilbert sayth they abode in
 that place vnto the tyme of the mperour
 zenon & gelase the pope that was the
 yere of our lord 88 / after that thenne
 as saynt dorathe said they were founde
 by the reuelacion of saynt barnabe hym
 self / & were fro thens translated in to
 another place / & saynt dorothens sayth
 thus / barnabe prechyd fyrst at Rome
 of cyrse and was maad bysshop of
 mylane /

Thus endeth the lyf of saynt Barnabe

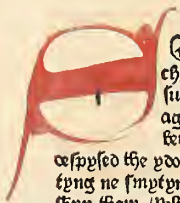
¶ The lyf of Saynt Modest

Here folowthe lyues of sayn-
tes vyte and modeste and first
the Interpretacion of theyr na-
mes



Modeste is as moche
to saye as attemptate /
whiche is one of the ar-
dynal vertues / and tibo
extremytes goon wounde
about euery vertue / and the vertue a-
bydeth in the myddes / e the extremytes
of wysdom been trycterpe and folge /
the extremytes of attemptaunce been
thacomplessment of al flesshly desy-
res and to doo after his wyllke /
The extremytes of strengthe ken feble
orage and folysse / and the extremytes
of iustyce ken crueltie and default /
And therefore modeste was attemptate
by the meane of vertues that were in
hym / Wyte is sayd of vyte that is
wyse / Saynt austyn in libro de trinitate
denyseth of thre maners of wyse / that is
the wyse doynge that apperteyneth to ac-
tyf wyse / a wyse yole that apperteyneth
to yolenes / and a wyse spryтуal whiche
apperteyneth to wyse contemplatyf /
and this grete manere of wyse was
in hym / Or vyte is as moche to saye
as vertu or righte vertuous /

¶ Of Saint vyte and Saynt modeste



Saynt Vyte was a
chylde moche noble / that
suffred martyrdom in the
age of viij yere / his fader
kete hym ofte by cause he
despyed the ydolles / but neuer for he
tyng ne smylyng he wold neuer wor-
shyp them / when saleryen the prouost
of lukes herde saye how he made hym
to come tofore hym / e when saynt vyte
wold not doo sacrefyse for hym ne for

his wordes he dyd doo kete hym wyth
gret staues / but the handes of hym
that kete hym became drye e the bondes
of the prouost also in such wyse that
they myght not felvelde them / Thenne
seyd the prouost alas alas I haue losse
myn handes / thenne sayd to hym the
chylde vyte / calle thy goddes / e praye
them that they helpe the yf they may
thenne sayd the prouost mayst thou
helo me / the chylde answered I may helpe
the in the name of my lord Ihsu
criste / and anone he made his prayer
and he prayd hym / Thenne said the prouost
uaste to his fader / chastyse thy sone to
thende that he deye not an euyl dethe /
Thenne his fader brought hym ageyn
to his olbne holbs / and made come to
hym harres pyppes e al maner Insteu-
mentes that he myght haue / and after
did do come maydens for to playe wyth
hym / and made hym to haue al maner
of delyses that he myght gete to molles
fye and change his herbe / and when
he had ten shtete e cnechod in a cham-
ber for one day / there yssued a meruallous
odour and swete sauour / wherof his
fader and the meyne meruayled / and
when the fader looked in to the chamber
he salde tibo aungels syttinge by his
sone / and thenne sayd he the goddes
ken comen in to myn holbs / and anone
after thise wordes he was blynde /
Thenne assemblyd alle the cyte of Lus-
ques at the crye of the fader / and the
prouost Waleryen came also /
And demaunded what it was that
was happed to hym / And he sayd
to hym / I haue seen in my holbs the
goddes also shynnyng and bryghte as
fye / And by cause I myght not suffe
for the cleynes I am become blynde /
Thenne ledde they hym to the temple
of Jouys and promysed to hym a
bulle wyth hornes of golde for to haue
ageyn his syght /
But when he salde hit auayled hym
no thyng / he requyred his sone that
he wold praye for hym / And anone
he maad his prayer into god / and
anone he was alle hool / Yet for all
that he wold not hyleue in god /
But thoughte how he myght put his
sone to dethe /

Thanne apperdyd the aungel to a ser-
uaunt that kepte hym whos name
was modeste and sayd to hym / take
this chylde & lede hym vnto a seruage
londe / and anone he fonde a shypp
redy / and entredy therein / and so wente
out of the contree / ¶ An aungel
brought mete to them / and he dyd
many myracles in the contree wher he
was / Now it happed that dyoclesyan
son of the emperour had a wyche
spyrte in his body / and sayd openly
that he wolde not goo out tyl þe chylde
of liques namede vnto were comen /
Anone he was soughte alle aboute the
contrey / and after whan he was fou-
den / he was broughte to the emperour
Thanne he demaunded yf he myght
see his sone / he answered I shal not
see hym / but our lord shal /

And anone he layed his honde on
hym / and he was alle hoole / so that the
aungel lefte hym / Thanne sayd dyo-
clesyan / my chylde take counceyll in
thy werkes / and do sacrifice vnto our
goddess / to the ende that thou see not
an euyl dethe / And vnto answered
that he wolde neuer doo sacrifice to
theyr goddes / and anone he was ta-
ken and put in pryson wyth modeste
his seruante / and leyed mylstones
vpon theyr lodges / And anone the
mylle stones fyl of / and the pryson be-
gan to shyne of grete lycht / and whan
it was tolde to the emperour / they were
taken out of pryson / and after saynt
vnto was caste in to a fyre burnyng
but by the myghte of god he yssued
out hoole and sauf wythout suffryng
of any harme /

Thanne was there broughte a teryble
spen for to deuour hym / but anone
by the vertue of the feyth he became
meke and dekonayr / after the emperour
made hym to be hangede on a gibette
wyth modeste and crescencia his nou-
er wyche allweye folowed hym /
Thanne anone thayer began to trouble
and thondre / the erthe to tremble / the
temples of the ydolles to falle down /
and sleibe many / The emperour was
a ferde and smote hym self on the brest
wyth his fyfte sayenge alas alas / a
chylde hath ouercomz me / thenne came
an aungel that vnbonded them / & fonde
them self by a ryuer / & there resyng

& prayng renderd theyr soules vnto
our lord god / whos bodies were kepte
of eglys / and afterward by the reue-
lacion of saynt vnto / a noble lady nar-
medy stercencia toke the bodies and bu-
ryed them worshyppfully /

They suffred martyrdom vnder dyocle-
syan aboute the yere of our lord tybo
hondred four score & seuen / It happed
afterward that a gentelman of fraunce
hate allweye the heedes and put them in
a chyrche whiche is a myle fro lufar-
ches namede fosses / and closed them
in a walke vnto the tyme that he myght
sette them more honourably / But he
deyed or he myght parfoume hit / So
that the heedes were there where as no
man luyngre knewe where they were
Hit happed so after that there was ce-
tyn werke in that chyrche / and whan
the walke was broken where the heedes
laye / and were dyscouered / the bellis
of that chyrche began to solbne by them
self / Thanne assembled the peple to the
chyrche and fonde a wrytynge whiche
deuyfed holb they had be broughte thy-
der / and thenne they were layed more
honourably and sette thenne they were
before / and there thenne were shewed
many myracles / ¶ Thenne lete vs
praye to thysse glorious sayntes that it
may please them to praye to god for vs
in such wyse that we may by theyr
mercyes and prayers come to the glo-
rye of heuen / to whiche bryngge vs the
fader & sone & holy ghoost amen /

¶ Thus enden the lyues of
saynt vnto modeste & crescencia

¶ Here foloweth the lyf of
Saint Quyrpne & Julitte

Quiryne was lone
of a noble lady of yong
whiche lady wold flee the
persecucion / and she went
with hir sone quiryne
whiche thenne was but thre yere olde /
in to the cyte of tharse in calyfe / And
she was there presented to Aleysaundre
the prouoste / and bare hir chyld in her
armes / whiche whan hir slyde chambe
rers sawe that / anone they fledde and
left hir allone / Thenne the prouost
took the chyld in his armes / And
Julitte his moder refusinge to do sacre
fyse / made hir to be scourged with
ralde spynelbes / and whan the chyld
sawe his moder beten he wept hater /
lye and made a lamentable noyse / but
the prouoste took it in his armes and
daunced it vpon his knees / and wold
fayn please the chyld with kyffinges
and fayr wordes / The chyld alweye
beholdyng his moder / abhorred the kyf
fynges of the prouoste / and turned his
heed alweye from hym with grete In
dygnacion andy cratched his face with
his nayles / andy gaue his eyes con
sonaunte vnto his moder / as he shold
haue sayd / andy I am also crysten /
Thenne he took the prouost & wraustlyng
with hym alle to cratched hym / Thene
the prouoste huryng Indygnacion
herof and in a grete angre threwe down
the chyld of the stappes where as he
satte in Jugement / that the tender
brayn fyl a broode out of his heed vpon
the stappes / Thenne Julitte seynng hys
sone goo to heuen tofore hir / gaue than
kynges vnto god / & she was therof
right glady / Thenne it was commaun
ded that Julitte shold be slayne / and
bremyng pytch caste on hir / and atte
laste hir heed to be smyten of /
And it is founde in another legende
that quiryne despyded the tyraunte as
wel whan he ghesed hym as whan he
blamed hym / and confesseyd hym to be
crysten / how he hit that he was ouer
pouge to speke / but the holy ghoost
spake in hym / whan thenne the prouost
demaunded of hym who had so tauzte
hym / He answered andy sayd / thou
prouoste I meruayle moche thy folye /
whycheste seest me soo pouge of age not

kyng yet the yere olde / andy demaun
dest who hath taughte me thys dymple
wyfdom / thou mayst clerlye e se that it
cometh fro god / whan the chyld was
beten he cryed / I am crysten / andy the
more that he cryed / the more strengthe
emonge the tormentes he receyued /
And the Juge dyd soo dysmembre the
moder with the chyld / andy al to helpe
them in pyres / & by cause their mem
bris shold not be hurped of the crysten
peple / he commaunded that they shold
be caste andy dysperped / a broode / But
not wythstandyng they were of an
aungel gadred / to gyder / andy in the
nyght hurped by the crysten peple /
whos bodyes were shewed in the tyme
of constantyn the grete wha yeres was
in the chyche by a mayde whycheste had
ken one of her chamferers that tho yet
lyued / andy were hady of al the peple
in grete deuocion / They suffred martyr
dom aboute the yere of our lord / CCC
andy therty vnder alysaundur /

Thus endeth the lyf of saynt
quyrin & his moder Julitte

Here foloweth the lyf nexte of
saint maryne

Maryne was a noble
Byrgyn & was one of
ly daughter to hir fader
wythout broder or suster /
& after the dech of hir mo
der / hir fader entryd in to a monastery
of religyon / & chaunged thabbyte of hys
daughter / so that she sined & was ta
ken for his sone & not a woman / thene
the fader payd thakbot & his brethren
that they wold receyue his onely sone
whome at his Instauce they receyued
for to be a monke / & was called of them
al brother maryne / he began to lye
right religyously & to be moche obedent
whan she was xxvii yere / & hir fader
approched to ward the deche / he callyd
his daughter to hym consermyng hir in
hir good purpos / commaundyng hys
that in no wyse she shold sheue ne deo
be knowen that she were a woman /

andz thenne hir fader d yedz / she went
 of tymes to the woodz w yth the carte
 to feteche some woodz / andz by cause it
 was fere fro the monasterye / ower
 w ythle she lodgedz in a goodz mannes
 holbs / w hos daughter had conceyuedz
 a chylde by a knyghtz / Andz w han it
 was p r y u e d z / she was therof ega z
 m y n e d z / w ho had begoten that chylde
 andz she sayd that it was the monke
 maryne hadz leyen by hir andz gotten
 it / andz thenne anone the fader and mo
 der went to the ablay / andz maadz a
 greet compleynce and a greet clamour
 to thabbot for his monke maryne /
 Thenne thabbot keyng herof sore abasshed
 sente for maryne and demaund of hym
 w hy he hadz doon so horryble a synne /
 And he mekely answerd and sayd ho
 ly fader I aske of our lordz mercy for
 I haue synnedz / Thenne the abbot he z
 ryng thys was moche angry for the so
 w lde and shame / e commaunded anone
 that he sholdz be put out of the holbs /
 And thenne this maryne ful p aciently
 wente out of the monasterye / e diuelz
 ad at the gate thre yere e l y u e d straply
 w yth a morsel of breddz a day / andz
 w han the chylde was benedz fro the
 moders paype / it was sente to thabbot
 andz he sente it to maryne / e hadz hym
 kepte such trefour as he hadz broughz
 forthe / andz thenne he toke mekely e
 p aciently the chylde and kepte it w yth
 hym thre tibo yere / Al thys thynge
 he toke in greet p acyence / e in al thynz
 ges gaue to our lordz thankynges / e
 atz last the brethern had pyte on hym
 e consydeydz his humplyte e p acyence
 e dyd so moche to thabbot that he was
 taken in to the monasterye / and al the
 offyces that were mozte foule were en
 ioynd to hym for to do / he toke it all
 gladly / and alle thynge he dyd p acy
 ently and deuoutly / andz at the laste
 keyng ful of virtuous lyf she dyedz
 and departedz out of this worldz /
 w han they sholdz take by the body
 and waflste it for to dyspose h y t to be
 buryedz / they salbe that she was a wo
 man / alle they were astonyed and a
 ferdz / and knowlbeckz that they had
 trespacedz greetly in the seruante of
 godz /
 Thenne they came alle
 for to see the spghz e askedz foryuenes

of theyz pgnoraunce andz trespaaes /
 Thenne hure they the body of h y z in to
 the chyrche / Andz there honourably
 they buryedz it / **A** Thenne she that
 enfamedz the seruante of godz was ta
 ken andz keydz w yth a deupl / Andz
 knowlbeckyngz h y z synne came to the
 sepulchre of the blessedz byrgyne / and
 there was deluyerdz andz made al hool
 To w hos tymbz the people oueral there
 aboute came andz assemblydz / e there
 our lordz stahydz many myracles for
 hys blessedz byrgyn maryne / she dyedz
 the viij kalendys of July /

Thus endeth the lyf of saynt Maryne

A Here folowen the lyues of
 saint geruale and prothale and
 firste of the ynterpretacion of
 their names



Geruale is sayd of getar
 whiche is as moche to say
 as a vessel or holy / or of
 gena that is to say strauz
 ge / andz of spoz that is
 lytel / For he was holy by merze of
 his lyf / a vessel for to receyue virtu
 es in hym self / strange by d s p y s y n g z
 of the worldz / and he was lytel by
 despytyngz of hym self /
Prothale is sayd of prothos wh y che
 is as moche to say as fyrst / and of sy
 on that is dyuyn / Or prothas may be
 sayd of procal / that is fere / andz of
 stasis that is sette / that is to say he
 was fyrst by dygnyte / he was dyuyn
 by dyleccion / and fere sette fro world
 ly affectaon / Andz Saynt Ambrose
 fonde theyz passyon wryten in a booke
 founden in the sepulture at theyz sted /

Of saynt geruase & prothase

Alynt geruase and saynt prothase were brethern of one burthen of fader and moder/ theyr fader was saynt vital / and theyr moder the blessed valere/ which gaue all theyr goodes vnto the poure for the loue of god/ and dwelldyd with saynt nazaryn which made a right sayr our wayr in the cyte of bethredune / And a chylde named celsus bare to hym the stones / and yf nazaryn had theune the childe celsus or none I wote neuer / For the hystorie of nazaryn wherof that celsus was offryd to hym longe after / and whan they were offryd and ladde to new the emperour/ this chylde celsus folowed them muche for wepyng / and one of the knyghtes suffred and smote hym / and nazaryn themme blamyd hym / Thenne the knyghtes in a grete angre kete & defowleden nazaryn vnder theyr feet / and after they put this celsus with the other in pryson / and after that they threwe hym in to the see / and ladde geruase and prothase to melan / And nazaryn was delueryd by myracle and came to melan / In that tyme there came thider the erle aska which wente in batayle ageyn them of marcomannos / which came ageynst hym Thenne the keepers of the ydolles came to hym & said that theyr goddes wolde gyue none answey / but yf geruase & prothase sholdy fyrst offre to them and do sacrefyse / **T**henne anone were they broughte and ledde for to sacrefyse and thenne geruase sayd / that all the ydolles were deaf and dumb / and that he sholdy requyre helpe of almyghty god / Thenne the erle was wothte and commaunded hym to be taken with forges of leedy so longe tyl he gaue vp his spyrte / and so suffryd wthe / Thenne he commaunded prothase to be brouzt to hym to whome he said / thou curyd wretche now thynke to saue thy lyf / and deye not an euyl wthe with thy broder / To whome prothase sayd

who is a wretche / I that drede the not or thou that dredest me / To whome askanus sayd / how shold I drede the wretche / To whome prothase sayd / In that thou dredest me that thou sholdest be hurt by me yf I made not sacrefyse to thy goddes / yf thou dredest not to be hurt of me / thou woldest neuer comelle me to the sacrefyse of ydolles / Thenne the prouoste commaunded hym to be hanged on a gybet / thenne sayd prothase to hym / I am not angry with the / For I see thyn eyen of thyn heere blyndyd / and I haue grete pyte of the by cause thou seest not what thou doest but doo that thou hast begonne / that this day the kengynge of our sauour may bryng me to my broder / Thenne the erle commaunded hym that his bredr sholdy be symon of / & thus he suffred martyrdom for our lord / whelpe a seruaut of Ihesu cryste with his sone wke the hoves and hurpedy them secretly in his holws in a tunke of stone / and layd a booke at hys beddes couterpynge theyr natyur / theyr lyf / and theyr ende / And they suffred wthe vnder new / askanus the pere of our lord / This hodyes were hdy there many yeres / but in the tyme of saynt ambrose they were founden in this manere / saynt ambrose was in prayer in the chyrche of saynt felpe and saynt nabor in such wyse that he neyther slepte ne wote hoole there aperyd to hym two yonge men clady in whyt kystementys with one coate and mantel and hosed / and they aperyd prayeng with hym with theyr hondes holden vp / Thenne saynt ambrose prayd that yf it were illusy on that it sholdy appere nomore / And yf it were trouth / that it sholdy be the wyrd hym / **T**henne whan the erle crewe the yonglynges aperyd to hym adouryng with hym in semblable manere / and at the thyrde tyme they aperyd the thyrde nyght / whan he had fasted and slepte not / And with them apperyd saynt petr the apostle after that he had seen hym in paynture Thenne the yonglynges sayd no thynge but the apostle spak / These ten they that desyre none earthely thyng / but haue folowed myn admonestments /

And thise ben they of whome thou shalt fynde the bodies in such a place / And there thou shalt fynde an ark of stonys couerdy with yn feet of erthe / and thou shalt fynde at theyr heedes a lital book wherin is conteyned theyr byrthe and theyr ende /

Thenne saynt ambrose callyd alle hys neyghbours / and began fyrst to dygge the erthe / and soude lyke as thapostle had sayd to hym / and they had sayn in that place wel a thre hondred yere and they were as fressh as they had / kin sayd there that same houre / and a ryght swete sauour yssued out of theyr tombe / and in contyent a blynde man touchyd the byr / and anone he had his syght ageyn / and many other sick people were heald by the merytes of them / and in theyr solempnytees was reformed byt bene the konnynges and the emperour of Rome /

And thenne Saynt gregory the pope established for the Introyte of Masse of them / *Loquetur dominus parum* / and this offys aperteyned in partye to the sayntes / e in partye to the grete aduentures that were in that tyme /

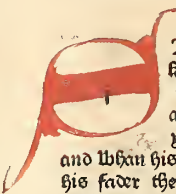
And saynt austyn rehereth in the book of the cyte of godd that he was present and the emperour and moche grete company that a blynde man recyued hys syght at melan at the bodies of Ser uale and prothale / but it is not knowen whether hit was the same blynde man or no /

Also he telleth in the same book that there was a yonge mā in a towne named Victorvan wode hys hors in to a ryuer that laye there by and a sone as he was therein / the deuyll seangled hym / and threwe hym in the water alle dedd / and whyles they songen euensonge in a chyrche of saynt geruale and prothale whiche was there by / he was synfon wyth the voyces of them that songe / that he sterte vp a lyue and in a grete haste he entryd in to the chyrche in a grete drede and he lode fast the auter lyke as he had be bounden ther / thenne the deuyll menaced hym and sayd yf he wold not come thens he wold breke alle his membrys / and a lytel whyle after by the merytes of the holy marters he was playnly heald / and saynt ambrose sayth in hys

preface / These ben they that by the heuynly tamer toke thar mes of the apostles and saynquysshed e haue the byes toye / and ben assoyled fro the snawes of the world / they destroyed the felawshyp of the fende / and sobided frely without ony empesshment our lord ihesu cryste / lyke vnto a rebonyr fra / temple / that so lerneu the holy wordes that no fylthe was meddyd emonge them / O holy glorious a serf was thys that causeth them both to be crowned in heuen / lyke as they yssued out of one hely /

Thus enden the lyues of saint Seruale and saynt prothale

Here foloweth the lyf of saynt Edward kyng and martyr



Elynt edward the yonge kyng and martyr was the sone of kyng edgare and he was kyng but iij yere and seven monethes and when his olde moder was dedd his fader the kyng wedded another wyf whiche was ful wycked / and by hir he had a sone named ethelred / This queene laboured sore for to destroye thys yonge kyng edward / for to make hir olde sone ethelred kyng / And hit lued the kyng edwarde / For thenne kyng edgar was dedd whiche had ben a good iustyser in chastyng rebellys / and cherysshyn good e Well dysposed peple / for he had a blessed e an holy man saynt dunsyd whiche was chiefe of his counceyl and was moche ruled by hym / and in that tyme was ioye and myrthe in alle england /

And the queene thowgh entysynge of the fende our enemy laboured euer e alwayed for to destroye thys yonge kyng edward / and so it happed that thys sayd yonge kyng Edward wou



on huntynge with his knyghtes in the
 woode of corset besyde the towne of War-
 ham / and there in the chaas it hap-
 pede the kyng to departe awaye from
 his men / and wode forth alone to see
 his broder atherlede which was thezby
 with the quene his moder in the castel
 named corf / but when the quene saw
 hym there beynge alone she was ioy-
 ful and glad in hir herte hoppyng thene
 to accomplishe that / which she fore had
 labourede fore / e wente to the kyng
 and welcomede hym with fayre and
 blaundysshynge wordes / and commaun-
 dede to fetch brede & wyne to the kyng
 and whyles the kyng drank the boze-
 lyr tolke a knyf and wof the kyng
 throughe the body to the herte / in such
 wyse that the kyng fyl down dede /
 And anone thenne the quenes seruants
 buryed the body in a desolate place
 of the woode / to the ende that no man
 shold knowe where he were becomen /
 And when saynt dunston knewe that
 the kyng was so murdered / he maade
 moche grete sorowe / and in thort tyme
 after yet a parte agaynste his wyll he
 crowned his sonz atherlede kyng /
 And thenne he sayde to the kyng / for
 as moche as by manslaughter and
 wronge thou arte comen to be kyng
 thou shalt therfore haue grete sorowe
 and trouble to thy lyues ende /
 And al shal falle for the dethe of thy
 broder edwarde / who that wyl knowe
 the sorowe that fyl / may see it in the
 lyf of saynt alstey / and there he shal
 see what sorowe there fyl / and al was
 for the dethe of this saynt Edwarde /
 And alle the poure pple of this londe
 sorowede grete ly for this good kynges
 dethe / and in especal by cause they
 coude not knowe where he was buried
 for they wolde burye hym moche wor-
 shyppfully yf they myght fynde hym /
 And in a tyme as godd wolde / men of
 warham and of the contree be goon for
 to seeke this holy body of saynt edward
 with grete deuocion prayng our lord
 that they myght haue knoweche where
 the holy body was / and sone after one
 of them that so soughe salbe a grete
 lycht in a desolate place of the woode
 in liknes of a pyler of fyre strachyng
 few leuen cum into the graue / where

the holy body lay in /
 And thenne the people ful reuerently
 dygged by the body / and brought it
 with solempne processyon to the church
 of warham / and they buried this ho-
 ly body in the church yerde at the este
 ende of the church / for they durst not
 doo otherwyse for dyspleasur of þe quene
 But now ouer that graue is bylde
 a fayre chapel of our lady / and in
 the place where he was first buried is
 now a right fayre well / whiche is
 calld saynt edwardes well where our
 lord sheweth many myracles for his
 holy martyr saynt edward /
 And in lyke wyse in the chapel at
 warham where as his holy body lay
 longe / our lord sheweth also myracles
 but longe tyme after by the labour of
 the erle alsteyr which moche hony-
 saynt edwarde the bysshoppes & clergy
 by the counceyl of saynt wylfred and
 saynt edthe suffers of saynt edward
 and nonnes at bylton / the holy body
 was take out of the chapel of warham
 and brought with grete solempnyte
 into the nonnerie of shafesburge /
 And by the waye as men sawe the ho-
 ly body / two creples were made al hole
 and folowed the holy body with grete
 ioye and myrthe thankyng godd and
 the holy saynt of theyr helthe / e when
 they came to shafesburge / they layde
 the holy body in the walke by the hye
 aulter right worshypfully / where our
 lord shewde many myracles for hym
 and when the quene his stepmoder
 herde telle what myracles godd shewde
 for hym / thenne she repented hir ful
 fore / and cryede godd mercy and the
 holy saynt for hyr trespasses / and pur-
 posed to ryde thider to doo worshyp
 to the holy body / and there to aske fore-
 uenes of the dethe that she had com-
 pted to be doon in hym / but when she wolde
 haue ryden thiderward his hors wolde
 not goo forth in no wyse / for letyng
 ne dalyng / and thenne she bygh-
 ne and lende thider ful mette by on
 hir feet / and ofe in hir iourney she
 repented hyr of that cursede dethe /
 That she had caused to be doon to the
 holy saynt Edward / and when she
 came to shafesburge / where as the
 holy body was buried / she dyde full

gret ruerence therfo / and cryed godd
mercy / and the holy saynt for hir grete
offence / and after this she became a
ful good woman / and had grete res
pitaunce therof vnto hir lyues ende /
and after whan the holy body had rest
in the walke certeyn yeres / Saynt
edward apperyd to an holy religious
man e ladi hym goo to dame althre
abbesse of that place / and say to hyr
that she ruerne that his body shold
be layd in a more worshipful place
And thenne she went to saynt dunston
to praye hym of his helpe in this ma
tere / and sone after saynt dunston came
with a multitude of bissoppes / abbot
tes / priours / and of the clergy /
And toke vnto this holy body e layed
it in a worshipful shryue / whiche the
abbesse and othe wel dysposed people
had ordeyned for hit / And whan his
body was take out of the walke / there
came out of the graue a flauour like
a smoke of frankincense smellynge / so
silberte that alle the peple were greatly
comforted therby / and thus this holy
kyng and marter was translated in
the yere of our lordz a thousand and
somewhat more / and whan kyng ethel
red was ded / edwardz hys sone
reigned after hym / whiche was an holy
and glorious kyng and confessor /
And lyches huried at westmestre / and
worshypfully shryued / where as our
lordz hath shewed many a grete myra
cle for hym /

Thenne let vs praye to this holy mar
ter saynt Edwardz kyng / e to saynt
Edward kyng and confessor that
they praye to our lordz for vs that we
may in this wretched world so amede
and repente vs of our wretched lyf
that whan we shal departe hens / we
may come to hys euerlastynge lyf in
heuen amen

Here endeth the lyf of Saint
Edward kyng and marter

Here foloweth the lyf of saint
Albone / and of saint amphias
bel

After that Julius
Cezar the first emperour
of rome had conqered the
londe of fraunce he made
a shippynge in to grete
brytayne / whiche noib is called eng
lond / in the tyme of cassibelan kyng
of the brytans / and whys he was
druen out / and the thyrde tyme by
the helpe of one androgeus duc of
kent he had dycorpe and conqered
the royaume / and subdued it to Rome
and made it to paye yerly tribute / e
ordeyned e stablised certeyn statutes
in this londe whiche were longe obser
uyd and kepte / Emonge whiche
he ordeyned that none of thys londe
shold weyue the ordre of knyghthode
but onely at rome by the handes of
the emperour / lest prauenture the wile
peple and vnworthy woloz take vpon
them that ordre vnworthely whiche is
of grete dygnyte / and also they shold
make an othe neuer to rebelle ne kee
armes agaynste the emperour / whiche
statutes were vsed in al places obedy
ent to rome and vnder theyr subieccion
Thenne reigned in the londe of britayne
which noib is called englond a kyng
named seuerus / whiche for to please the
emperour Dyoctesyan sente his sone
that hyght bassyan / with many othe
lordes sones of cornelbyl / walys /
scotlandz and yvelondz vnto the nombre
of a thousand fyue hondred and xl /
Emonge which was a pryntes sone of
walys in grete aage / whiche hyght
amphias a goodly yonge man and
wel leynyd in latyn / frensch greke / e
hebrewe / Also there was in his felalsh
shipp a lordes sone of the the cyte of
secolamy named albone / whiche was
a wel dysposed and semely yonge man
and dyscrete in his gouernaunce /
And al thys felalshipp came prospe
roustlye to rome / In the tyme whan
Zephyrus was pope of rome / whiche
saue the grete felawte of thys yonge

¶ The lyf of saynt Albon and amphyabel

company / and had compassyon that they were not crysten / And labourde as moche as he myght to conuert them to the feythe of ihesu cryste / & emonge al other he conuerted the prynces sone of wales amphyabete and baptised hym / and enformed hym secretly in the feythe / and thenne theye holy amphyabel forsoke the pompe and glorye of the worlde / and toke on hym wylful pouerte for the loue of ihesu cryste and euer after contynued his lyf in perfection / Also there were many other conuerted at that tyme / whome dyo & clesyan dyd do seke / but none coude he fynde / Thenne he ordeyned a day in which these yonge men shold receyue thordow of knyghthode of the emperours honde / And he hym self gyrded theye swerdes aboute them / and enformed them the rule and estate of the ordre / And whan alle the crymonyes were doon longyng to the ordre / & the othe sworn / cassianus sone of kynge seuerus desyred of the Emperour that he myght proue the feites of knyghthode there in Justyng & torneynge / whiche was graunted to hym and greatlye acknowledged for his manly desyre & noble requeste / In which torneynge & Justes cassianus and his felawshyp had the prys and victorie / And emonge al other allone was the beste knyght and moste beste prouyd in strengthe / wherfore he had a souerayn name tofore al other / whos armes was of asure / with a saltyre of golde / whiche armes afterward haue the noble kynge off a first founder of the monasterye called saynt albons / and he being the armes had euer gloriouslye victorie / And after his deeth he left the armes in the monasterye of saynt albons / Thenne whan cassianus & his felawshyp had longe sojourned in wome they ayed licence of the emperour to retourne home in to britayne / whiche the emperour graunted to them alle / saufe to allone whome for his manlynes and prowesse he wolde retyne for to be in his scruple aboute his persone / and so he abode with hym there such yere / And after for dyuers causes mayng mynan whiche was felowe to dyoclesyan was sente in to britayne wyth a grete armye for to subdue the rebellys wyth

whom allone came and was ordeyned prync of his knyghthes / and so entred in to brytayne ageyn / In that tyme saynt poucpan satte in the see at rome whiche by hym self and feruous men that prechyd / and by shewyng of myracles conuerted into the feythe of ihesu cryste / and caryeng in the cyte of rome wyth thousand men and whan the emperour herde herof / he assemblyd alle the senatours / and kynges prynces and lordes of euery honde / being vnder thoske saule of wome to haue aduys how he myght destroye the crysten faythe / and thenne it was concluded that the pope shold be dampned wyth al his cristen people and be punysshed wyth dyuers tormentes / And that al the bookes of cristen lawe shold be burnt / and churches thowen down / and alle men of holy chyrche to be slayne in euery place / whiche ordeynance whan it was knowen emonge the crysten people of wome of dyuers partyes of the worlde / ¶ Thenne they wente and departed in to theyr olde contre / Emonge whome saynt amphyabel whiche longe had dwellyd at rome departed and came home in to brytayne ageyn where he was borne / And soo came into betolamy where as none wold receyue hym in to hys hoys / and walke aboute in the stretes abydyng the comfort of god / And thenne it happed he mette wyth allone whiche was lord of that cyte and prync of the knyghthes & seward of the honde hauyng aboute hym a grete multitude of seruauntes / and at that tyme allone was rychelwy ayayed with clothes fringyd wyth golde / to whome alle the peply dyd grete worship / Thenne amphyabel whiche had left the armes of a knyght / was ayayed lyke a clerke / knele wel allone / but allone knele hym not / how he hit they had ben tofore tothe in one felawshyp / and desyred and prayed allone of herte & rough for the loue of god / whiche allone wythout saynyng / as he that alwey soued to do he spytallye graunted hym herkenyng / and wel receyued hym and gaue to hym mette and dyner necessarye for hym / And after whan his seruauntes were departed he wente into this pylgryme secretly / & sayd

to hym in thys wyse / Hold is it sayd
 he that thou arte a crysten man and
 comest in to thysse partyes Unhuzt of
 the gentyles / To who me saynt amphy
 abel sayd / My lord / Ihesu criste the
 sone of the luyngz godd hath surely
 condurcted me / and hath kepte me by
 his polber fro alle paylles /
 And that same lord hath sente me in
 to thysse londe to preche and denounce
 to the peple the feyth of Ihesu criste
 to thende that they shold he made peple
 acceptable to hym / To whom albone
 sayd what is he that is the sone of
 godd / whom ye asserme to be Ihu criste
 and sone of the vyrgyne / thysse been
 nelve thynges to me for I haue not
 herd of them / I wold sayn knowbe
 what crysten men fele thewof / Thenne
 amphyabel expolned to hym and de
 clared our feyth and bykreue / **A** In
 whiche anone albone dysputed ageyn
 and sayd that by reyon it myght not
 be / and so departed fro hym / and the
 next nyght after saynt albone salbe
 in his dreame alle the mysterye of our
 faythe as wel how the fecondy persone
 of the trynyte came down and toke our
 nature and becam man & suffred deathe
 and of his resurreypon & his assencion
 wherof he was gretefully troubled / and
 came on the moone to amphyabel / and
 tolde hym what he had dremyd / and
 thenne saynt amphyabel thanked our
 lord / and soo enformed hym in the
 feyth / that saynt albone was stedfast
 in the beleue of Ihesu criste /
 And thus kepte his mayster amphy
 abel in his holys hys wekyngs and more
 And allbey in a place named tygur /
 wher they helde theyr holy compnyaci
 on so longe tyl atte laste they were ef
 fynd / and compleyned on vnto the
 Juge / wherfore the Juge sente for al
 bone and for the clerke / and by cause
 the clerke shold goo in to walys saynt
 albone dyd do clothe hym like a knyght
 and ladd hym out of the towne / and
 departed wyth many knyghts / and com
 mendyd eche other to our lord / And
 after saynt albone was sente fore /
 whiche came hauyng on hym the cler
 kes away and clothyng beryng a crosse
 and an ymage of our lord hangyng
 thereon / to the ende that they shold

knowbe veraply that he were a crysten
 man / and the men that came for hym
 drewe hym cruelly to the Juge askew /
 dot / And whan the paynyms salbe
 hym were the sygne of the crosse / whiche
 was Unknolwen to them / they were
 sore troubled and aferde /
 Thenne the cruel Juge demaunded hym
 whos seruauce he had be and of what
 kynrede / and by cause he wold not
 telle he was moche wrothe / but emdige
 many questyons he tolde hym that his
 name was albone / and that he was a
 veray crysten man /
 Thenne the Juge demaunded hym where
 the clerke was / that entryd in to the
 cyte now late spekyng of cryste / he is
 come for to begyle and decyue our cy
 tizens / knowbe ye wel he wold haue
 comen vnto our presenc but that hys
 conscyence hath remeyd hym / & hath
 mysteruse in his cause / and gyle and
 fallence is hys vnder his doctryne /
 Thou mayst wel knowbe and euydently
 vnderstonde / that thou hast gyuen thy
 consenc to a folyssh man / wherfore
 forsake hys doctryne / and repente the
 and make satisfaccion for thy trespass
 in doyng sacrifyse to our goddes / and
 that doon thou shalt not onely haue
 forgyuence of thy synne / But thou
 shalt haue towne and prouynces /
 men golde and polber /
 Thenne sayd albone to the Juge / O
 thou Juge the wordes & menaces that
 thou hast spoken been but rayne and
 superflue / It is openly knowben that
 this clerke yf it had thoughte hym
 good and proffytable / and also yf our
 bothe hertes had accorded thereto he had
 come to thyn audyence / but I wold
 not assente thereto / knowyng that this
 peple is euer redy to do euyl / I know
 lech that I haue receyued his doctryne
 and repente me no thyng thewof /
 For the feyth that I haue receyued
 restowth the feble and seke to their hale
 for the dede preynt hit / This feyth is
 more dere to me thenne alle the rycheffe
 that thou promysst me / and more pre
 cyous thene al the worthyp that thou
 purporest to geue me / For shortly
 your goddes ben false and fayllinge /
 For they that moste lesely seue theym
 been moste wretchedly dysceyued /

4 The lyf of saynt Alban and amphypael

Thanne came anone forth a grete mul-
 titude of paynyms and wyth force &
 strengthe wolde compelle hym to do sa-
 crefyse / andz commaunded hym to offere
 to the goddes / but in no wyse he wolde
 not consente to theyr cursedy rytes /
 Andz by the commaundement of the
 Juge he was taken & strached a brode
 to be scourged / e as he was greuoussly
 beten / he turned hym to our lord wyth
 a glad wyse / andz sayd my Lordz
 Jesu cryst / I beseeche the kepe my mynde
 that it meue not / ne that it falle fro
 the estate that thou hast sette hit in /
 For lord wyth alle my herte I offere my
 soule to the in keray sacrefyse / Andz I
 desyre to be made thy wytnesse by the
 dnyng of my blood / These wordes
 solued he emonge his kelynges / andz
 the tormentours herte hym so longe that
 theyr hondes wepyd wepy / andz the
 peple hoped that saynt Albone wolde
 chaunge his purpos / andz therefore he
 was kepte vnder the gouernaunce of
 the Juge vj wekys andz more / andz al
 that tyme the Elementes bare wytnes
 of the iniurye doon to holy albone /
 For fro the tyme of his takingz vnto
 the tyme that he was deliuered fro the
 bondes of his flesche / there came neuer
 delbe ne rayne vpon the erthe / But
 brennyng hete of the sonne / andz also
 in the nyghtes al that tyme was vn-
 sufferable hete / so that neyther trees ne
 feldees brought forth no fruyt /
 And thus the elementes foughten for
 this holy man ageynst the wicked men /
 Andz the Juge askepodot dedde for to
 see hym by cause of the grete loue that
 the emperour hadz to hym / andz for re-
 uerence of his dygnyte andz polber of
 his kynrede / vnto the tyme that he had
 enformed dyoclesyan of his conuersa-
 tion / Andz when the emperour had seen
 the lettres / anone maymyan came in
 to brytayne for to destroye the feyth of
 Jesu criste / andz was commaunded
 that no crysten man shold be sparred
 sauf onely albone / whom they sholde
 entret to puerce hym by fayr promys-
 ses / andz to fere hym by menaces / andz
 soo to compelle hym to forne ageyn to
 theyr secte / andz yf he wolde in no wyse
 leue the crysten feyth / thenne he to haue
 capytal sentence & be hysched by some

knyght for the worschyp of the ordre
 of knyghthode / Andz the clerke that
 conuerted hym to suffere the foldest
 dethe that coude be ymagyned / that the
 byholders therof may haue dede andz
 honour of semblable paynes /
 Andz when maymyan came in to
 brytayne he toke wyth hym the kynge
 askepodot / andz wente seynt to the
 cyte of berolange for to fylle the com-
 maundement of the emperour / Andz
 thenne saynt albone was brought forth
 tofore them out of pryson / andz by alle
 the wordes that they coude ymagyne
 they tempted to peruerce hym / But
 the holy man was constaunt & ferme
 in the feyth / wherof they haunging iu-
 dygnacion ordeyned a day of iustys /
 whiche day comen they gaue sentence
 first on amphypael / that where euer he
 were founden he shold be scourged / e
 after bounden to a stake alle naked /
 andz thenne his nauel to be openyd / e
 his bowels to be fastenyd by that one
 ende to the stake / andz he thenne to be
 dreynd to goo rounde aboute the stake
 tyl al his bowels were bounden out
 aboute the stake / andz laster to haue
 his hedy smyten off / andz as whychyng
 saynt albone they gaue sentence that he
 shold be hysched / whiche sentences
 were gyuen vnder wytyng /
 Thanne al the burgysses of berolange
 of london andz other towines aboute
 were somoned to come the next thurs-
 day folowynge for to here the iudgement
 & see the executyon vpon albone prync
 of knyghthes & stewardz of brytayne /
 at whiche day came peple wythout nom-
 ber for to see this sayd executyon /
 And thenne was albone brought out
 of pryson whome they desyred to make
 sacrefyse to iustys andz Apollyn /
 whiche vterly refused it / but prechyd
 the feyth of cryste that he conuerted
 moche peple to be crystenyd /
 Thanne maymyan andz askepodot
 gave synall sentence on hym thus say-
 eng / In the tyme of the Emperour
 dyoclesyan / albone lord of berolange
 prync of knyghthes andz steward of
 alle brytayne durynge his lyf / hath
 despyed iustice & apollyn our goddes
 andz to them hath doo derogacyon andz
 dysworschyp / wherfore by the lawe he

is judged to be deed by the honde of
 somme knyght/ and the body to be bur-
 yed in the same place where his heed
 was cutt of / and his sepulture
 to be made worshipfully for thonour
 of knyghthode / wherof he was pryncer
 and also the crosse that he bare / and
 the wayn that he bare shold be buryed
 with hym / and his body to be closyd
 in a chest of leed and so layed in his
 sepulture / This sentence hath the lalbe
 receyved by cause he hath reneyed our
 pryncypal goddes /

Thenne arose a grete murmour emöge
 the peple and sayd that they oughte
 not to suffre suche iniurye doon to soo
 noble and so good a man / & specially
 his knyghte and frendes which labou-
 red ful sore for his deluyraunce / wher-
 of albone was aferde to be deluyeryd
 fro his passyon at theyr requeste and
 instance / and stood vp holdyng the
 crosse lokyng toward heuyn & sayenge
 lord god Ihesu cryste I beseeche the that
 thou suffre not the fende to prouaile a-
 gainst me by his deuyces / and that
 the peple lette not my martyrdom /

And thenne he turned to the peple say-
 yng wherfore tary ye & lose the tyme
 & whyt eyeaite not ye on me the sen-
 tence / for I lette you wyte I am a grete
 enemye to your goddes / which haue
 no polber ne may doo no thyng / ne
 here ne see ne vnderstonde / to whome
 none of you wolde be lyke / O what
 knyghte / & what knyghte is emöge
 you to worshippe suche ydolys / & whyl
 not knowe Ihesu cryste the onely sone
 of godd and his vrayn trewe lalbe /
 Thenne the prynces spake to gyder &
 assented that he shold be put to dethe &
 they chose a place where he shold be ex-
 ecuted named holmesstere /

But thenne arose a confendion emöge
 the peple what dethe he shold suffre
 Somme wold haue hym crucifyed like
 as cryste was / and other wold haue
 hym buryed quyecke / but the iuge &
 the peple of the cyte wold haue hym
 hanged accordyng to the commaundment
 of the emperour / and so he was ladde
 forth toward his martyrdom / and all
 the peple to the place folowyng thys
 holy man with despytuous wordes and
 rebukes / wher to the blessed mā albone

answeryd no worde / but mekelix and
 paciently suffred alle theyr reproches /
 and the peple were so grete a multytude
 that they occupped all the place which
 was large and grete /

And the feet of the sonne was so grete
 that it brent and scalded theyr feet as
 they went / and soo they ladde hym
 tyl they came to a styfte rennyng ry-
 uer / where they myght not byghtly
 passe for preses of peple / for many
 were shopt ouer the brydge in to the
 water and were drownded / and many
 by cause they myght not goo ouer the
 brydge for preses / vnclothed theym for
 to swymme ouer the ryuer / and some
 that coude not swymme presumed to
 do the same / and were wretychly drownded
 wherof was a grete rumoure
 and nosse pytously emonge the peple
 And whan saynt albone perceyved
 this thyng / he wayled and wepte
 for the harme and dethe of his enemyes
 that so were perished / And knelyd
 down holdyng his hondes vp to godd
 besechyng that the water myght be
 lassed & the flood wythdrawen that
 the peple myght be wyth hym at his
 passyon / and forthwith godd shelded
 at the requeste of saynt albone a fayre
 myracle / for the water wythdrowde &
 the ryuer dryed vp in suche wyse that
 the peple myght safely goo drye foot
 ouer the ryuer / and also by the pray-
 er of thys holy man / they that afore
 had be drownded were restored ageyn
 to lyf / and were founden a lyue in
 the depnes of the ryuer /

And thenne one of the knyghtes that
 drewe saynt albone toward his mar-
 tyrdom salde thys myracle that godd
 shelded for hym / and anone therwe
 alweye his swerde and fyl down at the
 feet of saynt albone / sayeng I knowe
 I lette to godd myn error / & demaunde
 foryeuenes and wepte sore and sayd
 O albone seruaunt of godd for vrayn
 ly thy godd is almyghty / and there
 is none godd but he / and therefore I
 knowbletch me to be his seruaunt du-
 ryng my lyf / for thys ryuer by thy
 prayers is made drye / wherfore I here
 wytnes that there is no godd but thy
 godd which doeth suche myracles /
 And whan he had sayd thus theyr

The lyf of saynt Albon and amphypatel

surpe and woodnes encrard / e sayde
 to hym thou arte false / For it is not
 as thou sayest ne as thou afferrest /
 For this ruer is thus dryed by the
 keryng of our goddes / e therefore
 the woorthyp iustar and apollyn /
 whiche for our ease haue take vp thys
 water by thys grete heu / and by cause
 thou takest aveyr the woorthyp of our
 goddes / and wizardest it to othe by
 euyl iurpretacion thou hast deserued
 the payne which longeth / to a blasphem
 mar
 And thenne forthwith they
 drabe out his tethe of his heed / and
 the holy molthe that had borne wyl
 nesse of twouthe was grauouly bery
 wyth soo many of them / that or they
 lest they ture alle the membris of his
 body and to brake al his bones / and
 alle to wnte his body / and lest hym
 kengz vpon the sonde /
 But who myght wythout wepyng of
 tearys expresse how thys holy man
 allone was dralven and ledde thowgh
 byers and thornes and sharpe stones /
 that the blood of his feet coloured the
 waye as they went in / and the stones
 were bloody / Thenne after laste they
 came to the hylle where this holy al
 bone sholdz fynyshe and ende his lyf /
 In whiche place laye a grete multy
 tude of peple nygh dede for hete of the
 sonne and for thurst / e when they
 sawe allone they grynedy wyth theyr
 kete on hym for angre sayeng / O
 thou mozte wyckedy man how grete is
 thy wyckednesse that makest vs to wepe
 wyth thy forcrpe and wyckecraft / in
 thys grete myserte and hte /
 Thenne allone haupng pyte on them
 sorolbed by grete affection for them / e
 sayde lord that madest mannes body of
 erthe / and his soldle vnto thy liknesse
 suffre not thys creatures to perisse for
 any cause commysed in me / e blessed
 lord make the ayre a temperate / and
 sende them water to wrefresshe them /
 And thenne anone the wynde blew
 a fresshe cole / and also at the feet of
 thys holy man allone sprange vp a
 fayr well wch of al the peple meruay
 ledz to see the colde water sprynge vp
 in the hot sondy ground / and so hygh
 on the toppe of an hylle / whiche water
 fethyrd al about e in large stremps

runnyng down the hylle /
 And thenne the peple ranne to the wa
 ter and dranke so that they were well
 wrefressedy / and thus by the merites
 of saynt albone their thurst was clere
 quenched / but yet for alle the grete
 goodnes that was shewedy they thurst
 stredz strongely the blood of thys holy
 man e his deth / and gaue the pray
 syng and laboure to theyr goddes / and
 toke this holy man and founde hym
 first to a stake / and after hyng hym
 on a lough by the hez of hys heed /
 and sought emonge the peple one to
 smyte of his heed / and thenne a cruel
 man was redy / and in an angre toke
 his swerde and smote of the heed of
 thys holy man at one stroke / that the
 body fyd to ground / e the heed hynge
 styll on the lough / e the torment
 as he had smyten of his heed / toke
 his eyes stert out of his heed / e the
 wretche myght in no wyse be restoredy
 agayn to his syght /
 Thenne many of the papynms sayd
 that this kenge aucte came of grete wyl
 dyfnesse / Thenne the knyght whiche
 was leste for dede vpon the sonde a
 hyl before / enforard hym self as moche
 as he myght and curpe vpon his bow
 des vnto the toppe of the hylle / where
 as saynt albone was hylde / And
 the iuge seynge hym began to sorrowe
 hym and alle the myracles that had
 ben shewedy by saynt albone / and sayd
 to hym / o thou lame and cokedy now
 praye to thyn allone / that he wrefresshe
 to thy fyrst helthe / wnto and hyr he
 e take the heed by whiche thou mayst
 wryte thyn hele / why tarpest thou soo
 longe / goo and curpe his body and to
 hym seruyr / Thenne this knyght ban
 nyng in charite sayde / I beleue ferme
 ly that the fleshyd allone by hys merites
 may gete to me parfyte helthe / e grete
 to me of our lord / that / whiche he sayd
 in scorn / and when he had thus sayd
 he toke and embraced the holy heed in
 his armes / and reuerently kedy hit
 fro the lough and sette it fayre to the
 body / and by the myracle of our lord
 he was forthwith restoredy to his fyrst
 helthe / and forthwith began to preche
 the grete power of our lord ihu cryst
 and of the merites of saynt Albone /

And thence he was stronger to labour
 than euer he was tofore / w^hat of he pafe
 thankynges and laude to god and
 to this holy martyr saynt Albone /
 And there in the same place he buryed
 the holy body / and layed a fayre
 tombe ouer hym / and afterward the
 paynyms take this knyght and hono
 hym to a feaste and after smote of his
 body that same day / and after the
 iuge gaue lycence to the people to de
 part and goo home / and the nyght
 after was seen a clere l^ume comyng
 down fro heuen to the sepulchre of saynt
 albone / by whiche aungels descendyng
 and ascendyng alle the nyght duryng
 sprayng heuently songes emonge wh^{ic}
 the thys songe was herde / Albone
 the glorious man is a noble martyr of
 ihesu cryste / and the people came to
 behold this syght / wherfore many
 were turned from theyr falsse beleue /
 and beleuyd in ihesu cryste / e many
 of them sone after went in to walys
 for to seeke amphyabel for to be bapty
 sed and enformed in the feythe of
 ihesu cryste / and there they founde hym
 preachyng the worde of god / And
 thence they tolde hym how that albone
 was martyr and for a token they
 broughte the crosse whiche he helde in
 his honde and was yet bloody of hys
 blood / wherby he myght euidentlye
 knowe that he had suffred dethe /
 wherof this holy man gaue laude and
 thankynges to our lord / and maad
 theme into them a noble sermone in
 such wyse as alle that peple that came
 fro w^ol^lamye were baptyfed and re
 ceuyed the feythe / and sone after the
 iuge had knowleche of the departyng
 of thys people fro the cyte / and were
 gone in to walys to receyue the feythe
 of amphyabel / saynt albons mayster /
 wherof he was moche angry and sore
 mooyd / and enquiryd of the nombre
 of them that were gone / and he founde
 a thou^{sa}nd and moo wyth names
 were wyrtow / and thence he ordeyned
 a multytude of people wel armed and
 in defence for to seeke amphyabel and
 those people that were goon to hym /
 whiche went in to walys and there
 founde alle thys peple abaptyng on
 amphyabel and heyrng hym preche the

worde of god / to whome one of them
 that were soo sente sayd to amphyabel
 O thou dyscypul and moche wyced
 of alle men / why hast thou dysceyued
 this peple with thy deceyuable preachyng
 steyrng them to forsake our trewe law
 es and goddes / commaunde theym to
 leue theyr errouz and to retorne home
 agayn to our cyte / and yf thou doo
 not / We shal seee al them / e bryng
 the to our cyte there to be tormentyd /
 to the dethe / To whome one of the
 crysten men sayd certeynly / thys man
 is the very trewe seruauit of god
 for whome god doeth and shewyth
 dayly myracles / and we al knowleche
 vs to be w^ol^lamye trewe crysten men / and
 be redy for the loue of the feyth of our
 lord ihesu cryste to suffre dethe / for to
 haue therfore our reward in heuen
 euerlastyng ioye and blysse / and
 counceyl you to be baptyfed and to re
 ceyue the feythe of cryste / and whan
 the paynyms herde this they in a grete
 surse ranne vpon al that blessed com
 panye / and cruelly slewe / whiche glad
 ly offerd them self to suffre dethe for
 our lord / There the fader slewe the sone
 and the sone the fader / brother slewe
 brother / and wyngs theyr wyngs /
 Thence the holy man amphyabel seyn
 this blessed companye thus cruelly put
 to dethe / recomended their soldes to al
 myghty god / e thone the tormentours
 toke amphyabel e swate by theyr god
 des that they wold bryng hym to w^ol
 lamyne quyeke or deed / e honde his hon
 des behynde hym faste / and drewe hym
 forth goyng a foote / e they rydyng that
 his feet blede greuously / tyl they came
 to the place where saint albone was bu
 ryed / e by the waye there was a seek
 man whiche was goyng fro w^ol^lamye
 toward amphyabel for to receyue the
 feythe / e he cryed to amphyabel for to
 releuyd of his helenes / whom the pay
 nyms scorned / e amphyabel by h name
 of our lord made hym al hole / e hys
 bondes that his honde were bounde with
 iherosolim wherof some of the paynyms
 gloryfied our lord / they said that am
 phyabel was knyght e shold come /
 wherof they of the cite were glad and
 supposed he shold haue forsake his feyth
 but the tormentours toke e honde hym

not wyth stoung that he allway pres-
 chyd the word of god / Andz one of
 them tolde to them how that their fren-
 des were slayn / andz what myracles
 god shewd for them at theyr deyh / in
 suche wyse that many were conuerted
 to the fayth / Andz the peple ran out
 of the cite to the place where as thys
 holy man was andz stode / Whiche was
 at that tyme of saynt albon / e one of
 those tormentours in a grete fury take
 this holy man andz bonde hym fast /
 And after opened hys nauel andz take
 out one ende of his bowellis / Andz
 fastned it to a stake whiche he pyght
 in the ground / andz made the holy man
 to goo rounde aboute the stake / andz
 dwof hym with whippes e bete hym
 tyl that his bowellis were wounden
 out of hys body / Andz in al thys
 payne thys holy man gaf no token of
 sorow ne of dyscase / **A**nd thenne in
 theyr wodenes they roune vpon hym
 with speeres andz siberdys to compelle
 hym to wenne aboute / tyl alle were
 drawen out / whiche was a merueyle
 to the peple that he so patiently myzt
 endure such greuous tormentes so lon-
 ge / wherfor many of them forsoke
 theyr ydolles / andz becom crysten /
 And when the iuge salde andz knele
 that the peple were becomen crysten he
 commanded to slee them incontynent /
 andz so they were slayn to the nombre
 of a thousand peple / whiche amphy-
 bel salde andz thanked god recomman-
 dyng to hym their soules / andz then-
 ne the tormentours seeynge yet the lyf
 in this holy man caste stones at hym e
 stoned hym andz he allway perseuered
 in prayng to them / andz counseyl-
 led them to be baptyfed / Andz they
 shold haue foryeuenes of al theyr syn-
 nes / andz the patres of heuen shold be
 opened to them / But they assed not
 of theyr cruel castyng of stones /
 Thenne at the laste thys holy man am-
 phybel lyfte vp his eyen in to heuen
 bescechyng our lord to receyue his spirite
 Andz theiune he salde saynt albon skon-
 dyng emonge the angellys to whom
 he sayd / O holy saynt albon I besceche
 the that thou pray to our lord for me /
 that hit plese hym to sende his angel to
 lede me surely that I be not lette in my

way be the cursyd enemy the fende /
 Andz vnnethe he hadz sayd the word
 but also angellys descended fro heuen
 andz sayd to hym thys day shalt thou
 be in heuen wyth albon / Andz when
 the paynens herde thys heuenly voyce /
 they were sore aferd andz abasshed /
 Andz the angellys toke his soule with
 heuenly songe andz myrthe / andz bur-
 it vnto heuen / Andz so departed
 this holy soule from the body /
 And the paynens perseuerynge in their
 malice threwe allway stones at the dede
 body / andz anone after fyl a delite
 emonge the paynens that eche saught
 wyth other / andz in the mene wyse
 a cesty man stole away the body andz
 hyd it / **A**ndz anon after our
 lord shewd a grete myracle /
 And that was that the bysages of the
 tormentours were dysfigured /
 theyr bondes / armes andz other mem-
 brys dreyed vp / **A**ndz the iuge
 lost hys mynde andz was made /
 By cause they saw of agayn the wyll
 o god / Andz suffred grete payne
 afterwarde / Andz thus sit
 fredz thys also holy martres saynt al-
 bon andz saynt amphybel martyrdom
 andz deyh for the fayth of ihesu cryste
 whiche by theyr merytes brynge vs
 vnto hys euer lastyng blysse Amen

Thus enden the passyons and
 martyrdom of saynt Albone
 And saynt Amphibel

¶ Here foloweth the natyvyte of Saynt Johan Baptiste



Saynt Johan baptiste
 is named in many maners
 he was named a prophete
 frend of the spouse / lan-
 tene / an aungel / boys / scylas / baptiste
 of the saueour / messenger of the iuge
 and foregoar of the kyng / by prophete
 is signefed prerogatyf of knoibleche
 in the frend of the spouse / nobleffe of
 loue / In the lanternne burning / no-
 blesse of holynes / in an aungel pre-
 rogatyf of byrgynyete / In boys / nobleffe
 of melkenes / in kely / nobleffe of burn-
 yng loue / In baptiste prerogatyf of
 meruayllous honour / In messenger /
 prerogatyf of prechynge / and in for-
 gonyng prerogatyf of preparacyon or
 makinge redy / Alle thysse vertuous
 thynges were in hym /

The Natyvyte of
 saynt Johan baptiste
 was auctent e shewed
 by the archaungel ga-
 bryel in this manere /
 It is said in thystorpe scolastyke that
 dauyd the kyng wyllyng to encrea e
 make more the seruyse of god / Insty-
 ed viii bysshoppes or byghe prestys
 of whom one was ouerast e gretest
 e was named prynce of the prestys /
 and he ordeyned that eche prest shold
 serue a weke / abias was one and had
 the viii weke / of whos kynred Zacha-
 ryas was descendyd / fader of Saynt
 Johan baptiste / This Zacharye had to
 wyf one of the daughters of the kyn-
 red of aaron / whos name was elysa-
 beth daughter of esmeria whych was
 suster of saynt anne moder of our lady
 Thenne thys Elysaeth and our lady
 were cosyns germanys / daughters
 of tuo susters / Thysse tuo Zacharye e
 his wyf elysaeth were just tofore our
 lord byyng in al the iustificacions / e
 holdyng al the comaundmentes of the
 lawe without murmure ne complaynt
 presyng e thankyng our lord god /

¶ Of saynt Johan Baptiste

4 The lyf of Saynt Johan baptist

They had no chylde for the holy wo-
man was barren / They had grete des-
pyre to haue a sone that myght be bys-
hop of the salbe by successyon of bys-
naze after Zacharye / And herof had
they in theyr prayeys payed moche to
our lord / but when it pleased not
vnto our lord they toke it a worthe
and thankyd god of alle / They ser-
uyd the more deuoutly by our lord god
for they had no charge but onely to
serue and encreace vnto hym / Many
there be that withdraue them fro the
seruyce and loue of our lord for the
loue of theyr chylde / They were
bothe olde he and his wyf Elysabeth /
It happed at a solomnyte that the
Jewes had after august that the bys-
shop dyd holy sacrifice in doyng the of-
fyr that apperteyned to hym e to his
werke / he wente for to encrease and en-
creasid in to the temple / and the peple
abode wythout makinge their prayers
and alwaytynge the comynge ageyn
to them of the holy bysshop / Thus as
he was alone and encircled the au-
tar / The aungel gabryel apperyd to
hym stondyng on the ryght syde of
the aukar / and when the holy bys-
shop sawe hym he was aduysed and
had grete drede / The aungel sayd to
hym / be no thyng aferde Zacharye
thy prayers ben heerd / And hast four-
den grace tofore our lord / Elysabeth
thy wyf shal concyue and ber a sone
whome thou shalt calle Johan of
whome thou shalt haue grete gladnes
And moche people shall make grete
feste and ioy of his natyvyte / For
he shall be grete and of grete myrte
tofore our lord / He shall not drynke
wyne / ne syther / ne thyng wherof he
myght be dronke / and in his moders
wombe he shall be sayntfyed and ful-
filled wyth the holy ghoost / he shall
conuert many of the sones of Israhel
that is to say of the Jewes to our lord
And shall goo tofore hym in the spirite
and vertue of helpe thyr prophyte / for
to conuerte fader and sones / olde and
myserauntcs to the sones of rightwys-
nesse / and to the seruyce of god /
When the aungel had thus sayd to
Zacharye / he answered how may I

lyue and knowe that this is trouthe
that thou sayest / I am now al olde e
auncyn / and my wyf olde e barren
The aungel answered and sayd / I
am gabryel the aungel and seruaunt
tofore god whiche in his name am sent
to speke to thee and to helpe to the these
thynges aforseyd / and by cause thou
hast not beleuyd me thou shalt le-
the thy speche / and thou shalt not speke tyl the
day / that is whiche I haue sayd shall
be accomplisshed eche thyng in his tyme
The peple were alwaytynge e alwaytynge
when Zacharye the bysshop shold come
out / and meruayled where he taried so
longe / he came out of the temple / but
he myght not speke / but the holy man
made to them signes / by whiche they
thought wel that he had sen sonne
vysyon of our lord / but more knowe
they not / he abode in the temple alle
that weke / and after went home to
hys hows / his wyf concyued and
bore grete / and when she perceyued
it she was shamefaste / and kepte her
in her hows wel fyue monethys /
In the sythte moneth the same aun-
gel Gabryel was sent from our lord
vnto the blessed virgyn maye newly
espoused to ioseph / whiche shewed the
conception of Ihesu crist sone of god
our lord / and the aungel tolde to her
that she shold concyue of the holy
ghoost wythout knowleche of man /
for our lord may do al that is pleaseth
hym / lyke as it appereth sayd he of
Elisabeth thy cosyn the whiche she be-
yng olde of age and barren by nature
of hir body / hath concyued by the resur-
reccion of our lord / and hath now borne
abowt vij monethes / when our lord
herde that saynt elizabeth hir cosyn was
grete she went to visyte and accompa-
nye her in the montayns where she
dwelld / ryght ferre harde and euill
waye / when she came thider / she sal-
uted her moche courtously / Our
lady was thenne grete wyth the bless-
ed sone of god our lord Ihesu crist
whome she had concyued / when she
sayd to the aungel / Ecce ancilla domi-
ni / And thenne she was repleued
shed wyth the deyte and humylyte of
our lord Ihesu Criste /

Thenne whan the saluacion yssued
out of the body of our lady / the gre
tynge entred in to the corps of the bo
dy of Saynt Elizabeth / and in to hir
chylde that she had wythin hyr / whych
chylde was enoynt of the blessed ho
ly ghoost / and by the presenc of our
lord sayntified in the wombe of hys
moder / and replenysshed wyth grace /
wherof he reueryd hym for ioye in his
moders wombe / in makynge to our
lord reuerence such as he myght make
not of hym self / but by the grace that
he had receyued of the holy ghoost /
Of whiche by the merites and grace
doon to the blessed chylde saynt Eliza
beth was replenysshed / And anone
prophecyed in sayeng and cryeng wyth
an hegh voyce / Thou art blessed
amonge and aboue alle wymmen /
and blessed be the fruyte of thy wombe
from whens cometh to me such grace
so grete / that the moder of my lord com
meth to dysce me / I knowe wel that
thou hast concueued the sone of god /
For as sone as thy saluacion entred
in to myn corps / the chylde that is in
my belly made ioye and fesse & reueryd
thou art wel blessed and happy that
thou hast gyven fethre and bylde
the wordes of the angel / whiche he
sayd to the / for al thynges that be per
formed that he hath sayd to the /
Of alle thys thynges saynt elysabeth
knewe no thyng whan our lady came
ne yet our lady had no thyng sayd to
hyr / but the holy ghoost by the merites
of hir holy chylde that she bare reple
nysshed hir and made hyr to prophesy
Thene answered our lady & made the
holy psalme sayeng / Magnificat aiā
mea dominum / & alle the remenaunte /
Our lady abode wyth Saynt elysabeth
thre monethes or there aboutes / tyl
she was deliuered and layed a bedde
and it is sayd that the dyr the offyce
and seuyse to receyue Saynt Johan
Baptist whan he was borne /
Whan thenne he was borne / and the
neryghours and cosyns and fryndes
knewe the grace that our lord had done
to thys holy folke noble of bygnage /
rich of goodes / and of grete dygnite
to whome in the ende of theyr age he
had gyven an heyr male ayenst double

or treble nature /
They maad grete ioye and feste wyth
them / whan the vij day came and
the chylde shold be circumcyced / they
calld hym after hys faders name Za
charyas / The moder sayd that he
shold be named Johan and not Zacha
rye / And they wente into the fader /
and sayd that there was none in that
kynde that soo was calld /
And thenne the fader demaunded pene
and ynke and wrote / Johannes est
nomen eius / Johan is hys name /
And alle they merueyled / A none
after by the merites of saynt Johan
his faders molthe was open / and
had ageyn hys speche / and spake glo
ryfyng our lord god /
And thys tydynges of thys holy
chylde thus borne were anone spradde
alle aboute the contrey / And ech
man sayd in hys herte / and without
forth one to another / what suppose ye
shal be of thys chylde / he shal be grete
and a man of our lord /
For he is al redy now wyth hym / and
the kinde / the werke and the vertue of
our lord is wyth hym / The fader holy
Zacharye replenysshed wyth the holy
ghoost sayd and prophesyed / and made
thenne the holy psalme / Benedictus
dominus deus israel / whiche psalme is
allwey songen in thende of mayns /
It is sayd that holy zacharye dwelld
vpon the montayns two myle nyghe to
herusalem / and there Saynt Johan
baptist was borne / & after that saynt
Johan was circumcyced / he was nou
rished as a chylde of a noble and riche
man and sone of grete dygnite / But
whan he had vnderstondyng & strenght
of body / god our lord and the herte
perfourmed the werke / he yssued out
of his faders holbe / and lefte richesses
honours / dygnities / nobleste / and al
the world / and wente in to deseret on
fom iordan / Somme say he wente in
the eage of vj yere accomplisshed /
And othe say he departed at xij yere of
eage for to serue our lord without em
pessment / by whiche he kepte salence
& bydwonge his lyf & his soule fro
yole wordes / This holy saynt Johan
dwelld in deseret ware an heyr maad
of the heyr of camellys /

4 The lyf of Saynt Johan baptyst

Somme say that he ware the skynne of a camel in whiche he had maad an hole to put his heed in / and gyved it wyth a gyrdle of wolle / or of lether cut out of an hys or a lseys skynne He ete herbes not such as we haue here / that we calle hong sokellys / Somme say that it is fleshe of soune kelys that haboude in deserre of Judee where he baptyfedy / wyth wyld hony he ete it / That it was fleshe the le s gentis of saynt austyn doth vs to yn deserre / wherof sayth that Saynt austyn ete fass by the example of helpe the prophete / whiche ete the flesch that a colubr brought to hym / and so saynt Johan ete herbes / somme saye that there ben woote so wyld / There seruyd he our lord solytarylye vpon the floume jordan / tyl that he was aboute xxij yere olde / the aun gel of our lord came to hym and sayd that he shold folwe the comynge of our lord / and preche penance for to purge them that were baptyfed in a customyng the baptyfme of our lord Jesu cryste / This annel sayd to saynt Johan baptyfme that Jesu cryste sauzour of the world shold come to hym for to be baptyfed / and it shold be he on whome the holy ghoost shold dwelle in semblance of a doolue / Saynt Johan drewe hym to ward the thanye vpon the ruer or deserre not fer fro iherusalem / there prechyd he and taughte / e baptyfed them that wolde amende theyr lyf / and sayd to them that the sauour and helpe of the world is nyste / Tenne came to hym many / and he sayd to somme walyous men of euyl lyf / ye chyldren of serpentys / who hath gyuen to you counayl to eschewe the yre of our lord yf ye wyl be baptyfed in sygne of penance / do ye the werkes of penytences / leue the euyl / humble you / do the werke of mercy / bene ye by cause ye be circumfised and be the chyldren of abraham / that ye shal be saued / Our lord shal make of thys stones yf it plese hym the chyldre of abraham whiche wyth abraham shal be saued / Saynt Johan prechyd aboute a yere tofore that our lord came to hym for

to be baptyfed / When the pharisees herde say that he baptyfed / they sente to knowe what he was / and they demaunded yf he were cryste the grete prophete that was promysed in theyr lawe / and he said nay they demaunded hym yf he were helpe and comen fro paradysse aresere / He sayd nay / They demaunded hym yf he was a prophete / he sayd nay / They demaunded hym wherof he medelyd thenne to baptyse / whiche he was neyther cryste / ne helpe / ne prophete / Saye to vs sayd they who that thou arte that we may answer to them that haue sente vs hyther / He answered / I am he of whome pseyphre prophesyd / I am the voye of the cryar in deserre / Adresse ye and make redy the wayes to god / and make y right the pathes of our lord / They sayd to hym wherof baptyfme thou theme / He answered / I baptyse and wasshe the body wyth water in sygne of penance / but emonge you is he that ye knowe not / whiche was tofore me / e came after me / of whome I am not worthy to lose the latchet of hys shoe / He shal gyue you baptyfme in the vertu of the holy ghoost in water and fyre of penance / When Saynt Johan alonge the floume jordan had prechyd and baptyfed aboute a yere Our Lord came vnto hym and wolde be baptyfed of hym / Saynt Johan entymned of the holy ghoost knele hym / And dyd to hym reuerence as to hys god / hys maker and lord / He was so espyred that humay nature whiche was pure in hym myght not susceyne so grete knowlche / And he sayd ryght humbly / Syr thou comest to me whiche arte pure and cleme to be baptyfed and wasshen of me that am foule and wasterd whiche oughte to be baptyfed of the and wasshen / how dare I laye on the myn handes / Our lord sayd to hym do thys that I say now / For thus requyeth it to fulfille alle Justyce / and to humble and gyue ensauple of baptyfme to al peple and thenne in humylite and reuerence he baptyfed our lord and wysshe hym where he had neuer spelle /

And al by holy mysterpe / on whome
the holy ghoſte dyſcendyd / byſeblly
in lyknes of a doobur /
And the loys of the fader was herde
ſayenge here is my wel belouyd ſone /
in whome I am pleaſyd / Thenne our
lord was thyrty yere olde ſwo hys na-
me ruyte and yij dayes begynnynge of
the xxxj yere /
On that ſame day our lord chaunged
watre in to wyne in chana galylee /
And thys ſuffyſeth for the natyure
of ſaynt Johan baptiſte / and the reij-
due of his lye and of his deſce ſhall
he ſayd at the feſte of his deſclacyon
by the grace of god who bringe vs to
his blyſſe Amen /

4 Thus endeth the nauite of
ſaint Johan Baptiſte

4 The lyf of Saint Loye

Saynt Loye was
borne in the contre of Ly-
moges / his fader was
named eucherpe / and his
moder terrigia / what tyme
his moder was conceuyd / with hym /
the ſalve in hir ſlepe an eggle flee ouer
hir bedde / and threys holwed and en-
clynchyd to hyr / and promyſed to hyr
ſomme thynge / and with the loys of
the eggle ſhe alboke / and was moche
aſſhedy / and began to thynke what
hyr dreame myght ſygnefye / & whan
the tyme came of chyldeynge and that
ſhe ſhould be deluyerd / ſhe was in grete
myſte / and anone ſhe ſente for an ho-
ly man to come and praye for hyr /
whan the good man was come anone
he ſayd to hyr / haue no doubt dame

ne drede / for thys chylde ſhal be holy &
moche grete in the chyrche / and after
that he was borne thys chylde grete
in vertue / and his fader ſette hym to
goldſmythes crafte / & whan he knele
wel the crafte & arte of goldſmythrye
he came in to frauce and dwellyd with
a goldſmyth that made werke for the
kyng / Hit hapned that tyme that the
kyng ſought for one that coude make
for hym a ſadde of golde and of preci-
ous ſtones / Thenne the maſter of
ſaynt Loye ſayd to the kyng that he had
founden a werkman that ſhould right
wel make what ſomeuer he wold /
The kyng deluyerd to hym a grete
maſſe of golde / which maſſe the maſ-
ter deluyerd to ſaynt Loye / whereof he
made two right fayre ſadels / & preſent-
ed that one to the kyng / and that
other he receyued hym ſelf / whan the
kyng ſalve thys ſadyl ſoo fayre / he &
alle his peple meruayled moche therof
and the kyng rewarde hym moche
largely / Thenne after this ſaynt Loye
preſented to the kyng that other ſadyl
ſayng to hym that of the remnante
of the golde he had maad the ſame /
And thenne was the kyng more cſinez
ueyled than he was tofore / and de-
maunded how he myght make thys ij
ſadyls of that weyght that was dely-
uerd to hym / ſaynt Loye ſayd wel by
the pleaſure of god / thenne grete the
name and fame of hym in the kynges
counte / Saynt Loye kuyd wel poure
people / for alle that he wanne and
myght wyne / he deſcrybued it to them
in ſo moche / that ofte he was almoſte
naked / The poure people alſo louyd
hym / that where he wente they folowed
 hym / and that they that wold ſpeke
with hym muſt aſke and enquire of
the poure people where he was /
On a tyme it hapned that as he del-
del almefſe with his owne honde / there
was a poure man that had his hande
ſtyffe and lame / And put forth the
better honde to receyue the almefſe /
Thenne Saynt Loye ſayd to hym that
he ſhould put forth that other honde
whereof he was ſo myght he put
forth / Saynt Loye toke and handled
it and enoynted it with a lital oyle
and anone it was guariffed and hee
e iij

¶ The lyf of Saynt Ioye

Another tyme when he had gyven to the poure peple al the golde and siluer that he had / many other poure men came and demaunded of hym almesse and to holdyng hym self that he had nomore to gyue / Anone he departed emonge them a marcke of golde that he had knowledg of his neyghbour / and anone after came moo poure folke to demaunde almesse / he put hys hande anone to his purse / for he remembred not that it was Ioye / & by the wyll of godd he fonde therein a marcke of golde / and when he had ffounde that he began gretefully to thanke our lord godd therof / and destrued it and departed it to the poure peple for the loue of godd / He was of hys stature red of bysage and angellyk of symple and prudente regard and chere / at the begynnynge he was cladde with precious vestementys of golde adorned with gemmys and ouches / and ware gylt girdellis with precious stones / but vnder that on his bare fleshe he ware allwey the hary / after thys he gaue al his precious vesture to the poure peple for to socour them in theyr necessytes /

And fro than forthon he used allwey symple and poure clothyng and ofte despoiled hym self for to clothe the poure peple / and when the kyng salbe hym in such wyse / he gaue to hym his olde vestementes and girdellis / for he luyd hym as his propre solbe / And abandoned to hym all his holtes and commaunded to al his folke that al that saynt Ioye wolde haue / shold be deliuered to hym without delay / and alle he gaue and destrued to poure folke prysouners and to seek /

Fro the tyme of Bruneshylde quene vnto the tyme of dagolera the pesty lence of symonys regned strongly whiche for to take alwey and destoye / saynt Ioye and saynt Onys labouered sore / Thanne was saynt Ioye chosen bysshop of noyon after archayre bysshop of the saynt cyr / and with hym was chosen saynt onys archbysshop of Roen / saynt Ioye was pastour spirituell ofournay cyr ryal of noyon of gaunte and of alle flaudres and of courtay / he had a certeyn place in which by certeyn dayes he callid to poure and seek men

and seruid them deuoutely / And made elene theyr bedes & wysshed them / and them that were wyllyng and ful of vermyne he hym self wold pyke and make them elene / and gaue hem mete and drynke / and clothid them and when they departed anone came other to whom he dyd in lyke wyse & when grete compaigne came somtyme he made them to sytte down & restred them alle / but euery day at the lesse he had to be sure / the whiche he made sytte down / and at certeyn houre etc and drank with hem / but fyrst he wysshed theyr hondes and serued them /

On a tyme he impetred and gat of the kyng / that al the bodys that were dampned to dethe that he coude fynde in townes and cites hanged & wited that he myght take them down & burye them / & ordeyned men of hys collegys to doo it / It happed on a tyme that in the compaigne of the kyng in the partyes of arastere in a towne named strator / he fonde a man that was hanged that same day / & was thene ded and men made the sepulture for to burye hym in / ¶ And Saynt Ioye approched hym / and began to take hym down / and aperceyued that the solbe was in the body / he wolde not appoyne the myracle to hym but knew hym fro kyngholme / and sayd full swete / o what euyl haue we don for to lette thys man to be take of vs godd almyghty haue not so loun vs / The solbe is yet in his body / when he was raysed he was cladde and he dyd hym to take his rest / when they that had made hym to deye knele hit / they wolde haue made hym receyue dethe ageyn / and with grete payne saynt Ioye deliuered hym fro theyr handes / Yet he gaue letters of grace for hym for to be more sure /

There was a prest in his dyoces whiche was infamed / and ofte he repented vnto hym and exhorted to be confessed but the prest alwey feled his synne when saynt Ioye salbe that hys synne admoyncion auayled not he excomuned and acursed hym and offendid hym that he shold nomore synge masse / vnto the tyme he had don oon praysour / The prest sette nougth by

hys commandemente ne dessen
 depytynge his sentence / a lytel after
 this the sayd prest wolde goo synge
 masse / and as he approched vnto the
 altar he fel down to grounde & deyed /
 Many other myracles dyd he by hys
 lyue and doeth yet / he dedeyed at
 nypon the anallys of ihesu cryste /
 Wher hym godd helvede the body of
 saynt quyntyn / he fonde at saylons the
 bodies of two brethren germanys mar
 tirs / saynt cryspyn and cryspynen
 and ordeyned a precious vessel to put
 them in / he fonde also at beaunays the
 body of saynt lucien which was of
 the compaigne of saynt quyntyn / which
 he put in a precious vessel /

At parys vpon the grete brydge he
 maad a blynde man to see / the seytayn
 of the church of saynt colombe at parys
 came to saynt loye and sayd to hym
 that theys had torn alweye by nyght
 of the Jewellys and paramens of the
 sayd church /

Wherine saynt loye wente in to the or
 atour of saynt colombe and sayd to
 hyr / heke thou colombe what I say to
 the / My reuemptour wyl that anone
 thou bringe ageyn thornamentes of
 this church that haue ben take alweye
 Or I shal in suche wyse close the dorys
 with thornes / that neuer hereafter thou
 shalt in this place be scurdy ne wor
 shipped / what he had sayd thus he
 departed / on the morn / the seytayn of
 the sayd church that was callid mart
 turyn rose vp and fonde al the par
 mens and Jewellys that had be torne
 alweye / and were sete in the place as
 they had been tofore /

Saynt loye dyd doo ordeyne moche ry
 ches the body of saynt german / and
 the bodies of saynt seueryn / Saynt
 platon / saynt quyntyn / saynt lucien
 saynt genouefe / saynt colombe / Saynt
 mayme / saynt Inlyn / & speycally
 of saynt martyn at toures by dycoberte
 the synge / and the tombe of Saynt
 leue / and another tombe wher the
 body of saynt martyn had be longe in
 and the holys of saynt deus the mar
 tir at parys / and the scurion of
 marke whiche is vpon hym of mer
 uyllous werke of golde & of gemes
 when saynt loye deyed he was lye yre

the ende of the yere he was
 transportid in to another place /
 And was founde also fressh & wyth
 out rotynge as he had ben a lyue in
 his sepulture / Noth here ye yet a more
 grete myracle / his herde & hys heerys
 were shauyn when he deyed / But in
 his tombe when he was translate
 they were founde as grete and longe
 as they had alweye growen in hys
 tombe /

**Thus endeth the lyf of saynt
 Loye**

**And begynneth the lyf of
 Saynt Wyllyam**



Saynt Wyllyam was
 drawen out of noble lig
 nage / in his chyldhede
 he was made chanonne of
 parys and of soisson / &
 when he came to parys age and was
 a man ripe and attemperid he myght
 nomore suffre the pestylencys and the
 perples of this deuyable worlde /
 but brake alle the bondes of the worlde
 and wente vnto a desert named gran
 monte / and lpyed there a grete whyle
 in pure conscience and in holy contem
 placion / but as he ladde this lyf ther
 grete on hym a grete tribulacion
 that he had grete feere that the tranqu
 lity of his contemplacion myght be
 troubeled / and wente in to an abbe
 of cisteauy / and there he was professyd
 and prouffysted moche in vertues so
 than forth on / and after he was there
 made pryor / Afterward he was
 translate from thens in to another
 abbe / that is called karobscence / and
 there by election he was chesen abbotte
 And there in alle humylite he treatyd
 dekonary his dysciples & subgetys of
 in shewyng to them ensamples of
 good vertues and good maners /
 After he was chesen to be archbyschop
 of Bourges / & whil he was ageyn

The lyf of saint wylliam

his wyllie he acceptyd it / neuertheles
whan he had acceptyd & taken hit / yet
therefore chaungeyd he not the habyte of
the orde whiche he had tofore taken / ne
the obseruaunce also / and how wel
that he had metes deliciaus ynough as
to such a prelate ten orayned and
arayed / Neuerthelesse he lefte not the
seruices that he had maynentyd tofore
in humylyte in holy medytacion / and
in deuoute prayers / in whiche gladly
alwey he occupyd his tyme /

And he was moche lesy for the helthe
of the soules that were commyted to
 hym and charged to kepe / gladly and
dyligently he herde theyr confessions
he nourished them swete / Ofte and
dyligently he prechyd to them or dyd
do prech / he deserued so moche grace
of our lord / that by his deuoute pray
ers and merites in his lyuynge lyf
god shewed many myracles /

On a day it happed that a prest na
medy generally had lost the helthe of one
of his handes that he myght synge no
masse / whiche came to saynt wylliam
and saynt wylliam had hym that he
sholdy confesse hym / & without doubte
he sholdy be hool / and so he dyd / and
at the ende of thre dayes he sange masse
hool and sounde /

Another tyme
there was a yonge chylde that had
his brayne sore troubled in such wyse
that his eye turned in his heed / his
frendes brought hym tofore this holy
man / on whome he had grete pyte &
began humbly to handle hym & layd
his honde on his heed / and anon the
payne cessyd and he was anon alle
hool / he was allwey glady & ioyous
and that displeyd moche to somme that
were of hard and rade lyuynge /

Aboue al thynges the synne of detrac
tion dyspleyd hym moche / and souyd
no detracoure / and to his polver with
grete dyligence he made hym aske
this synne / and wher they woldy not
he wolde reuibe hym fro theyr company /
By wylly he toke the crosse for to goo
ouer see agaynst heretykes and heren
men / and as he made hys purueaunce
for to make the sayd wyage he rendrid
and paye by his soule to almyghty
god the fyfte. yous of the monthe of
januer / & was buryed in the chyrche

of surges / the whiche anon after he
gan to doo myracles / whan the pope
honorus the thyrde herde his lyf and
how god shewed myracles for hym
After that he by grete dyligence had
made Inquysycyon he canonyfed hym
to the honour and prayfynge of god
whiche by the prayers of the said saynt
wylliam bringe us to his everlastynge
blysse in heuen amen /

Thus endeth the lyf of saynt wylliam

Here begynneth the lyf of Saynt Eutrope



Saynt Eutrope was
borne and came of the
moste excellent lignage
of al the world & was
borne in the royaume of

cheste and was sone of the admiralte
of babilone whiche was named egeres
whome the sayd egeres engendryd
on a queene whiche was called gynie
and saynt eutrope was endoctrined
in his yongthe in letters of aldee and
of grece so ferforth that he was commy
tyd to the moste gretest clerke of the
royame / After he wente to galylee in
to the court of kynge herodes for to see
somme arcyfyt & somme noueltes of
the anburyens that were wyth the
kynge herodes / whan he had dwellyd
there certeyn dayes in the court / he
herde the fame and renomme of the
myracles of our lord ihesu cryste / &
began to enquire and serche so moche
that he herde say that our lord woldy
goo ouer the see of galylee / and he wyl
hym self in the multatude of peple that
foklyd hym / It happed that this day
our lord by his Infynyte largesse re
freschyd and fedde fyue thousand men
wyth fyue lues of barley brede and
albo fyfthe in the presence of saynt
eutrope / whan saynt eutrope had seyn

this myracle / and herde saye of hys
 other myracles / fro than forthon he be-
 gan to hylene a lytel in hym / but he
 durst not for his pedagoge or his go-
 uernour whiche was wyth hym / For
 the admiralle his fader had comfedy
 hym in his garde / whan he had fedde
 hym wyth the othe / he wente to Jeru-
 salem in to the temple / for to praye &
 adoure his creatur in his salbe / and
 after this wente home to his fader / &
 tolde hym alle that he had seen in the
 contrey fro whans he came / I haue seen
 a man sayd he that is callyd cryste /
 but in al the world is not his pareyl
 ne lyk / For he repelyth dedymen / he
 maketh the layere / he maketh blynde men
 to see / the deaf to here / the lame to go
 agayn / and he hath al maner seknesses
 and yet more tofore me he hath fedde
 wyth fyue boues of carter & ij ffysshes
 fyue thousand men /

Wherfore yf it plesyd hym that hath
 made heun and orde to sende hym in
 to this contrey / I shold be glad and
 ioyous / yf it plesyd you to doo hym
 honour and reuerence / whan thadmy-
 nat herde the wordes of the chylde / he
 wente thynkyng how he mygt see hym
 a lytel whyle asfar the chylde that
 had grete desyre to see yet ihesu cryste
 wher heue of his fader / wher he gate
 wyth grete payne / and came fythe
 wyth grete companye for to worshyp &
 adoure in the temple / wher he salbe on
 a day how the chylde of Jerusalem
 came wyth a grete companye of people
 tofore our lord ihesu cryste vnto betha-
 nye making to hym grete reuerence /
 and toke the holdes of palme and of
 olives / and of other trees and many
 other floures / whiche they threlbe in
 the waye wher he shold passe / and
 songen wyth hys boys osanna /
 Thene saynt eutrope hym self began
 to cast floures in the waye / but he was
 moche angry by cause he myght not see
 ihesu cryste for the multitude of the
 people that was there / and after that
 he comyned in the gospel he was in
 the companye of them that were come
 for to adoure and worshyp in Jeru-
 salem at the feste that was there /
 whiche sayd to saynt philippe / Syr we
 shold see ihesu cryste / Thene Saynt

perre accompanied wyth saynt An-
 drewe tolde it to ihesu cryste /
 And anon after saynt eutrope & hys
 companye salbe hym spyttyng vpon an
 asse / wherof he was right glad / & fro
 than forthon he blyeuyd secretly / and
 accompanied wyth hym / but he doubted
 his felawshyp / for as moche as his fa-
 der had commaunded them to kepe hym
 wel / and that they shold brynge hym
 agayn wyth them / Thene he herde say
 that the ielbes shold shortly brynge
 ihesu cryste to dethe / and by cause he
 wold not see soo grete cruelte doon to
 so trewe and iustie a man / he departyd
 on the morne and wente in to hys
 contrey / and recounted al that he had
 seen of our lord / a lytel whyle after
 he returned and herde say how he was
 put to dethe wherfore he was sory / For
 he luyd hym moche / But whan he
 herde say that he was ysen fro dethe to
 lyf / and ascended in to heuen he was
 moche ioyous / and returned in to his
 lonye fulfyled wyth the holy ghoost
 And al the ielbes that he fonde in hys
 contrey for a grete destroyed / by cause
 the of Jerusalem had put our lord to
 dethe / After this a certeyn tyme whan
 thapostles were departyd thorough the
 world / two shynnyng candlestykkes of
 golde were sent in to pers whiche were
 of keray sayth / that is to saye Symon
 and Thaddeus the apostles of god /
 And entroy in to babilone / and had
 chaced out of the contrey two enchaun-
 tours zaway and arphaxat / whiche had
 peruerced the peple by false & deceyua-
 le spechyng / & in this cyte thys two
 apostles began to solue the worde of
 god / and to do many myracles / & he-
 le seke peple of dyuers maladies /
 Whan this holy ponge man kneibe of
 theyr comyng he was ryght glad / &
 admonished his fader to leue his er-
 rours & his ydolys / and that he shold
 receyue the crysten feyth to thende that
 he myght geue thereby heuen /
 And what by the prydyacion of the
 apostles and by the counceyl and ex-
 ortyng of his sone / his fader & many
 o-ther were conuerted and regenerate
 in the holy fonte of baptisme by the
 handes of the apostles / and after alle
 the cyte was conuerted to the feyth /

The lyf of saint Eutrope

e dyd do make a moche notable church
 there / and ordeyned there a prelat an
 holy man and trewe whom they had
 broughte wyth them fro ierusalem na
 myd adyas endoctrined in the doc
 trine of the gospellys / and they or
 deyned saynt eutrope archdeken / and
 whan they had al thus ordeyned / they
 departed and wente in to othez cyties
 for to preche the feythe of god /
 And anone after they receyved the
 palme of martyrdom / After Saynt
 eutrope wrote theyz passyon in litters
 of aldee and of greke / a lytel whyle
 after saynt eutrope herde speke of the
 myracles that saynt pater prync of
 the apostles dyd / whych that tyme
 was ppe of rome / he toke leue of the
 bysshop pryuelly wythout wetyng of
 his fader and came to rome / whan
 saynt pater sawe hym he receyved hym
 moche agreeably and endoctrined and
 taughte hym the lawe of god moche
 dyligently / whan he had dwellyd
 wyth saynt pater a longe whyle by the
 ordernaunce and commaundemente of
 saynt pater he wente in to fraunce wylth
 many other for to preche the crysten
 feythe / and thus as he entred in to
 the cyte of gayntes he wente thowgh
 the stretes and places prechynge the
 feythe of cryste / anone as they of the
 cyte sawe hym / they knewe wel that
 he was a scharpen by his speche /
 And whan they herde hym preche theyn
 ges that they neuer herde wfore / they
 wente hym wyth burning fagottes &
 kete hym wyth poles bylaynefly / and
 whan they had so bylaynefly kete hym
 they put hym out of the cyte / but the
 glorious frende of god sawe ful pacy
 ently this persecucion / and made in
 a mountayn right nyght the cyte a ly
 tel lodge of colles / wher in he dwellyd
 a greke whyle / and by day tyme he came
 and prechyd in the cyte / and at nyght
 he returned into his lytel lodge / where
 he abode in fastynges and prayers &
 in oryson / Thanne whan he had been
 longe there & had converted but felde
 of the peple / he wente ageyn to saynt
 pater to rome / and whan he came thy
 der / he fonde that he had suffred passyon
 on the crosse / and fonde there Saynt
 clemente in his stee / whiche commaūded

and counceyled hym to returne in to
 the sayd cyte of gayntes / and that in
 prechynge the commaūdemente of god
 kengnely he shold abyde the palme of
 byctrope for the loue of our lord / that
 is to wete passyon and martyrdom /
 Thanne saynt clemente ordeyned hym
 a bysshop / and also saynt denys whiche
 was come out of grece to wme & many
 other brethern / whiche saynt clemente
 sente in to fraunce / and thus departed
 they fro rome / and arreyved in the
 cyte of anerre / and there in grece
 loue they kyssed and embraced eche
 other in takynge leue for to departe
 one fro another and tenderly wete /
 Saynt denys and his felawes came
 to parys / and saynt eutrope wente to
 gayntes strongly conformed & ferme
 in the loue of god alle prest and redy
 to suffre alle tormentes / and moche
 constantely prechyd the feyth in such
 wyse that many were baptysed /
 Emonge whome the daughter of the
 kyng of the sayd cyte whiche was
 named eufelle was baptysed / whan
 hyr fader knewe hit he had therof so
 grete indignacion / that he put hir out
 of the cyte / and anone as she was
 out for the loue of god / she wente
 straye into the lodge of the holy man
 and abode there / And wher the fader
 for loue that he had to his daughter / was
 sorry that he had put hyr out / and sente
 of hymes to hir messagers for to come
 ageyn home to hym /
 To whome she answered that she had
 leuer for the feythe of ihesu criste dwelle
 out of the cyte / thanne to returne in
 ageyn to sacrefyse the ydolles / For
 whiche answer the fader was so angry
 and wroth that he wylt not what to do
 and dyd do assemble alle the countres
 of the towne / and gave to theym an
 hondred and fyfty shyllynges for to
 put to deth saynt eutrope / and that
 they shold bringe ageyn his daughter
 to his hold /
 Thanne the day tofore the kalendys of
 maye they assemblyd wyth them many
 sarasyns & came to the lodge of saynt
 Eutrope / and first they stonyd hym
 and after they kete this holy man wylth
 staves and scourges leved alle naked
 and after they cleuyd his heyd wyth

a bochers age / and saydyd hym wyth
 a salve / & he mayd wyth moo other
 buryed hym by nyght in his turgyon
 or lodge / and kept hym in bygylls
 wyth lychtes and in deuyne obsequy
 es as longe as she lyued / A lytel
 whyle ater she departed out of thys
 world right holyly and was buryed
 beside hys mayster / as she had requy
 red by hir luf / After thys a certayn
 space of tyme they of paines edifyed
 ouer thys holy corps a moche notable
 chyrche / In whiche alle seek folke of
 dyuers maladyes and skenesse haue
 fen sekyd / and yet dryly been / And
 also many prysoners fen also by the
 prayer of thys holy saynt deliuered of
 theyr pyns / as gnyres bolts and
 other whiche fen hangedy in the sayd
 chyrche / in remembraunce that they
 shal fen losedy and vnbounden by the
 prayers of Saynt eutrope / Saynt de
 nys wrote the passyon and martyrdom
 of saynt eutrope in greke / and sente
 it in to grece to his frendes that byle
 ued tho in god by the handes of saynt
 element that tho was pope of Rome /
 in exalting and gloryfyng the name
 of god whiche by hys ende regneth
 and shal regne amen /

Thus endeth the lyf of saynt
 Eutrope

And begynneth of saynt
 Marcial

In the tyme that our
 lord Ihesu cryst prechyd
 in iurye in the bygnage
 of beniamyn / moche peple
 came to hym for to haue
 that was necessarye to them as wel of
 dygnite as of mete / and in especyall
 for to see and vnderstonde suche thyng
 as he sayd the sauacyon of the soldes /
 On a day in the myddes of al the com
 panye came a man that was of the
 bygnage of beniamyn the mooste

noble of alle the iewes named by his
 right name marcial / and his wyf was
 callyd elysabeth whiche had bylyuene
 them bothe a chylde of the eage of yd
 gere / that was named also marcial
 when they herde our lord Ihesu cryste
 preche / whiche sayd in his predycacion
 Doo ye penaunce / the royame of heuen
 is nyght to them that doo penaunce /
 And who that is not regenerate in
 water by the sacramente of baptysme
 he may not entre in to the royame of
 heuen / Therne by the commaundement
 of our lord Ihesu cryste / Marcial / his
 wyf / and theyr sone marcial whiche
 was a chylde replenysshedy in holy doc
 tryne were baptysedy of Saynt Peter /
 Thenne Zachas and Josph the whiche
 buryed our lord were baptysedy also
 and many other of the people of the
 iewes whiche were ouer longe to telle
 here alle theyr names / when alle thys
 was accomplysshed / and that eueryche
 turned homeward to hys hous / The
 chylde marcial returned not wyth his
 fader and moder / but gaf hym self all
 ouer vnto our lord Ihesu cryste / and
 put hym in the companye as one of his
 dysciples / and helde hym allweye by
 Saynt Peter / whiche was ryght nyght
 of his kynne / and sw than forthon
 he was soo entymynedy and endoctry
 ned of our lord and of Saynt Peter
 that he no thyng depreyd so moche as
 for to accomplyshe the commaundmentes
 solyayres / After this saynt peter came
 to rome and prayedy to marcial that
 he wold goo wyth hym / and thus as
 they had been to gyder endoctryned
 wyth one holy doctryne / and of one
 meryfurye dyleccion / In lyke wyse
 that to gyder they receyue the comyn
 rebward of the ioye perdurable / & thus
 as they went / they were accompanyd
 of somme dysciples of antioche / emoge
 whome were alphynges / and austri
 dynges and many other / When they
 were entryd wythyn Rome / they were
 receyued of a man named marciall at
 that tyme consul of the Romayns /
 Thus as they dwellyd there god ap
 pryedy to saynt peter / and commaunded
 hym that he shold sende saynt marciall
 in to the prouynces of gaulle for to
 preche the sepythe and the byleue to the

peple whiche were in the bondes of the
 deuyll of helles / Therne Saynt Peter
 callyd to hym saynt marcial / and tolde
 hym a new orde that our lord had
 sayd and commaunded hym / Whan
 saynt marcial herde that he began ston
 gely to wepe by cause he doubted the
 ferte regyon and the peple whych had
 no knowleche of god / Whan Saynt
 Peter salde hym thus wepe / he began
 moche swete to comforte hym in say
 enge to hym / my holy brother be not
 heuy ne sorowful / for godd that he al
 weye wyth the / lyke as he hath pro
 mysed to vs sayenge / soo I am alwey
 and shal be wyth you vnto the consum
 macion of the world / Thus my swete
 broder he commaunded vs after hys
 resurreypon sayenge / Soo ye vnto e
 thorough the vniuersal world e preche
 the gospel to alle creatures / that who
 shal beleue and shal be baptyzed / he
 shal be souerd / and they that wyll not
 so do shal be dampned / Whiche thyn
 ges my blessed broder behueth vs to
 kepe and put in effecte / to the ende
 that we forgete not the commaunde
 mentes of god / anone after thys bles
 sed wordes / saynt marcial toke leue
 of saynt peter / and broughte with hym
 the elbo dysaples afor sayd / that is to
 webe alphyngen and aufstaidyngen and
 departe / lyke as godd had commaun
 ded to saynt peter / Thus themne as
 they wente / and that they were wey
 and sore trauaylled by the way which
 was longe and greuous saynt aufstau
 opnyen departe out of thys world / e
 deyed / Whan saynt marcial salde that
 he was dede / he returned in grete haste
 to come and tolde to saynt peter that
 whiche was byfalle in theyr weye /
 Whan Saynt Peter had herde hym he
 sayd retourne as hastily as thou mayst
 and take my burdon in thy honde and
 thou shalt come wher thou hast lefte
 thy broder / touche his body with thys
 burdon / and anone he shal aryse and
 goo in thy companye as he dyd before /
 Whan saynt marcial came ageyn to the
 cozys he touche it wyth the burdon
 lyke as saynt peter had hym / And
 anone he was ressed fro deth to lyf /
 After whan saynt marcial had iour
 neyed longe by dyuers contreyes in

longe prechynge and folwynge the word
 of god / they came in to guyan vnto a
 castel callyd tulke / and there were re
 ceuyed of a reche and a myghty man
 named arnold / whiche had a daughter
 that dayly was tormentyd wyth the
 enemye / Thus as saynt marcial
 entred in to the hows / the fende began
 to crye sayenge I knowe wel now that
 I must yssue out of the body of thys
 mayde / For the aungels of paradys
 that been wyth the marcial torment
 me right greuously / but I praye the by
 the name of hym that was crucyfed
 whome thou prechest of that thou sende
 me not in to thabysme of helles / Therne
 saynt marcial sayd to hym I conuie
 the in the name of ihesu cryste that
 was crucyfed for us that thou yssue
 out of the body of this mayde / e neuer
 retourne ageyn / but that thou goo vnto
 a place deserte wher hyde ne folde ne
 person dwelleyth / wyth this commaun
 dement the mayde caste out the enemye
 and she fyl douyn as dede / Therne
 saynt marcial toke hys by the hande
 and ressed hys wyf and deliuered hys
 to hys fader hool and saufe / Holynes
 e tenyngte wyth al humylyt shoon
 in saynt marcial / and was alwey
 in prayers / **A**nother myracle also
 our lord shewed by the prayere of
 saynt marcial in the same place / The
 prynce of the sayd castel whiche was
 called nerua / and was cosyn to the
 emperour new / had a daughter whiche
 was suffocate and murdered by the fende
 and was dede / Therne the fader and
 moder of the chyldre that were moche
 sorowful and heuy wyth a grete paine
 of the peple brought the body of the
 chyldre tofore saynt marcial tenderly to
 pyngre and sayenge to hym / O man of
 godd helpe vs at thys tyme / than seke
 how it is wyth vs / Whan saynt mar
 cial salde the lamentacyon and the
 sorowe that they maad / he had pyte on
 them / and sayd wyth an hygh voyce
 I praye you al as wel crysten as pay
 nyms / that ye wyll deuoutly praye
 godd almyghty / that by his tenyngte
 grace hit please hym to grue ageyn the
 lyf to thys chyldre / The elbo dysaples
 of saynt marcial and a felwe of castel
 peple that were there put theym to

papers / and saynt marcial by n
 self made his prayer sayenge / **S**aynt
 pray the in the name of thy blessed
 son / and of thy good frende saynt
 peter / by thordenauance and comman-
 dement of whom I am comyn hither /
 that it please the to wryse this chylde
 her to thence / that whan he shal be wry-
 syde many may beleue in thy holy &
 precious name / **T**henne saynt marcial
 al tawpunge in the helpe of god to take
 the chylde by the hande sayeng to hym /
In the name of our lord ihesu cryste /
 that of the Jewes for vs was crucy-
 fedy and the thyrd day rose fro deith
 to lyf / aryse vp and stande right on
 thy feet / **N**one the chylde arose ryz
 from his feet / and saynt kneled
 down to the feet of the holy man sayeng to
 hym / **O** man of god I requyre the
 to baptise me to thence that I may be
 sauyd and make me wyth the sygne
 of the holy crosse / for other wyse may
 non be salved / but yf he be baptised /
 anon saynt marcial baptised hym /
 And wyth hym in the same place were
 wel refreyned also as wel men as wy-
 men the thousand and **vj** C
 And after this saynt marcial wente
 and desoyed the ydolles and brought
 them to nought / **F**ew thens wente
 saynt marcial and his two disciples &
 departed and cam to lymoges where
 they were senyngly receyued of a ma-
 rion that was namede susanne / **I**n
 whos presence saynt marcial heled one
 that was frenatike / whan the good
 woman susanne salde the myracle that
 so was made in her presence / anone
 she and her meyne were baptised /
 After this saynt marcial wente in to
 the temple where the prestes of the ydo-
 lles were / **T**he whiche lette hym gre-
 uously / and saynt put hym in pryson
 on the morn as he made his prayer /
 wher descended a light so grete vpon him
 that men myght not behold hym / **T**he
 prestes of pryon to herte and the doores
 of the pryson openyd / the keyers and
 they that were there requyred to be ba-
 ptised / and the prestes that had so
 much hym were sinned to deith by thon-
 der and bygnyng / **T**henne the
 prestes that were there cam to saint mar-
 cial in to the pryson / and prayd hym

that he wolde wryse them that so were
 sinned to deith by the thonde / promis-
 syng to hym that yf he so dyde they al
 wolde be baptised / **T**henne our lord
 by hys prayer wrysed them ageyn fro
 deith to lyf / **T**henne that same tyme
 were turned to crysten faith & baptised
 yij M creatures as men and wy-
 men / **A**nd after this on a ty-
 me depde the holy woman susanne and
 tofore her deith she recomanded to saynt
 marcial her daughter that was called
 kalerene / whiche had promysed and
 auolbed to our lord chastrice as longe as
 she lyued / after whan the holy may-
 de kneibe that ther shold come to lymo-
 ges a lord namede seuyng whiche was
 borde of al the prouynce fro the ryuer
 of wone vnto the see / **S**he was fore-
 aferd lest he wolde do to her ouy greyf
 or nopance ayens her auolbe / **A**nd
 gaf alway al her richesses to poure folk
 for the loue of god / whan the said
 steuen was come to lymoges he made to
 do come tofore hym the holy mayde to
 thence to haue his wyll of her / but
 whan she was come / and sawe that
 she wolde not consente to do his wyll
 anon he made her feere to be smyten of
Than the squyer that byhede her herde
 thangel's syng that here the soule of
 the holy byrgyne in to heuen wyth mo-
 che grete joye and sollempnyte / anon
 he returned vnto his mayster and tolde
 hym al that he had seen & herde & sythe
 fyl down deed at his feet / **T**henne the
 duc and al his compagne had moche
 grete drede / and the duc hym self clad
 hym next his flesch in a sharpe hys &
 hard for grete repentaunce / and prayd
 saint marcial that he wolde praye god
 that hit myght please hym to wryse his
 squyer fro deith to lyf / and he wolde
 beleue in the faith of ihesu criste and
 be crystened / anone after that saynt
 marcial had prayd our lord wrysed
 the squyer / **T**henne the duc and wel
 a yd M persones in his compagne
 were baptised / **A**n this tyme the
 same duc by the commandment of the
 emperour Nero wente in to italye wyth
 a grete compagne of men of armes /
 whan he had acomplysshyd the com-
 mandment of nero / they wente to w-
 me for to see saynt peter / whom they

fonde prechynge to the peple / whiche per
 pe were turefote and had clothed them
 wyth the beyr lynge on the grounde
 tofore saynt peter in demaundyng hym
 pardon of theyr synnes / whan saynt
 peter salde the due and so moche fayre
 people in his compaigne / he demaunded
 them what they were & of what countre
 Thene the due tolde hym by ordre how
 he and his compaigne had ben conuerted
 and baptysed of saynt marcial /
 After whan they were departed from
 rome / they thoughte that they wolde
 goo see saynt marcial tofore or they re-
 turned in to theyr countrey / Thus thene
 as they were lodged nyght by a ryuer
 and the sone of the erle of portiers lay-
 ned hym in the sayd ryuer / thene mye
 the deuyll dwlmede and smored hym
 to the dethe / whan his fader knele it
 he wente wepyng tenderly to saynt
 marcial / and prayed hym to wyse his
 sone fro dethe to lyf / Thene saynt
 marcial wente to the place wher he
 was dwlmede / and commaunded to
 the fende to brynge the body out of the
 water / and that he shold appere in a
 lyknesse bysyble tofore them alle /
 Anone ysued out of the water three
 fendes lyke ethyoppens more blacke
 than cooles / and had terribble feet and
 eyen / and grete heyr that couered alle
 the body / and caste out at theyr mol-
 thes and nosethilles fyre lyke sulphur
 and cryed lyke rauens / whan they
 had tolde to saynt marcial the harmes
 and euyles that they had doon / He
 commaunded them that they shold be
 parte and goo in to places & serke /
 wher as they myght neuer noye ne
 greue persone byyng / saynt marcial
 whiche had pyte and compassyon on
 them that wepte for the dede chyldre
 wyped hym fro dethe to lyf / & thene
 the chyldre tolde tofore them alle that
 were there / how the fende had dwl-
 ned and smoldred hym / and how they
 wold haue bounden hym wyth chay-
 nes of yron breennyng / but an aungel
 of heuyn delyuered hym and shelved
 hym the fyre of purgatorye / and fro
 thens lede hym to the pale of paradys
 and as the fendes reauyred to haue
 hym / a boy came fro heuyn and com-
 maunded that he shold arys ageyn &

that he shold lyue yet wyth yew / whan
 he had tolde al this / he gaue hym self
 al ouer to saynt marcial / and fro that
 forthon lyued in grete abstaynence and
 holy lyf lyke as thaungel had taught
 hym / saynt marcial dyd many mir-
 acles and vertues / There was in
 that tyme a woman that had an hus-
 bond seke of the pestyl / to whiche wo-
 man saynt marcial delyuered hys bur-
 don / wyth whiche she wuched a lytel
 hys husbond and incontynent he was
 heol / Another tyme the fyre was
 so grete in the cyte of Bourdeus / that
 alle was on a flame / saynt marcial
 helde vp his burdon ageynst the fren
 and anone hit was quenched /
 Another tyme as he wold haue bap-
 tised a chyrd at lymoges / the pry-
 mator sayd conueryed and sommoned
 the peple poure and rike to come to the
 dedycacion of this chyrd / And whan
 they were al assembled saynt marcial
 admonestedy and warned them to be
 in theyr chastite / It hapned emonge
 them whyles the masse was on sayng
 that there was a kynght whiche be-
 his lyf were fore troyed & troubled
 wyth fendes / & as they were brought
 tofore saynt marcial / he demaunded
 the fendes why they troyed them so /
 and they answered to hym thou hast
 commaunded them that the peple shold
 magntene chastite / and thys tbo thow
 al this nyght eypocoy them in her-
 and this is the cause that wherfore he
 ben entryd in to them / saynt marcial
 at the requete of the prynt and peple
 heled them / This same yere that is to
 say the xl yere after the passon of our
 lord ihesu xyste / the same our lord
 ihesu xyste apperyd to hym & sheld
 how that knely he shold departe fro
 this world and he wyth hys othe
 frances in the toyname of knay /
 Thanne he dyd doo assemble alle the
 crysten people that he had conueryed
 & to them made a moche swete ser-
 mon in talkyng leue of them / Some off-
 he was seke of the feuers / and thyn-
 our lord apperyd to hym wyth a grete
 quantyte of aungellys whiche
 moche ioy and gladnes sawe the soules
 of saynt marcial in to heuyn / We
 honor & gloria in secula seculi amen

This Saynt marcial of whome the
 speke her was the same childe as some
 say / on whome our lord layed hys
 honde upon his head / when the contyns
 upon any styffe was emonge the ap
 postles whiche of them shold be grette
 in the wyame of heuen / and thence our
 lord sette the caryer marcial in the
 myddle of them layng his honde upon
 his head as sayd is / and said to them
 ye be not lytal and humble as this
 chylde is / ye shal not enter in to heuen
 but that he leeste emonge you / he
 shal be grette in my wyame / as the
 gospel maketh more playne mencyon /
 the whiche glorious saynt / saynt marcial
 at lere he praye vnto that he procure
 vnto our sayd lord ihesu cryste that all
 we may haue part wyth hym in the
 ioye and glorie perdurable amen /

Here endeth the lyf of saynt
 marcial one of the disciples of
 our lord ihesu cryste

And foloweth the lyf of saynt
 Geneuefe

The noble saynt Sei
 neuere was borne at nail
 care besyde parys in the
 tyme of thempourour ho
 norius and theodosius the
 lasse / e was with hir fader e moder
 vnto the tyme of thempourour valenty
 nian / anone after hir natyuite the holy
 ghost shewed vnto saynt germayn of
 a rare hold the shold serue god holly
 e viregnyly / the whiche thyng he tolde
 to many / after the was sacred of the
 bishopp of chartres bilques / e came
 to dwelle at parys ful of vertues e of
 myghtes in the tyme of saynt nycolas
 the martyr / whom the hongers martyr
 and after in the tyme of saynt reynge
 vnder chylde kinge of fraunce / and
 after vnder clovis his sone first cristen
 kinge of fraunce / and was named
 wyth in hys baptysme / whome saynt

reynge cristened / And an auge of
 paradyse brought to hym an ample
 ful of cryste / of whiche he was enoynt
 ed / e also his successours kynges of
 fraunce ben enoynted e sacred at theyr
 coronacion / e after he was of good lyf
 e fouled the church that is now called
 saynt geneuefe on the mount of paris
 in thonour of saynt peter e saynt poule
 at the requeste of saynt cloe hys wyf
 of whome the body resteth in the sayd
 church / at thynaciation of saynt gene
 uefe / and saynt reynge dyd haue e
 deceyve hit / the sayd kyng dyd encre
 moke the royume of fraunce / e fraun
 chesped it by his puyssaunce fro the
 romayns / he conquerid meleun and
 the bonde lyenge by sayne e by loyre /
 towyn thowse and al gyan / and
 at his comyng to engoulesme h walles
 of the cyte ful down / he made almayne
 and bourgoyne his tributayres / he or
 dined and instytuted parys to be the
 chiefe syege of the wyame / e he wyg
 ned vnto yere / e after he was entred
 in the sayd church the yere of our lord
 fyue hundred e viii / In the tyme of
 the sayd kyng lyurd the sayd viregyn
 vnto the tyme of kyng cloayr his sone
 of whiche viregyn the soule floure in to
 heuen e the body alle in criste / in the
 sayd church in whiche she is yet hoole /
 e honourably entred and deuoutly
 worshipped by the good and deuote
 crysten peple / In the tyme that the
 sayd viregyn saynt geneuefe was a
 chylde / Saynt germayn of ancre e
 saynt kelb of twyse electe of the prelat
 tes of fraunce for to goo quene an
 drespe that was in grete brytayne
 nobl called engour came to nauicore
 for to be lodged and herberwed / the
 peple came ageynst them for to haue
 theyr beneyson / Emonge the peple
 saynt germayn by thensoygnemente of
 the holy ghost esped out the lytal
 mayde saynt geneuefe / and made hys
 to come to hym and kysse hys head /
 and demaunded hys name / and whos
 daughter she was / and the peple
 aboute hys sayd that his name was
 geneuefe / and hys fader Seure / and
 hys moder gerone / whiche came vnto
 hym / and the holy man sayd is this
 chylde poures / they answered ye /

Blessed be ye said the holy man whā
god hath giuen to you so noble signa-
ge / knowe ye for certeyn that the day
of hys natyvyte the aungels sange &
halibedy grete mysterpe in heuyn with
grete ioye and gladnes / She shal be
of so grete mercyt ageynst god / & of
his good lyf and conuerfacion many
shal take ensauple that they shal leue
theyr synne / and shal conuert theym
to god and shal lyue religyous by
whiche they shal haue pardon and ioye
perdurabile / Thenne he sayd to gene-
ueve / my doughter telle to me and be
not ashamed / yf ye wyl be faced &
lyue in vrgynyte vnto the deithe as
espouse of ihesu cryste / The mayde an-
swerd holy fader ye remainde that I
desyre / there lacketh nomore but that
by your prayrs our lord wyl accom-
plysse my deuocyon / the holy man
sayd / haue ferme byleue in god and
prue by werkyng the good thynges
that ye byleue in your herte and saye
wyth your molthe / and our lord shal
gyue you force and vertue / Saynt
germagn helde his honde on his hody
tyl he came vnto the mynstre / there he
gaue to the peple the keynson / Saynt
germagn said to the fader and moder
of the mayde that they shold brynge
his ageyn on the morne to hym / whan
she was brought ageyn on the morne
saynt germagn salbe in hir a sygne &
lesyal / I wote not what / and sayd
to hys god the salueth Geneueve /
Doughter remembreth thou what thou
promysst to me yesterday of the vpr-
gyvyte of thy body / holy fader sayd
the mayde I remembre wel that by the
helpe of god I desyre and thynke to
accomplysse my purpos / Thenne the
holy man looked on the grounde & salbe
a xij sygneyd wyth the crosse whyche
came by the grace and wyll of god /
he toke hit vp and gaue hit hys and
sayd sayre doughter take this and here
it in mynde of ihu cryste your espouse
and suffre not aboute you none other
arayement of golde ne syluer ne of
precious stones / for yf the beautye of
thys wordy surmounte a bysell your
thought / ye shal lose the goodes of he-
uen / he commaunded hir to god and
prayed hir that she wold remembre

hym in hys orfons and prayre / and
recommaunded her to fader and moder
The sbo holy bysshoppes wente from
thens in to englonde / there were
tykes ageynst the feythe / whiche
that chylde borne of fader and moder
baptysed had no neede to be crysten
whiche is not trouthe / for our lord ihu
in cryste sayth clerely in the gospel that
none may entre in to the kyngdom of
heuen / yf he be not regenerate of water
and of the holy goste / That is to say
regenerate by sacramente of baptysme
By this scripture and by semblable
the holy prelates destroyed theyr fals
creaunte and byleue and by textu also
and by myracle / For in a solomonye
of ester by many that were nelbe hap-
tyled / in syngyngd alleluya they cha-
ced and dwof albepe theyr enemyes
of scotland / and straungers of other
places that were come for to geue
them / **4** Hyt happed on a day that
Gerone the moder of the holy mayde
Geneueve wente on an holy and fey-
ful day towarde the mynstre / And
hys doughter wente after sayng that
the feythe that she had promysed to
Saynt germagn she shold kepe by the
helpe of god / and that she wold of-
goo to the mynstre to the ende that she
myght deserue to be espouse of ihesu
cryste / and that she myght be worthy
of his loue / the moder was angry &
smot hys eyen on the cheke /
God auengyd the chylde that the mo-
der became blynde / and that in xij
monethes she salbe not / whan the mo-
der had been longe in thys payne whiche
moche enoyed hys / She remembreth
of the goodnes that Saynt germagn
had sayd of hys doughter / and callid
hys and sayd my doughter goo to the
pytte and fetch me water / the mayde
went hastely / whan she was at the
pytte she began to wepe by cause hys
moder had losse hys syght for hys
sake / and toke vp water and bare
it to hys moder / The moder stretchid
hys handes to heuen and toke the wa-
ter wyth grete feythe and reuerence /
And maad hys doughter to sygne hir
wyth the sygne of the holy crosse and
wesse hys eyen / and anon she began
for to see a bysell /

When she had thys or thise messen
 hir lyght came hole to hir ageyn as it
 had been before / asar thys it happed
 that the holy mayce was offered to the
 bishopp of chartres bypliche for to be
 sacred with also other elcer maydens /
 For men offered hem after theyr eage
 that the holy bishopp knele by the ho-
 ly ghoost that geneuefe was the moste
 worthy and dygne and sayd to hir
 that was behynde shold come before /
 For godd kynd the sanctifyed hir /
 After the deise of hir fader and hir
 moder the holy damogel came e dibelz
 lpyr at parys for to assaye and proue
 hir there / and for to auaple the more
 she was seck of the palysse so moche that
 it semyd that hir membres were dys-
 ioynded and departed that one fro that
 oger / whereof she was so sore tormen-
 tyd that durynge thre dayes she was
 kepte as for dede / for there apperyd on
 hir noo sygne of lyf / sauf that hir
 golbes were a lytel reed / In thys
 sprit and tyme as she confessyd after
 an aungel ledde hir in spryde wher
 as the reste was of goody folkz and
 wher the torment was of euyl peple
 asaribard / she sawyd to many the
 secretis of theyr consciences as she that
 was taught and enseyned of the ho-
 ly ghoost / The second tyme saynt ger-
 mayn warnedy fro englond and came
 to parys / The peple almoste al went
 ageynst hym with grete ioye / e before
 al other tynge saynt german demaun-
 ded how geneuefe dyd / but the peple
 whiche more is Inclynedy to say euyl
 of goody peple thenne wel / ansywerdy
 that of hir was no thyng in blameyng
 hir / whiche was to hir a praysonge
 of other mennys prysonge is none the
 better / ne of others blameyng is none
 the worse / therfore the holy man sette
 nought of theyr ianglyng / but assoue
 as he entryd in to the cyte he wente
 saynt to the hows of the holy byrgyn
 whome he salededy in soo grete humyly-
 te / that al they meruaylled / e shewyd
 to hem that dyspraysyd hir the grolde
 wher of hir treys / and recyted to
 hem the begynnynge of hir lyf / and
 how he fonde at nanoure that she was
 chosen of godd / and recommendedy hir
 to the peple / Eydnynges came to parys

that accepthe the felony kynge of bougrye
 hady enterprysed to destroye and waste
 the partyes of fraunce and to subdue
 them to his domynacion / The bourgeys
 ses of parys for grete drede that they
 hady sent theyr goodes in to ocher cy-
 tres more sure / Saynt geneuefe warn-
 ned and admonestedy the goody wy-
 men of the towne that they shold wyke
 in faynges and in orysones by whiche
 they myght asswage the yre of our
 lord and eschewe the tyrannye of their
 enemyes lyke as dyd som tyme the
 holy wyymmen Judyth and hester /
 They obeyed hir e there byge e many
 dayes in the chyrche in wakynge fast
 tynge e in orysones / Sir sayd to the
 bourgeses that they shold not reneue
 theyr goodes ne sende them out of the
 towne of parys / for the ocher cytres
 that they supposed shold be more sure
 shold be destroyed and wasted / but
 by the grace of godd parys shold haue
 none harme / and somme hady Indygna-
 tion at hir / and sayd that a false pro-
 phete was risen and apperdy in theyr
 tyme / and began emonge them to aske
 and tute whether they shold dwolue
 hir or stone hir / whyles they were
 thus tynge as godd wolde came to
 parys after the deces of saynt ger-
 mayn tharewithen of an xxx / e when
 he vnderstood that they tentyd to ap-
 der of hir dech he came to them e said saynt
 prays for goddes sake do not this mys-
 chyet / For she of whome ye tute saynt
 german wytnesseth that she was cho-
 sen of godd in hir moders belly /
 And so here been theyr letters that he
 hath sent to hir in whiche he recomen-
 ded hym to hir prayrs / When the
 bourgeses herd thys wordes recyted
 by hym of saint german and sawe the
 letters / they meruaylled e seruyd godd
 and lefte theyr euyl counayl / and
 dyd nomore ther to / Thus our lord
 kepte hir fro harme / whiche kepeth alle
 weye them that ke his / e deffendeth after
 that thapostle saith / e for hir loue dyd
 so moche that the tyrannys appwehdy
 not parys / Thanke and glorye to godd
 e honoure to the byrgyne / This holy
 mayce dyd grete penaunce in tormen-
 tynge hir body al hir lyf and frame
 here for to gye goody exampl /

4 The lyf of saynt Genouete

For syth she was of þ age of xv yere
 into feythe she fastyd every day sauf
 sonday and thursdays In her wrefcion
 she had no thyng but curly brec and
 somtyme lenes / the which she eten after
 viii dayes or thre weekys she etc for
 alle delys / allway she was in pray
 ers / in wakynge and in penaunces
 she dranke neuer wyne ne other lyf
 our that myght make hyr downe in
 al hyr lyf / whan she had luyed and
 byyd thys lyf feythe yere / the bysshop
 pres that were that tyme saue and let
 helde that she was ouer feble by absy
 nence as for age warned hir to recei
 ue a lytel hyr fare / **E**t the holy woman
 durst not gaynsaye them / For our
 lord sayth of the prelats / who herth
 you herth me / and who despyeth you
 dyspyeth me / and so she began by
 obdyence to ete wyth hir brec fyfthe
 and mylke / and how wel that she so
 dyd / she kepte the heuen and werke
 wherof it is to beleue that she saue ap
 pertly our lord Ihesu cryste / after the
 blessyd se they that be elene of herte /
 for they shal see god / she had hir herte
 and body pure and elene / There ben
 welle vertues byrgynal saith Armes
 passour wyth out wiche no byrgyne
 may be agreeable to god / that is to
 wete feythe / absyence / payence / mag
 nanymyte / symplese / innocen / cons
 corde / charyte / dyscelyne / chastyte /
 trowthe / and pudence / This vertues
 accompyssed the holy byrgyne by
 werke / she taughte and enseyned by
 word / and sturdey ofte by ensauple
 Ofte and tofore alle other holy places
 she bysyted the place wher as restyd
 saynt denys and his felabes / e had
 grete deuocyon to edyfy upon the said
 holy bodys a chyrche / but she had not
 wherof / On a tyme came to hyr the
 preestes / as ofte they had doon tofore
 to whome she sayd reuerente faders in
 god / I praye and requyre that eche of
 you doo his polber and his deuoyr to
 a temple make wherof myght be made
 and edyfyd a chyrche in the honoure
 of the abhorius makers saynt Denys
 and his felabes / for the place wher
 they rest ouzt moche to be worthypp d
 and doubtid / wherof first taughte to

our auncetres the feythe / Dame on a
 sword the preestes / the wold sayne
 and haue grete wyke therof / that we
 can gete no chalke ne lyme / Thane
 said the holy byrgyn with a glad chere
 in prosperenge as she that was wyle
 mysted wyth the holy ghoost / So
 I praye you to paye upon the grete
 byrde / and byrde that w shal fynde
 there / they wente thur / e abow there
 a wyle meruaylled and wylled /
 And anone came by them also / byne
 herdes spekyng to gyre / of which that
 one sayd as I wente yesterday after
 one of my solbes I fonde a founel of
 lyme meruakusly grete / That other
 ansyberd and I fonde in the wold
 Under the rof of a tre that the wynde
 had throwen down a founel of lyme
 of which I tolde was neuer none to
 fan alowe / Whan the preestes here
 this they had grete admyracyn and
 blessyd our lord that had gyuen such
 grace to geneuef his handmayde /
 They demaund wher the founel was
 and after reuered and toke to the
 byrgyne what they had founel / She
 began to wepe for roge / and assone as
 the preestes were gone and departed
 she satte on hir knes and was at the
 nyght in crysens and in teers in a
 quaryng helpe of god to perfourme
 this werke / and on the moine ete
 alle made and traspylled of wakynge
 she wente to geneuef a goody prest / and
 prayd hym that he wold do his payne
 and labour that the chyrche myght be
 edyfyd / and tolde hym bydynes of
 the lyme / tohan geneuef herde thys / he
 was alle amercaylled and fyl down
 to her feet / and promysed to hyr that
 nyght and day he wold doo hys la
 boure to accompysshe hyr comman
 dement / By the helpe of god and
 of saynt Genouete and of the people
 of paye the sayd chyrche was begonne
 in the honoure of the blessyd makers
 saynt denys / saynt Ruseyque / and
 saynt Eleuthere whiche noth is callid
 saynt denys de lestere / There ben yet
 the holy bodys wher our lord sheweth
 fayr myracles / for as the workemen
 entandyd to make the edyfy eche of
 a car hys craft / It happed that thys
 drynke fayled and was doon /

and geneue the preest said to geneuefe
 whiche knele not know that she shold
 make with the Iherusalem so longe that
 she myght goo to parys & fete drynke
 whan she hade thysse demaunded for
 the vessel that they had emptyd / and
 it was brought to hyr / she maad them
 to depart fro hyr / Thanne she knele
 down on hyr knees & prayed god wyth
 warme tearys to helpe hyr / and whan
 she fette that our lord hade herde hyr
 prayer / she arose vp and maad the
 signe of the crosse vpon the said vessel
 and a meruayllous thyng happeid /
 For the vessel was ful / the Iherusalem
 dranke her selfe ful and as ofte as
 they wolde vnto the tyme that þe chyrche
 was parlyshly made / wherof they than
 sey our lord / The holy virgyne had
 auoydon to make the nyght that our
 lord wolde sty to luf after the ays-
 tome and statutes of auncient faders /
 It happeid on a tyme that she put her
 on the waye tofore day to goo to the
 saynt chyrche of saynt denys / and made
 to see a candyl brennyng tofore hyr /
 The nyght was derke the wynde grete
 and it rayned faste / whych quenched
 the light of the candyl / The maydens
 that were in hyr companye were sore
 troubled / she askede after the candell
 and assone as she had hit in hyr hande
 hit was lycht by goddes wyllle a
 greyn and so she bare it brennyng vnto
 the chyrche / Another tyme whan she
 had endyd hir prayer a candell that she
 hade / light in hyr hande by the grace of
 god / Semblably in hyr alle on a
 tyme was a candell lycht in hir hande
 wythout any fyre of thys world / of
 whiche candell many seek folke by theiz
 feith and reuerence haue ben helpe /
 That tapre is kepte yet at nostre dame
 de parys / A woman whiche by the
 temptacion of the demyl whiche to his
 tober alwey deuyeth the good / stole
 alwey hir shoes / but assone as she was
 at home / she losse hyr sight / whan she
 sawe that our lord hade auengyd the
 wronge that she had doon to the vyr-
 gine / she dyd hyr to be ledde to hyr
 gyne / she thesede / whan she came tofore
 the holy virgyne / she fpe down to hyr
 feet and requyred hyr of foryeuenes
 and wisorng of hyr sight /

Geneuefe that was right desonair toke
 hyr vp fro the grounde and in syn-
 linge gaue to hyr the sight ageyn of
 hyr eyen / The holy virgyne on a
 tyme wente to laon / and the peple of
 the towne wente out ageynste hyr /
 Emonge whome were the fader and
 moder of a mayde that had ben yowre
 so parlatyke / that none myght shewe
 the ioynture of hyr membrys / they
 besought and requyred saynt geneuefe
 that she wolde vspere the seek mayde
 she wente and salde hir / and sphe
 maad hir prayer as she was accustomed
 and after handled the membrys of the
 mayde / and commaunded hyr to doo
 on hir clothes and hosen and shoes /
 Incontynente she arose in good helthe
 in such wyse that she wente vnto the
 chyrche wyth the peple / The folke that
 salde thys / helpe our lord that had
 gyven suche grace to hys damysel ge-
 neuere / and whan she returnede they
 conueyed hyr syngyng wyth grete ioye
 The kyng of fraunce cheldryke holdre
 it he was a paynym hilde hir in grete
 reuerence / soodyd also the barons of
 fraunce for the fayr myracle that she
 dyd in the name of our lord Ihesu
 cryste / wherof it happeid on a tyme
 that the saynt kyng helde certeyn pry-
 soners / Juges to dethe / but by cause
 geneuefe shold not demaunde them / she
 yssued out of parys and made to syghte
 the patris after hym / the holy virgyne
 knele hit anon and wente hastily
 after hym for to helpe to delyuer them
 As sone as she came to the patris they
 openyd without kepe seynge al the peple
 whiche thoughe it a grete wonder / she
 purselfe the kyng and otheryd
 grace for the prissoners /
 In the partyes of the oxent kynde
 Antioche was a good man named
 Symeon whiche had despyced this
 world and was of meruayllous holy
 lyf whiche demaunded of saynt gene-
 uere of the marchauntes that wente
 in to the patris / And by them he
 salelydyd hyr moche honourably /
 And recommaunded hym vnto hyr
 prayers / hit was a grete meruayle
 that the holy man whiche had neuer
 seen ne herde speke of hir dyd do grete
 hyr by hir name /

The lyf of saynt Genouefe

traly the frendes of god that knowe
 his wyll & do therafter haue tydyn
 ges that one fro that other by admyr
 racion of the holy ghoost/they shal ne
 uer be separate ne departed/ as Saynt
 ambrose kyng at melan knowe of the
 deith of saynt martygn at tours/ At mes
 aurye was a noble damoysele which was
 named by hir propre name celyne /
 which whan she had herde of the grace
 that god had gyven to saynt genouefe/
 she requyred hir to chaunge hir habyte
 a yonge man had spaued & twouthe
 hir/ which had grete Indygnacion whā
 she herde of those tydynges and came to
 meauyn in a grete ier where the ij byz
 gynes dwellyd/ & whan they knewe of
 his comyng they fledde into þe chyrche
 there happed a fayr myracle / for as
 they came to the chyrche dore whych
 was locked & fast therat / the dore that
 was so locked opened by his grce by
 hym self / thus saynt genouefe deluere
 saynt celyne fro wyll & fro the conta
 gyon of the world / the which persuerid
 in abseynece & in chastyte to hyr ende
 In this tyme the said celyne offered to
 saynt genouefe one hir chamberer whi
 che had seyn seek ij yere & myght not
 goo / the holy byrgyne handled hir
 membris with hir worthy handes / &
 anone she was hool & in good poynte
 Ther were brought to hir viij men that
 were hood & byst with deuyls into
 payrs which were ouer harde bystad &
 tormented of the enemye / the byrgyn had
 grete pyte & went to prayer & orisons
 in requyryng our lord with salt teris
 that by his grce & goodnes he wold
 deluere them of this persylence / & as
 she persuerid in hir prayers / they were
 hanged in the ayre in such manere as
 they touched no thyng / she awoos fro
 hir prayer & sayde that they shold goo
 to saynt denys / the woode men answered
 that they myght not but she vnboude
 them / the byrgyn which was for them
 in grete sorowe commaunded them that
 they shold goo / the nene anone they suf
 fred them to be ledde secretly / theye
 handes boude behynde their backes / she
 wente after them / & whan she was in
 the chyrche of saynt denys she stratched
 hir self on the grounde in orisons & in
 wepynges / Thus as she persuered in

prayers and wepynges the woode men
 cryed with an hygh voyce / that they
 appoched whome the byrgyn calyd in
 to their helpe / none ought to doubt
 that the enemye that salve that he must
 nedys ysse & go out signefyng by
 the motiue of the demonyas that the
 appostles masters & other sayntes that
 the holy byrgyn calyd a. and hie
 helpe by the yeste of god whych is wode
 to do the wyll of them that & by hym
 & alle hym in trouthe / whan the holy
 byrgyn herde this that they said / she
 awoos by and blessed eche after othe
 with the sygne of the crosse / & anone
 they were deluere of the enemyes /
 they that were presente felte soo grete
 stenece that they doubted no thyng but
 the sorowes were deluere fro the reg
 nion of the deuyll & blessed our lord for
 this myracle / There was at Bourges
 a damoysele which herde speke of the
 grete renome of this holy saynt / came
 to payrs for to speke to hir / she had ben
 sacred / but after the consecration she
 had losse hir byrgynye / the holy ge
 nouefe demaunded of hir yf she was a
 byrgyn nonne or wyf or a wydoore /
 she answered that she was a byrgyn
 sacred / Genouefe sayde nay / & sayng
 to hir the place & tyme of hir desolaci
 on & the man that had done the feyt /
 whan she salve that it was for nought
 that she sayde she was a byrgyn / she
 conscienc remorsed hir and fyl down
 to hir feet in requyryng pardon / In
 semblable wyse the holy genouefe dys
 couerdy to many the secretis of there
 consciences which ben not here wryton
 by cause it were ouer noyous & longe
 to wryte / A woman whome the holy
 byrgyn had helpe had a chyldre of the
 age of four yere / whiche fyl in a yere
 he was therin the space of thre hours
 the moode came and drewe it out and
 bare it al dede into the saynt in ren
 dyng hyr heyre and kelyng hir backe
 and payes and wepyng byt acely /
 and layed the chyldre dede at hir feet
 The holy byrgyn couerdy hit with hyr
 mantel / and after she fyl down in hyr
 prayers and wepte / and anone after
 whan she cryed of hyr wepyng our
 lord shewyd a fayre myracle / for the
 chyldre that was dede was wryped / the

whiche was baptysed at ester after / e
 was named caluery / by cause she was
 cryed in the celle of saynt Genouefe /
 There came fro meury a man to thys
 holy Virgyn Whych had hys hande
 deryd vnto the wreste / and the han-
 dledy theryn the ioyntes and fyngrs and
 maady theryn the sygne of the crosse /
 and anone the hande became alle hool /
 Genouefe that kneibe wel that our
 lord Ihesu cryste was baptysed the
 day of epyphany / and after wente in
 to desert in gyuynge enseynment to
 them that ben regenerat in the sacra-
 mente of baptysme / to faste wake and
 adoure kelyf and to accomplysh by
 werke the grace that they haue taken
 in the baptysme by the ensaumples of
 swete Ihesu cryste / Thenne entryd
 the holy Virgyn in to hys celle the son-
 day afore the sayd feste / and abode
 there as weluse vnto the thursday ab-
 solute in waking in prayres in fastyn-
 ges and orysons / Thyder came a wo-
 man to see hys moze for curyosyte than
 for goody feythe / And therefore god
 punysshed hys / For assone as she ap-
 proched the dore of the celle / she loste
 hys syght and became blynde /
 But the holy mayde by hir deuoynte
 e by hir prayer gafe hir syght ageyn
 and by the sygne of the holy crosse
 whan she yssued out of hys celle in the
 ende of lence / In the tyme that the
 crye of payres was assayed by the
 treme of ten yere lyke as thauncyent
 hystories wete that there folliued so
 grete famyne and hungre that many
 deryd for hungre / The holy Virgyn
 that yve conseryned hys wente to the
 sayne for to goo feche at name somne
 bysopples / whan she came vnto a place
 of sayne where as of custome shyppes
 were wonte to peryssh / She made the
 shype to be dralven to the yuage and
 commaunded to cutte down a tree that
 was in the water / and she sette hys
 to praye / Thenne as the shyppes hold
 hane synow vpon the tree hit fll down
 And the wynde kedys graue and
 byssle yssued theout whiche stanke
 so sore that the peple there were enueny-
 med by the space of thre houres / and
 neuer after perysshed thyr there thake
 to god and to hys holy saynt /

Conto arcy the castel wente hys holy
 Virgyn / and there came ageyn hys
 a grete lord whiche requyred hir that
 she wolde dyspse his wyf whych had
 had longe tyme the palyse / The holy
 Virgyn wente and wysped hys whiche
 had ben longe seek wyth prayres and
 orysons / and after blessed hys wyth
 the sygne of the crosse e commaunded
 hys that she shold arys / She thenne
 that had ben four yere seek e myght
 not helpe hys self awos seyng alle the
 peple whiche thanked our lord /
 Fro arcy she wente to toyes in cham-
 payn / the peple came to mete with hir
 and offred to hir grete multitude of
 seek peple without nombre / She
 blessed them and spgned them wyth
 the sygne of the crosse / e Incontyente
 they were helpd in the syght of al the
 peple whiche meruayled moche and
 renyd thankynges to our lord /
 There was brought to hys a man whi-
 che by the pugnycion of god was
 made blynde by cause he brought on
 the sonday / and a blynde mayde also
 the holy Virgyn blessed them in the
 name of the fader and sone and of the
 holy ghoost / and anone theyr syght
 was restored to them / There was
 a suboken present and salbe thys / she
 wente and fet a chylde whych had
 ben seke y yere of the fybers right fore
 the holy Virgyn dyd to bryng holy
 water and blessed it an dgaue hym
 drynke / and that doon by the grace of
 god the chylde was in good helthe /
 In this tyme many toke of the culty-
 ges of hir desure by deuoyon wherof
 many seek were helpd / and many
 deryd by synners were delueryd e
 rempyd in to theyr good mynde /
 Fro arcy returned the holy Virgyn
 to payres wyth vj shyppes charged
 wyth bysape / whyn rempste e orage
 assayed them soo strongly that they
 wende to haue perysshed without treme
 dy / the holy Virgyn lyfte vp hys
 handes to heuen requyryng helpe of our
 lord / and anone the rempste cessed
 Thene Iesus a prest that was present
 and sawe it whiche afore had trembled
 for fey began to syng for ioy can-
 tus domino gloriose / Al that there
 were thanked our lord that had saued

The lyf of saynt Genouefe

them by the prayer of the damoyfel ge
 niefse / Whan the goodes came to pa
 rys that she had brought she departed
 them and gaue for the loue of god /
 to somme poure / wulke / and to other
 hool loues of bred / and somtyme she
 so fasted for pyte / that she toke the
 boues hote out of the oven secretly and
 gaue it to the poure / The bymme
 meruayled why she toke theyr boues
 but they spake ne sayd no thyng /
 And they moche doubted that they
 shold not fynde theyr counte ne tale /
 But notwithstanding that she had
 so taken by the grace of god they fonde
 al theyr boues and lacked none / by
 the mercyes of the holy saynt / her hope
 was no thyng in worldly thynges
 but in huenly / for she byluyd in the
 holy serypure that saith who so reueth
 to the poure / leneth for a uaple / The
 rebard which they wroue that gyue
 to poure pyte / the holy ghoost had the
 wyd to her longe before / and therfore
 she cessed not to wepe / to adoure / and
 to doo iberkys of pyte / For she knewe
 wel that she was none other in thys
 world but a pylgryme passyng /
 There was at meury a bourgeys that
 by the space of foure yere he myght not
 here ne goo / he dyd hym be brought to
 the holy byrgyn which dwelld at
 parys / e requyred hir that she wolde
 restore to hym hys helthe and heryng
 she touched his eerys e blessed hym
 and anon he was hool and went e
 herde as he dyd before thankyng our
 lord / On a tyme the holy byrgyne
 went to orpauce / a woman named
 fraterne was in grete sorowe for her
 doughter that laye deyng / anone as
 she wyse the comyng of the holy vir
 gyne she went to hir to saynt aiguen
 where she fonde her in prayer / fraterne
 fyl down to hir feet sayng / Dame ge
 niefse gyue me ageyn clode my dought
 ter / Whan geniefse saide the good
 feythe of her she sayd / dyscomforthe the
 no thyng / thy doughter is in helthe /
 the which by the meruayllous myg
 saunce of god at the worde of the holy
 byrgyne was brought fro the wycket
 of dede and came al hool ageyn to hir
 moder and mette wyth hir at the por
 tal of the holbe / The people thankyd

our lord for thys fayre myracle /
 In the sayd cyt there was o seruant
 culpable ageynst his mayster / the holy
 maye prayed hys mayster that he
 wolde forgyue hym hys trespasses / the
 mayster as felonous and proude day
 ned not to doo hit at her requeste /
 Denne sayd the holy byrgyne / though
 ye despyse me / our lord wyll not shame
 me in despyte / assone as he was al
 home he was taken wyth an hote feun
 agne which bygd hym in such a wyse
 that he mygt not stpe of al the nyght
 On the morne he came to the holy by
 gyne wemyng wyth open mouth like
 a bere of almayn the souge hangyng
 out and fomyng lyke a boor / requy
 ryng pardon / the saynt had pyte on hym
 and blessed hym / and she feure left
 hym / thus made she the mayster hool /
 and the seruante excused / fro oyle
 ounce the holy woman went to ture
 by the water of byre where she suffred
 many peryles / Whan she aryued at
 ture / grete foyson of demonyaks am
 ageynst hir out of the chyrche of saynt
 martyn and the spyrytes cryed by the
 mouthes of them that were made e
 bygd which were brente by the meny
 tes of saint martyn and saint genouefe
 and the peryles that the byrgyn had
 in the water of byre they had doon hit
 by enyng / The holy byrgyn went
 into the chyrche of saynt martyn where
 as she held many demonyaks by
 prayers and by the sygne of the crosse
 and the demonyaks sayd at the hour
 of the wrenche that the fyngers of the
 saynt brente aboute them as capres en
 flamed wyth fyre of heuen / herof here
 the men which kepte their wyues mad
 they went to the chyrche and prayed
 hir that she wolde bygyde theyr wyues
 The blessed byrgyne whiche was re
 maye wente and bygyded them and
 bygyded them fro thenemye by tractyon
 of holy oyle and by prayer / Anone
 after it happed as she was in orpauce
 in a corner in the chyrche of saynt mar
 tyn that one of the syngars was so
 sore bygd wyth the enemye that he ate
 his membris / whiche wente out of the
 chauncel and came strax to the holy
 byrgyn / the blessed byrgyn commaund

the spiryte to yssue out / he answered
 yf he yssued he wold yssue by the eye
 he commaunded that he shold no lens
 yf abyde ne dwelle there / and thenne
 he yssued out anone wold he nolde he
 be the fluy of the wombe and lefte
 foule enseignes and tokenes / and the
 fresh ma was al hool & in good mynde
 wherof he thanked our lord /
 Ther of toun honoured moche thys
 blessed byrgyne / holt wel hert was
 agaynst her bylke / On a tyme as she
 was at hys dore she saw a mayde passe
 by carryng a buyret of oyle / she calld
 hys and askyd what she fare / she
 answered and sayd oyle which she had
 bought / the holy mayde whiche she
 the enemye spit on the mouth of the
 buyrette / she be on hit / e the buyrette
 broke / she blessed the oyle and sayd
 the mayde bere it forth saulely / the peple
 that sawe this had grete meruaylle
 that thenemye coude not hys hym but
 that she prayued hym / and thanked
 our lord / There was brought to hys
 a chylde by his frendes whiche was
 dumb / blynde and lame / the blessed
 byrgyne enoynted hym with the holy
 oyle / and the same our lord sawe clerly
 spake and wente and prayued helthe
 enyghtly / **A**n the teryor of moauyng
 the holy mayde dyd do labour a felde
 that she had / and a skorme & tempeste
 of wynde and rayn aroos which trou-
 bled moche the werkemen / she was
 down stretchyng on the erthe in or-
 der praye / and our lord shewyd
 there a fayr myracle / for the rayne fyl
 on al the corne in the felde therabout
 and in hys felde fyl not one drop /
 Another tyme as she was on the sayn
 there was a grete tempeste / and she
 broughte god of helpe / and anone it
 assid in such wyse that they that were
 presente saue wel that our lord at hys
 requeste and for his loue made wynde &
 rayne to cesse / alle seek men that she
 enoynted with holy oyle deuoutly
 were helpyd and made hool / hit happed
 so that on a tyme when she wold haue
 enoynted a demonyak she founde no oyle
 in hir ampolle / wherof she was so
 for that she wyste not what to doo /
 for there was no bysshop presente for
 to besse hit / she lay down in orisons

and praye bescechyng god that he wold
 deliuer the man from the enemye /
 Our lord shewyd there two fayr ver-
 tues / for assone as she awos / hir am-
 ple was ful of oyle byng in hir han-
 des / of whiche she enoynted the mado
 man and anone was deliuered of the
 bycked spryte / whiche ample with
 the oyle salve the same man that wold
 hir by xviij yere after hys wasse /
 Many othez myracles without nombre
 shewyd our lord for the loue of the
 holy and blessed saynt / saynt Gene-
 uefe / the whiche luyed in this world
 ful of vertues and myracles / more
 than four score yere / and departyd
 out of this world and dyed worthely
 the thyrday of Januier / And was
 buryed in the mounte of parrys called
 mounte par buer / and now is calld
 the mounte of saynt geneuefe in the
 chyrche of saynt peter and poule / the
 whiche as sayd is at the begynnyng the
 kyng whys somtyme named ebius
 dyd doo make by thenfortement of
 this holy byrgyn / for the loue of whom
 he gaue graue to many prysoners at
 hys departyng / and after there were
 many fayr myracles whiche by negly-
 gence by enuye and not wchyng were
 not wryton / as he confessed that put
 hir lyf in latyn / excepte two whiche
 he sette in thende of his booke / as here
 foloweth / On the sepulchre of the holy
 byrgyn was broughte a yonge man
 that was soo seck of the stone that his
 frendys had no hope of lyf / In grete
 wepyng and sorowe they brought hym
 thider requyryng ayde of the holy byr-
 gyn / Anone after they praye the
 stone yssued and was forthwith alle
 hool as he had neuer been seck /
 Another man came thider that gladly
 brought on the sonday / wherfor our
 lord punysshed hym / for his handes
 were so ynommen and lame that he
 myght not werke on othez days / He
 repentyd hym and confessed his synne
 and came to the tombe of the said byr-
 gyne and there honoured and prayed
 deuoutely / and on the morne he retors
 ned alle hool prayyng and thankyng
 our lord that by the worthy metikes &
 prayers of the holy byrgyne graunt &
 graue to p. don graue & to y. pourable

¶ The lyf of saynt Geneueve

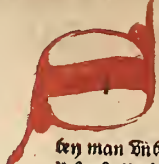
After the deſce of the bleſſyd virgyn
ſaynt geneueve was aſſigned a lampe
at hir ſepulchre in which the oyle ſour-
ced and ſprange lyke water in a welke
or fontayn / The ſayre thynge the
lydyr our lord by this lampe / for the
ſyre and lycht burnyng contynually /
The oyle laſſed not ne myſuſſed / &
the ſeek peple were heled there /
Thus brought our lord by the merites
of the bleſſyd virgyn corporally /
Which moche more abundantly wy-
cketh by hir merites to the ſoules ſpiri-
tually / Many moo myracles hath our
lord ſhelvyd at hir ſepulchre / Whyche
ken not how lortow / for hit ſhould be
ouer longe to remember them al / and
yet anyly ken ſhelvyd / wherefore in eue-
ry neceſſyte and neede lette vs calle on
thys glorious ſaynt / the bleſſyd gene-
ueve that ſhe be mediatryce vnto god
for vs wretched ſynnars that we may
ſo lyue and amende vs in this preſent
lyf that we may come vnto the ſhall
departe hens by hir merites vnto the
lyf perdurable in heuyn amen /

¶ Thus endeth The lyf of ſaynt Geneueve

Here foloweth the lyf of ſaynt Maturyne

Maturyn was
borne of the dyoſcle of
ſens / and his father was
callyd mayn / which by
the commaundment of the
emperor maxymyn perſeuted moche
ſtrongely chriſten men / but his ſone ma-
turyn ſaw the tyme of his infancy
privily in his herte / and in wyll was
dyſaple of ihu criſte / & was moche
ſowful of the perſecucion of his fa-
ther & moder / for as moche as they were
paynyng & myſeraunt / wherefore he
prayd many tyme our lord ihu criſte

that by his benygne grace he wold
uerke them / So it happed on a nyght
as he ſlept / a wyſe ſaid to hym man-
ry thy perſon is ſerde and ground
wpon anon awoke & gaue and reuer-
gret thankynges to our lord / & the
moder of ſaynt maturyn being enſre-
wyd with the holy ghoſt / came to hym
and ſayd / O my ſone what vnto
what merite ſhal I haue yf we be
leue in ihu criſte / as by many tymes
thou haſt deſyred vs / theſe ſaynt ma-
turyn ſayd to hir / Moder I lette you
wyde that after the general reuerſion
body & ſoule ſhal haue ioye / without
ende / and that ſo moche that ſer-
magn may not thynke / ne longe ſpeke
ne pronounce / anone thenne the moder
of ſaint maturyn wente to hir huſband
his father / for to telle to hym what the
ſone had ſayd / To whom the father
ſayd thus / I haue thys nyght ſeen in
a vyſyon / that our ſone maturyn was
entred in to a ſhepode / and that there
was deliuered to hym a grete multy-
tude of ſhep / and thene they bothe ſto-
ccyued the holy ſacrament of an-
tym / of an holy byſhop named pol-
carp / which ordeyned and made ſaynt
maturyn preſt vnto he was lxx
yere olde / After that / that ſaynt ma-
ryn and his felowes were martyrd
and that the peple of the romayne kyng-
dome ſuffred many dyuerſe tribulacions /
The emperor maxymyn had a doughter
the which had a wyche / ſpyrit in
hir body which tormentyd her moche
and perſeuted for whom her father
the emperor dyd to make many can-
tes of enchautementes for to queneſſe
and he / but hit auyld no thyng
thenne the fende that was wythm her
cryed and ſayd by the molthe of the
mayde / O emperor it auayleth the no
thyng that thou doſt / for I wyl not
departe from hens / tyl thou haſt brought
hyther out of fraunce maturyn the ſer-
uaunt of god / which by his pray-
er ſhal geue helpe to thy doughter / and
vnto the peple / and anone the emperor
wyth a grete multitude of peple wente
to ſeke hym / and brought hym to
rome vpon thys condicion / that they
ſhould ſwore & promyſe that yf it hap-
ped wat he deyed by the way / they



shold bringe or sende hym to the place
to be buryed; where as they had taken
hym / and; when they came nyght to
come / the peple came ageynst hym and
reuered hym moche reuerently /
And; anone as he was comen to Rome
he helpe and deliuered; the daughter of
the Emperour fro the handes of the fende
Wherby all the other seek men that
were presentyd; to hym he helpe; them /
Newerhelles it happed; so that the day
of the kalendys of nouembre he wendyd
and; gaue vp his soule to god; moche
holly / Thenne took they the precious
body and; enoynted; it wyth noble oy-
nemente; and; buryed; it wyth moche
reuerence / and; when they had leyed;
it in the erthe; on the morne they came
vnto the sepulture / and; fonde the holy
body aboue the erthe nyght vnto the
same sepulture / and; thenne were they
alle aasshed; / and; wyse not what to
do / so he it when one of the knyghts
that had; brought; hym out of
ffraunce had; remembryd of the pmesse
that they had; made / anone he sayd; to
the wyse the cause wherfore it was /
And; anone after by the commaunde-
mente of the Emperour the knyghtes
brought; the body ageyn moche solemp-
nely in to his contrey in a place; where
out lord; by the merites of the holy
body hath; shewyd many myracles and
wonders / Of whiche by the blessed;
prayers e hys intercessions we may
haue parte Amen /

Wint Victor the gla-
rious knyght e martyr
in the tyme of anthonyn
and; aucteyn emperours
was presented; as a crys-

ten man vnto a duc called Sebastien /
whiche wold; haue made saynt Victor
do sacrefise to thyddes; to whom saynt
Victor answered; that he was a true
knyght to Ihesu cryste / e that he wold
not do sacrefise when the duc vnderstode
that / he commaunded; that his backe
shold; be al to broken / and; his syne
wys to be drawen out / and; thys holy
man gaue grete thankynges to god; /
for the tormentes that were done to
hym / and; also of that / that he adde
allwey in pray feythe / The duc was
moche mowryd; and; angry / e comma-
ded that he shold; be put in a brennyng
furney; when saynt Victor was ther;
in he made his prayers vnto our lord;
e he was therin thre dayes hool wyth;
out greuyng; of ony fyre or flamme /
or fume / and; wythout ony domage
and; on the thyrde day he was founden
hool and; sound; / after the duc dyd;
do take Venym / and; to make by an
enchautour mortal mete / and; maad;
hym to ete it / whiche mete thys holy
man ete wythout ony greuaunce or
hurte / and; yet he dyd; do make by the
sayd; enchauntour; more strengre Venym
thenne he dyd; wfore / and; gaue it to
saynt Victor / whiche ete hit wythout
onny hurte lyke as he dyd; that other /
When the enchauntour sawe that the
Venym myght; in no wyse greue the ho-
ly man / he brente alle his bookes / and;
renouned; al worldly goodes / and;
conuerted; hym to the feythe of god; /
After alle thys; thynges the duc yet
admonestedy saynt Victor that he shold;
doo sacrefise to hys goddes / whiche
thyng; saynt Victor refused; as he dyd;
tofore / Thenne the duc commaunded;
that al the synelbes of his body shold;
be al drawen out / and; after put hym
in boylling; ople / and; after dyd; doo
hange hym by chaynes / and; sette vnto
his fyres; potes alle brennyng; but
newerhelles; he was allwey in such
wyse recomforted; of our lord; / that he
felte no payne / Thenne the iuge was
moche aasshed; / And; commaunded;

Thus endeth the lyf of saynt
Matutine

Here foloweth of Saynt
Victor martyr

to take quyetle tyme & Synagre med
 lpyd to gyder / and made it to auale in
 to his throo / and after dyd doo put
 out his eyen / Thenne saynt Victor said
 to hym / spare me not / for I am at pres
 and redy to suffre alle tormentys /
 And thenne the tyrant commaunded
 that his feet hynge vplowde / and soo
 henge thre dayes longe in suche wyse /
 that the moste partye of the blood of
 his bodye ranne out at his nose thrilles
 And at the ende of thre dayes the other
 knyghtes came for to see yf he were
 dede / and they that were blynde came
 and were nyghe hym / by the prayres
 of this gborious saynt / they were en
 cumyned ageyn and had their sight
 the whiche knyghtes when they were
 returned to the duc / they tolde to hym
 thys aduenture / hold by the prayers of
 this holy man they had recyued the
 syght / and that they lefte hym a tyme
 and hol / Thenne the duc commaun
 ded that he shold be slayne / and in the
 meane whyle a wyf of a knyght named
 corant cryed wyth an hych voyce
 for thou were borne in a good tyme /
 and thy werkys ben blessed / for thas
 aptable sacrifice of the holynes. of
 thy thought / the whiche our lord hath
 recyued in grece / as he dyd the sacr
 fyse of abel / when this woman whiche
 was but vyrgyne olde had sayd thys
 and other good thynges and wordes
 she put more to and sayd / who see ye
 not thaungels of paradys that bringe
 sibo crownes / of whiche thou shalt
 haue the gretter and I the lesse / and
 hold wel that I be a feble wyf / ne
 uerthelessse I haue ferme hope in our
 lord Ihesu cryste that he shal gyue to
 me his heritage / and when the duc
 understode the wordes that she had said
 he commaunded that she shold doo
 sacrifice to the goddes / & she answerd
 and sayd I am namede corant / & thou
 requyrest me to lose my corant /
 when the duc had herd hir answer / he
 commaunded his knyghtes / that by
 force they shold make two trees to en
 clyne and holbe down / that one ageynst
 that other / and thereon they henge co
 rone / and sodaynly let the trees goe
 and so they dyd / whom by the indou
 and force of the trees in spryngenge

the rendyd his soules to our lord in
 ferme feythe and affyaunce of the best
 eternal / And as the duc said / trees
 adressed / byr glorious bodye above in
 two pexes on the grounde / After
 that the duc commaunded that saynt
 Victor shold be hanged / who at the
 smylyng of / of his head blood melle
 and blood to gyder / whiche myghte
 moche people salbe / whiche thenne by
 leuoden in our lord Ihesu cryste /
 Qui cum patre et spiritu sancto
 & regnat deus / per omnia secula seculi
 Amen /

4 Thus endeth the passyon of
 saynt Vjctor martyr

Constance the doughter of constantyn them

perour had ij prouostes that one was namez johan / Andz that other

It happed in that tyme that gal
span which was duc and condyrtour
of those of the romaynes shold god in
batayle ayenst the barbaryns / Whiche
had taken dace and the contray aboute
e he demaunded that constance doughter of
the perour shold be gyuen to hym in ma
riage for a rebarde / The perour woldz
wel as for hym / But he thoughte it
myght not be / by cause constance after
that seynt agnes had helde her woldz ne
uer consent to be maryed / for she had a
forbed virginyte / wherfor she woldz ra
ther suffer deith than enclyne therw / but
nevertheles the mayde that trusted in
god said to her fader / that at his retor
nyng fro the batayle / yf he had victory
might wel be spoken of þ marriage / e
in hope therof she desired to haue ij dought
ers of gallian for to dwelle with hir
that by them she myght knowe the bet
ter the maners of their fader / e she
depyred to hym her ij prouostes johan
e poule to go with hym to bataile / which
was so don / thene this duc went to ba
taille e was descryped e fledde in to a
cote of tharse / e anon the barbaryns as
saged him / thene said seint johan e seynt
poule make thyn aduise to god of heuen
that thou shalt neuer wedde wyf e þ
shalt requyryst thyn enemyes lettre
thi thou hast / e thene he died after their
counsell / e on the morne a yonglyng þ
bare a crosse on his sholder apered to
hym e said / take thy swerde e com af
ter me / whan gallian the duc had take
his swerde / he lede hym thurgh al hys
enemyes to the kyng / whom he slew / e
al the host was so aferde that they yel
ded them al to hym / whom thene he sub
dued e made the subgettis e tributari
es to come / e whan he went by his ene
myes ij knyghtes apered e cofemedz
hym in the faith / e after he leam cristē
Andz returnedz agayn to come /
And was receyued wyth grete honour
Andz thene he prayed the Emperour
to pardonne hym of takyngz of hys
doughter / For he purposedz neuer

to haue wyf / But kepe hym
contynent andz chaste /
Andz that plesyd wel to the emperour
Ehenne were hys two doughters also
conuerted / e he lefte hys duchye / e gaf
all to poure peple / and hym self seruedz
god e dyd after many myracles / In
so moche that deuyles e wicked spiritis
went out of the bodyes of creatures by
his symple regard e syght / Andz
herof the renomme and fame went fro
the est into the west / e the peple cam
fro fere to see this grete man how
he was chaungedz / For he wesse the
feet of poure men / andz sette them at
table / andz gaf them to ete / he seruedz
the seek men / andz dyd the offyce of
scrupitude moche besily / It happed that
whan constantyn was ded an Empe
rour some of the grete constantyn was
emperour alle of the heresie of the Ar
ryens andz held them pyre / He hadz ij
neuelies of whom that one was called
gallus andz that other julyan / thys
gallus was so fadde that he dyd do sle
hym / Ehenne julyan doubtyng andz
kyngz afferde entridz in to relygyon
Andz dysmylledz andz semedz to be ho
ly andz was made lector / He was a
magyccer andz counsellidz wyth sen
tes / ¶ Of whom he hadz answere that
he sholdz yet be emperour / e so it hap
pedz afterwarz / For such nedes cam
to constantyn that he created julyan
gouernour of his oste / Andz namez
hym Cesar / He was a grete lateyller
andz may of werte / Ehenne whan con
stantyn was ded / He leam emperour
Ehenne commaundedz he that gallyan
the duc whiche was leam so blessidz a
man / sholdz make sacrefise to thidolys
or ellys go out of the contray / For
the emperour durst not slee so grete a
man / Ehenne he went to alygandrye
Andz there the mescreantes made one to
renne hym thorough wyth a swerde /
Andz so deseruedz he the crowne of
martirdom / ¶ Ehenne shewidz
julyan the emperour the couetyse of
hys heret Andz he confyrmidz
hy wyrtues of the gospel seyngz / our
lordz Ihesus sayde who that renounceth
not alle that he hath / May not
be my dyscypple / Andz therfor whan
he herdz that the blessidz sayntes / johan

¶ Of Seynt Leon the Pope

and you had the riches that auaunce
 theyr lady had left to them / and they
 susceyned the poore cristen peple of our
 lord Jesu crist / he demaunded them that
 lyke as they had ben wyth constantyn
 so wold he that they shold be with hym
 thenne they sayd to hym when the glori
 ous Constantyn / and constant his sone
 glorifyed them to be cristen / we wold
 wel serue them / but syth that thou hast
 forsaken thy wyggon ful of vertues /
 we ben departed fro the / ne we wyl
 nomore obeye to the / Iulien thenne
 sayd to them / I had the estate of a
 clerke in the chyrche / and yf I wold
 haue abyden / I had had the moste wor
 shipful / But because it is kanyer and
 folwe to serue parissus / e to be pole / I
 haue sete my herte in chuallyre / And
 therfor I haue made sacrifice to the god
 des / And they haue gyuen to me the
 empyre / And thus ye that haue be
 brought forth and norissid in paleys
 ought to be by my wyde / e yf ye haue
 me in despyte / I shal do so moche that
 I shal not be despyed / thene answerd
 they / we loue better god than the / e
 we doubt nethyng thy menaces by
 cause that we wyl not anger our god
 thenne sayd Iulian / yf ye do not my
 wyll within y dayes with your agre
 ment / ye shal do it after agens your
 wyll / The sayntes said to hym / thynke
 ye as though nold the ten dayes were
 goon / And do thys day that which
 thou purposest to doo thenne / to whome
 Iulian bene ye that cristen men shall
 make you martirs / but yf ye consent
 to me I shalle pmysshe you / Not as
 martirs / but as comen enemyes / thene
 John and poule durynge thys y dayes
 entended to prayer and to almesse /
 And after on the tenth day cecilyen
 was sent to them which sayd to them
 Our lord Iulian hath sent me to you
 that ye shold honour the ymage of
 jouys which we bryng to you /
 Or elles ye must dye / Thenne they
 sayd to hym / Yf Iulian be thy lord /
 haue thou was wyth hym / we haue
 none other lord but Jesu crist / when
 Iulien herde thys wordes / he made
 theyr hertes to be smyten offe secretlye
 and to be buryed in theyr holys / and
 after made to be said that they wer sent

in to cpyll / Thenne anon after the
 sene entred in to the sonne of cecilyen
 And began to crye in that hous that he
 was brent of the deuyll / When cecilyen
 can salbe thys / He knowledgyd hys
 trespaas / And after hecam cristen e
 put in wyrtynge the passyon of thys
 holy seyntes / And hys sonne was de
 lyuerid of the deuyll / This was don
 in the yere of graa four hondred fifty
 and four / Seynt gregory worded
 that a lady byssid ofte and gladly the
 chyrche of thys two seyntes / And
 when she cam on a tyme she founde two
 monkes in straunge abbye And she
 supposid they had be monkes /
 she commaunded to gyue them her
 almesse / But whyles her despenace
 approched to them / They approched
 to her and sayd / Thou dyeste nold
 be / But we shalle dysse the aft
 day of iugement / And shalle gyue
 that / that we may /
 And when they had so sayde / Anon
 they kanyssed alway / Thenne late
 be praye vnto god that by theyr mer
 tes / He gyue to us in thys worlde
 hys graa / And in that other hys
 ghorpe / per Christum Dominum nostri
 Amen

Here Endeth the lyues of the
 holy Seyntes Johan & Paule

Here foloweth of Seynt Leon
 the Pope

Leon the Pope as
 it is wode in the myra
 cles of our blessed la
 dy / In the chyrche of
 seynt marie the more
 as he song there masse / e moche people
 by ordre were comyned e houseled / and
 a matrone a certeyn woman kissed his
 honde / wherof he was temptid wile
 mently in his fleshe / And this holy
 man was a grete werker and auenger
 on hym self and cutte of hys honde
 that same day pryuelye and thurbe
 it fro hym / Afterward the people
 murmured among them / by cause the
 pope song no masse / And dyd not

dyngz scruple solemnly as he was
 went to doo / Thenne leon turnedz hym
 into the blessedz virgynne our lady / &
 comfled hym self holy to hir prouydece
 Thenne she anon apperedz to hym / andz
 restoredz to hym hys honoz & reformedy
 it with hir holy handes / comaundyngz
 that he sholdz goo forth andz offre sacre
 fese into hir sonne / Thenne thys holy
 man leo prechedz into alle the people
 that am theder / andz shewedy euydenly
 how his honoz was restoredz to hym a
 gain / This leo the pope helde the couz
 seple at Calcydon / andz ordeyned byr
 gyues to be sayledz / It was also made
 there a statute / that the virgynne marye
 sholdz be calledz the moder of godz / that
 same tyme attila destroyedz italye /
 thenne leo bakynge prayed in h church
 of thapostles thre dayes and in nygh
 tis / andz after sayde to hys men who
 that wyll folow me late hym folowe /
 Whan thenne he approchedz to Attylle /
 And as he salde seint leon / he descendedz
 fro his hors andz fyl down platte to
 hys feet / and prayed hym that he shold
 of the what he woldz / Andz he despyredz
 that he sholdz goo out of italye / andz
 wlex the cristen peple that he had in cap
 tyvte / Andz his seruantes reprinted
 hym that the tryumphyng prync of the
 worldz sholdz be ouercomen of a prest /
 he answered / I haue prouydeedz for my
 self and to you / I salbe on his right
 hande a knyght stondynge with aswerd
 drawen and sayeng to me / But yf
 thou spake this ma thou shalt be slayn
 andz alle thy men / Thenne seynt Leo
 wrote a pisele to fabiane bisskop of con
 stantinople agensnt entiaum andz nesto
 rium / which he layde vpon the sepulchre
 of seynt peter and was in continuell
 fastynges and prayers sayeng / O holy
 pere what that I haue erredz in thys
 epistle as man / thou to whom the
 cure of the chyrche is commysed correcte
 & amende / And after xl dayes peter
 apperedz to hym prayeng / and sayde I
 haue wode it andz amended it / Thenne
 leo wote the epistle / and fond it correc
 ted and amendedz with the handes of
 thapostle / Other also xl dayes he was
 continually in fastynges and prayers
 at the sepulchre of seynt peter / Byse
 chynge to geve hym forgyuenes of hys

synnes / To whom peter apperedz andz
 sayd / I haue prayed our lord for the /
 and he hath forgyuen the alle thy syn
 nes / sauf only of thymposicion of thy
 honde thou shalt be examynedy / He
 deyed aboute the yere of our lordz four
 honder andz sigty

Thus endeth the lyf of Seynt
 Leon the Pope

Here foloweth of Seynt peter
 thapostle and first of his name



Peter had a grete
 Name / For he was
 called Symon bariona
 / & symon is as
 Moche to saye as
 ryght okeplaut / or
 commysyng grete he

uynesse / bariona is as moche to saye
 as sone of a doune or of a culuer / he
 was obedyent whan our lord calldy
 hym / For at the bys of one only cal
 lyng he okepedz to our lord / he was
 comysyng heynes andz forwile whan
 he rewyedz ihesu cryst / for he went out
 andz wepte bitterly / he was sone of
 the doune / For he seued godz wyth
 symple Intencyon / Secondly he was
 calldy Cephas which is as moche to
 saye as chief / or stone / or blamyngz
 with the mouth he was sayd chief by re
 son of the pryncipalite in prelacyon /
 A stone by reison of his stedfastnes in
 his passyon / blamyngz with his mouth
 by reison of constauce in his prechynge
 Thirdey he was calledy peter which is
 as moche to say as knowyng on Inho
 syng / & thoyng or Inshydyng / know
 yng / for he kneibe the dygnite of cryst
 whan he sayd / thou art cryst sonne of
 the lyuyng godz / In Inshyng andz
 thoyng / whan he Inshode hys feet
 fro thaffeyon of alle dedely & erthely
 werk sayeng / so we haue lefte alle
 thynge & In shydyngz / For he hath
 Inbunden the bondes of synne /
 Andz that was by the keyes that he
 receyuedz of our lord / Andz he
 A ij

4 Of Seynt Peter

had thre surnames/ he was sayd simon
 Johanna whiche is as moche to saye as
 the beaute of our lord / Secondly he
 was sayd symon johannis / that is to
 saye / to whom it is gyuen / And
 thyrdey he is sayd Symon bariona /
 that is to say sonne of the doune / By
 whiche is gyuen to vnderstonden / that
 he had beaute of maners / yete of ver
 tues / and abundaunce of treces / For
 the doune hath waylyng for her songe
 This name peter / Ihesus promysed to
 put to hym / Johis primo / Thou shalt
 be called petrus that is to saye peter /
 Secondly he dyd that he promysed / as
 it is sayd Mathei quarta / And he
 named symon / peter & c / Thirdey he
 confermed it mathei vj / And I saye
 to the that thou art peter & vpon thys
 scone & c / his martiridome wrote marcel
 lus / linus papa / Egesippus / and leo
 the xpe

4 Of Seynt Peter



Seynt Peter thap
 possible among al other
 & aboue alle thowther
 was of moost feruent
 and breynnyng loue/
 For he wold haue knowen the traytre
 that shold betraye our lord Ihesu cryst

As seynt auleyn sayth yf he had kno
 we hym he wold haue torn hym with
 his tette / And therfore our lord wold
 not name hym to hym / For as Crist
 some sayth yf he had named hym / pe
 ter had arysen / and alle to turne hym
 peter went vpon the see / he was ch
 sen of god / to be at his transfiguracion
 And reysed a mayde from dethe to lye
 he fond the statere or piex of money in
 the fishes mouth / He reaped of our
 lord the keyes of the kyngdom of heu
 he toke the charge to fede the sheep of
 Ihu crist / he conuerted at a whittidre
 thre thousand men / he heled claude with
 John & thenne conuerted v thousand
 men / he sayde to Ananye and saphire
 their dethe byfore / he heled Enee of the
 palsy / he reysed thabyte / he baptysed cor
 nelys / with the shadowe of his body /
 he heled seek men / He was putte in
 pryson by herode / But by the angelle
 of our lord he was deliuered / what
 his mete was and hys clothynge the
 boke of seynt Element wytnessith / For
 he sayde brede only wyth olyues and
 selde with wortes is myn usage /
 And I haue such clothynge as thou
 seest a Cote and a mantel / And
 whan I haue that / I demaunde no
 more / It is sayd for certeyn that he
 bare alway a sudary in his bosom with
 whiche he wyped the teeres that ray
 from his eyen / For whan he remem
 bred the sweete presence of our lord
 for the grete loue that he had to hym
 he myght not forbere wepyng / And
 also whan he remembred that he had
 reysed hym he wepte abundantly
 grete plente of teeres / In suche wyse
 that he was so accustomed to wepe that
 hys face was brent wyth teeres as it
 semed / lyke as Element sayth / And
 sayth also that in the nyght whan he
 herde the cocke crowe he wold wepe
 customably / And after that it
 is redde in historia ecclesiastica / That
 whan Seynt Peters wyf was liue
 to her passyon / He had grete
 ioye / And callede hyr by hir propre
 name and sayd to her / My wyf re /
 member the of our lord / On a
 tyme whan Seynt Peter had sente
 tith of hys dysciples for to preche
 the saythe of Ihesu Cryst / And

when they had gon threty daye four
 dayes / one of them deyd / And
 that offer thenne returned to seynt pe
 tre and told hym what was happened
 Som say that it was seynt mercyal
 that was seynt marcus / And other saye
 that it was seynt Franke / Thenne
 seynt peter gaf to hym hys staffe and
 commaunded that he shold restore to his
 felawe and lay hit vppon hym / which
 he so dyd / Thenne he whiche had ben
 xl dayes deyd / auone arose al by
 vnyng / That tyme Symon the chana
 tur was in Jerusalem / And he sayd
 he was first trowth / and affermed
 that who that holdy hylde in hym he
 wold make them perpetuel / And he
 also said that nothyng to hym was im
 possible / It is redde in the boke of
 seynt Clement / That he sayd that he
 shold be worshipped of alle men as
 god and that he myght doo alle that he
 wold / And he sayd yet more / when
 my moder Rachel commaunded me that
 I shold go we come in þe felde & falwe
 the siekle redy to wepe with / I commaū
 ded the siekle to wepe by it self alone /
 And it weped ten tymes more than
 any other / And yet he added her to more
 after thom / And sayd I am the
 word of god / I am the holy gost / I
 am almighty / I am al that is of god
 he made serpentes of brass to moue / &
 made thymages of yron and of stone
 to talke / and dogges to synge / and
 as seynt lync sayth he wold dyspute
 with seynt peter / and stelde at a day
 assigned that he was god / and petr
 cam to the place where the styf shold
 he and sayd to them that were there /
 Spee to you brethery that loue trowth
 To whom Symon sayd / We haue nou
 nete of thy peas / For yf peas and
 concord were made we shold not trou
 ble to synge the trowth / For theye
 haue peas among them / And therfor
 desyre no peas but bataille / for when ij
 men fygthen / and one is ouercomen
 thenne is it peas / Thenne sayd petr
 why dedest thou to here of peas / Of
 synnes growbe bataylles / where ys no
 synne there is peas / In dysputyng is
 trowth the foundyn and in werkis ryght
 wyse / Thenne sayd Symon it is not

as thou sayest But I shal stelde
 to the / the polver of my dyspute / that
 anon thou shalt adouce me / I am
 first trowth and may see by the eye
 I can make nelbe trees / and borne fru
 nes in to brede / ¶ Endure in the fyre
 without hurtynge / And alle that I
 wyll / I may doo / Seynt Peter dis
 puted ayenst alle thys / And discorde
 alle his malefytors / Thenne Symon mag
 us seynge that he myght not resyste
 peter / cast alle his booke in to the see
 lest seynt peter shold preue hym a ma
 gycyng by his booke / And went to
 Rome where he was hadde and reputed
 as a god / And when peter knewe
 that / he folowed and cam to Rome /
 The iij yere of claudyus thempour
 petr cam to Rome / And satte there
 xvj yere and ordyned iiii bissoppis
 as hys helpars / Lync / and Elete /
 one within the walles / And that
 other without / He entended moche
 to prechynge of the word of god / by
 whiche he conuerted moche peple to
 the faith of cryst / And he led many seek
 men / and in his prechynge alleway he
 preyed and preferred chastyte / He
 conuerted four concubynes of agrippe
 the prouost / So that thei wold nomore
 come to god / wherfore the prouost
 sought occasyon ayenst peter / After
 this our lord appered to seynt peter say
 eng to hym / Simon magus and nero
 purposed ayenst the / drede the not for I
 am with the / and shal gyue to the the
 solace of my seruaut paul / whiche to
 morn shal come in to Rome / Thene petr
 knolbyng that he shold not long abyde
 here assembled al his brethery / & toke
 element by the hond and ordyned hym
 a bissop / and made hym to sitte in his
 oune see / after this as our lord had
 sayd before paul cam to Rome / & with
 peter began to preche the faith of crist /
 Symon magus was so moche bynded
 of nero / that he wend that he had ben
 the keeper of his lif / of his helth / & of
 al the a/c / on a day as leo þe pope saith
 as he stode before nero soderly his visa
 ge chaūged / nolv old / and nolv yong
 whiche when Nero saide he supposed
 that he had be the sone of god / Thenne
 sayd Symon magus to nero / By cause
 that thou shalt knolbe me to be the

¶ Of Seynt Peter

very sonne of god / comaund my hede
 to be smyten of / e I shal aryse agayn
 the third day / Thens nero comaunded
 to his broder to smyte of his hede / and
 whan he supposed to haue bynde symon
 he bynded a ramme / Symon by hys
 art magyke went alway hurt and
 gadred to geder the meebres of the rāme
 and hys hys thre dyes / The blyde
 of the rāme abode and congeled / The
 thirde day he cam and shewed hym to
 Nero sayeng comaund my blyde to be
 washten alway / ¶ For so I am he that
 was bynded / and as I promysed I
 haue risen agayn the third day / Whom
 Nero seynge was abasshyd / e trowed
 veryly that he had ben the sone of god
 Like this sayth leo / Somtyme also
 whan he was with nero secretly wyth
 in hys conclaue / The deuyll in his lyk-
 nes spake without to the peple / Thenne
 the romayns hndz hym in such wasship
 that they made to hym an ymage / and
 worshipped hys tyle / To symon
 the holy god / Peter and paul en-
 tred to nero / e discouered al thencristen-
 tians and malefycers of Symon ma-
 gus / ¶ And Peter adcedz thereto
 seyng that lyke as in Cryst ken abo-
 subsaunces / That is of god and man
 So is in thys magyccy n subsaunces
 That is of man and of the Deuyll /
 Thenne sayd symon magus as seynt
 Marcell and leo witnessen / Lest I
 shold suffre any lenger thys enemy /
 I shal comaund my angellys / that
 they shal auenge me on hym / To whom
 Peter sayd I drede nothyng / symon an-
 dredest thou not symon that by certeyn
 thynges affermeth his goodhed / To
 whom Peter sayd / ¶ Yf dygnite or
 goodhed be in hym / late hym telle now
 what I thynke / or what I doo / whiche
 thoughe I shalle first telle to the /
 that he shal not mow by what I thynk
 to whom nero sayd / come hether and
 say what thou thynkest / Thenne pe-
 ter went to hym and sayd to hym se-
 cretly / comaund som man to be bryngd
 to me a barley loof / and deliuer hit
 to me pryuelly / whan hit was taken
 to hym he blessed hit / and hys hys
 vnder his steue / and thenne sayd he
 Now symon say what I thynke / and

haue sayd / and doon / Symon an-
 swerd / lat peter say what I thynke
 Peter answerd what symon thynkest
 that I knowe I shal do it whan he hath
 thought / Thenne Symon haueynge
 indignacion cryed a wolde / I comaund
 that dogges come and deuoure hym /
 And sodenly there appered grete dog-
 ges / And made an assaule agens pe-
 ter / He gaf to hem of the brede that
 he had blessed / And sodenly he made
 them to flee / Thenne sayd peter to nero
 so I haue shewed you what he thought
 agens me not in wordes but in dedes /
 For wher he promysed angelis to come
 agens me / he brolyght dogges / therby
 he sheweth that he hath none angelis
 but dogges / Thenne sayd symon / her-
 ye peter and paul / yf I may not gauie
 you here / ye shal come wher me shall
 becoue to iuge you / I shal spare you
 here / Hee leo / ¶ Thenne Symon
 magus as Egesippus and lynus say-
 en / Elate in pryde auainted hym
 that he can reyse dede men to lyf / And
 it happed that there was a yonge man
 dede / ¶ And thenne Nero let calle
 Peter and Symon / And alle gaf
 sentence by the wyll of Symon that
 he shold be slayne that myght not aryse
 se the dede man to lyf / Symon thenne
 as he made his incantacions vpon the
 dede body / he was sene meue his hede
 of them that stode by / Thenne alle they
 cryed for to stone peter / Peter vnneth
 getyng seplenace sayd / yf the dede body
 lyue / let hym aryse walke and speke
 elles knowe ye that hit is a fantasie
 that the hede of the dede man meueth /
 let Symon be taken fro the dede / and
 the body abode vnmoueable / ¶ Peter
 stondyng aferre makyng hys prayre
 cryed to the dede body seyng / yonge
 man aryse in the name of ihesu cryste of
 nazareth caued / And anon he arose
 lyuyng and walke / Thenne whan
 the peple wold haue stoned Symon
 magus / peter sayde / he is in payne y-
 nough knowyng hym to be ouercomen
 in his herse / Our mayster hath taught
 vs for to doo good for euyl / Thenne
 said symon to peter e paul / yet is it not
 come to you that ye desyre / for ye be not
 worthy to haue martirdom / the whiche
 answerd that is that the desire to haue

To the shal neuer be wel / For thou
 speest alle that thou sayest / Denne as
 marcel sayth Symon went to the hous
 of marcel and found there a grete dogge
 black / at the dore of the hous / and
 sayd nolb I shall see yf peter whiche
 is accustomed to come hether shal come
 And yf he come this dogge shal stan
 ge hym / **¶** And a lytel after that
 peter and poule went theder / And
 anon peter made the signe of the crosse
 and bybondy the hound / And the
 hound was as lame and meke as a
 lambe / and purselvedy non but simon
 And went to hym e toke e cast hym
 to the grounde vnder hym and woldy
 haue efrangledy hym / And thenne
 an yere to hym and cryd vpon the
 hound that he sholdy not do hym any
 harme / And anon the hound lefte
 and touchedy not his body / But he
 alle to rente and tare his gown in such
 wyse that he was almost naked /
 Denne alle the peple and specially
 ephodren ran with the hound vpon hym
 And huntedy and chasedy hym out of
 the town as he hady ken a wylf /
 Denne for the repress and shame / he
 durst not come in to the town of alle
 an hole yere after / Denne Marcell
 that was discipule of symon magus
 seynge thys grete myracle came to pe
 tre / And was fro thene forthon hys
 discipule / And after that the ende of the
 yere symon returned and was resceyued
 agayn in to thampyt of Nero / And
 thene as leon seyth this symon magus
 assembledy the peple e sheldy to them
 how he hady ken angredy of the galyle
 ens / **¶** And therfor he sayd that he
 wold late the cite whiche he was wont
 to defendy and kepe / **¶** And sette a
 day in whiche he woldy ascende in to the
 ten / For he daynedy nomore to dwelle
 in the cite / Denne on the day that he
 had stabliffedy lyke as he had sayd he
 went vp to an hye toure whiche was
 on the cappytol / And there keyng
 crownedy with laurer thelve hym selfe
 out fro place to place and began to fle
 in thayer / Denne sayd saynt poule
 to seynt peter / hit aperteyneth to me
 to praye / And to the for to comaunde
 Denne sayd Nero this man is very
 god / and yf ken thio traytres / thenne

sayd seynt peter to seynt poule / poule
 brother lyste vp thyn heed and see how
 simon fleeth / Denne seynt poule
 sayd to seynt peter / whan he salde
 hym flee so hye / peter whi taryest
 thou perforce that thou hast bygonne
 gody nolb calleth ys / Denne sayd
 peter / I charge and conuere you An
 gelles of sathanas whiche beere hym in
 thayer by the name of our lordy Ihesu
 cryst / that yf here ne susceyue hym no
 more / but lat hym falle to the erthe
 And anon they lete hym falle to the
 grounde and brake his necke and fede
 and dyedy there forthwyth / **¶** And
 whan Nero herd saye that symon was
 dedy / and that he hady losse such a
 man / he was sorowful / and sayd
 to thapostles / yf haue don thys in
 despyte of me / And therfor I
 shalle destroy you / by wyght eyel ey
 ample / Dec leo / Denne he dely
 uerd them to paulyn whiche was a
 moche noble man / And paulyn dely
 uerdy them to mamerlyn vnder the ke
 pyngy of thio knyghtes proesse and
 martiniani / Whom saint peter conuerted
 to the fayth / And they thenne ope
 nedy the pryson / and lete them alle
 goo out that woldy goo / wherfore
 after the passyon of thapostles pau
 lync whan he knele that they were
 crysten / bythedy both proesse and
 martyrnyan / The brethern thenne
 whan the pryson was openedy prayedy
 peter to goo thens / and he woldy not
 but atte last he keyng ouercomen by
 theyr prayers went awaye / And
 whan he cam to the gate as leo wit
 nesseth whiche is called sca maria ad
 passus he mette ihu cryst comyng a
 yense hym / **¶** And peter sayd to hym
 Lordy whither goost thou / And he
 sayd to hym / I goo to Rome for to be
 crucyfyedy agayn / And peter deman
 ded hym / how shalt thou be crucyfyedy
 agayn / e he sayd y / e peter sayd then
 lordy I shal retorne agayn thene for to
 be crucyfyedy with the / This sayd oure
 lordy ascended to heuen / peter keshol
 dyng it / whiche wepeth fore / e whan
 peter vnderstode that our lordy hady
 sayd to hym of hys passyon he retur
 ned And whan he cam to hys brethern
 he toldy to them what our lordy hady

sayde/ And anon he was taken of the mynisters of Arew/ & was deliuered to the prouost agryppe / thene was his face as clere as the sonne as it is sayde / Ehenne agryppe sayd to hym / thou art he that glorifyest in the peple / and in wyemen that thou departest fro the boode of theyr husbondes / whom thapostel blamed & sayd to hym / that he glorifyed in the crosse of our lord ihu xps / Ehenne peter was commaunded to be crucyfyed as a stranger / and by cause that poul was a cytyzen of rome hit was comaunded that his hede shold be smeten offe / And of this sentence gyuen agynst them sent dionys in a pisle to Tymothe sayth in this wyse / O my brother thymothe / yf thou haddest seen thagonyes of the ende of them / thou sholdest haue sayled for hynnes & sorowe / who shold not wepe that our whan the commaundement of the sen- tence was gyuen agynst them that peter shold be crucyfyed / and poul be bylde ded / thou sholdest thene haue seen the turbes of the ielues and of the paynes that smote them and spitt in their bysages / And whan the horrible tyme cam of theyr ende / that they were departed that one fro that other / they bond the pylers of the woold / but this was not withoute waylyng and wepyng of the brethern / Ehenne sayd seint poul to seint Peter / Chees be with the / that art foundement of the chyrche / and pastour of the shepe & lambs of our lord / Peter thenne sayd to poul / go thou in pes precher of good maners / Medyaour / ledar and solace of right ful people / And whan they were with dralben fer fro other / I folowed my mayster / they were not both slayn in on stee / Ehye sayth sent dyonyse / & as leo the pope and marcelle witnessen whan peter came to the crosse he sayd / whan my lord descended fro heuen to therthe / he was put on the crosse right by / but me whom hit pleseth to call fro therth to heuen / my crosse shall the we my hede to therth / and adresse my feet to heuen / For I am not worthy to be put on the crosse lyke as my lord was / therfor borne my crosse & crucyfy me my hede downbard / thenne they turned the crosse and fastened his feet vpbard

and the hede downbard / Ehenne the peple wer angrye agynst new and the prouost and woold haue slayn hem by cause they made seint peter so to dy / but he requyred them / that they shold not lette his passyon / as leo witnesseth / Our lord opened the euen of them that were there and wepte / so that they said the angelys wyth coloures of wofe & of lylpes standyng by peter that was on the crosse with the angelys / And thenne Peter receyued a boke of our lord wherin he lerned the wordes that he sayd / Ehenne as egesippus saith Peter sayd thus / lord I haue desired moche to folowe the / but to be crucyfyed by / ryght I haue not vsurped / Thou art allwey ryghtful / hys and fouerayn / & the ten sones of the first man which haue the hede enclined to therth of woold the falle signefyeth the forme of the generation humayne / Also he be borne that he ken seen enclined to therthe by effect / And the condicion is chaunged / For the woold beneth that such thing is good / which ys euyl & hadde / but thou art alle thyng to me / & nothyng is to me but thou only / I yelde to the thankynges wyth alle the sprite of which I lyue / by which I vnderstande / And by whom I calle the / And whan seint Peter salbe that the good crysten men salbe his glorie / in yeldyng thankynges to god / and comendyng good peple to hym / he rendered vp his spire Ehenne marcel and apuleus his broder that wer his disciples toke of the woold fro the crosse whan he was ded / and enoynted hit wyth moche precyous oymement / and buryed hym honourably / yfodore sayth in the boke of the natyure & dethe of seyntes thus / Peter after that he had gouerned Antioche he folowed a chyrche vnder claudyus the mepour / he went to Rome agynst symon magus / there he prechyed the gospell god yere and helde the bisshoppiche / & yfodore yere after the passyon of our lord he was crucyfyed by new turned the hede downbard for he woold be so crucyfyed / he yfodorus / That same daye peter and poul appered to seynt dyonyse / as he saith in his forsayd epistle in thys woode / vnderstand the myracle & see the prodage my broder thymothe

off day of the martyrdom of them for I
 was wedy in the tyme of departyng of
 them/ After their deith I salve them to
 geode hond in hond/ entrynng the yates
 of the cyte & clad with clothes of lycht
 and arrayed wyth ewlynnes of clernes
 & lycht / he dionysius / New was not
 synnyssed for their deith and other
 grete synnes & tyranyes that he com
 mysed / for he sleibe hym self with his
 owen hond / whiche tyranyes wer ouer
 long to telle but shortly I shall reherce
 here somme / he sleibe his master seneca
 by cause he was aferd of hym whan he
 went to scole / ¶ Also New sleibe hys
 moder and slite hys kely for to see the
 place wher he lay in / The phisicians &
 maysters blamed hym and sayd the
 sone thold not slee his moder that had
 borne hym with sorow and payne / then
 sayde he make ye me with child / & after
 to be deliuerd that I may knowe what
 payne my moder suffred / whiche by
 cast they gaf to hym a yong frofste to
 drynke and geulbe in his kely / & then
 he said but if ye make me to be deliuerd
 I shal slee you alle / & so they gaf hym
 such a drynke that he had a lomyte &
 suck out the frofste / And here hym on
 sonde that by cause that he abode not his
 tyme it was misshapen / whiche yet he
 made to be kepte / Then for his pleysur
 he set Rome a fyre / whiche brennyd
 vij dayes and vij nyghtes / and was
 in an hre tyme & enjoyed hym to see so
 grete a flame of fyre & songe mercy /
 he sleibe the senatours of Rome to see
 what sorowe and lamentacon theye
 wyues wold make he wedded a man
 for his wyf / he fished wyth nettes of
 golde threde / And the garment that
 he had worn one day / he wold neuer
 wete it ne see it after / Thennie the Ro/
 maynes seynng his wodes affayled
 hym and perselved hym vnto without
 the cyte / And whan he salve he myght
 not escape them he toke a skaak & shar
 ped hit with his tethe / & therewith seak
 hym self through the body / & so sleibe
 hym self / In an other place it is rewe
 that he was deuoured of wolues / then
 the romayns returned / and fonde the
 frofste & threibe it out of the cite and
 there went hit / In the tyme of seint
 Cornelys the pope / grekes seale a baye

the bodies of the apostles peter & paul
 but the deuyls that wer in the ydoles
 were constreyned by the deuyne vertue
 of god & cryed and sayde / ye men of
 rome soueraynlye your goddes whi
 che ten stolen fro you / for whiche thyng
 the good crysten peple vnderstode that
 they were the bodies of peter and paul
 And the paynems had supposed that
 it had ben theye goddes thenne assem
 bled grete nombre of cristen men and
 of paynems also / ¶ And perselved
 so longe the grekes / that they doubted
 to haue be slayn / & threibe the bodies
 in a pitte at catacumbas / but after
 ward they wer dialden out by crysten
 men / Seynt gregore sayth that the
 grete force of thondre & lychtynng that
 cam fro heuen made them so affrayed
 that they departed eche fro other / and
 so left the bodies of thapostles at ca/
 tacumbes in a pitte / But they doubted
 whiche bones wer peters and whiche
 poules / wherfor the good cristen men
 put them to prayers & fastynges / and
 it was answered them from heuen / that
 the grete bones longed to the prechour
 & the lass to the fissur / & so were depar
 ted / & the bones wer put in the chyrche
 of hym that it was dedicate of / & other
 saye that siluester the pope wold halde
 the chireches and toke all the bones to
 gyde and departed them by weyghte
 grete and smale / and put that one
 half in one chyrche and that other half
 in that other / And seint gregore reuol
 teth in his dyalogue / that in the chyrche
 of seint peter wher his bones rest was
 a man of grete holynes & of mekenes
 named geneyn / And there came a
 mayde into the chyrche whiche was cre
 pel and dreibe hir body & legges after
 hir with hir handes / And whan she
 had longe requyred & prayed sent peter
 for helth / he appered to hir in a vision
 and sayd to hir / Go to geneyn my
 seuant / and he shall restore thy helth
 Then began she to crye here and there
 through the chyrche and enquired who
 was geneyn / and sodenly it hapred
 that he cam to hir that hym sought / &
 she sayde to hym / the holy apostle seynt
 Peter sent me to the that thou sholdest
 make me hole and deliuer me fro my
 diseas / and he answered yf thou be sent

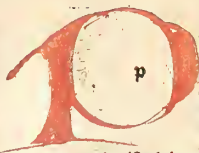
to me fro hym/ Arise thou anon and
 god on thy feet / And he toke her by
 the hand and anon she was alle hole
 in such wyse as he felt nothyng of
 her grief nor maladye/ And thenne she
 thanked god and seynt peter / and in
 the same tyme seynt gregore sayth wcha
 that an holy prest was com to thence
 of his lyl / he began to crye in grete
 gladnes / ye be welcom my lordes / ye
 be welcome/that ye touchsaf to come
 to so lpyl e poure a seruaunt/and he
 sayd I shal come e thanke you /thene
 they that stode by/ demanded wcha they
 were that he spak to / And he sayd to
 them wondryng /haue ye not seen the
 blessed aposteles peter and paul / and
 as he cryed agayn his blessed soule de
 parted fro the flesch/ Som haue doubte
 whether peter e paul suffred deith in one
 day/ For som saye that it was the same
 one day/ but one a yre after the other.
 And Jerome e alle the seyntes that
 trete of this matre accordē that it was
 on one day e one yre / And so is hit
 contayned in an epyssle of Denys/and
 les the pope sayth the same in a sermon
 sayng he suppose / but that it was
 not don without cause that they suffred
 in one day e in one place the sentence
 of the tyrant / And they suffred deith
 in one tyme to thence that they shold
 goo to geder to Ihu cryst / and bothe
 vnder one persecoutur / to thence that
 egall cruelte shold setayne that one e
 that other / The day for theyr mercye
 the place for theyr glorye/ And the per
 secutyon oure come by vertue / hec leo /
 though they suffred bothe deith in one
 day and in one hour / yet it was not
 in one place / but in dyuerce ldyng
 rome/ And herof sayth a versypar in
 this wyse / **A**ncē coronatus paulus
 cruce petrus eodem / Sub duce / lux /
 hoc/duy new / Roma locus / That is
 to saye/ Paul crowned with the sberd
 And peter had the crosse reuersed / the
 place was the cyte of rome/ And wcha
 he it that they suffred deith in one day
 yet seynt gregore ordyned that/that
 day speccally shold be the solermynt
 of seynt Peter / And the next day
 Comemoracyon of seynt paul / For the
 chyrche of seynt Peter was habited
 that same day/ And also for as moche

as he was more in dygnyte / e first
 in conuertyon / and held the pryncy
 palte at Rome/

Thua endeth the lyf of seynt
 Peter chappostle



Here begynneth the lyf of seynt
 Paul chappostle and doctour



Paul is an moche
 to saye as the mouth of
 a trompe or of sent or
 merueylously chosen / or
 a myracle of electyon

Or paul is sayd of
 paula that is wse/ Or it is sayd skille
 of latyn / And by this ben vnderston
 den by prerogatyues/whiche paul had
 before the other aposteles / The first is
 a fruitful tongue / For he remembreth
 hid the gospel fro Jerusalem to ierico
 And therfore he is sayd the mouth of
 a tromp/the ii was vertuose charye
 for he sayd wcha is sche / I am not feke
 e therfore he is sayd mouth of sent or
 vnderstondyng / The thyrde is conuert
 cyon moche merueylous / and therfore
 he is sayd merueylously chosen / For he
 was merueylously chosen e conuerted
 The fourth is the hand werchyng / e

therfor he is sayd merueylous of
 election / For it was a grete myracle
 when he chaas to gete his dispence
 with the labour of his handes / and
 to preche without cessynge / The fyrste
 was contemplancon deliuous / For
 esse of thought is requyred in contem-
 placon / For he was rauishid vnto
 the thyrde heuyn / The seyre was humy
 lyte vertuous / and therof he is sayd
 lyte / ¶ Of this name paul he thre
 oppynons / Orygene sayth that he had
 a thre daye thre names / and was called
 paulus and saulus / And Rabanus
 sayth that he was called saulus / and
 that was after Saul the proude kynge
 but after his conuersion he was callid
 paul / as it were lyte and humble of
 sayte / ¶ And therfor he sayd I am
 lesse of all the apostles / And he
 sayd that he was called paul of Ser-
 gio pauls prouconsul whom he conuerted
 to the fayth / And lynus the pope
 wyrteth his passyon

Of Seynt Paul doctour and Apostle

¶ Seynt Paul chap

posle after his con-
 uersion suffered many
 psecutions / the which
 the blisse of hellarye
 wethereth shortly say

eng / ¶ Paul thapposle was taken with
 widdis by philippis / he was put in pri-
 son / and by the feet fast sette in stockes
 he was stoned in listris / In roome
 and thessalonyque he was perswaid of
 wicked peple / In Ephesum he was de-
 lyuerd to wyld beestis / In damask
 he was lette by a lexe doug of the wall
 In iherusalem he was axted / beten /
 bounden / and alwayed to be slayn / In
 Cesarea he was enclosed and defamed
 saylyng toward ytaie he was in pa-
 ryl of deeth / And fro thens he cam to
 rome / and was juged vnder nero and
 there fynstid his lyf / This sayth
 seynt hellarye / ¶ Paul toke vpon hym
 to be apostle among the gentyles / In
 ytaie was a contracte which he losed

and redressid / a yong man that felle
 out of a wyndow and dyed / he ryed
 to lyf / and dyd many other myracles
 at the yle of metylene / a sarpent bite
 his hande / and hurted hym not / and
 he threwe it in to the fyre / It is sayd
 that alle they that cam of the progenye
 and lynage of that man that themne
 herberwed poule may in no wyse be
 hurt of no venemous beestis / wherfore
 when theyr children be born they putte
 serpentes in theyr cradellis for to pue
 yf they be herly theyr children or noo
 In som place it is sayd that paul ys
 lasse than peter / Otherwhyle more / and
 somtyme egalle and lyke / For in dyg-
 nyte he is lasse / In preching greter
 and in holynes they be egall / Raymond
 seyth that paul fro the cocke crobe
 vnto the hour of fyue he laboured with
 his handes / e after enteed to preching
 and that endured almost to nyght / the
 resydue of the tyme was for to ete /
 slepe / and for prayer / which was ne-
 cessary / He come to rome when new
 was not fully conformed in the empire
 and nero hering that there was dispu-
 tyng e questyons made betwene paul
 and the ielues he wetyng not moche
 therof / suffred paul to go wher he wold
 and preche freely / Zeroninus saith in
 his boke De uiris illustribus that the
 xxxij yre after the passyon of oure
 lord / the second yre of new seynt paul
 was sent to rome bounden / and ij yre
 he was in free keepynge and disputed
 aynt the ielues / and after he was
 lette go by new / and prechid the gospel
 in the west parties / and the viij yre
 of nero the same yre e day that peter
 was crucyfyd his hede was smytyn of
 Her Zeroninus / ¶ The wysdom and
 wyggon of hym was publisshid ouer
 alle / and was reputed merueylous
 he gate to hym many frendes in them-
 yreuous hous / and conuerted them to
 the fayth of cryste / and some of hys
 wyrtynge lber recyted and redde to
 fore the emperour / and of al men mer-
 ueously commended / and the senate
 vnderstode of hym hy thynges of auctori-
 te It happed on a day that paul prechid
 aboute euensong tyme in a losse a yong
 man named patroclus boeler of new
 and with hym welghued / went for

to see the multitude of peple / and the letter for to see paul he went vp in to a wyndolbe / and there sleppynge fell down & dyed / whiche whan new herde was moche sory and heuy therfor / and anon ordeyned another in his offyce / Chaul knolbyng how by þe holy goost sayd to them stonnyng by hym / That they shold goe and bringe to hym patroclus whiche was dede and that thempour luyd so moche / Whom whan he was brought he reysed to lyf and sent hym with his felawes to the empour / Whom thempour kuelde hym for dede & whiles he made lamen & tacyon for hym / hit was told to the empour that patroclus was comen to the gate / And whan he herd that patroclye was alpyue he moche merueyled and commaunded that he shold come in To whom new sayd / Patroclye lyuest thou / and he sayd / ye empour I lyue and now sayd / who hath made the to lyue agayn / and he sayd the lord ihu Cryst kyng of alle worldes / Thenne new begynne wroth sayd / thenne shalle he regne euer and resolu alle the Royames of the world / To whom patroclus sayd / ye certenly empour / thenne Nero gaf to hym a kuffette sayenge / therfor thou seruest hym / and he sayd / ye verly I serue hym that hath reysed me fro deith to lyf / Thenne spuz of the mynsteris of new that assided hym sayd to hym / O empour whi smitest this yong man truly and wylfully an / siberynge to the / Trust verly we serue that same kyng almyghty / And whan Nero herd that / he put them in prison for strongly to tormente them / whom he moche had lued / Thenne he made to enquire and to take alle cristen men / And without exampnyon made them to be tormented with ouer grete tormētye / Thenne was paul emongr other bounden and brought to fore new / To whom new sayd O thou man seruaunt of the grete kyng / bounden to fore me why withoualdest thou my knyghtes / and draldest them to the / To whom paul sayd / Not only fro thy corner I haue gadred knyghtes / But also I gadre fro the vnyuersal world to my lord / To whom our kyng prueti such yestes that neuer shalle fayle / And

granteth that they shalle be exchaged fro alle indygence and nede / And if thou wilt be to hym subgette / Thou shalt be saul / ¶ For he is of so grete powber / that he shal come and iuge alle the world / and destroye the figure that he shold destroye the figure of the world by fyre / commaunded that all the cristen men shold be brent by fyre / & paul to be bykced / as he that is gilty agens his mageste / And theme so grete a multitude of cristen peple wer flayn theme / that the peple of romie brake by his paleys / and cryed and meued for opacion agens hym sayng / Ceze aride thy maners and attempre thy couaunementis / For thys beken our peple that thou destroyest / and defende the empire of Rome / Thempour theme dredynge the noyse of the peple / Chaunged hys deede and ediate / that no man shold touch ne hurte no cristen man till the empour had otherwyse ordeyned / wherfore paul was brought a gayn to fore new / whom affone as new said he cryed and sayd take abayn thys wycked man and bykce hym / And suffre hym no lenger to lyue vpon the erthe / To whom paul sayd / Nero I shalle suffre a lytyl while but I shalle lyue eternally with my lord ihesu crist / Nero sayd smyte of hys heed / that he may vnderstond me stronger than hys kyng / that whan he is ouercomen we may see whether he may lyue after To whom paul sayd / to the end that thou knolwe me to lyue euer lastyng / whan my heed shal besmyten of I shal appere to the lyuyng / And then thou mayst knolwe that crist is god of lyf and of deith / And whan he had sayd thys / he was ledde to the place of his martirdom / and as he was ledde / the iij knyghtes that ledde hym sayd to hym / Telle to vs pane / who is he your kyng that ye loue so moche / that for hys loue ye had leuer deye theme lyue & what reward shal ye haue therfore / Thenne paul preched to them of the kyngdom of heuen / and of the payne of heke in such wyse that he conuerted them to the fayth / And they payed hym to goo freely whither he wold / godd forde / wherby sayd he that

hold mee / I am not fugtyf / But
 the laful knyght of cryst / I knowe
 wel that fro this transitorye lyf I shalle
 goo to euerlastyng lyf / Assone as I
 shalle be byshed / twelue men shal take
 awaye my body / Marke ye wel the
 place and come thyder to morowe and
 ye shalle sende by my seruante / Ibo men
 take and tium prayng / to whome
 whan ye shall telle for what cause I
 haue sent you to them / they shal say
 wylle you / and make you heyres of the
 kyngdom of heuen / and whyles they
 thus spaken to geder / New sent Ibo
 knyghtes to loke yf he wer slayn and
 byshed or no / And whan thus seynt
 paul wolde haue conuerted them / they
 sawd / whan thou art dede / And rys
 self agayn thenne the shalle helpe
 / Now come forth and receyue that thow
 hast deseruyd / And as he was ledde
 to the place of his passyon in the yate
 of hesyence / a noble woman named
 plantilla a disciplesse of paul / who
 after another name was called lemobia
 for hapely she had ii names mette
 ther with paul / whiche wepyng com
 mendyd her to his prayers / To whom
 paul sayd / Iawe wel plantilla dought
 tre of euerlastyng helthe / lene to me
 thy weyl or keuerchief wyth whiche
 thou kourst thy hede / that I may hende
 myn eyen therwith / and afterwarde
 I shall restore it to the agayn / And
 whan she had deluyerd it to hym the
 kouches scorned hir sayng / why hast
 thou deluyerd to this enchaunour so
 preycous a cloth for to lese it / Thenne
 whan he cam to the place of his passyō
 he bound hym towarde the east holdyng
 his hondes vp in to heuen right longe
 with tres prayng in his owne lan-
 gage and thankyng our lord / And
 after that had his brethren fare well
 and bond his eyen hym self wyth the
 keuerchief of plantilla / and knetyng
 down on bothe knees scratched forth his
 necke / and so was byshed / And
 assone as the hede was fro the body hit
 sayd Ihesus crystus / whiche had ten to
 hym so swete in his lyf / It is sayd
 that he named Iesus or crystus or bothe
 sely tyms / Fro his wounde sprang
 out mylke in to the clothes of the
 knyght / and afterwarde flowded out

blood / In thayer was a grete thynnyng
 light / and fro the body cam a moche
 swete odour / Dyonys in a psale to
 thymothee / sayth of the deeth of paul
 thus / In that hour ful of heuynes my
 welbeloued brother / the kouches sayng
 chaul make redy thy necke / Thenne
 blessed paul looked vp in to heuen mar-
 kyng hys forke and his bestre wyth
 the sygne of the crosse / and thenne said
 anon / my lord Iesu crist in to thi hon-
 des I comende my spirite / e / And
 thenne without heuynes & compulsion
 he scratched forth his necke / and wep-
 ued the cowlne of martirdom / The
 bocher so smytyng of his hede / The
 blessed marthi poul toke the keuerchief
 and vntonde his eyen / and gadred vp
 his owben blood and put it therein / e
 deluyerd to the woman / Thenne the
 kouches returned / and plantilla mette
 hym and demaunded hym sayng /
 where hast thou leste my mayster / The
 knyght answered / he lyeth wythoute
 the wylne wyth one of his felawes /
 and his visage is couerd with thy
 keuerchief / and she answered e sayd
 I haue now seen peter and paul entere
 in to the cyte clad with right noble tes-
 tementis / and also they had ryght
 fair cowlnes vpon theyr hedes more
 cleer and more thynnyng than þ sonne
 And hath brought agayn my keuer-
 chief alle bloody whiche he hath deluyerd
 me / For whiche thynge and werk many
 keneued in our lord and wer baptised
 And this is that seynt dyonys sayth /
 And whan Nero herd saye this thynge
 he doubted hym and began to speke of
 al these thynge with his physophers
 and with his frendes / e as they spake
 to gydre of thys mater / paul cam in
 and the yates shute and stode tofore
 Cezar and sayd / Cezar lo here is tofore
 the poul the knyght of the kyng perou-
 rable / and not kaynauyshed / Now
 helpe thenne certaynly that I am not
 ded but alque / But thou Charyp
 shalt deye of an euyl deeth / By cause
 thou hast slayne the seruantes of god
 And whan he had sayde thus he kanyf
 shyd awaye / And new what for drede
 and what for angre he was rygh out
 of his wylle / and wist not what to doo
 Thenne by the counseyl of his frendes

4 Of Seynt Paul

In sonde patrole and barnabe / and
 lette them goo where they wold / And
 the other knyghtes longynus mayster
 of the knyghtes and aggestus cam on
 the morn to the sepulchre of poul / and
 ther they found two men prayng that
 were luke and titus / And bytubene
 them was poul / And when luke &
 titus salbe them they were abasshyd &
 began to flee / & anon poul ranyschyd
 alway / and the knyghtes cryd after
 them and sayd / We come not to greue
 you / but knold ye for trouth that we
 come for to be baptised of you / Lyke
 as paul hath said whom we salbe now
 prayng with you / when they herde
 that / they returned and baptised them
 with grete joy / The hede of seynt paul
 was cast in a baly / And for the grete
 multitude of other hedes of men that
 wer there slayn and thowen there it
 coude not be knowen which it was / It
 is redde in thepple of seynt Dionyse
 that on a tyme the baly shold be made
 clene / And the hede of seynt poul was
 cast out with thowen hedes / And a
 shepherde that kept sheep toke it with
 his staffe / and sette it up by the place
 where his shepe grafed / he salbe by iij
 nyghtes continually and his hedy
 also a ryght grete lycht shyne upon
 the sayd hedy / Thanne they went and
 tolde it to the bisschop & to other good
 cristen men / which anon sayde truly
 that is the hede of seynt poul / And
 thanne the bisschop wyth a grete multi
 tude of cristen men toke that hede wyth
 grete reuerence / & sette it in a tablete
 of gold / and putte it to the body for
 to joyne it thereto / thanne the patriarke
 answered we knowe wel that many
 holy men ben slayn and theyre hedes
 ben despyled in that place / Yet I
 doubt whether this be the hede of poul
 or noo / but late he sette this hede atte
 feet of the body and praye we into al
 myghty god that yf it be his hede / that
 the body may turne and joyne it to the
 hede / which pleased wel to them alle
 and they sette the hede atte feete of the
 body of poul / And thanne alle they
 prayed / And the body turned hym &
 in his place joyned hym to the hede / &
 thanne alle they blessed god and thus
 knelde verily that that was the hede

of seynt paul / this sayth seynt dionyse
 And seynt Gregory telleth that there
 was a man that fylle in despayre in
 the tyme of Justyn the emperour / And
 made redy a corde to hange hym self / &
 allway he cryed on seynt poul sayng
 Seynt paul helpe me / Thanne cam there
 a black shadowe sayng to hym / Why
 the good man make an ende of that
 thou hast begonne / And he allewaye
 made redy the corde sayng / most blis
 syd paul helpe me / And when alle
 was redy there cam another shadowe
 as it had ben of a man sayd to hym
 that stired hym / He hens thou moste
 wrete / For paul the aduocate is come
 Thanne the foule shadowe ranyschyd a
 way / and the man comyng agayn to
 hym self and castyng alwaye the corde
 toke condigne penaunce for his offence
 and trespas / In the same epistle a for
 sayd seynt dionyse belvayth the deff of
 his mayster paul with mynde wordes
 sayng / who shal yue eyes to myn
 eyes / and to myn houlde a fountayn of
 water that I may wepe day and nyght
 that the lycht of y church is extynde
 And who is he that shall not wepe &
 wayle / and clothe hym wyth clothes of
 mourning and sorowe / And in his
 mynde he greetly abasshyd / Loo Peter
 the fundament of the church & glorye
 of seyntes and holy appostles is goon
 fro us / And hath lefte us orphans /
 paul also the teacher and comfortour
 of the peple is fayled to us and shall
 nomore be found / which was fader of
 faders / doctour of doctours / pastour of
 pastours / profoundnesse of wysdom / a
 tromp sounyng hye thynge / And a
 prechour of trouth / I say verily paul
 to be moste noble of thapostles & neuer
 iber of prechyng of the worde of god
 he was an earthly angelle an heavenly
 man / ymage and symple of dy
 uynite / and hath us alle forsaken ne
 dy and vnworthy in this dyspyred
 world / And is goon into crist hys
 god / his lord and frende / alas my
 brother thymothee best byloued of my
 soule / where is thy mayster / thy fader
 and louer / fro when shal he grete
 the ony more / loo thou art made an
 orphan and remainest allone / Naib
 he shal nomore wyte to the wyth hys

albe bond / my dereft sonne / woo to
 me my brother thymothee / what is hap
 ped to vs / of heynes / of darknes / e
 farme / By cause we be made orpha
 nes / Nold come not his epiftles to the
 In whiche he wrote / pauls the lytel ser
 uante of Jelu crist / Nold he shal no
 more write to the aices sayng / recey
 ue ye my welbelouyd sonne / Skette
 my brother the tokes of the prophete
 and clafse them / For we nold haue
 more enterpretour of the parables ne
 paradygmes / ne theyr daices / Dauid
 the prophete keibayled his sonne and
 fays / wo to me / who shal graunte me
 to dye for the my sonne / wo to me /
 And I may say wo to me / mayster
 myn keryly wo to me / Nou the con
 course of thy dyfciples comyng to rome
 and fechyng effests and faylth / Nold
 no man fayth / late vs goo and see
 our doctours / and aske we them hold
 vs behoueth to rule the churchs to vs
 comynged / And shalle enterprete and
 expoure to vs the feyenges of our
 lord Jelu crist and of the prophetes /
 keryly wo to thys sonnes my brother
 thymothee / that heyn depryued
 of thair spiriuel fader / **¶** And also
 to vs that heyn depryued of our spiriuel
 maysters whiche gadred to gyder
 vnderfandyng and feyence of the olde
 and newe lawe / And put them in
 theyr epiftles / wher is nold the reuel
 yng of pauls and the labour of hys
 holy feet / Where is the mouth fekyng
 and the tongue counfyllng / and the
 spira wel plesyng hys god / who shal
 not lye and wypple / For they that
 haue deserued glorie e honour toward
 god / heyn put to deth as malefactours
 and wickedy men / wo to me that he
 felde in that hour his bleffyd body alle
 helwapped in his innocent blood / Alas
 my fader and doctour / thou were not
 gilty of such a deth / nold whyther shal
 I go for to see the / the glorie of crist
 an men and prepsyng of good / trewe
 men / who shalle feynt thy toys that
 folowed so hys in the church in prepsyng
 the worde of god / wo thou haste etrid
 in to thy lord and thy god / whom thou
 haste despyred wyth alle thy affectyon
 Jerusalem and Rome be euyl frendes
 For they heyn exall in ple / Jerusalem

hath crucyfed our lord Jelu crist / and
 rome hath slayn his appostles Jhelm
 scrupth hym that they crucyfed / And
 Rome in solempnyng gloufyth them
 that it hath sleyn / and nou my broder
 thymothee thise heyn they whom thou
 uedest / and despydest wyth alle thy
 herte / lyke as saul and jonathas that
 wer not departd in lye ne in deth / and
 so I am not departd fro my lord and
 mayster / but whan ylle and wyckedy
 men depart vs / And the separacyon of
 one hour shalle not be allwaye / For
 his soule knowbeth them that loue hym
 though they speke not to hym wyche
 nold ken fer from hym / And at the day
 of the grete resurrecyon they shalle not
 be departed from hym / Bec dyonyssus /
 Seynt John Crisofem saith in the boke
 of prayfpyng of seynt paul / and com
 mendeth this glouous appostle moche
 sayng / what is founden suffeyent in
 commendacyon of hym syth al the good
 nes that is in man / the soule possedeth
 it only / And hath it in hym / And
 not only of a man but also of the age
 he / And in what maner we shal say
 to yob heer after Abel offred sacrefyce
 and of that he was preyfed / but we
 shal shewe the sacrefyfe of paul / And
 it shal apere greter in as moche as he
 uen is heyer than the erthe / For paul
 sacrefyed hym self euery day / And
 offrid double sacrefyfe in herte and in
 body whiche he mortyfied he offrid not
 sheep ne net / but he sacrefyed hym
 selfe in double wyse / and yet that suffi
 sed hym not / but he feudyd to offre to
 god alle the world / For he enuironed
 alle the world that is vnder heuen / and
 made angell is of men / And more ouer
 the men that wer lyke fendes / He
 chaunged them to angellis / who is he
 that is founde parayle or lyke to thys
 sacrefyfe / whiche paul wyth the slyerd
 of the holy goost offrid by to the autar
 whiche is aboue heu / Abel was slayn
 by treson of his brother / but paul was
 slayn of them whom he despyd to wyth
 dralbe e saue fro innumerable euyls
 His dethes were so many that they may
 not wel be nombred / he had as many
 as he leuyd dayes / Noe as it is redde
 kepte hym self his wyf e his children
 in the ark / but paul in a more perikous

and older flood in an arke not made
with bordes with pitch & gylde/ But
with epistles made for bordes/ delpyerd
and saued the vniuersal world fro the
floods of error and of synne / Thys
Arke or shippe was not born to one
place but it was sent throughe the vni
uersal world / ne lymed with pitch
ne gylde / but the bordes therof were
enoynted with the holy ghoost / He
toke them that were worshippers of reso
nable bestes almost more soles than
vniuersal bestes for to be the folowers
of angellis / He ouercam that arke in
whiche was receyued the crolbe / and
sent hym out agayn / and closyng a
wolf therin / whos woodenes he coude
not change / But thys poule toke
fallowes and hys / and made of them
dowues / And excluded alle woodenes
and fowles fro them / and broughte to
them the spirite of mekenes / Somme
meruaille of abraham that at the com
maundement of godd lest hys contrey
and kynredde / but how may he be com
pared to paul / whiche not onely
leste his contrey and kynredde / but also
hym self and the worlde also he forsoke
and dyspysed alle thyng / and required
to haue but one thyng / and that was
the charite and loue of ihesu crist / Ne
he despyed thynges / present / ne thynges
to come e ē but abraham put hym selfe
in pael for to saue his brethers soune
But paul susteyned many paxellis
for to bringe the vniuersal world fro
paxellis of the deuyll / and brought oth
er to grete surety with his olby deith /
Abraham wolde haue offred his sonne
ysaac to godd / but paul broughte ney
ther frende ne neyghbour / But offred
hym self to godd a thousand tymes /
Some meruile of the patiens of ysaac
for he suffred the pites that he made
to be stopped / but paul not beholdyng
the pites stopped with stones / ne his
olby body letyn only / But them of
whom he suffred grete paynes / he studied
to bring to heuen / And the more this
welke was stopped / so moche the more
it folowed out streames in shedyng of
water of scripture of mekenes and of
paxence / Of the paxence of iacob
scripture merueypleth / whiche also vij
yere for hys spouse / But who hath

that soule of an ademan y may folowe
the paxence of paul / For he abode not
only vij yere for crist his spouse / but all
his lyf tyme / he was not onely brent
with the hete of the day / ne suffred onely
the frost of the nyght / But suffryng
temptacions / not with letynges / not
stonyd with stones / And allway enog
his tormentis caught the sheep & drede
them to the fayth from the mouth of
the deuyll / And also he was made de
corate and made fayr with the chastite
of ioseph / And here I doute lest some
wold take it for a lesyng for to paxple
here paul / whiche crucyfyng hym self
not onely the haute of mennis bodies
but alle such thynges that wer seen to
be fayr and clew that he behelde sette
no more by them then we do by a lytel
affres or fylthe / and abode vniuersable
as a dede man to a dede man / alle may
vbonde at job / for he was a meruelous
champanyon / but paul was not onely
troubled by monethes / but many yere
enduryng in agonye / and alle wey ap
perid clew / He put not away the wode
nes of his flesch with a sheere or shelle
but he ran dayly as the vnderstandyng
mouth of a lyon / and faughte agens
innumerable temptacions / whiche were
more tollerable than a stone / whiche not
of iij or iiii frendes / but of alle men
and of his brethern he suffred obpr
s / byes / and was confusid and cursid
of them alle / and he toke euer mekely
and paxently / Job was a man of
grete hospitalyte and had care of poure
peple / and that he dyd / was to susteyne
the fylth of the flesche / But seynt paul
laboured to help the sekens of the sol
lis / Job opened his hous to euery
man that cam / But the soule of paul
shelved hym to the vniuersal world /
Job had sheep and oge innumerable
And of them he was lyberal to poure
men / poule had no paxessyon sauf his
body / And with that he mynysered
suffycently to them that had need /
whych in a place sayth / vnto my nyf
a spex / and to them that were with
me thys hondes haue mynysered / And
to holy job were xviij wormes /
woundes / and sores whiche dyd to hym
moche payne and sorowe / but e thou
wilt conside paul y shal see / letynges

hongre / chynes / and; perylls that he
 suffred of his knowen men / and; of
 sauagers / he suffred of alle the world
 besynes for the chyrches / and burningg
 for skilcaunders / thou mayst see that he
 was harder than any stone / and; hys
 soible ouercom wyth infirmyte prou &
 adamant / what job suffred wyth hys
 body / That paul susteyned wyth hys
 mynde whiche is more greuous than o
 ny lborne / And ofte his eyen skobed
 of tyes not only on dayes / But also
 on nyghtes / he was more tormented
 than a lboran in the byrth of her childe
 wherfor he sayde / My lyeal chylde
 whom yet I bring forth / Moses chas
 for to be defaced out of the boke of lye
 for the helthe of the ielues / and offred
 hym self to perysse wyth other / But
 pauls wold not only perysse wyth his
 kynrede but that alle other shold be sa
 ued wold be cast down from euer las
 tyng ioye / **A**nd; moyses repugned
 agens phara / And; paul agens the
 deyl every day / He for one peple of
 the ielues / And; paul faught for al
 the vniuersal world / Not by swete /
 but by blood / Seynt John the bap
 tist / etc locustes and; wyld hony / but
 paul in the myddle of the world was
 as straye in his conuersacion / as seint
 John was in desert / Not only he was
 fede wyth locustes and; wyld hony
 but wyth moche fouler mete he was
 content / For ofte he leste hys necessa
 ry mete for the seruente syndy that he
 had to preche the word of god / Tru
 ly there appered in seynt John grete
 constant in preching agens herodias
 But paul not one ne lido ne thre
 but he corrected; Innumerable men sette
 up in hys golde / And; also older by
 tants / At wseth nold that we com
 pare paul to Angellys in whiche alle
 shal preche a grete thyng for wyth alle
 charge / they obeyen vnto god / wherfor
 dauid sayth merueyllyng / that they be
 myghte in vertue / And; euer doon the
 commaundmentes of god / And; also
 the prophete sayth / that he maketh hys
 angellys spyrtes / And; his mynysters
 fre beennyng / And; alle thys we
 may fynd in paul / that lyke to fyre
 and; a spyrte he hath wonne throuout
 alle the world / and; wyth his preching

hath purged; it / And; yet he hath not
 forced heuen / and; that is wonderfull /
 For he conuerted such as in heuen / &
 was yett enuyromed; wyth his mor
 tal flessh / A lord; how moche he the
 worthy dampnacion / whan we see all
 good; thynges to be assembled; in one
 man / And; we stude not to folowe
 the beste parte of them / Ne he had in
 thys world none other thyng / Ne none
 other nature / ne none other soule dys
 semblable to vs / ne dwellyng in none
 other worlde / but in the same erthe &
 the same regyon / also vnder the same
 kalbes nourysht; and; maners / and;
 he surmounteth alle men that nold ben
 or haue ben by vertue of his corage /
 Ne thys thyng; is not to be merueilled
 in hym only / that for the haboundance
 of deuocion he felte no payne / But he
 recompenst; in hym the vertue for hys
 reborde / And; whan he saue that hys
 deith approachd; / He calld; other to
 the deyle of his ioye sayeng; / Make
 ye ioye and; reioyse ye wyth me / And;
 certynly he hasted; more to wronges &
 Injuries whiche he suffred for his true
 preching; / And; was gladder therof
 than he were liden to a feste of grete
 ioye / For he despyd; more deith than
 bodily lif; / & he desired more pouerte than
 richesse / & traueyle than rest / for in his
 reste he chas rather wepyng; than rest
 He vied; to praye more for his ene
 myes than other doo for theyr frendes
 And; aboue alle other thyng; he dradde
 the wraathe of god / And; had none o
 ther desyre / But only to please god
 And; he forsoke not only alle present
 thynges / But alle thynges that ben
 for to come / He refused; alle prospery
 tyes that euer were or euer shalle be in
 erth / and; yf we shal speke of kuenly
 thynges / thou shalt see the loue of hym
 in Jhu cryst / And; wyth thys loue he
 thought; hym self blessed; / he conuerted
 not to be felid; wyth angellys ne ar
 changellys ne wyth none orde of ange
 lis but he couped; more wyth the loue
 of god to be lest of them that he punys
 hed / than wythout his loue to be emong
 souerayn honours / & that was to hym
 most gretest torment; for to departe fro
 his loue / for that departing; shold be to
 hym an helte & payne wythout; ende

4 Of Seynt Poule thapostle

And on that other syde for to be the charyte of cryste was to hym lyl world. and promysyon/and alle goodes with out nombre / And so he despised al that the dwde / lyke as lbe despise an herbe putrefyed/ and when he reputed the ticauntes conspyrnyng theyr furour in to the apostles / lyke as bytynges of flees / and he reputed/ with cruelnes & a thousand tormentes / but as a playe or game of children / whyles he suffred them for crystes sake / he thought he was made more fayre with byndyng of chynes / Than he had be crowned with a dyademe / For when he was constrained to be in pryson / he thought he was in lruen / And he receyued more glad / lper letynges and lbcuntes / than o / lper viadoryes / he loured no lesse sorowes than medes / For he reputed the sorow / wes in stede of rebardes / And such thynges þ he ken to be cause of sorowes were vnto hym greet delecte / And was euer embraced with greet wepynges wherfor he sayde / who is sclaudered / & þenne not / and who can sey þ delecte in sorowlyng / many ken lbounde with the deith of theyr children / & take com / for when they may wepe ynough / & it is most greuaun to them when they ken resayned from theyr wepyng / In lyke wyse paul ngyht & day had consolacion of his tere & wepyng / there coude no man wepe ne selbayle his own defaultes / as he selbayled oher mēnes to be in torment that lberith the persyl / shyng for his tynes the whiche desyre to be excludet fro the Joye of lruen to thende that they myght be saued / for he felt as moche the wrysshyng of oher soules as he felt or trowed hym self to peryll / to what thyng may be thēne he lshened / to what pryn / or to what adamant / & more precyous than gold / or gēmp / that one mater he ouercome with strengthe & that other with precyousnes / thēne we may say that poule is more precyous than al the world & all that is therein / For he flepte as he had had wynges through alle the world in prechyng / and he despised al laboures & perylls / as though he had ken with out body / And lyke as he possessed he

uen so he despised alle earthly thynges. And lyke as wyon that is leyde in the fyre is made alle fyre / ngyht so paul embraced with charyte was made alle charyte / And ngyht as it had ken a comyn fader of alle the world / so he lounde alle men and surmounte alle oher faders bodily and ghoosly by curyosite and pyte / And desired and lased hym to yelde alle men to god / & to hys kyngdom / as though he had engendred them alle / This holy paul that was so symple and lved the craft to make luskettis cam to so greet vertue / that in þ space of xxx yer he coured to the crysten fapth / the perses and parthes / them of mede / the yndes and the Saies / the Ethiopes / the Saromates and sarayns / and more ouer al maner men / and lyke as fyre put in skalbe or in tolbe wasteth it / ngyht so was ltyd poule alle the werkis of the fende. And when he was ledde through the greet see / he Joyed hym as greetly as though he had ken ledde to see an empyre / And when he was entred in to Rome / It suffred hym not to abyde there / but he went in to spayne / And was neuer yde ne in rest / But was all day more brennyng than fyre in the loue to preche the word of god / He drade no parells / ne had no shame of despyte / But was euer red vnto satayle / And anon shelde hym selfe wryssible and ampyble / And when his discyples salbe hym bounde in chynes for alle that he luffed / not to preche whiles he was in pryson / wherfor some of the brethern consyderyng hys techyng to be the more strengthe to them / And were more constant ayenst the enemyes of crystes fapth / & al thys and moche more saith seynt John gausokom / which were ouer moche to write here but thys that suffle / thenne late vs praye vnto almyghty god that by the merites of seynt poule we may haue foregyuenes of our synnes and trespasses in thys present tyme that after the same we may come to euer lastyng Joye in lruen /

Thus endeth the commemoration of Seynt poule thapostle and Doctoure /

Here folowen the lyues of the vii brethren /

The seven brethren were sonnes of Seynt felixate whos names be Januare / february / philip / siluanus / alexander / vitalis andz marcialis /

All thesye wer calledz by the comaunde ment of the emperour anthonye / to fore publishen the promosse / Andz theine the promosse counseyllid the moder that she shold haue pyte vpon her self andz on her sonnes / wh3o ans'werd andz sayde / s'p' her for thy flatteryng ne by thy blaundeffhyng wordes thou mayst not drawe me to thy desyre / ne wyth thy flatterynges thou mayst not breke me / I am assured of the holy ghoost whom I haue that I shalle a lyue ouercome the / Andz better shal I raynquyssh the wyllyng I am dede / e theinne she turnedz her to her sonnes e sayde / My sonnes see the hony andz boke v'wardz my deust childrey / for cryst abydeyth you there f'gh'lye strongly for cryst / andz sheldre you faithful e true in the soue of Jhu crist / e wh'ny the promoss herde that / he comanded that she shold be smeten and suffred / and as the moder e her sonnes abode most constantly in the kyng / the moder seying e comfortyng them / they wer fleyn with dyuerse tormentis / e seynt gregore calleth this blessed felixate more than a martir / for she suffred vii tymes deyth in her vii sonnes / andz the eyght tyme in her propre body / andz he sayth in his omelye that seynt felixate in byleuyng was the hadmayde of crist e in prechyng was made the martir of crist e she dredde to leue after her for to lyue her vii sonnes in priso lyke as wor thy frendes drede lest they shold dey in priso / the childred e hure them by the holy ghoost / whom she had born to the woerd of her fleshe / e them whom she knele wel wer of her oldy flessh / the myght not see dye without sorowe / but it was the force of the loue wythim forch / that ouercom the sorowe of the flessh / andz I haue sayd by right this woman to be more than a martir that to o'f' hath be exp'nt in her sonnes in

which she hath them multiplied mar tyrdom / the ouercom the victory of mar tyrdom whan for the loue of godz her only deyth suffred her not / Andz they suffred deyth aboute the yere of our lordz C x Under deaus th'emperour /

Here endeth the passyon of the vii brethren

The l'p' of Seynt Theodora

Theodora was a noble woman andz a saye in N'plander in the tyme of zenone th'empe rour / andz had a ryche man to her husbandz e dredyngz godz / the deuyll hauyngz enu ye to the holynes of theodore / entyferd a wiche man of the towyn in to the conu' p'sance of her / which sent to her dyuers messagers and yest'ers requyryng that she wold assent to his desyre / but she refused theyr message and despised the yest'ers / he was so hely on her e so moche greuous that she coude haue no rest / e was almost ouercome / atte last he sent a wytt'e / e promysedz to her many thynges yf she coude bryng aboute that she shold consent to his desyre / e she went e exorted her to doo this sinne wyth a man e to haue pyte on hym / To whom she said that to fore god al thynges wer knowen / wherfor she wold in no wyse doo so grete a synne e this fals encha' teresse said / what someuer is don in the day tyme god se'ch e knoweth / But what is don after the sonne is down in the west e is derke / godz knoweth no thyng therof / to whom theodora seydz / sayst thou trouthe / ye keryly I telle you trouthe / And so the woman bryng dow yed had the man sholdz come at nyght and she shold aaccomplysh his wyl e desyre / and whan thys ylle woman had told thys to the man / he was glady e joyful and kepte hys houre andz hadz his wyl of her / and departed / theodour returnyngz to her self began to wepe most byt'arly / andz smocke her bysage andz breste sayeng / Alas Alas I haue loste my soule / Andz haue

ij

destroyed the beauty of my name / her
 husband can see without / and fond
 his wife so sorrowing and desolate /
 desired to knowe the cause for to com-
 fort her / But she would receive no
 consolation / On the morne early she
 went to a monastery of nonnes / and
 demanded of the abbess / of god would
 knowe my synne don and compassed
 by nyght after the day was passed
 To whom she sayd / Nothing may be
 hid fro god / For god seeth and
 knoweth alle that is don in what hour
 it be compassed by nyght or day / And
 thenne she wept bitterly sayeng / give
 me the booke of the gospells that sum-
 me lott may falle to me / And the o-
 pening the booke founde written / Quod
 scripsi scripsi / Thenne she returned home
 to her holbe / And on a day when her
 husband was oute / she cutte of her
 heer / and clad her with the clothes
 of her husbande / and went to a mo-
 nasterie of monkes which was viij
 myle thens / And hyed her / and there
 requyred that she myght be receyved
 with the monkes / She was deman-
 ded of her name and she sayd that she
 was namede Theodorus / And there
 she was receyved / And mekely dyd
 alle thoffres / and her seruyce was ac-
 ceptable to every body / A fre archy-
 pres / thabbot callede brother theodorik
 for to yoke the oxen / and commaunded
 her that she shold goe to the cite and
 fetch oyle / her husband wept muche
 for sorowe / & drede lest she were goon
 away with an other man / And the
 angelle of god appered to hym & sayd
 Arise early and sone in the way of
 the martirs Peter and paul / and she
 that shalle meete the / is thy wyf / which
 don theodora with her camellis cam and
 seing her husband / knele hym wel /
 And sayd whythim her self / alas good
 husbande how muche labour doo I that
 I may haue forgiveness of the synne
 that I haue don to the / And when she
 approched hym she salubed hym say-
 eng / Our lord give the joye my lord
 be nothinge knele her / And when
 he had long abyeyn he helde hym wep-
 ued / And a boye sayd to hym / she
 that yesterday salubed the / was thy
 wyf / Theodora was of so great holys-

nes that she dyd many myracles /
 She saued a man al to torn with a
 wyld beste by her prayers / And she
 cured that beste / and soonly it dyed
 and fyl down / The deuyll coude not
 suffer her holynes / apperid to her say-
 eng / Thou strompet aboute alle other
 and aduoulturer / thou hast forsake
 thy husbande for to come hether and
 despyse me / Why my nyght & polber
 I shal wepe a hatayle agens the / and
 but I make the reue the cruasped
 god / saye it am not I / She made the
 signe of the crosse / And anon she
 upe ranysshed away / On a tyme as
 she returned fro the cite / And in a
 certayn place was herkeuved / a wecke
 cam to her in the nyght sayeng / Sleep
 with me this nyght / whom she refused
 And thenne this iuente went to a no-
 ther / that laye in the same hostery /
 when her belly began to swelle / she was
 demaunded of whom she had conceived
 And she sayde that monke hath leyn
 by me / when the child was born they
 sent it to the Abbotte of the monasteri
 which blamed sore theodorik / and he
 mekely demaunded that it myght be
 forgyuen hym / but he was cast out of
 the monasteri / and toke the child vpon
 his sholder / and so she abode out of the
 monasteri vij yere / and norisshed the
 child with the mylke of the bestes /
 the deuyll hauing enuy of her muche
 exence in the lyknes of her husbande he
 transfigured hym / & cam and sayd to
 her / come now thou my wyf / for if thou
 hast leyn with another man I forgyue
 it the / and she had supposed it had be
 her husband / and sayde I shalle nomore
 dwell with the / for the sonne of iohann
 the knyght hath leyn by me / and I wil
 do penance for that I haue synned a-
 gainst the / & she made her prayer / and
 anon the deuyll ranysshed away / and
 knele that it was the deuyll / another
 tyme the deuyll would make her afferd
 for deuylls cam to her in the lyknes
 of a wyld wyld beste / and a certayn
 man seyde to hem / etc ye this strompet
 she thome prayd / and anon they ranys-
 shed away / Another tyme a mylky
 tude of knyghtes cam whome a prynt
 before and the other wor shipped hym /
 which knyghtes said to theodora arise &

Worship our pryncer / which answered
 I worshipe and adoure my lord god
 and when it was told to the pryncer /
 He commaunded that the holdr be
 brought to fore hym / And to be tormen
 ted wyth so many tormentes / that the
 holdr be eschewed for dede / And thenne
 she made her prayers / **A**nd alle the
 multitude banysshed alway / A nother
 tyme she salve there moche gold / and
 she blessed her and commended her to
 god / And it banysshed alway / another
 tyme she salve a caskette horn ful of
 alle maner of goody mete / And he
 that saw it sayd to her / The pryncer that
 he seith / that thou tholdest take this
 and etc / for he did it Unwittynghly / she
 blessed her & anon he banysshed alway
 when the seynyere wer compleat that
 she had ben out of the monestarye / the
 abbot consydeyrng her payence to ke
 her in agayn in to the monasterye wyth
 her chylde / And synethe two yere after
 when she had laudably accomplyshed
 her obsequiour / she toke the chylde &
 charytably it wyth her in her celle / And
 when the abbot knewe therof he sente
 certayn of his monkes to take her
 when she dyd and sayde / And she
 entrafyng the chylde and kysyng saide
 my swete sonne the tyme of my deith
 cometh / I kene and commaunde the to
 god / take hym for thy fader and helper
 And my swete sonne see that thou fast
 and praye / And serve my bretheren
 devoutly / And she thys sayng pas
 syd her spirite and slepte in our lord /
 About the yere of grace four hondred
 nynti and vi / which the chylde beholdyng
 began to wepe bitterly / In that same
 nyght was a visyon shewed to the abbot
 in thys wyse / hym semed that a grete
 marriage was made and therw cam
 angels prophetes martres and alle
 spaytes / And in the myddle of them
 was a woman besette about with gre
 te glorye / And they that assysted her
 worshipped her / And a boye was herde
 sayng / This is theodora the monke
 that was falsely accused of a chylde /
 And seyn tymes ben chaunged on her
 she is chastyfyed / for she defouled the
 bedde of her housbond / And thenne
 the abbot awoke / And asomped went
 wyth his bretheren to her celle / and fond

her theer dede / And they entred in
 and Incouerd her / And fonde that she
 was a woman / the abbot sent for the
 fader of the wench that sklaundred
 her and sayd to hym / the man that
 hath leyne by thy daughter is now dede
 And toke alway the cloth / And so kne
 we that she was a woman / And alle
 that here herof were in grete drede /
 The angel of god spakke to the abbot
 sayng / Arise hastily and take thy
 hors and ryde in to the cite /
 And hym that thou meete take and
 bringe hym wyth the / And forth
 he rode / And mette wyth a man ven
 nyng / Whom the abbot demaunded
 whyther he wanne / And he sayd / my
 wyf is now dede / and I goo to see her
 & the abbot toke & sette the husbond of
 theodora on hys hors / And cam to
 godre wepyng moche sore and wyth
 grete reuerence and solemnyte kuryed
 her / The husbond of Theodora entred
 in to the celle of hys wyf and abode
 there / Tyl that he dyed in our lordes
 The chylde folowynge hys noryce Theo
 dora flourid in alle honeste / And
 when the abbot of the monestory was
 dede / He was electe wyth one boye of
 the couent for to be abbot / Thanne
 late vs praye to thys holy seyn / The
 odora / To pray to almyghty god for
 vs Amen /

**Thus endeth the lyf of Seynt
 Theodora /**

**Here foloweth the lyf of seint
 Swithine billhop /**



Aunt Swithyne
 the holy cofessor was
 born kyspys Wynchestre
 in the tyme of Seynt
 Egbert kyng / he was
 the vii kyng after he
 null that seynt byrnyne custened / For
 seynt austyn custened not alle england
 in seynt athelbertus dayes / but seynt
 byrnyne custened the west partye of
 england in the dayes of kenulf the
 kyng / And that tyme thys holy
 Seynt Swithyne serued oure lady
 B iij

so deuoutly / that alle wole that knelbe hym / had grete ioye of his holynesse
 And elmeſton that was in that tyme
 byſſhop of Wyndcheſter made hym preest
 And thene he kyued a ſtrauget luyng
 than he dyd byfore / And he keome
 thenne ſo holy in luyng / that kyng
 Egbert made hym his chaunceler / and
 chref of hys counſeyll and ſete ethulf
 hys ſone and his ſeyer vnder his rule
 and gupdyng / And payd hym to take
 hede to hym that he myght be broughe
 by vertuouſly / And wuthin ſhort tyme
 after the kyngs deyd / And thenne his
 ſone ethulf was made kyng after hym
 And he gupded this kond ful wel e
 luyſely that it encreaſed gretly in good
 luyng through the counſeyll of Seynt
 Swythone / And wban Elmeſton
 the byſſhop of Wyndcheſter was dede /
 Swythone was made byſſhop there af
 ter hym wbar of the people were ful
 glad e by his holy luyng he cauſed
 the peple to lye vertuouſly /
 And to paye truly theyr tythes to god
 and holy chyrche / And yf ony
 chyrche fyl down or was in decay / ſeint
 Swythone wold anoy amend it at
 his owne coſt / Or yf ony chyrche
 were not habyled he wold goo thyr
 a foce and habyle it / For he wold
 no pryde ne to ryde on gay hors /
 ne to be prayſed ne flattered of the peple
 wbyche in thyle dayes ſuche thynges be
 byſed ouer moche godd waſſe it /
 Seynt Swythone gupded ful wel
 hys byſſhoppryche / And dyd moche
 good to the towne of Wyndcheſter in hys
 tyme / He dyd do make wthout the
 weſt gate of the towne a fayne brydge
 of ſtone at hys propre coſt / And on a
 tyme ther cam a woman ouer the bryd
 ge wpyth her lappe ful of egges /
 And a reckelles ſeſall ſwogety and
 wreſtled wpyth her / And brake alle
 her egges / And it haped that this ho
 ly byſſhop cam that waye the ſame tyme
 And had the woman ſete hym ſee her
 egges / And anoy he lyste by his
 honde and bleſſed the egges /
 And they wer made hole and ſounde
 euerichon by the merces of thys holy
 byſſhop / And kyng thenne glad than
 ked god and this holy man for the
 myracle that was don to her / and ſone

after dede kyng ethulf / And hys
 ſone Egbert reyned after hym / And
 after hym was atſelbert kyng / And
 in the thred yere of his regne dede
 thys bleſſed byſſhop ſeynt Swythone /
 And wban he ſhold dede he charge
 hys men to bury hym in the chirechgyrd
 For the peple ſhold not worſhip hym
 after hys deſth / For he wold no
 pompe by his lye / Ne none wold haue
 after hys deſth / He paſſed to our
 lord the yere of grace ſij hundred and
 vij / And he laye in the chyrche er he
 was tranſlated an hundred and iij
 yere / And odd dayes / But in the
 tyme of holy kyng Edgar hys body
 was tranſlated and putte in a ſhaine
 in thabray of Wyndcheſter by ſeynt dun
 ſone and Ethelbold /
 And the ſame yere was ſeynt Edvard
 kyng and martyr thryned at haſel
 bury / Thys elbo byſſhop dunſon
 and Ethelbold were warned by our
 lord to ſee that thys elbo holy ſeynt
 Swythone and Edvard ſhold be wor
 ſhyppfully thryned / And ſo they
 were wthyn ſhort tyme after /
 And an holy man warned Ethel
 bold wbyles he lay ſeke to helpe that
 thys elbo holy bodyes myght be thry
 ned / And thenne he ſhold be pur
 feggly hool / And ſo endure to his
 lynes ende / And the waye is / that
 ye ſhalke fynd on Seynt Swythones
 graue / Elbo rynges of yron naples
 faſt theron / And aſſone as he ſete
 honde on the rynges they come of /
 the ſtone and no token was ſeyn in
 the ſtone / wber they wer faſtned in /
 and wban they had taken by the ſtone
 fro the graue / they ſete the rynges to
 the ſtone agayn / And anoy they faſt
 ned to it by them ſelf /
 And thenne thys holy byſſhop gaf
 laude and prayſyng to our lord for
 thys myracle / And aſte openinge of
 the graue of ſeynt Swythone ſuche a
 ſweete odour and ſauour pſued out ſ
 kyng edgar and alle the multytude of
 peple were fulfilled wth ſuenty ſibe
 tenes / And a blynd man wrope
 ued there hys ſyght agayn / And
 many men heled of dyuers ſicknes e
 maladyes by the merces of this holy
 Seynt / Seynt Swythone / to wban

offendyd and displeid our lord in that
 requeste / And cryed godd mercy of
 that offence / And besought hym full
 mekely to be restored of her sight a
 gayn / And by the merites of the bles
 syd seynt Thomas / she was restored
 to hys sight agayn / and was glad to
 haue her olde eyen / And returned home
 agayn / and lyued holyly to her lynes
 ende / Also ther was a lordes karuer
 that brought water to hym at his ta
 ble to whym the lord sayd / yf thou
 wert hast stolen any thyng of myn / I
 pray godd and seynt thomas that thou
 haue no water in the kysyn / And so
 only it was al wyde of the water / e
 drye / And ther was he preyd a theef
 that was a tame byrd kepte in a cage
 whiche was lerned to speke / And on
 a tyme he fledde out of the cage and
 seyyh in to the felde / And ther cam a
 sparrowhake / and wolde haue take this
 byrd and purselvede after / And the
 byrd seyng in grete drede cryed Seynt
 Thomas helpe / lyke as he had herde o
 ther speke / and the sparrowhake fyl down
 dede / And the byrd escaped harmeles
 Also ther was a man þ seynt thomas
 lued moche in his dayes / and he fyl
 in a greuous sekene / wherfor he went
 to the tombe of seynt Thomas to praye
 for his helthe / and anon he had hys
 asyre and was alle hol / and as he
 turned homeward seyng alle hol /
 thanne he began to drede lest thys helthe
 shold not be most prouffystable for hys
 soule / Thanne he returned agayn to the
 tombe of seynt Thomas / And prayed
 yf his helthe wer not prouffystable to
 his soule / that his olde sekene myght
 come agayn to hym / And it cam anon
 agayn to hym and endured vnto hys
 lynes ende / And in lyke wyse ther
 was a deuout blynd man whiche had
 his sight restored to hym agayn by the
 merites of seynt thomas / but after he
 repented hym for he coude not be so quy
 et in his mynde as he was byfore / he
 had thanne so moche lettynge by seyng
 the synners of the world / wherfor he
 prayed to our lord that by the merites
 of Seint Thomas he myght be blynd
 agayn to the world as he was byfore /
 e anon he had his desire / e luyd after
 ful holily to his lynes ende / who shold

telle alle the myracles that our bles
 sid lord hath shewed for thys holy martir
 it shold ouer moche endure / For euer
 sith his passion vnto this day god hath
 shewed contynuelly for hym many
 grete myracles / Thanne late he praye
 this holy seynt to be a special aduocate
 for vs wretched synners vnto our lord
 godd / who kryng vs vnto his euer
 lastyng blyss in heuyn Amen

Thus endeth the translation
 of Seynt Kenelme

Here foloweth the lyf of seynt
 Kenelme kyng and martir

Kynt kenelme
 martir was kyng
 of a parte of englod
 by walys / hys fa
 der was kyng to fo
 re hym / and was
 named kenulph e
 founded the abley of wynekeombe / and
 sette therein monkes / and whan he was
 dede he was buryed in the same abley /
 And that tyme wynekeombe was
 the best toun of that contraye /
 In Englonde ten in pynnapaul riuers
 And they ten tamysle / Senary / and
 Humber / This kyng kenelme was
 kyng of burcester shyre warwik shyre
 and gloucestre shyre / and the bysshop of
 burcester was bisshop of those iij shires
 and he was kyng also of Derby shyre
 cheshyre / shroppyre / scaffordshyre / her
 forchyre / notingham shyre / norhampt
 shyre / Bokynghamshyre / oxfordshire
 lyncastershyre / and lyncolnshyre / Alle
 this was called the marche of walys /
 and of alle those contryes seynt kenelme
 was kyng e wynekeombe that tyme
 was chiefe cite of alle thys shires and
 in that tyme were in englonde vij
 kynges / And byfore that / Osbold
 had ten kyng of alle englonde / And
 after hym it was departed in seynt ke
 nelmes dayes / kenulph hys fader was
 a ful holy man / And dornempele

Of Seynt kenneleme kyng and martir

quendred were sisters of Seynt Kenneleme
 and kenell his fairer deyd the yere of
 our lordy viij c xij / Kennele was ke
 nelme made kyng whan he was vij
 yere of age / And his suster dornemild
 buyd hym moche / and they luyd to
 lylp to gyde to theyr luyes ende / but
 quyndred that other suster turnede hys
 to wyckednes / and had grete eny
 at her brother Kennele / by cause he was
 so rich aboue her / and laboured wyth
 alle her polber to destroye hym by cause
 she wolde be quene and wene after hym
 and lette make a strong poyson / and
 gaf it to hir brother / But god kepte
 hym f it neuer greyde hym / e whan
 she salde that she coude not preyuaile
 agynst the kyng in that maner / she la
 bourde to Asskerde whiche was chief
 ruler aboute the kyng / and promysed
 to hym a grete somme of money / and
 also her lody at his wyll / yf he wolde
 see this yong kyng her brotser / And
 anone they accorded in this treson /
 And in this while e that same tyme
 this yong holy kyng was a slepe and
 dremed a meruellous dreme / For hym
 semed that he salde a tre stonde by hys
 beddes syde / and that the heygth therof
 touchede heuen / and it shyned as bright
 as gold / and had fyre branches ful
 of blosmes and fruyte / And on every
 branche of this tre were tapers of
 wyge brennyng and lamyng lycht /
 whiche was a glorious sight to beholde
 and hym thought that he chymed vpon
 this tre / And askerde his guenour
 stode synche and telde don this tre
 that he stode on / And whan this tre
 was fallen don this holy yong kyng
 was heuy e sorrowful / e hym thought
 ther cam a fayr byrd whiche flewgh vp
 to heuen wyth grete joye / And anon
 after this dreme he alboke / and was
 alle abasshid of this dreme / whiche
 anon after he tolde to his norice named
 wolbelvyn / And whan he had tolde
 to her alle hys dreme / she was ful
 heuy / and tolde to hym what hit mente
 And sayd his suster and the trayter
 askerde had falsely conspyred his deth
 For she sayd to hym / that he had pmy
 sed to quendred to see the / And that
 signefyeth that he smyeth don the tre
 that stode by thy beddes syde / And the

byrd that thou saldest flee vp to heuen
 signefyeth thy soule that angellys shal
 bere vp to heuen after thy martirdom /
 And anon after this askerde desired
 the kyng that he shold go e dispoise
 hym by the wodes side namede Elent
 and as he walkid the yong kyng was
 al heuy and luyd hym don to slepe / e
 Kennele this fals traytour purposed to
 haue slayn the kyng / and began to
 make the pyt to burye hym in / But
 anon as god wolde the kyng alboke / e
 sayd to this askerde that he laboure
 in kayn / for god wyll not that I dye
 in this place / But take this smalle
 wode / and there as thou shalt sette it
 in the erthe / there shal I be martred /
 And Kennele they went forth to gyde
 a good way thens / tyl they cam to an
 halbtorn / And there he pyght the wode
 in therthe / and forthwith mountyent
 it hure grene leys / and soonly it were
 to a grete affre tre / the whiche stonde
 there yet vnto this day / and is called
 Kenneles affre / and there this askerde
 smote of this holy yong kynges hed /
 And anon his soule was born vp in
 to heuen in lyknes of a white doune
 and Kennele the wyckid traytour drewe
 the lody in to a grete kaley ketene h
 pyll / and there he made a depe pytt e
 cast the lody therein and leyde the hed
 vpon it / And whyles he was aboute
 to smyte of the hed / The holy kyng
 kneling on his knees sayd this holy
 antyphle Te cum laudamus / tyl he
 cam to this keers / Te martirum cani
 datus / And therlyth he gaf vp hys
 spryte / to our lordy ihesu cryste in lyke
 nes of a doune / as afore is sayd /
 Thene anon this wycked man askerde
 went to quendred and tolde to hir alle
 abonge how he had don / wherof she was
 ful glad / And anon after toke he on hit
 to be quene / and charged on payn of
 deth that no man shold speke of Kenne
 le / And after that she abandoned
 her lody to wyrtchyd luyng of her
 flessch in lecherie / e brought her othen
 men to wyrtchyd luyng / And this
 holy lody lay long tyme after in that
 wode called Elent / For no man durst
 fetche hym thens to burye hym in his
 lodes place for feere of the quene
 wode / e it was so that a poure wyrd

by which had a white Colbe / which
every day was dryuen in to the woode
of elent / And anon as she was there
the woold departe and goo in to the sa
kye where kenelme was buried / and
there reste alle the day spryng by the
corps without mete / And euery
nyght come home wyth othei keses
fater and gaf more mylke than any
of the other kyng / And so contynned
cretyen yeres / wherof the peple merciey
saw / that she euer was in so good
point and etc no mete / That Daley
where as seynt kenelmes body laye is
called Coultage / After on a tyme as
the pope song masse at rome in Seynt
peters chyrche / Sodenly ther cam a
lyght doune and lete falle a scrolbe on
the autler wheron the pope sayd hys
masse / And thyle wordes were wryt
yn them in letters of gold / In Elent
in Coultage / kenelme kyng barn / lyeth
vnder a thorn / his hede of thorn /
And when the pope had said his masse
he shewedy the scrolbe to alle the peple
But there was none that coude telle
what it ment / tyll atte last there cam
an englyssh man / And he wold it o s
wely tofore all the peple what it ment
And thenne the pope wyth alle the pe
ple gaf laude and prayyng to oure
lord / and kepte that scrolbe for a re
quye / And the fest of seynt kenelme
was halowedy that day solemnly tho
rough alle rome / And anon after the
pope sent hys messagers in to englonde
to the archbysshop of aunterbury na
med wylfreyde / And ludy hym wyth
hys bysshops goo and seke the place
where the holy body lyeth / which is
named Coultage in the woode of elent
And thenne this place was sone knoith
en / by cause of the myracle that was
shewedy by the white colbe / and when
tharchbysshop with other byshoppis &
many other peple cam theder and fonde
the place / anon they let dygge vp the
body / and toke it vp wyth grete solem
nyte / And forth wyth sprang vp in
the same place where as the body had
layn a fayre wellle which is called
seynt kenelmes wellle Inw thys day
where moche peple haue ben heled of di
uers sekens and maladies / And
when the body was aboute thert / ther

spyl a serp bytvene them of worat
shyre and of gloucstershyre / who shold
haue thys body / And thenne a ful
good man that was ther among them
was counsyle that alle the peple shold
lye down and slepe and reste them for
the weether was theene ryght hott /
And which of the two shires that
god wold shold fyrst awake / they to
take this holy body and goo theyr
waye / And all the peple agreed ther to
And leyde them down to slepe / And
it happedy that thabbot of wyndesore
and alle his men awake fyrst / And
they toke vp the holy body and bare it
forth toward wyndesore til they cam
vpon an hylle a myle fro the abbey
And for hete and labour they were
nygh dede for thurst / And anon they
prayed to god and to thys holy seynt
to be theyr comfort / And thenne the
abbot pyght his croos in to thert / and
forth wyth sprang vp ther a fayre well
wherof they dranke and restred them
moche / And thenne toke vp this holy
body wyth grete solemnite / And the
monkes rejoyced it wyth proffyon so
lemnyly and brought it in to thabbar
wyth grete reuerence / Joye and myght
And the kelys solbnd and ber longe
wythout mannes honde / And thenne
the quene quendred demaunded what
alle thys ryngyng ment / And they
tolde her how her brother kenelme was
brought wyth proffyon in to thabbar
And that the kelys rongen wyth our
mannes helpe / And thenne she sayde
in grete soorne / that is as trewe sayde
she as both myn eyen falle vpon thys
boke / and anon bothe her eyen fel out
of her hede vpon the boke / And yet it
is sen on thys day / where they fynde
vpon the sauter the radde that same tyme
me / deus laudem / e sone after the wy
de wretchydly / e was cast out in to a
foul myre / e thenne after was this ho
ly body of seynt kenelme leyde in an
honourable shryne / where as our lord
shewedy dayly many a myracle / To
whom be gnyen laude and prayyng
wordz wyth outen ende Amen /

Thus endeth the lyf of Seynt
Kenelme kyng and martir

¶ Of Seynt Margarete the holy martir

Here foloweth the glorious lyf
and Passyon of the blessed vir
gyne and martir Seynt Mar
garete / And first of hir name



¶ Of Seynt margarete

Margarete is sayd
of a preycous gemme or
olibe that is named a
Margarite / Whiche
gemme is white / lytel
and vertuose / So the
blessyd margarete was white by
gyfte / lytel by humylite / and vertu
ous by operacion of myracles / The
virtu of thys stone is sayd to be ayenst
effusyon of blood / ayenst passyon of
the herte / and to confortacion of the
spryte / In lyke wyse the blessed mar
garete had vertu ayenst shedyng of her
blood by constance / For in her martir
dom she was most constant / and also
ayenst the passyon of the herte / that is
to saye / temptacion of the deuyll / For
she ouercam the deuyll by victoie / and
to the confortacion of the spryte by doc
tryne / For by her doctrine she comforted
moche peple and converted to the fayth
of cryst / Theophynnus a lerned man
wrote the legende

The holy sent mar
garete was of the cyte
of antioche daughter
of theodeyse patryarke
& prynce of the ydoles
of paynems / And she
was delyuerd to a noris for to be kept
And when she cam to paynght age
she was luptysed / wherfor she was in
grette hate of hir fader / On a certayn
day when she was yd yere of age / &
kepte the sheep of her noris wyth other
maydens / The prouost of byzynnus passyd
by the way wher as she was / And
consyderd in her so grette beaute and
fairnes / that anon he brended in her herte
and sent his seruauents / and had them
take her and bringe her to hym / For
yf she be free / I shal take her to my
wyf / and yf she be bond / I shall make
her my concubyn / And when she was
presented to fore hym / he demaunded
her of her lynage / Name and religion
And she answered that she was of no
ble signage / and her name margarete
And cristen in religion / To whom the
prouost sayd / Elbo the first thynges
ben comenyent to the / that is that thou
art noble / and art called margarete /
whiche is most fayre name / But the
thyrde appertyneth no thyng to the /
that so fayre a mayde & so noble shold
haue a godd crucifyed / To whom she
sayd / hold knowest thou that crist was
crucifyed / he answered by the wordes
of cristen men / To whom margarete
saide / O what shame is it to you /
when ye see the payne of cryst and the
gloie / And byleue one thyng and re
nye a nother / And she sayd and offer
med hym to be crucifyed by his will for
our redemption / and nobt lyueth euer
in blisse and thenne the prouost began
wroth comaunder her to be put in
pryson / And the next day folowyng
commaunded that she shold be brought
to hym and thenne sayd to her / O good
mayde haue pye on thy beaute / And
worshipe our goddes / that thou mayst
be libel / To whom she sayd / I worship
hym that maketh the erth to tremble
whom the see dreth / and the wyndes
and creatures obeye / To whom the
prouost sayd / but yf thou consent to
me / I shal make thy body to be at to

turn to whom margarete sayde / Cryst
 pass hym self ouer to the deith for me /
 I aspre gladly to dye for cryst / Thenne
 the prouost commaunded her to be han-
 ged in an mserument to tormente the
 / and to be cruelly first beten with
 / and wyth wyng combes to rende
 and darbe he flessh to the bones in so
 moche that the bloode ran aboute out
 of her body / lyke as a fireme cometh
 out of a fresshe springynge well / they
 that were there wepte and sayd / O
 margarete crye we leny for the /
 whyt see thy body so foule and cruelly
 ben and rent / O hold thy most beaute
 fast thou lost for thy incurable and
 myghty lene / Noll lene and thou
 shalt lene / thenne sayd she to them / O
 myghty counsellours departe ye and goo
 for me / **T**hy cruel torment of my
 flessh / is sauacion of my soule / thenne
 she sayd to the prouost / Thou shameles
 hounde and insaiaable lyon thou hast
 rather ouer my flessh / but cryste rest
 with my soule / The prouost couerd his
 face wyth his mantel / For he myght
 not see so moche effuacion of bloode / and
 thenne commaunded that the shold be
 taken down / and to sette her fast in
 pryson / and there was seen a meruey
 lous brightnes in the pryson of the ke-
 yars / And whyles she was in pryson
 she prayed our lord that the fende that
 had soughte wyth her / he wolde bysyde
 salbe hym vnto her / And thenne app-
 eared an horryble dragon and assayled
 her and wolde haue deuoured her / But
 she made the signe of the crosse / And
 anon he ranysshyd alway / And in a
 nother place it is sayde that he swob
 and he in to his hely she makinge the
 signe of the crosse / And the hely brake
 a sounde and so yssued out alle hool
 and founde / thys swoblyng and bre-
 kyng of the hely of the dragon is said
 that it is apocryfum / After thys the
 deuyll appered to her in lyknes of a
 man for to deceyue her / And when she
 salbe hym / she went to prayer / e after
 awos and the fende cam to her and toke
 her by the hond / and sayde / It suffyseth
 to the that thou hast don / But noll
 esse as to my persone / She caught hym
 by the hede / and threwe hym to the
 ground / and sette her ryght foote on

his necke sayeng / lye seyl thou sende
 vnder the feet of a woman / The deuyll
 thenne cryed / O blessed margarete I
 am ouercomen / yf a yonge man had o-
 uercomen me I had not retyed / But
 alas I am ouercomen of a tender vir-
 gyne / wherfor I make the more sorowe
 For thy fader and moder haue leny my
 good frendes / She thenne constreyned
 hym to telle / why he cam to her / And
 he answered / that he cam to her to coun-
 seyle her for to obteyne the desyre and
 request of the prouost / Thenne she con-
 strayned hym to saye wherfore he temp-
 ted so moche and so ofte crysten people
 To whom he answered that naturalky
 he hated vertuous men / and though we
 be ofte put a backe from hem / yet oure
 desyre is moche to eyglinge hem from the
 felicity that they fil for / for we may ne-
 uer obteyne ne recour our blysse that
 we haue lost / And she thenne deman-
 ded what he was / and he answered / I
 am named felcis / one of them whom
 Salamon calsid in a vessel of brasse /
 And after his deith it happed that they
 of babilon founde thys vessel / And
 supposed to haue founden grete tresour
 therein / and brake the vessel / e thenne
 a grete multitude of vs deuellis flewe
 out e fylled ful the ayer alibay alibay
 kyng e espyng where we may assaye
 rightful men / And when he had sayde
 thus / she toke of her face and sayd to
 hym flee hens thou wretched fende / and
 anon therthe opened / e the fende sank
 in / Thenne she was sure / For when
 she had ouercome the mayster / she
 myghte lyghtly ouercom the mynyste-
 re Thenne the next day folowynge when
 alle the peple was assembled / she was
 presented tofore the iuge / And she
 not doynge faeryse to theyre fals gods
 / was cast in to the fyre / and her
 body cryed wyth brennyng woundes
 in such wyse that the peple merueyld
 that so tender a mayde myght suffer so
 many tormentis / And after that they
 put her in a grete vessel full of water
 fast bounden that by chaungynge of the
 tormentis / the sorowe and feyng of
 the payn shold be the more / but sodenly
 the erthe trembled / and the ayer was
 hydous / and the blyssyd virgyne with
 out any hurt yssued out of the water

¶ Of seynt prayede virgynne

sayeng to our lord / I beseeche the my lord that thys water may be to me the font of baptyzme in to euer lastyng cyf / And anon there was herde grete thondre / and a doune descendez from heuen and sette a goldeyn colbne on her hede / Thenne S M mon byleuedz in our lord / and for crystes loue they al wer bystedz by the commaundement of the prouost Olybryus that tyme in campo / Lymeth the cyte of Auelya / Thenne Olybryus seyng the fayth of the holy margarete Inmeuable / And also seynz that other shold be conuerted to the crysten fayth by her gaf sentance & commaunded that she shold be bystedz Thenne she prayed to one malus that shold beke her that she myght haue space to praye / And that goyn she prayed to our lord seyng / ffader al myghty / I yeldz to the thankynges that thou hast suffred me to come to this ghorpe kesyngz to pardonne them that purselbe me / And I beseeche the good lord that of thy haboundant grace thou wylt graunte vnto all them that write my passyon / woe it / or here and to them that remeber me that they may deserue to haue playn remysyon & forgyfnes of all theyr synnes / And also good lord yf ony woman with chylde traueylyng in ony plac calle on me / that thou wylt kepe her fro veyl / and that the chylde may be deliuered fro her hely wythout ony hurt of hys membrys / And when she had synysfied her praye / ther was a boys herde fro heuen / sayeng that her prayers wer herde and grauntez / And that the patres of heuen were opene and abode for her / and lade her come in to the contreye of euer lastyng reste / thenne she thankyng our lord arose vp and lade the hangman accomplishe the commaundement of the prouost / To whom the hangman sayde / God forbede that I shold see the byrgyn of cryst / to whom she sayde yf thou doo it not thou mayst haue no parte wyth me / Thenne she beyng aferde and tremblyngz smote of her hede / & he fallyngz down at her feet gaf vp the ghoost / Thenne Theofynus toke vp the holy body / and bare it in to antyoche and buryed it in the hous of a noble woman and wydolbe namedz sincleria

And thus this blessed & holy virgynne seynt margarete suffred deeth & receyued the colbne of martirdom / the viij kalendes of auguste as is founden in her storie / and it is rewe in an other place that it was the iij yous of iuly / Of this virgynne wyrteth an holy man and sayth / The holy and blessed margarete was ful of the drede of god / sad / stable and worshipful in religyon / atayred with compunctyon / laudable in honeste and syngular in pacience / and nothyng was founden in her contrarye to crysten religyon / shateful to her fader / and beloued of our lord / Jhu Cryst / thenne late vs remeber this holy virgynne that she praye for vs in our nedes & t

Here endeth the lyf of Seynt Margarete

¶ Here foloweth of Seynt prayede virgynne /



Mine prayede was sister of seynt potina ne / whiche wer sisters of the seyntes Monast & thymothz / whiche wer enformedz in the fayth

of thapostles / And when the cruel persecution was of many crysten men and were martred and sleyne they buryed the bodies of the holy martires / & gaf alle theyr goodes and facultees to poure peple for goddes loue / and after laste they slept in our lord / and crye aboute the yere of our lord C lxxviii Marke Antonye the prouost

There foloweth the lyf of Seynt
 Marye magdalene / And first
 of her name /



is a lyghtstar / ffor there she toke so lare
 gely / that she spradd it habundantly
 She toke the lyght there / wylth whiche
 afterward she enlumyned othet / And
 in that she chaas the best parte of the
 huenly glorye / she is sayde the lyght
 For thenne she was enlumyned of
 parfeyght knowlege in thought & wylth
 the lyght in eternes in body / magdale
 ne is as moche to saye as abydyng
 culpable / Or magdalene is Interpreted
 closed or shette / or not to be ouercomen
 Or fnd of magnyficance / by whiche is
 shewed what she was to fore her con
 uersion / and what in her conuersion /
 and what after her conuersion / For to
 fore her conuersion she was abydyng
 gely by obligacion to euer lastyng
 payne / In the conuersion she was gar
 nysht by armour of penaunce / She
 was in the best wyse garnysht wylth
 penaunce / For as many delyses as she
 had in her / So many sacryfyses were
 founden in her / And after her conuer
 sion she was prayded by ouer haboun
 daunce of grace / For where as synne
 habounded / grace ouer habounded and
 was more & c

Marie is as moche
 to saye as bytter / or a
 lyghtstar / or lyghted by
 thye ken vnderstonen
 thre thynges that ken
 thre the best partes that
 she chaas / That is to say / parte
 of penaunce / parte of contemplacion
 wylthyn forth / And parte of huenly
 glorye / and of thye treble partye is
 vnderstonen that is sayde by our lord
 Marye hath chosen the best parte / whiche
 shal not be taken fro her / The first parte
 shalle not be taken from her by cause of
 tene whiche is the folowynge of elis
 sydes / The second by cause of contynu
 aunce / ffor the contynuance of her lyf
 is continued wylth the contemplacion of
 the contrary / The third by reison of per
 duableness / And for as moche as she
 chaas the best parte of penaunce / she is
 sayde a bitter see / ffor therein she had
 moche bitternes / And that appiered
 in that she wepte so many tyes that
 she wepte thre wylth the feet of our lord
 And for so moche as she chaas the
 parte of contemplacion wylthynforth she

¶ Of marye Magdalene

Marie Magdalene
 had her sur name of
 Magdala a castel and
 was born of ryght no
 ble bygnage & parentis
 whiche were descended
 of the bygnage of kynge / And her
 fader was named Sirus / and her mo
 der Eueharge / She wylth her broder laz
 zare / and her suster Martha possessed
 the castel of magdala / whiche is twe
 myle fro nazareth / and kethanye the cas
 tel whiche is nygh to ierusalem / and
 also a grette parte of ierusalem / whiche
 all thye thynges they departed among
 them / In such wyse that marye had the
 castel magdala / wherof she had her
 name magdalene / And lazare had the
 parte of the cite of ierusalem / & martha
 had to her parte kethanye / And when
 Marye gaf her self to all delyses of the

Of Seynt marie Magdalene

body / And lazare entred alle to knyghthod martha whiche was wyse governed nobly her brotthers parte / & also her sisters / and also her olben / and admynestred to knyghtes / And her seruantes and to pouer men such necessytes as them neded / Neuer the less after thascencion of our lord they sold a all thise thynges and brought the fruyte therof and leyde it at the feet of hys apostyls / Thenne whan magdalene habounde in rycheffes / And by cause deloute is felable to rycheffes and ha boundaunce of thynges / and for so moche as she shone in beaute grete and in rycheffes so moche the more she submytted her body to deloute / and therfore she lost her ryght name / and was calld customably a synner / and whan our lord ihu cryst preachyd there and in othre places / She was enspred wyth the holy ghoost / And went in to the hous of Symon leprous wher as our lord dyed / Thenne she durst not by cause she was a synner appere tofore the iust and good people / but remayned behynde attre feet of our lord / and besette his feet wyth the tere of her eyen / and dryed them wyth the heer of her heed / and enoynted hem wyth precyous oynement / For thenabyntes of that regyon used kynnes and oynementes for the ouer grete brennyng & heat of the sonne / And by cause that Symon the pharyse thought in hymself / that yf our lord had ben a very prophete / he wold not haue suffred a synful woman to haue touched hym / Thenne our lord reproveth hym of hys presumption / and forpaf the woman alle her synnes / And this is she that same marie magdalene to whom our lord gaf so many grete yestes / And shewedy so grete signes of loue / that he toke from her seven deuyls / he embraced her alle in his loue / and made her right famyllyer wyth hym / he wold that she shold be his hostesse / And his procuresser in his journey / he oft tymes requyred her swete / For he requyred her a penynt the pharyse whiche sayde that she was not cleue / and into her sister that sayde that she was yole / and then Judas sayd that she was a wastrelle of good / and whan he sawe her wepe / he

coude not wythholde his tere / And for the loue of her he weped lazare he had be four dayes dead / and he had her sister fro the fluge of blood whiche had holpen her seven yere / And by the merites of her he made marcke chambrere of her sister martha to save her swete word / Elessyd be the womb that bare the / and the pappe that gaf the soule / but after seynt ankerbofe it was martha that sayde so / And thise was her chambrere / This marie magdalene sayd it is she that besette the feet of our lord and dryed them wyth the heer of her heed / & enoynted them wyth precyous oynement / and did solem pennaunce in the tyme of grace / And was the first that chaas the best parte whiche was at the feet of our lord / and her his preachyng / whiche enoynted his heed / and at his passyon was nycht into the crosse / whiche made wep oynementis / and wold enoynt hys bodyes and wold not departe fro the monument / whan hys despyles departed / To whom ihesu cryst appered first after his resurrection / and was felable to the apostyls / and made of our ladye apostole of thapostole / Thene after thascencion of our lord the xiiii yere fro his passyon / longe after that the ierwes had seyn seynt Sathys / and had cast out the other dyspyles out of the zelbery whiche went in to dyuells contrypes and prechyd the word of god / Ther was that tyme wyth thapostles seynt mayme whiche was one of the xiiij dyspyles of our lord to whom the elessyd marie magdalene was comyned by seynt peter / and thenne whan the despyles wer departed / Seynt mayme / maye magdalene / and lazare her brother martha her sister marcke chamberer of martha / and seynt anne nyche whiche was born blynde & after enlumyned of our lord / alle thise thre gyde & many othre crysten men taken of the mescreantes and put in to a thyppe in the see wythout omyng to lye or tother / for to be droibned / but by the puruouance of almyghty god they cam alle to marcke / wher as now wold wepue them to be lodged / they duellyd and abode vnder a portiche fore a temple of the people of that contrey

And whan the blessed marie magdale
 ne sawe the peple assembled at this tem
 ple for to doo sacrifice to thyddolis / the
 croos by peassibly with a glady visage
 a dyfferent tongue and bel spekyng /
 And began to preche the saythe & laibe
 of ihesu xyste / and witholdre them fro
 the worshippyng of thyddolis / Thenne
 were they admerueypled of the beaute
 of the wyson / and of the fayr spekyng
 of hir / And it was no merueyple
 that the mouth that had kyssed the feet
 of our lord so deloneyly and so good
 by tholdy he enspyred with the worde
 of godd more than the other / And after
 that it happed that the prynce of the
 prouync and hys wyf made sacrifice
 to thyddolis for to haue a chyld / And
 marie magdalene prechyd to them ihu
 xyste / And forlaide them tho sacrifice
 And after that a bytal wyhyle marie
 Magdalene apperedy in bysion to that
 lady sayng / wherfor hast thou so
 moche rycheffe / and suffrest the pour
 peple of our lord to dye for hungre &
 for colde / And she doubted and was
 asered to she we thys bysion to her lord
 And thenne the seconde nyght she appe
 red to her agayn and seyde in byke wyse
 and adiousted ther to menages / yf she
 warned not her husbond for to comforte
 the poure and nedey / And yet she sayd
 nothyng therof to her husbond / And
 thene she appered to her the thirde nyght
 whan it was darke and to her husbond
 also with a frownyng & angri visage
 byke fire byke as al the hous had bren
 nyd / And sayd thou tpraunt & membre
 of thy face the deuyll with that serpent
 thy wyf that wil not saye to the my
 wordes / thou wkest now enemy of the
 croffe / Whiche hast filled thy hely by
 ghtonyng wyth dyuers maner of metes
 and suffrest to perisse for hungre the by
 by Seyntes of our lord / Lyste thou
 not in a paleys wrapped with clothes
 of silke / And thou seest hem wythout
 therough discomfort / And goost
 forth and takest no regard to them /
 Thou shalt not escape so ne departe
 wythout punysshment thou tpraunt
 and sekon bycause thou hast so long t
 trayd / And whan marie magdalene
 had sayd thus / she departedt alwaye
 Thenne the lady alboke and sighed /

And the husbond sighed strongly al
 so for the same cause and trembled /
 And theunne she sayde sir hast thou seen
 the sberien that I haue seen / I haue
 seen sayd he that I am gretly amer
 ueypled of / And am sore afferde what
 we shal doo / And hys wyf sayde
 It is more prouffitable for us to obey
 her / Thenne to winne in to the pry of
 her godd whom she prechyth /
 For whych cause they receyued them
 in to theyr hous and mynysted to
 them alle that was necessarie and nes
 deful to them / Thenne as marie
 magdalene prechyd on a tyme / she
 sayde prynce sayd to her / benest thou
 that thou mayst defende the laibe that
 thou prechest / And she answered /
 Certaynly I am wedy to defende it / as
 she that is confermed euery day by my
 racles / and by the predycacion of our
 mayster seynt peter / whiche now sitteth
 in the see at rome / To whom thenne
 the prynce sayde / I and my wyf ken
 dy to obey the in alle thynges / yf thou
 mayst gett of thy god whom thou pres
 chest that we myght haue a chyld /
 And thenne marie magdalene sayde
 that it tholdy not be left therfor / And
 thenne prayd / And our lord that he
 wolde touchsaf of his grace to geue
 to them a sone / And our lord herd
 her prayers / And the lady conceyued
 Thenne her husbond wolde goo to seynt
 peter for to wyte yf it were trewe that
 marie magdalene had prechyd of ihesu
 xyste / Thenne hys wyf sayde to
 hym / What wyll ye doo sir / wene ye
 to goo wyth out me / nay whan thou
 shalt departe I shal departe with the /
 and whan thou shalt retorne agayn I
 shal retorne / and whan thou shal reise
 and tary I shal rest & tary / To whom
 her husbond answered and sayde / came
 it that not be soo / For thou art grete
 and the pyrles of the see ken wythout
 nombre / thou myghtest byghthly pe
 rysshe / thou shalt abyde at home & take
 hede to our possessyons / And this lady
 for no thyng wolde not charge her pur
 poos / But fyl down on her knees at
 hys feet sore wepyng requyryng hym
 to take her wyth hym / And so atte
 laste he consented and graunted her
 request / thenne marie magdalene sette
 C j

the signe of the crosse on theyr sholdres
to thence that the fence shold not enpef
the ne lette them in thayer Journey /
Thenne charged they a shypp habun
dantly of alle that was necessarye to
them / And lest alle theyr thynges in
the keepyng of marie magdalene / And
went forth on theyr pilgrymage / And
whan they had made theyr coures and
sayled a day and a nyght / ther arose
a grete tempest and orage / And the
wynde encreased and greiue ouer hidouise
in suche wise that this lady which was
grete and nyght the tyme of her chyl
dnyng began to be feble & had grete
anguysshes for the grete walves and
troublyng of the see / and sone after
bygan to traueyle and was deliuered
of a fair sone by occasyon of the storme
and tempest / And in her chylde
deyed / and whan the chylde was born
he cryed for to haue comforte of the
tes of his moder / and made a pyte
ous noyse / Alas what sorowe was
thys to the fader / to haue a sone born
whiche was cause of the dethe of his mo
der / And he myght not lyeue for ther
was none to nouryssh hym / Alas what
shal this pylgrym doo / that seeth his
wyf dede / and hys sone cryenge after
the brest of his moder / And the pyl
grym wept srongly and sayd / Alas
caryp alas what shal I doo / I desired
to haue asone / and I haue lost both the
moder and the sone / and the maroneres
thenne said / this dede body must be cast
in to the see / or ellis we al shal perys
the / for as longe as she shal abyde with
vs / this tempest shal not cesse / And
whan they had taken the body for to
caste it in to the see / the husbond sayde
abyde & suffre a litil / and yf he wil not
spare to me my wyf / yett attre lest spare
the litel chylde that cryeth / I praye you
to carry a whyle for to knowe yf the
moder be a swolbne of the payne / and
that she myght truyue / and whyles he
thus spacke to them the thymon espyed
a montayn not fer fro the shypp / And
thenne they said that it was best to set
the shypp toward the land and to buy
rpe it there and so to saue it fro deuou
ryng of the fysshes of the see / and the
good man dyd so moche with the ma
tonners / what for prayers and for mo

ney that / they brought the body to the
montayn / and whan they shold haue
dygged for to make a pyte to lay the
body in / they fond it so hard a Rocke
that they myght not entre for hardnes
of the stone / e they left the body there
lyeng & couerd it with a manel / and
the fader leyde his litel sone attre breste
of the ded moder / e sayd wepyng / O
marie magdalene why comest thou to
marsele to my grete losse & euyl aduen
ture why haue I at thyn Instauce en
trepyed this journey / hast thou requy
red of god that my wyf shold conceyue
and shold wey at the chylde of her
sone / for now it sehueth that the childe
that he hath conceyued and born pe
rysshe bycause it hath no nouce / Thus
haue I had by thy prayer / and to the
I commaunde them to whom I haue
commendyd alle my goodes / And
also I commende to thy god yf he be
myghty that he remembre the soule of
the moder / That he by thy prayer
haue pyte on the chylde that he peryshe
not / Thanne couerd he the body
alle about with the mantel and the
chylde also / And thenne returned
to the shypp / And helde forth hys
Journey / And whan he cam to Seynt pe
ter / Seynt peter cam agynst hym / And
whan he salde the signe of the crosse
vpon hys sholdre / He demaunded hym
what he was / and wherfor he cam / and
he told to hym alle by orde / To whom
peter sayde / pes ke to the / thou art wel
com / and hast bylueued good counseyle
And ke thou not fey / Yf thy wyf
slep / And the lytel chylde rest with her
For our lord is almyghty for to gyue
to whom he wyll / and to take awaye
that he hath gyven / and to restablishe
and gyue agayn that he hath taken /
And to worne all heynnes and wepyng
in to Joye / Thanne speke
ladde hym in to Iherusalem and the
wey to hym alle the places where ihu
crist prechyd and dyd myrcles / and
the place where he suffred dethe / And
where he ascended in to heuen / And
when he was wel onformed of Seynt
peter in the fayth / And that Iho
peter were passyd yeth he departed fro
marsele / He toke hys shypp for to
retorne agayn in to hys contray / and

as they sayled by the see / they cam by
the ordynaunce of god by the rocke
where the body of hys wyf was leste
and his sone / Thenne by prayers and
gestes he dyd so moche that they ary
ued theron / And the lytal chyld whom
marie magdalene had kepte went ofte
synes to the see syde / and like smale
chyldeyn toke smale stones and thwelve
them in to the see / And when they
cam they salbe the lytal chyld playeng
wth stones on the see side / as he was
wont to doo / and thenne they merueys
ed moche what he was / And when
the chyld salbe them / whiche neuer had
seyn people before was aferde and ranne
faretly to hys moders breste and hyde
hym vnder the mantel / And thenne
the fader of the chyld went for to see
more apertly / And toke of the mans
tel / And fozd the chyld whiche
was right feyr sulyngz his moders
breste / Thenne he toke the chyld in
his armes and sayd / O blessed ma
rie magdalene I were wel happy and
blessyd yf my wyf were now alyue /
and myght lyue and come agayn with
me in to my contrey / I knowe veri
ly and byleue wythout doubt / that
thou that hast gyuen to me my sone /
and hast fedde & kepte hym in yere in
this rocke / **¶** Mayste wel restablishe
his moder to her first helthe / And
with these wordes the woman respired
and toke lyf and sayd lyke as she
had ben albakted out of her slepe / O
blessyd marie magdalene / thou art of
gret merite and gloriouse / For in the
paynes of my deliquaunce thou were
my mydwyf / And in al my necessity
as thou hast accomplisshid to me the
seruyce of a chauncer / And when
her husbond herd that thyng / he admer
wyled moche and sayde / bywys thou
my right dere and laste keuoued wyf
to whom the seyd / yf certaynly I lyue
and am now fyrst come fro the pylgry
mage / fro when thou art come / And
alle in lyke wyse as seynt peter ladd
the in Iherusalem / And shewedy
to alle the places where our lord sus
fard with / was buryed / And ascen
dyd to heuyn / And many other places
I was wyth you wyth marie magda
lene / whiche ladd and accompanyed

me / And shewedy to me all the places
whiche I wel remembre and haue in
mynde / And there recounted to
hym alle the places and the myracles
that her husbond had seyn / And neuer
sayled of one article ne went out of
the waye fro the sooth / And thenne
the good pylgryme receyved his wyf
and his chyld / And went to sheppe
And sone after they cam to the porte
of marselle / And they fozd the bless
edy marie magdalene prechynz with
her disciples / And thenne they kne
lydy down to her feet / And recounted
to her alle that had happened to them
And receyved baptysme of seynt mag
ymyn / And thenne they destroyed al
the temples of theydoles in the cyte of
marselle / And made churches of Ihu
crist / And with one accord they chas
the blessed seynt lazare for to be bys
shop of that cite / **¶** And afterwarde
they cam to the cyte of Ays / And by
gret myracles and prechynz they
brought the peple there to the fayth of
Ihu crist / and there seynt magymyn
was ordeyned to be byshop /
In this mene whyle the blessed marie
magdalene despyous of souerayn con
templacion / sought a ryght sharp de
serte / and toke a place whiche was or
deyned by thangele of god / and abode
there by the space of xxx yere without
knowleche of any body / In whiche pla
ce she had no comfort of rennyng wa
ter / ne solace of trees ne of herbes /
And that was bycause our redemer
dyd do shewe it openly / That he had
ordeyned for her refection celestial /
and no bodily meates / And every day
at every hour anonysal she was lift
up in thayr of thangelis / And
herd the glorpyous songe of the heuynly
companye with her bodily ceeres / Of
whiche she was fedde and fylled with
right swete meates / and thenne was
brought agayn by thangelis vnto her
propre place / in such wyse as she had
no neede of corporal nourysshynge /
It happedy that a preest whiche desired
to lide a solytarye lyf toke a Celle
for hym selfe a whelue forange fro the
place of marie Magdalene /
On a daye our lord opened the eyen of
that preest / and salbe with his bodyly
C ij

4 Of Seynt marie magdalene

even in what maner the Angelles
 descended in to the place where the
 blessed magdalene dwelled / and how
 they left her in to thayer / and after by
 the space of an hour brought her agayn
 with duynne prayssynges to y same pla
 ce / and thenne the prest desired greetly
 to knowe the trowth of this merueyl
 lous vision / and made his prayers to
 almyghty god / and went with grete
 deuocion into the place / and when he
 approched nigh to it to a stones cast /
 His thynges began to swelle and they fe
 le / and his entayles began withyn
 hym to lacke breth and syghe for fere
 and affone as he returned he had hys
 thynges all hool / e redy for to goo / And
 when he enforced hym to goo to the
 place / all his body was in languour e
 myght not meue / and thenne he vnder
 stode that it was a secrete celestial place
 where no man humayn myght come / e
 thenne he called the name of Ihu and
 sayd / I conuie the by our lord / that yf
 thou be a man or other creature reasona
 ble that dwellest in this caue / that thou
 answerest me / and telle me the trowth of
 the / And when he had sayd this thre
 tymes / the blessed marie magdalene
 answered / Come more nere / and thou
 shalt knowe that thou desirest / e thene
 he cam trembllyng into the half waye
 and she sayde to hym / Rememberest
 thou not of the gospel of marie mag
 dalene the renommred synful woman
 whiche weeste the feet of our sayour
 with her teeris / and dryed them with
 the heer of her hede / e deserued to haue
 forgyuenes of her synnes / e the prest
 sayd to her I remembre it wel that is
 more than xxx yere that holy chirche
 sileueth and confessith that it was don
 e thenne she said / I am she that by the
 space of xxx yere haue ben her without
 withyng of ony persone / and like as it
 was suffred to the ysterday to see me
 in lyke wise I am euery day left vp
 by the handes of thangelles in to thay
 er / and haue deserued to here with my
 bodily eeris the ryght swete song of
 the compagne celestyal / And by cause
 it is shewed to me of our lord that I
 shalle departe out of thys world /
 Goo to Marymynne / and say to hym
 that the next day after the resurreccion

of our lord in the same tyme / that he
 is accustomed to arise e goo to maryns
 that he allone entre in to his oratorye
 and that by the mynsterye and seruyce
 of Angelles he shal fynde me there /
 And the prest herd the voyces of her by
 ke / as it had be the voyces of an angelle
 but he salde nothyng and thenne anon
 he went to seynt marymyn and told to
 hym alle by ordre / Thenne saynt mag
 ymyn was replenysshed of grete joye
 And thankyd greetly our lord / And
 on the sayde day and hour as is afore
 sayd he entred in to his oratorye / And
 salde the blessed marie magdalene sta
 dyng in the quyre or choure yet emonge
 thangelles that brought her / and was
 lyfte vp fro therthe the space of ij or iij
 cubyttis / And prayng to our lord she
 held vp her handes / and when Seynt
 marymyn salde her he was aserd to ap
 proche to her / And she returned to hym
 and sayd / come hyther myn olde fader
 and sike not thy doughter / And when
 he approched e cam to her / as it is redde
 in the booke of the said seint marymyn
 For the customable vision that she had
 of angellis euery day / the chere and
 visage of her thou as cleer as it had
 ben the rayes of the sonne / And thenne
 alle the clerkes and the prestes a fore
 sayde were called / And marie magda
 lene receyued the body and blood of
 our lord of the handes of the lpyttop
 with grete habundance of teeris / and
 after she scratched her body wfore the
 aukter / And her ryght blessed soule
 departed fro the body and went to our
 lord / and after it was departed ther
 yssued out of the body an odour so swete
 e smelllyng that it remayned there by
 the space of tenen dayes to all them that
 entred in / And the blessed mary
 myn enoynted the body of her with dy
 uers precious oynementis / and buryed
 ed it honourably / And after commat
 ded that his body shold be buryed by
 heers after hys deith /
 Egesipus with other booke of Iose
 phus accorden ynough with the sayd
 storye / And Iosephus sayth in
 hys treatye that the blessed man mag
 dalens / After the ascencion of our
 lord for the burninge loue that the
 had to Iesu Cryste /

for the grief and discomfort that she hadde for the absence of her mayster our lord; she wold neuer see man / but after whan she cam in to the countray of Ays / she went in to deserte and dwelld there xxxiij yer without knowyng of any man or woman / And he sayth that euery day atte viij houres ca noniques she was byt in to thayer of the angelys / But he sayth that whan the prest cam to her / he foud her enclousyd in her celle / And she requyred of hym a wescement / And he deluyerd to her one / whiche she clothed and co uered her with / And she went with hym to the chyrche and receyued the com mynyon / and thenne made her prayers with joynd handes / and asked in presen t the tyme of charles the grete in the yere of our lord viij C lxxij Gerard duc of burgoyne myght haue no child; by his wyf / wherfor he gaf largely alms messe to the pouer peple / & founded many chyrches and many monasteries / & whan he had made thabbiy of uisita cione / he & thabbot of the monaster sent a monke with a good resonable felaw thyp into ays for to bring thider yf they myght of h reliques of saint marie magdalene / & whan the monke cam to the sayd cite / he foud it all destroyed of paynens / Thenne by auenture he foud the sepulcre / for the writing upon the sepulcre of marie magdalene was that the blessed lady marie magdalene restyd and lay there / and thistory of her was merueyllously entapled & corteyn in the sepulcre / and thenne this monke opened it by nyght and toke the reliques / and lare them in to his lodgyng and that same nyght marie magdalene apperyd to that monke sayenge / doubte the nothyng make an ende of thy werke / thenne he returned homlward vntil he cam half a myle fro the monastery / But he myght in no wyse remoue the reliques fro thens / til that thabbot & monkes cam with professyon and receyued them honestly / And sone after the duc had a chyld; by his wyf / Ther was a knyght whiche had a custome euery yere to goo a pylgrymage into the body of seint marie magdalene whiche knyght was slayne in batayle / And as his frendes wepte for hym

lyenge on the hyre / they sayd with swete and deuout quarrelles / why she suffred her deuout seruante to dye without confessyon and penaunce / Thenne sodeynly he that was deed arose / Alle they kyngz fore abasshed / And made one to calle a prest to hym / and confessyd hym with grete deuocion / And receyued the blessed sacrament / And thenne rested in peas / There was a thype charged with men and women that was perished and alle to brake / And there was a monke them a woman with chyld; whiche salde her self in peryl to be drowned / And cryed fast on marie magdalene for socour and helpe makinge her auowe that yf she myght be saued by her merytes and escape that peryll; yf she hadde a sone she shold gyue hym to her monastery / And anon as she had so auolbed; the woman of honourable habyte and beaute apperyd to her and toke her by the chynne / and brought her to the ryuage alle sauf / And the other perished and were drowned / And after she was deluyerd and had a sone and accomplished her auowe lyke as she had promysed / Some say that marie magdalene was wedded to seynt john theuaugefist whan crist called hym fro the weddyng / and whan he was called fro her she had thewof indignacion / that her husband was taken fro her / & went & gaf her self to alle delyt; but by cause it was not couenable that the calling of seynt john shold be occasion of her dampnacion / therfor our lord conuerted her mercifully to penaunce and because he had taken fro her souerayn delyt of the flesche / he repleyned her with souerayn delyt spiritual to fore al other / that is the loue of god & it is sayd that he ennobled seynt john to fore al other with the swetes of his sumptuarite / by cause he had take hym fro the delyt asfor sayd; there was a man whiche was blynde on both his eyes / & dyd hym to be ledde to the monastery of the blessed marie magdalene for to visite her body / his leder sayd to hym that he salde the chyrche / And thenne the blynde man cried and said with an hie voyce / O blessed; & in

¶ Of Seynt Appollynare

marpe magdalene helpe me that I may
deserue ones to see thy chyrche / And
anon hys eyen were openyd and saide
clerly all thynges aboute hym / There
was another man that wrote hys syn
nes in a cedula and seyd it vnder
the couerture of the aulter of marie
magdalene mekely prayeng her that
she shold gete for hym pardonne & for
penences / and a whyle after he toke the
cedule agayn and fond alle his syn
nes effaced and scripyd out / Another
man was holden in pryson for dette
of money in prons / And he called
vnto his helpe oft tymes marpe mag
dalene / And on a nyght a fayre
woman apperid to hym and brake all
his prons / and opened the dore / and
commaunded hym to go his way / and
whan he saide hym self loos he fledde
alway anon / There was a clerke of
fflaundes namede Stephen ryson and
mouned in so grete and desordonnate
felonye that he hauntyd alle maner
synnes / And suche thynges as aper
teyned to hys helth he wold not here
Neuertheles he had grete deuocion in
the blessed marpe magdalene and fast
id her bygyle / And honoured her
fete / And on a tyme as he visited
her vnto / He was not alle aslepe nor
wel awakid / Whan Marie magda
lene apperyd to hym lyke a moche
fayr woman susceyned wyth abo an
gellys one on the ryght syde and a no
ther on the left syde / And sayde to
hym lokyng on hym despytously /
Stephen / why reputest thou the dedes
of my merytes to be vnborthy / wher
fore mayst not thou atte instaunce of
my merytes and prayers be meued
to penance / For sythe the tyme
that thou beganest to haue deuocyon
in me / I haue allway prayed god
for the fermly / Arise vp therfore
and repent the / And I shalke not leue
the tyl thou be reconcyled to god /
And thenne forthwyth he felt so grete
grace shedde in hym / That he forsoke
and renounced the world and entred
in to religyon / And was after of
ryght parfayght wyf / And att the deith of
hym marpe Magdalene stondyng he
syde the bier wyth angellys wyche
bare the soule vp to heuyn wyth heuynly

song in lyknes of a wyche doune /
Thenne late he praye to thys blessed
marpe Magdalene that she gete he
grace to don penance here for our syn
nes / that after thys wyf we may come
to her in euer lastyng blesse in heuyn
Amen

Thus endeth the lyf of Seint
marie Magdalene /

Here foloweth the lyf of Seint
Appollynare / And first the In
terpretacion of his name /

Appollynare is saide
of pollens that is shy
nyng and vres that
is vertue / That is to
saye shynyng in vertu
es / Or it is saide of a
pollo / whiche is a moche so sape as
merueyllous and naris / that is dyf
fessyon / as wyche sayth he was a man
of merueyllous deseraion / or he is saide
of / A / that is wythout and polluo
and ares / that is to saye vertuous wyth
out pollucion of vices /

¶ Of Seynt Appollynare

Appollynare was
disciple of seint Peter
thapostle / and of hym
he was sent to maenne
from rome / and there he
heled the wyf of the tri
bune and iuge of the towne / and kapt
sed her wyth her husband and household
whiche thyng was told & shewed to the
prynces / and anon he dyd do awyse app
pollynare and ledde hym to the temple
of Iupiter for to doo sacrifice to hym
and he sayd to the prestes of thydolys
that the gold and siluer that was sette
aboute thydolys had ben better to haue
be gyuen to pour men / than to be yet
uyn to deuyles / And thenne he was a
non taken & ketyen sore wyth scaues that
he was left half deed / but he was taken
vp of his dyscyples and brought in to
the hous of a wyrdolbe / And then

was kept & refreshed by monethes
 fro thens he cam to the cite of clarence
 And there he helde a noble man which
 was dumble / And as he entered in to an
 holbe there was a mayde which had
 an unclene spirit which her which
 crengre sayde goo from hens thou ser
 uant of god or I shall make the to
 be bounden hondes and feet / and to be
 dwalben out of the cite / whom anon ap
 pollynare rebuked / and constrayned
 the spirit to goo out and departe fro
 the mayde / / Thanne when he had thus
 called the name of our lord upon the
 comle may and had so cured hym /
 And dyced the mayde of the byc &
 ked spirit moo than 50 men hyleued
 in our lord ihesu cryst / The paynems
 thenne let hym with stauces and for
 lud hym that he shold not nempne the
 name of ihesu cryst / he thenne byengr
 on therthe cryed and sayeng that the
 sus was very god / Thenne they made
 hym to stande bare foot upon burningg
 coles / And yet allway he prechd con
 stantly the salve of Crist / and theime
 they seeng that he wold not cesse / droof
 hym out of the cite / That tyme rufus
 patricius due of the cite of rauenens had
 a doughter seck / and did to calle apol
 lynare to hele her / and affone as apol
 lynare entred in to the hous his dought
 er deyde / to whom rufus seyd wold
 god thou haddest not entred in to my
 hous / for the grete goddes sen broth
 therfor and wold not hele my doughter
 what mayst thou do to her / to whom
 Apollynare sayd he thou not aferd
 but promys to me þ yf the mayde arise
 thou shalt not forkece her to folowe her
 maker / which when he had promysed
 he made his prayer & anon the mayde
 arose / and knowbled the name of
 crist / and was kaptysed with her mo
 der and a grete multitude of peple / and
 she abode a Virgynne / and when Cesar
 herde herof he wrote to the prouost of the
 prebyre that he shold make apollynare
 to do sacrifice or to put hym in eyple
 the prouost thenne seynge that he wold
 do no sacrifice / commaunded that he
 shold be kept with stauces / and to be
 commented on the galibes / where as
 he allway most constantly prechd the
 name of our lord / Thenne he commaū

ded to cast hote scaldyng water in his
 fressh boundes / And he sore bounden
 with grete weyght of yron shold
 haue be sent in to eyple / That seynge
 the crysten and so grete felenge don to
 hym were mooued in theyr courage /
 Ranne upon the paynems and of them
 selbe more than two hondred / And
 when the prouost sawe that he hid hym
 self / And commaunded apollynare
 in to a straye and hard pryson / And
 after bond hym sore with cheynes / and
 sette hym in a shypp with thre clerkes
 folowynge hym and so sent hym forthe
 in eyple / where only he with two cler
 kes and two knyghtes escaped the
 peryl of the tempest / And tho knygh
 tes he kaptysed / After thys he returned
 agayne to rauenne / And was taken
 of the paynems / And ladde to
 the temple of Iubba / Whos symula
 ce when he sawe / he cursed it / And
 so deny it fyl down / And when the
 bysshoppes sawe that they presented
 hym to Chauw the Juge / whose sone
 which was blynd seynt Apollyna
 re made to see /
 And when the Juge sawe that / He
 hyleued on hym / And made hym to
 dwelle four yere with hym in hys
 holbe / After thys when the bysshops
 had accused hym to kaspasian / kaspas
 sian commaunded who someuer dyd
 ony wrong to the goddes / he shold
 do satisfaction / Or to be pryued fro
 the cite / It is not ryghtful sayd he
 that we shold auenge the goddes /
 But they them self may auenge them
 of theyr enemyes yf they ke broth /
 Thenne demostreues patricius seynge
 that he wold doo no sacrifice deluyerd
 hym into a Centurpon thenne seynge
 crysten / by whose prayer he went in to
 the street of lepres / And that he shold
 there hyde hym from the wodes of
 the paynems / But the peple folowed
 hym and lette hym into the deth / where
 he abode and lyued by the space after
 of 500 dayes / And prechyd to hys
 dyscyples / And thenne yaf vp hys
 spirit into our lord and deyed / and
 there was honoubrably buryed aboute
 the yere of our lord lxxx / Under kaspas
 sian / of this martir saith saynt ambrose
 in his preface / apollynare most worthy
 & iii

4 Of Seynt cristyne

bisshop was sent fro peter prynce of the apostles to rauenne / for to shewe the name of ihu vnto the paynems / who didde merueyllous signes of vertues to them that hyleue in cryst / And was al to wntre & torn wyth boode ketynge of the wicked paynems / And by cause the crysten men shold not doute / He dyde and performed merueyles lyke to thapostles / after his tormentes he wrysed a mayde from deth to lyf / to blynd men he gaf syght / and to a dome may he restored his speche / One that was keryd wyth a deuyll he deluerd / He clesyd a lepre / he heled the membres broken wyth a pestelence sikenes of a nother / The synnplaxe of the god iuhyter wyth the temple he ouerthelwe / O most worship bisshop of merueyllous prayng thou deseruedst the polver & opynge of thapostle / O most strong champpon of our lord / whiche in thyn othe age constanly prechest our lord ihu cryst redemer of the world /

Thus endeth the lyf of Seynt Appollynare /

Here foloweth the lyf of seynt Cristyne / And first the interpretation of her name /

Cristyne is as moche to saye / as enogh & troy wyth casme / She had sothly the same of good odour & sauoure in conuersacion / And oyle of deuacion in mynde / and also the benedyction of grace /

Cristyne was born in tyme in italye / and was comen of noble kynrede of fader and moder / And by cause of her kaute her fader enclosed her in a certayn tour wyth vij chamberes to serue and abayge on her / And ordeyned ther wyth her goddes of siluer and of gold / and by cause of her grete kaute she was despyrd of many

noble men for to haue wedded her / but her fader in no wyse wold geue her to no man / but wold haue her contynue in her virgynyte to do worship and sacrifice to the goddes / But she being inspired of the holy ghoost abhorred the sacrifice of thyddoles / And thenceforth that was deluerd to her to do sacrifice wyth / she hidde it in a wyndolwe / and when her fader cam the maydens and chamberers sayde to hym / Thy daughter despyseth to offre to our goddes / And sayth that she is crysten / Thanne her fader prouoked her wyth swete and fayne wordes for to doo sacrifice to theyr goddes / To whom she sayde / Calle not me thy daughter / but thys to whom sacrifice belongeth / I wil not offre to no deere goddes / but to god of heuyn I offre sacrifice of laude and praysing / thenne sayde her fader a her / O my daughter / thou oughtest not to offre to one god / beste the other he wroth to the / to whom she sayde thou hast sayde wel not knowyng the trouthe / I offre truly sacrifice to the fader and to the sone / and to the holy ghoost / thenne seyde the fader yf thou worshippest thre / whi wilt thou not adoure the other / To whom she sayde / They thre be but one god / After thys Cristyne brake alle the goddes / and the gold / and siluer she gaf to pour peple / her fader thenne cam agayn for to worshippe his goddes / and he not fyndyng them demaunded of the maydens / what crystyn had don to them / And when he had knowleche what she had don / commaunded her to be despyrd / and to be ketyd wyth vij men vnto the tyme that they began to fayle and were so lery that they myght no more thene crystyn sayde to her fader / O thou that without honour / and wyth shame art abhomynable to god / For they that bete me fayle and be faynt / require thy goddes that they geue to them strenght yf they may / Thanne he dyd do bynde her wyth cherynes of wyne and dyd doo sette her in pryson / and when her moder herd that / she wnt her clothes and cam to the pryson / and fil down at her daughters feet and sayde / my daughter Cristyn the lycht of myn eyen haue pyt on me / To whom she sayde / why callest thou me thy daughter / looke

thou not bel that I haue the name of my god / And whan the myght no s thyng make her to torne fro her sayth she returned to her husbond / and tolde to hym what she hadde answered to her thenne the fader commaunded that the thold be brought to fore hym in iuge ment / And sayd to her doo sacrifice to our goddes or ellys thou shalt suffre many tormentes / and shalt no moze be called my doughter / To whom she sayd Thou hast gotten to me grete grace / For now thou callest not me doughter of s deuyll / what is born of the deuyll is a deuyll thou art the sone of the same sathanas thenne he commaunded that her flesshe shold be alle to rente and dvalden with hookes of yron / and her tender membris be all to broken and departed / fro other crystene thenne toke parte of her flesshe and threlve it in to the bysage of her fader sayeng / O tyraunt take the flesshe whiche thou hast gotten and ete it / Thenne her fader sette her vpon a ihshele and put vnder fyre and oyle / And the flame yssued out so grete that it steb and brent v C may / The fader ascryed al thys werke to nygromancy and sayd she had don that by wytche craft / and commaunded her agayn to pryson / and hadde her seruauntes whan it was nyght that they shold bynde a grete stone to her necke / and cast her in to the see / and anon as they hadde so don / Angellys toke her vp and Cryst descended / and baptyfed her in the see sayeng / I baptyse the in the name of god my fader / and in me ihu cryst his sone / and in the holy ghoost / Andd commytred her to mychel the arkangelle whiche ledde her to the londe / and whan her fader herd y she was come agayne to londe / he smote his forehead and sayde to her Wh what wytche craft doost thou thyse thynges / that in the see thou ex / arystest thy cursed werkys / To whom crystene sayde / O thou fool and vnshapen I haue recouped thyse grace of crist Thenne he commaunded that the thold be put in pryson and on the mozt to be bynded / And that same nyght vrbane her fader was founden dede / Thenne after hym folowed and succeeded a wyched and euyl iuge namede dyon wytche dyde do make a tubbe of yron

And dydde do put thereyn piteche oyle and wyyn / and sette them a fyre / And whan it was redy he made Crispyne to be cast therein and made four men meue the tubbe that she thold be the somer consumed / Thenne crystene prayfed god and thanked hym that she was so renelved / and wokede as a chyld in a cradle / thenne the iuge keyng wyth made her hede to be shauen / And naked to be ledde through the cite vnto the temple of Apollyn / Whom she commaunded to ouerthrowe / And anon fil douyn in to poudre / And whan the iuge herd therof / he deyd and gaf vp hys speryte / After hym iulyanus succeeded whiche dyde do sette a fyre a grete for s neys and crystene to be cast therein / wheryn she abode fyue dayes with an gellys sngyng and walkyng vnhurt e after yssued out therof saunty with out harme / and whan iulyanus herd herof he sayde that she dyd alle this by art magyke and wytchecraft / and did doo be put to her tibo addres / tibo serpenes / and tibo aspydes / the serpenes byked her feet / the tibo aspydes hengz at her brestes and dyd her none harme e the ij addres wondz them aboute her necke and lickid vp her swete / iulyanus thenne sayde to his enchaunteour art not thou an enchaunteour / meue the bestes / e whan he began to meue them they made assaunte to hym and stelue hym forth wyth / Thenne crystene commaunded the serpenes / that they thold goo to a deserit place / And she repyde thencehaunter that was dede to lyf a gayn / thenne iulyanus commaunded that her brestes shuld be cutt of / out of whom floued mylke wyth blode / Thenne he made her tongue to be cutt out of her hede / But Crispyne lost not her speche for cuttyng out of her tonge But toke it and threlve it in the bysage of the iuge / And smote out ther wyth one of hys eyen / Thenne was iulyan wyth / And made to shote at her And she was smetyn wyth one arrowe in to the spye / And wyth a nother in to the herte / And she so smetyn yeldd vp her soule vnto god and thus suffred martirdom aboute the yere of our lordz tibo hondredz four score and seven / her body was kerped in a castell bulfena

¶ Of Seynt James the apostle

By bene tholdz toun andz vitarke / and
firus lhyche was not ferre fro that cal
tel whiche is now a fewyde /

Thus endeth the lyf of Seynt
Cristyne /

Here begynneth the lyf of seint
James the more And apostle
and first of chunterpretacion of
his name /



O His James the
apostle is sayd James
the sone of zebedee / bro
ther of Seynt Johan
theuangelyst / And he
sonarges / that is the
sone of thondre / And James the more /
he was sayd James sone of zebedee /
not only in flesche but in the exoasion
of the name ffor zebedee is interpretad
gwynn or gwyn and James gaf
hym self to god by martirdom of deyth
andz he is gwyn to be of god for a
speccalle patrone / he is sayde James
brother of johan not only by flesche / but
by semblaunce of maners / For they
bothe were of one houe / of one eschude
andz of one wyll / They wer of one
houe for to auenge our lord / For whan

the samaritans wolde not receyue ihu
crist / James and johan sayd yf it plese
the lord late fyre descende fro heuen / e
deswoye them / they were of lyke stude
for to berne for thise ij were they that
demanded of our lord of the day of ju
gement / and of other thynges to come
And they aged that one of them myght
sytte attt ryght syde of hym / and that
other on his lyft syde / he was said the
sone of thondre / by cause of the soune
of his predycacion for he fored the eygh
andz eyghed the slouthful / and by the
hyenes of his prechynge he dyd mer
ueyles in conuertynge them to the fayth
wherof bece sayth of saynt johan that he
thondred so hye / that yf he had thon
dred a lytel hyer / all the world myght
not haue comprysed hym / He is sayde
James the more lyke as that other Ja
mes is sayde the lasse / First by reison
of hys callinge for he was first called
of ihu crist / secondly by reison of fa
myliarite / For ihesu crist was sent to
haue grear famyliarite with hym than
wyth the lasse James / lyke as it ape
ryth attt wysyng of the mayde andz at
hys holy transfiguracion / thyrde by
reison of his passon / For among alle
thapostles he was the first that suffred
deyth / and he may be sayde more / by cause
he was first called to be apostle / so he
was first called to the glory proualle

Of Seynt James the more
and apostle /

James the apostle
sone of zebedee pre
chid after thassencion
of our lord in the je
berye andz samarye
e after he was sent
in to spayne for to solue there the wor
de of ihesu crist / but when he was ther
he prouffed but lytel / for he had con
uerted into crystes lalbe but ij dysce
ples / of whom he left ij there for to pre
che the wordz of god / andz toke the o
ther vij wyth hym and returned agayn
in to Judee / Master johan telleth sayth
that he conuerted there but one man
only / andz whan after he preched the
wordz of god in judee / there was an

enchourbour named hermogenes wyth
the phariseis / whiche sent philete hys
disciple to seynt James / for to ouercome
hym to fore alle men / and to proue his
prechyng fals / but thapostle ouercom
hym to fore alle men resonably / And
vnto many myracles tofore hym / wher
fore thenne returned to hermogenes / &
approued the doctryne of James to be
true and reitid to hym hys myracles
and sayd that he wold be his discyppe
And desired and counseyllyd hermoge
nes in lyke wyse to be his dysaple /
Whenne hermogenes was wyth / And
by his craft and enchauntemētis he
made phylete in suche wyse yf he myght
not moeue and sayd / Now we shal
see yf thy James may saue the / thenne
phylete sent his chyld to seynt James
and lette hym haue knowbleche herof /
Thenne seynt James sent to hym hys
sudarpe or keuerchep and sayd / Say
to hym that our lord redressyth them
that ben hurt / and vntynged them that
ben emperysch / and assone as he sayd
so and wuched the sudarpe he was in
twiden and losed so al thenchautyng
of hermogenes / and aroos vp & went
joyfully to seynt James / thenne hermo
genes was angry and called many de
uyles and commaūde them that they
bryng to hym seynt James boundy
and philete wyth hym for to auenge
hym on theym / lest hys dysaples after
ward adresse them ayens hym / Thenne
whan the deuyles cam to ward seynt Ja
mes they cryd holdyng in thair say
ing James thapostle of god haue pite
e of vs / For we brenne tofore our tyme
comme / To whom James sayd wherfor
come ye to me / and they sayd hermoge
nes hath sent vs to the and to phylete
for to bryng you to hym / and thangele
of god hath bound vs wyth cheynes of
fyre and tormētis vs / And James
sayd the angele of god that vntynged
you / And goo ye to hym / and bryng
hym to me bound / but hurt hym not
thanne they went and toke hermogenes
and bound his hondes / and broughte
hym so bound to seynt James / and
they said to hermogenes / thou hast sent
vs thyder where we were strongly tor
mentid and greuouly bound / And
thenne sayd they to seynt James / geue

to vs polver ayens hym / that we may
auenge the wronges and our enchaun
temētis / And James sayd to them / lo
here is phylete to fore you why take ye
hym not / they answered we may not
wuche hym / ne as moche as a fle that
is in thy wuche thēne sayd James to ph
lete / to thence that thou doo good for
euyl / lyke as cryst had vs vntynged
hym / and thenne hermogenes was all
confused / And James sayd to hym
goo thy wyse frely wher thou wyllt
For it apperteyneth not to our discy
plyne / that ony be conuerted ayens
hys wyll / And hermogenes sayd to
hym / I knowe wel the yre of the de
uyllis / But yf thou geue to me som
what of thyng that I may haue with me
they shalke slee me / thenne seynt Ja
mes gaf to hym his staffe / Thanne he
went and brought to thapostle al his
bookes / of hys fals craft and enchaun
tyng for to be bren / But seynt James
by cause that the odour of hē stynnyng
myght do euyl or harme to some foolis
he made them to be cast in to the see / &
after he had cast his bookes in to the see
he returned / and holdyng his feet said
O thou deluener of soules receyue me
penyent / and hym that hath susteyned
tyl now mysfayng of the / and thenne
began he to be parfygh in the drede of
god our lord / so that many vertues
were don by hym afterward / and whan
the zelous saibe hermogenes conuerted
they were alle moeuid of enuye / and
went vnto Seynt James and blamed
hym by cause that he prechyd Ihu cryst
auaichyd / And he approued clerly the
comyng and the passyon of our lord
Ihu cryst in suche wyse that many hyle
yde in our lord / Ahyathar wyche
was bysshop that yere moeued the peple
ayens hym / And thenne they put a
corde aboute his necke / And broughte
hym to herode agrippe / and whan he
was ladde for to be byched by the com
maundement of herode / A man hauyng
the passy cryed to hym / And he gaf
hym helthe / And sayd in the name of
Ihu crist for whom I am ladde to be by
ched / arise thou and ke al hool / And
blessē our lord thy maker / And anon
he aroos and was alle hool / A Saye
named Josias whiche put the corde

aboute hys necke and dwelbe hym se-
 yngz thys myracle / syl down to his feet
 and demaunded of hym forgueneſe / e
 that he myght be criſtened / and whan a
 byathar ſalbe that / he made hym to be
 taken / and ſayd to hym but yf thou
 curſe the name of Criſte thou ſhalt be
 byheded wyth hym / To whom Joſyas
 ſayd / be thou acurſed / and acurſed be
 al thy goddes / And the name of our
 lord Jhu criſte be bleſſyd world withoute
 ten ende / Thenne abyathar commaunds
 ed to ſmyte hym on the mouth with fil-
 tes / and ſent a meſſager to herode / and
 gaue conſent that he ſhoulde be byheded
 wyth James / And whan they ſhould
 be byheded tothe / ſeynt James deſired a
 potte ful of water / of hym that ſhold
 ſmyte of theyr hedde e theriwyth he hap-
 tiſed Joſias / e thenne anon they were
 tothe byheded and ſuffered martirdom /
 Seynt James was byheded the viij ka-
 lendes of Aprile on our lady day thaz
 nunciacion / and the viij kalendes of Au-
 guſt he was tranſlated to compoſtelle
 And the thred kalendes of Januier he
 was buryed / For the making of hys
 ſepulture was ſeo auguſt into Januier
 and therfor the chyrche hath eſtabliſhed
 that his feſte ſhal be halowed in the viij
 kalendes / of auguſt where as is moſt co-
 uenable tyme e as maister johan keleth
 ſayth which made this tranſtacion dyli-
 gently / whan the bleſſyd ſeynt james
 was byheded his diſcyples toke the bo-
 dy alday by nyght for feare of the Je-
 wes / and brought it in to a ſhippe / e
 commytte it into the wyll of our lordz
 the ſepulture of it / and went wyth all
 in to the ſhippe without ſayle and rother
 And by the condycion of the angelle of
 our lord they arriued in galycie in the
 Royame of luya / **¶** Ther was in
 ſpaigne a queene which had to name
 and alſo by deſeruyng of her by luya
 which is as moche to ſaye in englyſh
 as a the wulf / And thenne the diſcy-
 ples of ſeynt james toke out his body
 and leyde it vpon a grete ſtone / And
 anon the ſtone receyued the body in to
 it as it had be ſoft waye / and made to
 the body a ſtone as it were a ſepulchre
 Thenne the diſciples went to luya the
 queene and ſayd to her / our lord Jhu
 cryſt hath ſent to the / The body of

his diſciple ſo that hym that thou wol-
 deſt not receyue abyue / thou ſhalt recey-
 ue deed / and there they waited to her the
 myracle by ordre how they were comyng
 wythout ony gouernayle of the ſhippe
 and requyred her place couenable for
 his holy ſepulture / and whan they que-
 ne herd this / ſhe ſent them into a myſ-
 eruel man by trycheſſe and by gyle as
 maſter keleth ſayth / and ſome ſaye it
 was to the kyng of ſpaigne / For to
 haue his conſent of this mater / and he
 toke them and put them in priſon / and
 whan he was atte dyner the angelle
 of our lord opened the priſon and lette
 them eſcape alwaye alle free / And
 whan he knewe it he ſent haſtely kyngs
 ghytes after for to take them / and as
 thiſe kynghtes paſſed to go ouer a bryd-
 ge / the bryd ge brake and ouerthrew
 and they ſul in the water and were
 drowned / And whan he herd that he
 repented hym and doubted for hym ſelf
 and for his peple / and ſent after them
 prayenge them for to retorne / and that
 he wold doo lyke as they wold them
 ſelf / and thenne they returned and con-
 uerted the peple of that cite into the
 fayth of god / **¶** And whan luya
 the queene herd this / ſhe was moche ſorow-
 ful / and whan they cam agayn to her
 they told to her the agrement of the kyng
 ſhe anſwered take the oyer that I haue
 in pondre mountaigne / and joyne ye
 and yoke them to my carte or chariole
 And bryng ye thence the body of your
 maſter / and bylde ye for hym ſuche a
 place as ye wyll / and this ſhe ſayd to
 them in gyle and mockage / For ſhe
 knewe wel that there were non oyer
 but wold bulkes / and ſuppoſed that they
 ſhould neuer joyne them to her chariole
 and yf they were ſo joyned and yoked
 to the chariole they wold reuue hys
 and thoyde / and ſhould breke the chariole
 and thowbe down the body e ſee them
 But there is no wyſdom apent god /
 And thenne they that knewe nothing
 the euyl courage of the queene / went vpon
 the mountayne and fond there a deu-
 gon caſyng fyre at them / and came on
 them / and they made the ſigne of the
 croſſe / and he brake on two piere
 and thenne they made the ſigne of the
 croſſe vpon the bulkes / and anon they

were meke as lames / Thenne they
 take them and yoked them to the chary
 of / And take the body of seynt James
 with the stone that they had leyde it on
 and leyde it in the chariot / & the wild
 bulles without governyng or dry /
 wyng of ony body dreibe it forth into
 the myddle of the paleys of the queene
 sup / And whan the salve thys / She
 was assysshed / and bylcued / and was
 assened / And deluyered to them alle
 that they demaunded / and dedped her
 in to a chyrche and endolved it
 with gretty / And after ended her lyf in
 good werkes **B**ernard a man of
 the bysshopprich of mutynse as Ca
 leynt the pope saith was taken and en
 chagned / and put in to a dexe tour /
 and called allway the blessyd seynt Ja
 mes / So that seynt James apperid
 to hym and sayd come and folowe me in
 to galys / And thenne his bondes
 brake / and seynt James ransshed a
 waye / And he went by in to the hys
 tour and his bondes in his necke / and
 sprang down without hurtyng / And
 it was welf by caspys of kynght / And
 as he saith / Ther was a man that
 had don a foul synne / of which the
 bysshop doubted tasspoye hym / & sente
 hym to seynt James with a cedula in
 which the synne was wretton / & whan
 he had leyde the cedula vpon the auter
 on the day of seynt James he prayed
 seynt James that by hys merites hys
 synne myght be forgyuen and defawd
 And after he opened the cedula & foud
 the synne effaced and stricken out /
 Thenne he thanked god and seynt Ja
 mes / **xxx** men of breyn went to
 gyde on pilgrymage to seynt James
 about the yere of our lord a M lviij
 And alle made sayth to other that eue
 ry man shold abyde and scue other in
 alle estates that shalle happen by the
 waye / except one that wold not make
 none couenaunt / It happed that one
 of them was seek / and his felaus abo
 de and alwayted on hym xv dapes / &
 at the last they alle left hym sauf he that
 promysed not / which abode by hym &
 kept hym at the foote of the mont seint
 Michel / And whan it dreibe to nyght
 the seek man weped / and whan it was
 nyght / the man that was aloue was

fore aferd for the place which was
 solytary / and for the presence of the
 dedd body / and for the crueltie of the
 seruante pple / and for the darknes
 of the nyght that cam on / But anon
 seynt James apperid to hym in lyk
 nes of a man on hors back and comfor
 ted hym and sayd / Gyue me that dedd
 body to fore me / and lepe thou by be
 hynd me on my hors / And so they
 wode alle that nyght xv day journey
 that they were on the morn to fore the
 sonne rysyng at mount joye which
 is but half a leeke fro seynt James /
 There seynt James left them both com
 maundyng hym that was aloue that
 he shold assemble the chanones of seint
 James for to burye thys pylgryme /
 And that he shold saye to his felalves
 by cause they had broken theyr sayth
 theyr pylgrymage auayled them not
 And he dyd his commaundement / and
 whan his felalves cam they meruelled
 how he had so fast goon / and he tolde
 to them alle that seynt James had
 sayd and don / And as calste the
 pope refereth there was a man of al
 mayn and his sone went to seynt Ja
 mes about the yere of our lord M iij
 score and thre / And cam to thobou
 se for to be lodged / and theyr host made
 them dronke / Thenne the host toke a
 cuppe of syluer and put it in theyr ma
 le / And on the morn whan they were
 goon he folowed after them as theuis
 And tare them on hond that they had
 stolen / his cuppe / and sayd that they
 shold be punysshed yf the cuppe were
 fownd on them / And he foud it in
 the male / and anon they were brought
 to Jugement / And thenne the sen
 tence was gyuen / that al that they had
 shold be gyuen to the host / And that
 one of them shold be honged / And
 thenne the fader wold haue weped for
 his sone / and the sone for the fader /
 At the last the sone was honged / And
 the fader went forth wepyng on hys
 pylgrymage to seynt James / And
 cam agayn xxxv dapes after / And
 thenne went for to see his sone and
 cryed and wepte / but the sone which
 was hangyd began to comforte & sayd
 to his fader / Ryght swete fader wepe
 nomore / For I was neuer so welf at

¶ Of Seynt James thapostle

ease for the blessed seynt James hath
 allway sufferyed; and holdy me vp / e
 hath fedde me with libertines of heuen
 And whan the fader herd hym speke
 he ranne anon to the crite / and dyd so
 moche that the peple cryd / And his sone
 was taken down all hool as though he
 neuer had / And hirme / And the hoost
 was honged which had put the cuppe
 in to the male / Dughe de sco Dico
 re wethereth that the deuyll apperid in by
 kenes of seynt James to a pylgryn
 And told to hym many thynges of the
 Unhappynes of the world / and sayde
 to hym that he shold be wel blessed yf
 he shelde hym self in thonour of hym /
 And anon he toke a knyf and shelde
 hym self / and thenne the hoost in whos
 hous he was lodged / was holden sus
 pecte / And was fore aferde to be put
 therfore to deth / Thene he that was de
 reuyued agayn / and sayd that the de
 uyl had caused to slee hym self / and
 brought hym in to grete tormentis / and
 seynt James ranne and brought hym
 to fore the throne of the Juge / and wher
 the deuyll accusyd hym / he gate that
 he shold be restored to his lyf /
 Ther was a yong man of the countrey
 of Lyons as hughe thalbot of clunyng
 wyntnesseth that was accustomed to go
 ofte to seynt James / and the nyght to
 fore he shold goo thyrerward he fyl in
 fornyacion / And the next day he went
 forth / On a nyght it happed that the
 deuyll appiered to hym in lyknes of
 seynt James / And sayd to hym /
 knowest thou who I am / e he answered
 nay / and the deuyll sayde to hym I am
 James thapostle / whom thou hast
 used to visyte euery yere / and I am
 glad for thy deuocion / But it is not
 longe syth that thou in goyng out of
 thy hous fyllest in fornyacion and hast
 presumed to come not confessyd therof
 wherfor thy pylgrynage may neyther
 please god ne me / It appertayneth not
 to doo so / For who that wyl come to
 me in pylgrynage / he must first shelde
 his synnes by contricion and by confes
 sion / and after by goyng on pylatre
 mage punyshe them and make satisfac
 tion / and thys sayd / the deuyll ranf
 led; alway / Thene this yong man
 was in grete anguysshe / and disposed

hym to retorne home agayn to his hous
 and confesse hym of hys synnes / and
 thenne to begyne agayn his Journey
 And thenne the deuyll apperid to hym
 agayn in lyknes of thapostle / And
 warnyd hym in no wyse to do so /
 But sayd to hym / Thys synne may
 in no wyse be forgiven / ¶ But
 yf he cutte of his membris genytwes /
 But yet he shold be more blessed yf
 he kylled hym self / and be a martir for
 the name of hym / And he that same
 nyght whan his felaiues slept toke a
 knyf and cutte of his genytwes / and
 wylth the same knyf smote hym self in
 to the hely / and his felaiues aboide /
 and whan they saibe this thyng they
 were fore aferde e anon fledde alwaye
 lest that they shold be taken as suspecte
 of thompayde / And after as they made
 wdy hys pitte to hurie hym in / he ruy
 ued agayn / and thenne alle they were
 adyssyd and fledde alwaye / And he
 called them agayn / and told alle that
 was byfallen to hym sayenge / whan I
 at the suggestio of the deuyll had slayn
 my self / the deuylls toke me and led
 me whar; come / and anon seynt Ja
 mes cam after us / and blamed; seruyng
 by the deuyllis of theyr fallax / And
 whan they had longe stered; to grete
 Seynt James constrayued them to com
 in to a medowe wher the blessed Dughe
 ne satte spekyng wylth many Seyntes
 And the blessed seynt James complay
 ned for me / and thenne he blamed;
 strongly the deuyllis and commaundyd
 that I shold be restored agayn to my
 lyf / and thenne seynt James toke me
 and redred to me my lyf agayn lyke
 as ye see / and thre dayes after his wo
 des were hool e ther apperid no thyng
 but the traces wher the woines were
 and thenne he reprised agayn his Jour
 ney / and fond his felaiues / e redred;
 to them alle thys by orde /
 And as Caliste the pope wethereth there
 was a frenche man about the yere of
 our lord; a M and a C wold of the wo
 the mortalite that was in ffraunce / and
 wold visyte seynt James / and he toke
 his wyf and childer; and went thyrer
 And whan they cam to pampbone hys
 wyf deyde / and his hoost toke for hym
 al his moneye / and his jument Spent

which his chyldeyn were born / And
 man that thus went all descomfor
 and saw his chyldeyn on his shol
 and ledde one after hym was in
 anguyshe and sorowe / Thenne
 a man to hym upon an asse whiche
 was on hym / and lent to hym
 asse for to see his chyldeyn / And
 he cam to seynt James and had
 what he wold and prayed / seynt
 James aperyed to hym / and demaunded
 he knowe hym / And he sayd naye
 seynt James sayd to hym / I am
 James the apostle / whiche haue leide
 the myn asse / And yet I shal leide
 to the for to retorne / And I late
 that that thyn boote is fallen fro
 the ass and is dede / and thou shalt
 agayn alle that he hath taken fro
 and whan alle thys was don he
 joyous wyth his chyldeyn
 and asse asse as his chyldeyn
 taken of fro the asse / it was not
 wher it becom /
 merchant was decayned of a ty
 and alle despoyled was wrong
 put in pryson / And he called
 deuouly seynt James in to his
 And seynt James appiered to
 to fore them that kept hym / and
 alwoke / and he brought hym into
 of the towre / and anon the tow
 way so wile that the towe was
 wyth the ground / And he went
 without lepyng and bounde of
 gones / Thenne his keepers folowed
 but they had no polver to see
 The knyghtes of the dyocle
 went to seynt James / and that
 was requyred of a poure woman /
 for the loue of seynt James to
 the sake upon his hors / and he
 after he fond a man seke / and
 hym on his hors / and toke the
 of the man and the sake of the
 woman and folowed his hors
 but he was broken with the herte
 some and wyth labour to goo
 that whan he cam to seynt Ja
 galyce / he was strongly seke /
 his felabes prayed in dayes for
 of his soule / whiche in dayes
 specheles / and his felabes aby
 his deeth the fourth day / he sygh
 and sayd / I thank god &

seynt James for I am deliuered by
 his merites / Whan I wolde haue
 don that whiche ye warned and admo
 nestered me / But the deuyls cam to me
 and strayed me so fore that I myght
 doo no thyng that apperteyned to the
 helthe of my soule / and I herd you wel
 but I myght not answere / And thenne
 the blessed seynt James cam & brought
 in his lyfte hond the sake of the wo
 man / and in the ryght hond the bur
 den of the poure pelygrym that I helpyd
 by the way / and held the burdon for
 a spere / And the sake for a shylde
 and so assayed the deuyls as alle an
 gry / and lyft by the burdon & freed
 the deuylls that they fledde alway / &
 thus the blessed saynt James hath
 deliuered me by his holy grace / And
 hath rendered to me my speche agayn
 Calle me the priest for I may not be
 longe in this lyf / It is tyme to amende
 our trespasses to ward our lord / And
 thenne he turned hym to one of his
 felabes / and sayd to hym / friend ride
 no more with thi lord / for certeynly he
 is dampned / and shalle perisse shortly
 by euyl deeth / And therfor leue his
 company / and thenne he deyed / And
 whan he was buried his ii felabes
 knyghtes returned / and that other said
 to his mayster this that he had said to
 hym / and he seke not therby / And had
 despyte to amende hym / And anon
 after he was smyten with a spere in the
 tayle and deyed / And as calyste the
 pope sayth / that there was a man of
 Birliaac went to seynt James / And
 his money fayled hym by the way /
 And he had shame for to begge and
 aske almesse / and he leyed hym to rest
 vnder a tree / and dremed that seynt
 James fede hym / And whan he a
 woke he fond a boof taken vnder assheyn
 at his hede / And with that boof he ly
 ued xviii dayes tyl that he cam agayn to
 his owen place / and ete suffysauntly
 iij dayes a day of the same boof / And
 alway on the mon he fond it hool in
 his sack / Also the same Caliste re
 hereth that a bourgeys of the cyte of
 burlesone went to seynt James about
 the yere of our lord M i c / and requy
 red only that he shold neuer be taken
 of any enemyes / and as he returned by

Seynt he was taken in the see of sara
 ynes / and ledde of tynes to fayres
 for to be sold / but allway the chaynes
 with which he was bounden losed / and
 whan he had be sold viii tymes he was
 bounden wyth donklye chaynes / Thenne
 he called seynt james to his helpe / and
 seynt James aperped to hym and sayd
 by cause thou were in my chyrche / and
 thou settest nothyng by the helth of thy
 soule / But demaundeit only the deli-
 ueraunce of thy body / therfor thou hast
 fallen in thys peryl / but by cause that
 our lord is merciful / he hath sente me
 for to hye the / and anon his chaynes
 brake / e he keryng a parte of the cooy-
 nes passed by the contaynes e castellys
 of the sarasyns and cam home vnto hys
 owen countrey in the sight of all men
 which were awastid of the myracle /
 For whan any man wolde haue taken
 hym / as sone as they sawe the chayne
 they were aferd and fledde / And whan
 the byons and other kyes wolde haue
 wonne on hym in the desertes where as
 he went / whan they sawe the chayne
 they were afferd that they fledde alway
 It happed that in the yere M CC xxx
 e viii In a castel named praat bytubene
 florence and ppysoy / A yonge man
 deuyed of symplese by counseyle of
 an olde man sette fyre in the corn of
 his turoir / which had charge to kepe
 hym / by cause that he wolde thurpe to
 hym self hys herpage / Thenne he was
 taken and confessed his trespas and
 was juged to be dralben and went /
 thenne he confessed hym and abolved
 to seynt james / And whan he had be
 long dralben in his sherte vpon a stony
 waye / he was neyther hurt in his body
 ne in his sherte / Thenne he was bounden
 to a stake / and fagottis and bus-
 shes were sette aboute hym and fyre
 put therw / which fyre brent a lwo
 his bondes / And he allway called on
 seynt james / and there was no hurte
 of breynnyng founden in his sherte nor
 in his body / and whan they wolde haue
 cast hym agayn in to the fyre / he was
 taken alway fro them by seynt James
 thapostle of god / to whom he gyuen
 laude and prayng /

Here foloweth of seynt Christo-
 pher / and first of his name

Christofer to
 his baptisme was
 mede wyrtous /
 afterward he was
 mede xpxe which
 as moche to saye
 in iiii manere / he bare hym on his
 dres by conueyng and ledyng /
 his body by makyng it lene / In
 by deuocion / And in his mouth
 confessyon and p. dycacon /



4 Of Seynt Christofer

Christofer was
 the legnace of
 nances / And
 of a right great
 And had a ter-
 ribleful chere
 tenaunce / And he was viii cubits
 lengthe / And as it is redde in
 histories / that whan he ferred
 led with the kyng of amant

in his mynde that he wolde seeke the grete
 tye pryuce that was in the world / &
 hym wolde he serue and obeye / And so
 ferre he went y he cam to a right grete
 kyng of whom the renomme generally
 was that he was the kyngeste of the
 world / and when the kyng saide hym
 he weryued hym in to his seruyse / and
 made hym to dwelle in his court /
 And a tyme a mynystral song to fore
 hym a song / in whiche he namede ofte
 the deuyll / And the kyng whiche was
 a wyse man when he herd hym name
 the deuyll / made anon the signe of the
 crose in his bysage / and when ypofer
 saide that he had grete merueyle what
 signe it was / and wherfor the kyng
 made it / And he demaunded of hym
 And because the kyng wolde not saye
 he sayd / yf thou telle me not I shalbe
 no longer dwelle wyth the / and thenne
 the kyng toke to hym sayeng / allelway
 when I here the deuyll namede / I ferre
 that he shold haue polver ouer me / and
 I amnesse me wyth this signe / that
 he greue ne annoy me / thenne ypofer
 sayde to hym doubtest thou the deuyll /
 that he hurte the not / thenne is the de-
 uyl more myghty & greter than thou
 art / I am thenne deceyued of my hope
 and purpouse / for I had supposed I had
 founden the most myghty & the moste
 gratesse lord of þ world / but I comaunde
 the to god / for I wyl goo seeke hym for
 to be my lord and I his seruaunt / and
 thenne departed fro this kyng / And
 hasted hym for to seeke the deuyll / and
 as he went by a grete deserte / he saide
 a grete compaigne of knyghtes of whiche
 a knyght cruel & horrible cam to hym
 & demaunded whider he went & ypofer
 answered to hym & sayd / I goo seeke the
 deuyll for to be my mayster / & he sayd
 I am he that thou seekest / & thenne ypofer
 was gladd & honde hym self to be his
 seruaunt perpetuel and toke hym for
 his mayster & lord / and as they went
 to gyde by a comyn waye / they fonde
 there a crose erecte & stonduyng / & anon
 as the deuyll sawe the crose he was
 asered and fledde and left the right
 waye / and brought ypofer aboute by
 a tharpe deserte / and after when they
 were passid the crose he brought hym
 to the hie way that they had left / and

when ypofer saide that he merueylled
 and demaunded wherof he doubted &
 had left the hie and fey way / & had
 goon so ferre about by so aspre deserte
 And the deuyll wolde not telle to hym
 in no wise / Thenne cristofer said to hym
 yf thou wylt not telle me / I shal anon
 departe fro the and shal serue the no
 more / wherfor the deuyll was constay-
 ned to telle hym and sayd / there was
 a man called wyse whiche was hanged
 on the crose / and when I see his signe
 I am fore aserd and fle fro hit where
 someuer I see it / To whom ypofer said
 thenne he is greter and more myghtier
 than thou / when thou art aserd of his
 signe / and I see wel that I haue labou-
 red in vayne / when I haue not founden
 the greatesse lord of the world / And I
 wil serue the no lenger / goo thy waye
 thenne for I wyl goo seeke ihu Criste
 And when he had longe sought and
 demaunded where he shold fynd crist
 Atte last he cam in to a grete deserte
 to an hermyte that dwelld there / and
 this hermyte preched to hym of ihesu
 crist and enformed hym in the fayth
 dyligently and sayd to hym / This
 kyng whom thou desirest to serue / re-
 quyrest the seruyse that thou must off-
 ferte / And ypofer sayd to hym requyre
 of me somme othe thyng and I shall
 doo it for that whiche thou requyrest I
 may not doo / And the hermyte sayd /
 thou must thenne waite and make ma-
 ny prayers / And cristofer said to hym
 I wote not what it is / I may doo no
 suche thyng / and thenne the hermyte
 sayd to hym knowest thou suche a ry-
 uer in whiche many be perished and
 lost / to whom cristofer sayd / I knowe it
 wel / thenne said the hermyte by cause
 thou art noble and hie of stature / and
 stronge in thy membris thou shalt be
 resident by that ryuer / and thou shalt
 here ouer al them that shall passe there
 whiche shal be a thyng ryght couenable
 to our lord ihu crist / whom y desirest to
 serue / & I hope he shal thelue hym self
 to the / thenne sayd cristofer certes this ser-
 uyse may I wel doo & I promyse to hym
 for to doo it / thenne went cristofer to
 this ryuer / & made there his habitacle
 for hym & for a grete pool in his hand
 in stede of a staf by whiche he susteyned

hym in the Water / And fare ouer al
 maner of peple wythout cessyng/ and
 there he obode thus doynge many dayes
 And in a tyme as he slepte in his lod
 ge he herd the voyz of a chylde whiche
 called hym and sayd / ypposer come
 out / and here me ouer / Thenne he as
 Woke and went out / but he found no
 man / And whan he was agayn in
 his hous / he herd the same voyz and
 he ran out and found no body /
 The thyrd tyme he was called and cam
 thider and found a chylde besyde the
 riuage of the ryuer / Whiche prayed
 hym goodly to bere hym out the Was
 ter / And thenne ypposer lyst vp the
 chylde on his sholdres and toke hys
 staffe and entred in to the Ryuer for
 to passe / And the water of the ryuer
 awos and swelld more and more /
 And the chylde was hurp as ledd /
 And allway as he went forther / the
 water encreased and greibe more / And
 the chylde more and more weypp hurp
 in so moche that ypposer had grete an
 gnysshe / and was aferd / to be drownd
 And whan he was escaped with grete
 payne and passyde the water / And
 sette the chylde a grounde / he sayd to
 the chylde / Chylde thou hast put me
 in grete peryl / thou wayest alle most
 as I had had alle the world vpon me
 I myght bere no greter burdon / And
 the chylde answered / Cristofre merueyle
 the nothyng / For thou hast not only
 born alle the world vpon the / But
 thou hast born hym that created & made
 alle the world vpon thy sholdres / I
 am thu cryste the kyng / to Whom thou
 seruest in thys werke / And bycause
 that thou knowe that I saye to the
 trouthe / sette thy staf in the erthe by
 thy hous / and thou shalt see to morne
 that it shall bere floures and fruyt
 and anon he danysshed from his euen
 And thenne custofre sette his staf in
 therthe / and whan he awos on the
 morn he found his staf lyke a palmeyr
 beeryng floures leues and dakes / and
 thenne Cristofre went in to the cite of
 lyepe / and vnderstode not theyr langa
 ge / Thenne he prayed our lord that he
 myght vnderstonde them / and so he dyd
 And as he was in this prayer / The
 Iuges supposed that he had be a fool /

And left hym there / And thenne whan
 custofre vnderstode the langage / he
 couerd his visage and went to þ place
 where they martyred crysten men / and
 comforted them in our lord / and thenne
 the Iuges smote hym in the face / and
 ypposer sayd to them / If I were not
 crysten I shold anon auenge myn in
 iurye / And thenne Cristofre ptyched
 his rodde in therthe / And prayed to
 our lord that for to conuert the people
 it myght bere floures and fruyt / and
 anon it dyd soo / And thenne he con
 uerted viij thousand men / and thenne
 the kyng sent iiii knyghtes for to
 fetch hym to the kyng / and they found
 hym pryng / And durst not take to
 hym soo / And anon after the kyng
 sent as many mo / And they anon
 sette them down for to praye wyth hym
 And whan ypposer awos he sayd to
 them what seche ye / And whan they
 sawe hym in the bysage / they sayd to
 hym / the kyng hath sent vs that
 we shold lede the bounden into hym /
 And Cristofre sayd to them / yf I
 wold ye shold not lede me to hym bou
 den ne vnbounden / And they sayd to
 hym yf thou wyllt goo thy way / goo
 quyt where thou wyllt /
 And they shalle say to the kyng / that
 we haue not found the / hit shall not
 be so / saye he / But I shall goo with
 you / and thenne he conuerted them in
 the fayth / And commaunded them that
 they shold bynde his hodes behynd his
 backe / and lede hym so bounden to the
 kyng / and whan the kyng sawe hym
 he was aferd and fil down of the siege
 and his seruauntys lyst hym vp and
 receyved hym agayn / And thenne the
 kyng enquyred his name and his con
 tray / Cristofre said to hym / tofore as
 I was baptised I was named reprobus
 & afar I am named ypposer / tofore I
 cam a cananee / now a crysten man / to
 whom the kyng said / thou hast a folkyshe
 name that is to beate of crist / whiche
 whiche coude not helpe hym self ne may
 not proffite to the / Now therfor thou
 cursid canaanyen why wyllt thou not do
 sacrefyse to our goddes / to whom custo
 fre sayd / þart rightfully called dagauius
 for thou art the deth of the world / and
 felaw of the trayl / & thy goddes ky

made wyth the hondes of men / And
the kyng sayde to hym thou were no;
wylde emonge wyld bestes / e therfor
thou mayst not say but wyld langage
and wordes Enknolwen to men / And
yf thou wylt noll doo sacrefyse to the
goddes / I shalke yeue to the grete
pestes and grete honours / and yf not
I shalke destroye the and consume by
grete paynes and tormentis /
But for alle thys he woldy in no wyse
do sacrefyse / wherfor he was sent in to
pryson / And the kyng dyd do kede
the other knyghtes that he had sent
for hym Whom he had conuerted / and
after thys he sent in to the pryson to
Seynt Christofer also sayre wyemen of
whom that one was named; Dysena /
And that other Aquylne / and pro
myled; to them many grete pestes yf
they coude dwawe yposer to synne wyth
them / And whan yposer sa we that
he sette hym down in prayer / And whan
he was constayned by them that enba
wed hym to meue / he arose and sayde
what seke ye / For what cause ke ye
comyn hyther / And they whiche were
affayred of his chere and clerenes of
his bylage sayden / holy seynt of god
haue pitye of vs so that we may hyleue
in that god; that thou prechest /
And whan the kyng herde that / He
commaunded; that they shold; ke laten
out and brought; to fore hym / to whom
he sayde; ye ke decyuded; / but I were
to you by my goddes / that yf ye doo
no sacrefyse to my goddes ye shal anoy
weyssh by euyl deth / And they sayde
to hym yf thou wylt that we shalke do
sacrefyse / commaunde that the places
may ke made elene / and; that alle the
wyte may assemble at the temple / and;
whan this was doon they entred; in to
the temple and toke theyr gyrdles and
put them aboute the neckes of theyr
goddes / And drewe them to therthe /
and brake them alle in peaces and sayd
to them that were there; Soo and calle
physicians and leches for to hele your
goddes / And thenne by the commaun
dement of the kyng / Aquylne was
hanged; and; a ryght grete and; huy
stone was hanged; at her feet / so that
her members were moche despitoussly
broken / And whan she was dede and

passyd; to our lord; / her suster Vicena
was cast in to a grete fyre / but she ys
sued; out without harme alle hoole / and
thenne he made to symple of her hede /
And; so suffred deth / After this yposer
was brought; to fore the kyng / And
the kyng commaunded; that he shold;
ke laken wyth rodde of pryn; and; that
there shold; ke sette vpon his hede a
crosse of pryn rede hote and; brennyng;
and; thenne after he dyd; do make a sieg
or a stole of pryn; and; made christofer
to ke bounden theron / And; after to
sette fyre vnder it / And; caste thereyn
pytel; / but the sieg or scylp make like
wage / And; Christofer yssued; out
wythout ony harme or hurte /
And; whan the kyng saue that / He
commaunded; that he shold; ke bounde
w a stronge stake and; that he shold; ke
thryng; shoten wyth arrowes wyth xl
knyghtes archers /
But none of the knyghtes myght
attayne hym / For the arrowes henge
in thayer aboute nyghe hym wythout
touchyng; / Thenne the kyng wende
that he had; ke thryng; shoten wyth the
arrowes of the knyghtes / and; adressid
hym for to goo to hym / And; one
of the arrowes returned; so deny fro the
ayr / And; smote hym in the eye and;
blyuded; hym / To whom Christofer
sayde / Tyaunt I shalke dye to morn
make a tytel clape wyth my blood;
temperyd; and; enoynt; ther wyth thyn
eye / and; thou shalt recyue helthe /
Thenne by the commaundement of the
kyng he was ladde for to ke byshed;
e thenne there he made hys oryson / e
hys hede was smeton of and; so suffred
martirdom / And; the kyng thenne
toke a tytel of his blood and; leyde it
on hys eye / and; sayde in the name
of god; and; of Seynt yposer / and;
was anoy heled; / Thenne the kyng by
leued; in god and; gaf commaundment
that yf ony persone blamed; god or
seynt yposer / he shold; anoy ke sleyne
wyth the swerd; /
Ambrose sayth in his preface thus of
this holy martir / lord thou hast gyuen
to yposer so grete plenty of vertues / e
suche grace of doctryne that he called;
fro the error of paynens ydell; thou
sand men to thonour of cristen; sayth by
D ij

¶ Of the seven sleepers

hys shynngz myracles / And wene
and aquylene whiche long had ben co-
myne attē bourdel vnder the stencz of
lecterpe / He calydz and made them
serue in thabyte of chastyte / And
enspynged them to a lyke colvne of
marfardom / And wyth thys he beyngz
straynedz and bounden in a setz of yron
and grete fyre put vnder doubtz no s-
thyngz the hte / And alle an hole
day durynge stode bounden to a stake /
Myght not be threugh persoz with awz
bles of alle the kynghtes / And wyth
that / one of the arolves smote out the
eye of the tyrauntz / To whom the blode
of the holy martir restablysshedz hys
syght / and entumpnedz hym in takynge
alway the blyndones of hys body / and
gate of the crysten mynde and parson
And also gate of the by prayer to put
alway sekenes and sores fro them that
remembre hys passyon andz figure /
Teme late vs praye to seynt epofre
that he praye for vs & c /

Thus endeth the lyf of seynt
Christofre martyr /

¶ Of the seven Sleepers

The seven sleepers
were born in the cite of
Ephesym / And whan
decan themprow cam
in to Ephesym for the
persecucion of cristē men
he commaundedz to edefy the temples
in the myddle of the cite / so that alle
sholdz come wyth hym to doo sacrefyse
to thydolles / And dydz do secte al the
crysten peple andz bynde them for to
make them to do sacrefyse or elles to
put them to deth / In such wyse that
euery man was aferde of the paynes
that he promysedz / that the frende for
sake hys frende / Andz the sone renyed
hys fader / Andz the fader the sone /
Andz thenne in thys cite were founden
seuen crysten men that is to wete / may-
mpen / Malchus / marcyanus / denys

John / Serappon / andz Constantyn
And whan they salde thys they hadz
moche sorowe / and by cause they were
the first in the paleys that despyed the
sacrefyses / they hpdz them in theyre hold-
ses / and were in fastynge andz in
prayers / Andz thenne they were accus-
sedz to fore daciē andz cam thider andz
were founden very crysten men / thenne
was gyuen to them space for to repente
them / vnto the comynge agayn of da-
ciē / Andz in the mene whyle they
despended thair patrymonye in almesse
to the poure peple /
Andz assembledz them to gydre & toke
counseyl andz went to the mount of Ce-
lyon / Andz there ordeynedz to be mou-
secretly / Andz there hpdz them long
tyme / Andz one of them admyngstredz
andz seruedz them alle wyse / Andz
whan he wente in to the cite / he clothed
hym in thabyte of a beggar / whan da-
ciē was comen agayn he commaundedz
that they sholdz be fettez / Andz thenne
malchus whych was theyr seruaunt
andz myngstredz to them mete & drynke
retorned in grete drede to hys solabes
andz toldz andz shewedz to them the
grete frowre andz wodenes of thempz /
vour / Andz thenne were they sore aferde
Andz malchus sette tofore them the bo-
ues of haredz that he hadz brought so
that they were comfortedz of the mete
Andz were more strongz for to suffer
tormentis / andz whan they hadz taken
theyr refection andz satte in wepyngz
andz waylynges sodenly as god wold
they slepte / Andz whan it cam on the
morne they were sought and coude not
be founden / wherfor Daciē was so
rouful by cause he hadz loste such yongz
men / Andz thenne they were accusedz
that they were hyde in the mount of
Celyon / Andz hadz gyuen theyr goodes
to poure men andz yet abode in theyr
purpos / Andz thenne commaundedz
deaus that theyr kyndred sholdz come to
hym andz menacedz them to the deth if
they sayde not of them alle that they
knewe / Andz they accused them andz
complayned that they had despended al
theyr riches / thenne deaus thought
what he sholdz doo wyth them / and as
our lord wold he enclosed the mouth of
the caue wherin they were wyth some

to thende that they shold dye them
for hunger and fauce of mete/ themne
the mynystrs / and two crysten
men/ Theodore and Ruffyne wrote their
martiridom and leyde it subtilly among
the stones / And whan decaus was
deed and alle that generacion thre
lygh yere after / and the xxx yere of
Theodosien the emperour whan he here
se was of them that denyed the Resur
reccion of deed bodys and began to
grobe / Theodosien themne the most cris
ten emperour kepynge forousful that the
faith of our lord was so feblly de
mened for angre and knyngnes he cladd
hem in hayre and wepte every day in
a secre place / and ladde a ful holy
lyf / whiche godd merciful and pitous
seyng wold confort them that were
fowful and wepyng / and gyue to
them esperauce and hope of the resur
reccion of deed men / And opened the pre
cyous tresour of his pyte and wysed
the forsayde martirs / in thys maner
forsayng / he put in the wyll of a bur
geys of ephesym / that he wold make
in that montayn whiche was deserte
and aspre a stable for his pastours &
herdemen / **A** And it hapedy that of
adventure the masons that made the
sayd stable opened thys caue / And
thene thys holy seyntes that were with
in alboke and were reysed / and entre
sake they eche other / And had supposed
wryly that they had slepte but one
nyght only / And remembred of the
knyngnes that they had the day before /
And themne malcus whiche mynystrid
to them sayd what deuyas had ordeys
ned of them for he sayd we haue ben
sought lyke as I sayd to you yester day
for to doo sacrefyse to thyddolys / that
is that the emperour desireth of vs / and
themne maynymen answerde / godd our
lord knoweth that we shalle neuer sa
creffe / And comforted his felabes /
He commaunded to malcus to goo &
by breed in the cyte / And had hym
bryng more than he dyd yester day / and
also enquyre and demaunde what
the emperour had commaunded to doo /
And themne malcus toke B thilpynges
And yssur out of the caue / and whan
he salde the masons & the stones to fore
the caue / he began to blyffe hym / and

was moche admerueyled / But he
thought hit on h stones / for he thought
on other thyng / Thenne cam he alle
doubtous to the pates of the cite / And
was al admerueyled / For he salde the
signe of the crosse about the pate / and
thene without faryng he went to that
other pate of the cyte and fond there
also the signe of the crosse thereon / and
themne he had grete merueyle / for
eueny pate he salde sette wip the signe of
the crosse / And therewith the cite was
gauntyssed / And themne he blesyd hym
and returned to the first gate / & wende
he had dremed / and after he aduyced
and comforted hym self / and couered
his wyllage and entred in to the cite /
and whan he cam to the sellars of brede
And herde the men speke of godd yet
themne was he more abassyd / and said
what is this that no man yester day
durst name Ihesu cryste / And now
eueny man confessyth hym to be cristen
I trowe thys is not the cite of ephesym
For it is alle otherwyse luyced / It
is somme other cite I wote not what /
And whan he demaunded and herde
wryly that it was ephesym / he supposed
that he had erred / And thought
wryly to goo agayn to hys felabes /
And thene went to them that sold brede
And whan he shewedy his money the
sellars merueyled / and sayde that one
to that other / that thys yong man had
foude somme olde tresour / and whan
malchus salde them talke to cyde / he
doubted that they wold lede hym to the
emperour / and was fore aferde / and
prayed them to laze hym goo / and kepe
both monny and breed / but they helde
hym / and sayd to hym / Of wens art
thou / For thou hast foude tresours
of olde emperours / Shelve it to vs
and we shalle be felabes with the and
kepe it secrett **A** And malchus was
so aferde that he wyte not what to saye
to them for drede / And whan they
salde that he spacke not / They put a
corde aboute hys necke / and drewe
hym through the cyte into the myddle
And tydynges were had al aboute
in the cyte that a yong man had
foude auuncient tresour in suche wyse
that alle they of the cyte assembled
aboute hym / And confessyd

¶ Of the Leuen Clepars

there that he had founden no tresoure
 And he byheld them alle / but he coude
 knowe no man there of his kynrede ne
 bygnage which he had truly supposyd
 that they had byned / but he fond non
 wherfor he stode as he had ben from hym
 self in the myddle of the cyte / And
 whan seynt martyn the bysshop and an
 tytater the consul which were neibe
 comen in to this cite / herd of this thyng
 they sent for hym that they shold bring
 hym wyfely to them & his money with
 hym / And whan he was brought to
 the church he wende wel he shold haue
 ben ledde to themperour deaus / And
 thenne the bysshop and the consul mer-
 ueyled of the money / and they demaun-
 ded hym where he had founden this tre-
 soure vnknowen / ¶ And he answerd
 that he had nothyng founden / But it
 was comen to hym of his kynrede and
 patrymony / and they examanded of
 hym of what cite he was / I wote wel
 that I am of this cite / yf this be the
 cyte of Ephesym / And the Juge sayd
 to hym / Late thy kynrede come and
 wyfynesse for the / And he named them
 But none kneibe them / And they
 sayd that he fayned for tescap fro them
 in some maner / And thenne sayd the
 Juge how may he byleue the that this
 money is comen to the / of thy frendes
 whan it apereth in the scripture that it
 is more than in E lxxij yere sithe it
 was made and forged / and is of the
 first dayes of deccus themperour / And
 it resemblith nothyng to our money / e
 how may it come fro thy bygnage so
 longe sythe / and thou art yonge / and
 woldest deceyue the wyse and auncient
 men of this cyte of Ephesym / And
 therfor I commaund that thou be deme-
 ned after the lawe / til thou hast confes-
 syd where thou hast founde this money
 Thenne malchus kneled down tofore
 them and sayd / For goddes sake lordes
 say ye to me that I shal demaunde you
 And I shal telle to you al that I haue
 in my herte / Deaus themperour that
 was in this cite where is he / And
 the bysshop sayde to hym / sone there is
 no such cite at this day in the world / that
 is named deccus / he was emperour
 many yeres sythe / And malchus sayd
 syre herof I am greatly alasshyd / and

no man byleueth me / For I wote wel
 that we fledde for feere of deccus them-
 perour / e I salbe hym that yester day he
 entred in to this cite / yf this be the ci-
 te of ephesym thene the bysshop thought
 in hym self / e sayde to the Juge that
 this is a vision that our lord wyll haue
 sheld by this yonge man / Thenne said
 the yonge man folowe ye me / e I shal
 shewe to you my felawes which ben
 in the mount of Celion / And byleue
 ye them / ¶ Thys knowe I wel that
 we fledde fro the face of themperour de-
 ccus / And thenne they went wyth
 hym and a grete multitude of the people
 of the cyte wyth them / And malchus
 entred first in to the caue to his felawes
 / And the bysshop next after hym
 And there fond they among the stones
 the letters sealed wyth tivo seals of
 siluer / And thenne the bysshop called
 them that were comen thider / and wode
 them tofore them alle / So that they
 that herd it were all alasshyd and ad-
 merueylyd / ¶ And they salbe the
 Seyntes sittinge in the caue / And
 theyr bysages like vnto wifes skouringe
 and they knelyng down glorifyed god
 And anon the bysshop and the Juge
 sent to the oodocyn themperour / pryng
 hym that he wold come anon for to see
 the merueyles of our lord that he had
 late sheld / And anon he arose vp
 fro the grounde / And wke of the facte
 in which he wept / And glorifyed
 our lord / And cam fro constantinople
 to Ephesym / And alle they cam agynst
 hym / And ascendyd in to the mount
 sayne wyth hym to gyde vnto the sain-
 tes in to the caue
 And anon as the blessed seyntes of
 our lord salbe themperour come / the
 bysages shone lyke to the sonne / And
 themperour entrid thenne and glorifyed
 our lord and embraced them wepyng
 vpon eche of them and sayd / I see
 you now lyke as I shold see our lord
 repyng lazare / And thenne may-
 myen sayd to hym / byleue vs / For for
 sothe our lord hath reysed vs tofore the
 day of the grete resurrection /
 And to thende that thou byleue firmly
 the resurrection of the dede people /
 Weryly we ben raysed as ye here see
 and byleue And in lyke wyse as the

chylde is in the wombe of hys moder
 without felynge harme or hurte / In
 the same wise he haue he byrnyng and
 styngyng in byrnyng here without fe
 styng of ony thyng / And whan they
 had sayd alle thys / they enclyned
 theyr heeds to thetthe / and tenderd their
 sprytes at the commaundement of our
 lord Ihu Criste / and so deyed /
 Thenne thempour arose and spk on
 them byrnyng serungly / and embraced
 them / And kyssed them dednelye
 And thenne he commaunded to make
 pracious sepulchres of gold and siluer
 and to burye theyr bodies therein / and
 in the same nyght they appiered to the
 Empour / and sayd to hym / that he
 shold suffre them to lye on thetthe lyke
 as they had leyd to fore til that tyme
 that our lord had wpsed hem / Into
 the tyme that they shold rise agayn /
 Thenne commaunded thempour that
 the place shold be acurned nobly and
 richly with precyous stones / and all
 the bysshops that wold confesse the re
 surrection shold be assypled /
 It is doute of that whiche is sayd
 that they slepe CCC lxxiij / For
 they were wpsed the yere of our lord
 iij C lxxviii / and decius regned / but
 one yere and thre monethes / and that
 was in the yere of our lord ij C lxx
 And so they slepe but ij C e viij yere

Thus endeth the historye of the
 seuen sleepers /

Here foloweth the lyf of seynt
 Nazarien and first of the Inter
 pretacion of his name /

Nazarien is said of
 Nazareus that is as
 moche to say as conse
 crate / or clene / Or de
 paratid / or sfloured / or
 byrnyng / In a man
 ten founden thys spue / Cogytacion /
 Affection / Intencion / Action / and
 boucion / or specke / Cogytacion or
 thought ought to be holy / Affection
 clene / Intencion ryght / Action iuste

And boucion or specke moderate / All
 thys thynges were in seynt Nazaryn
 he had an holy cogitacion or thought /
 And therof he is sayd consecrate / He
 had affection clene / And therof he is
 sayd clene / he had intencion right / e
 therof he is sayd departid / Intencion
 is that departith thekkes for of a sym
 ple eye cometh a bright body / Of a
 shrewd eye is made a derke body / He
 had Accyon iuste / and therof he is
 sayd floured / For a iuste man shalle
 shure lyke a byrte / Spkyng or bou
 tion moderate / and therof he is sayd ho
 pyng / for he hath hepte his wayes in
 such wyse that he hath not twspard in
 hys tongre / Celsius is as moche to
 saye as hpe / For he enhaunsted hym a
 houre hym self / whan he ourcam hys
 chyldeyslike age by the wirtu of his cou
 ge / hit is sayd that amkrose in the
 boke of geruase and prothase hath re
 lated the lyf and passyon of them /
 In somme bookes it is redec / That
 there was a physyophre haupug deu
 tion to nazaryn that wrote his passyō
 whiche remains whiche buried the body
 es of the seyntes leyde it at the heeds
 of them /

Of seint nazarien & seint celse

Nazarien was sone
 of a noble man named
 African but he was a
 jette and of seynt pe
 trua most cristen wo
 man and comen of the
 noblest of the romayns / and had he
 baptised of seynt peter thapostle / whan
 he was in yere olde / he merueilled gre
 atly seynng his fader and moder so gre
 atly to larye in thobseruacion of theyre
 religyon for his moder kepte the lalbe
 of sa peme / and his fader folowed the
 lalbe of s salate wherfor to whō he myg
 he folow of them he doubted moche / for
 they bothe laboured to draue hym to
 theyr fayth / atk last by the wil of god
 he folowed the lalbe of his moder / and
 receyued s holy baptme of seynt lync
 the pope / whiche whan the fader knewe
 he began to exorte e draue hym fro his
 holy purpos / And refered to hym by
 D iij

¶ Of seynt Nazaryen and Celse

ordre alle the maner of torments that were ordeyned for crysten men but he myght not withdraue hym fro his ho- ly purpose / That Whiche is sayde that he was baptised of lyne the pope / it is to vnderstand that lyne was not thene pope / but after ward he was pope / Nazaryen lyued after his baptisme ma- ny yeres as it shal appere here after / Whiche saffred martirdom vnder Nero / Whiche crucyfyed wter the last yere of his regne / Thenne when Nazaryen wolde in no wyse assent to his fader but prechyd crist most constantly / His kynrede drade lest he shold be slayne and at theyr request and prayer he de- parted out ofrome / And toke wyth hym vii somers charged / e laden wyth riches and goodes / Whiche alle he gaf to your peple in the parties of Italye to Whiche he cam / And the tenth yere that he departed fro rome he cam to pla- cense and fro thens to mylane / And fond there geruase and prothase holden in pryson whom he comforted / e when it was knowen that Nazaryen had com- forted / and encouraged the sayde mar- tirs / He was anon taken e brought to the prefecte / and he alway abydyng sydfasely in the fayth e knowlechynge of criste / was leuen with stauces / And so cast out of the cite / and as he went fro place to place / his moder Whiche thenne was deed apperyd to hym / e comforted hym / and warned hym that he shold goo in to fraunce / and so he dyde / And when he cam in to a town of fraunce which that hyght gemellus and had conuerted moche peple to the fayth of Ihu criste / There was a noble woman which offered to hym her sone named celse / which was an elegante and fayre childe / prayng hym that he wolde baptise hym and take hym with hym / and when the prefecte of fraunce herd herd / he toke hym and the chyld celse with theyr hondes bounden behynd them / and a chayne in theyr neckes put them in pryson / for to torment them on the mozne / Thenne the wyf of the prefecte sent to hym affermyng that it was not rightfully doon þ he shold sle innocents / but the goddes almyghty shold presume to auenge them / By which wordes the prefecte was correct

ed / e deliuered the innocents but char- ged e warned them þ they shold no more preche there thenne he cam to the cite of tye / e he was the first that pre- chyd crist e conuerted many to þ fayth e there edesyd a chyrcch / e when wene lye lyeutnant of nero herd herd he sent thider an hondred knyghtes for to take hym / and they fond hym in an Oratorye that he had made hym in an hym and bound his hondes sayng / the grete nero hath sent for the / to whom nazaryen sayd / the kyng al out of or- dre hath also knygghtes out of ordre / why cam ye not honestly and sayd / Nero calleth the / and I wolde haue comen / Thenne they ledde hym bounden so to Nero / and Celse the chyld wepyng they smote and buffetted hym / And constrainded hym to folowe / and when Nero salbe them he commaunded to put them in pryson tyl they there deyed by tormentis / And on a day when Nero sent his hunters to take wyld beestes / Sodenly a grete multitude of wyld beestes / brake theyr ordonaunce / and entred the gardyn of nero where they folwe and al to rente many men / that nero alle troubled fledde / and hurted his foot / that Innethe he myght come to his paleys / and after laye many a day / and myght not remeue for the payne of the wound / Atte last he remembred of nazaryen and celse / and supposed his goodes were worth wyth hym / because he suffred them to lyue so longe / Thenne by the commaundement of thempour / knyghtes bete them both and brought them to fore thempour Nero salbe theyr bysages thynne lye the somme / And he supposed that they had don it fantastykly to moche hym by magyk / and commaunded them to put away theyr enchaumentis / and offe to the goddes / Thenne was naza- ryen ledde to the temple and prayd that alle men shold goo out / And thenne he made hys prayres to god / And alle thyddles fyl down and were broken / and when nero herd that he commaunded to cast hym in to the see / And yf it happed that he escaped they shold folwe and take hym and burne hym / e shold take the ashes of hym e cast it in to the see nazaryen thene e the

chylde Celse were put in a shypp / and
 brought in to the myddle of the see /
 And there bothe cast in / and anon a
 bout the shypp awos a grete tempeste
 and about them was grete calme and
 tranquylite / Whan they theine that
 were in the shypp were aferd to be per
 rissid / and wrented them of the harme
 and wyckednes that they had comysed
 in the synne / Nazaryen wyth the
 chylde celse walkedy vpon the see and
 apperdy to them with a glad chere / and
 enterdy in to the shypp to them / And
 theine they beleuyng / By his prayer
 the see was passid / and fto thens
 they sayedy vj C paas and cam to a
 place besyde Jene / where they longr pre
 chydy / And after cam to melane where
 they fondr geruase and prothase in the
 place where he hadr left them / e Whan
 Anolynus the prouost herdy that / sent
 hym in eyple / and Celse the chylde a
 hode in the hous wyth a noble woman
 Nazaryen thenne cam to wome / e fond
 hys face thenne olde andr crysen / and
 enquyred of hym how he was crysened
 which saydy that peter thapostle hadr
 appierdy to hym andr had hym byleue
 as his wyf and his sone dydy / thenne
 fto thens he was eypled of the bisschop
 pes into melane agayn / fto whens
 afore he was eypled to wome / and was
 noib compellydy agayn wyth wronge
 to goo to wome / where he was presentid
 to the prouost with the chylde Celse /
 which thenne was ladde out of the
 pite of wome / which is namedr thre
 wallis with the childe celse andr there
 was byleued / whose bodyes cristen men
 take vp / andr by nyght buryed it in a
 gardyne / andr the next nyght they ap
 perdy to an holy seynt named Ciriacke
 sayng that he shold burye theyr bodyes
 in his hous more deper for dred of ne
 w / To whom he sayd / I pray you first
 my lordes that ye make my daughter
 hole of the palsey / which anon whan
 she was hol / he take the bodyes / andr
 as they commaunded he dyd / Long
 tyme after this / god shewed theyr bo
 dyes to seynt Ambrose / andr he lefte al
 le byng in his place / andr take vp the
 body of nazaryen with as fresche bloode
 as he hadr be buryed / the same day
 smellng a merueylous swete odour

Incorrupt with his here andr hys kerde
 andr brought it to the church of thap /
 postles / And there buried it honours
 bly / andr after take vp the body of celse
 andr keryd it in the same church / They
 suffredr deith about the yere of our lord
 137 / Of this martir sayth Ambrose
 in his preface / O thou holy noble
 chamyon and blessed martir shynng
 by thy shedyng of thy blood thou hast
 deserued to haue the kyngdom of heuen
 which by the Innumerable assaultes
 of tormentis hast ouercomen the wode
 nes of the tyraunt by the constance of
 fayth / Andr hast gadredr to gydre a
 multitudine of peple to euerlastyng lyf
 O thou martir of whos helth the chyr
 che joyeth more / than the world joyedy
 in his punysshng / O thou blessed
 moder of her chylde gloriou / wyth
 tormentis / which ledde them not with
 waylyng ne sorowlyng to helte / But
 departyngr hens folowed her with perpe
 tuel laude vnto the heuenly kyngdoms
 All this e more sayth Seynt Ambrose

**Thus enden the lyues of seint
 Nazaryen / and Seynt Celse**

¶ Here foloweth the lyf of seynt
 Felix / and first of his name,

Felix is sayde of se
 natate that is blessed
 nes / Or ellys felix as
 keryng serues and tri
 bulacions of this wo
 rld for euerlastyng lyf

Or felix keryng lyfe or water to saythe
 which is to saye ledyngr peple to the
 fayth /

¶ Of seynt Felix

Felix was cholen
 pope in stede of alerie
 andr was ordyneyd e
 sacred / For by cause
 bycery the pope wolde
 not consent to the heresy
 of tharypens / he was sent in to eyple /
 of constanngen sone of constantyn / and

¶ Of seint Simplicien Faulstyn and Beatrice

there abode thre yere / Wherefore alle the
clergy of some ordeyned Felix to be
pope by the wyll and consent of liberie
And thenne this Felix assembled a
counseyl of xlviij bisschoppes / And con
demned Constanden Argeny and he
take and tibo prestes which fauour
wrd and susteyned hym in his heresye
For which thynge constanden was
wroth / and chased Felix out of hys
byschopricke / and called agayn liberien
by this couenaunt / that he shold be
partener with hym and thowther Whom
Felix hady condemned / and liberien
which was tormented by the greuous
nes of his eyple submytted hym vnto
the cruel heresye / and thus the persecuci
on grewe more / In so moche that many
prestes and clerkes were slayn wpyth
the chyrche / wsthouth that ptyerien de
fended them / and Felix which was
cast out of his byschopricke dwelld in
his olbne heritage / of which he was
put out and was martred by smyng
of / of his hede aboute the yere of our
lord CCC and xl /

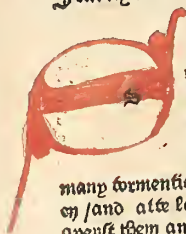
Thus endeth the lyf of seynt fe
lix pope, and Martir

Here foloweth of the Seintes
Simplicien Faulstyn and Be
atrice and first of their names



Simplicien is as
moche to say as symple
or without ony pleyte
of falschode / He was
symple by melnes and
humylite / For he hum
bled hym self to receyue martirdom / he
was knowyng / For he knewe the crist
ten sayth / and for the sayth he suffred
martirdom / Faulstyn is as moche to
say as fortunate / Beatrice is to saye
holdyngne blessednes / or it is sayde of
beata that is blessed / And of aues
that is vertue which is a blessed / or
to / And beatrixe is sayde forowful
or leuy / For she was forowful of the
passyon of her brethern / and she was
blessed by her martirdom /

Of the Seintes/ Simplicien Faulstyn and Beatrice



Simplicien a faul
styn brethern whan they
wold not by no con
straynt do sacrefyse to
thyddes / and refused
it vterly they suffred

many tormentis at rome vnder diocesi
en / and alte last sentence was geyuen
ayenst them and were byheded & their
bodys cast in to tyber the ryuer / And
Beatrice they suffer toke vp the bo
dys of them / and buried them honou
rably / Lucret which was prouost of
rome went on a tyme playng aboute
therstage of beatrice and saue her and
made her to be taken / and commaunded
her that she shold make sacrefyse to his
goddess and she refused it / And lucret
made his seruauntes to strangle her in
a nyght and lete her eye / and lucyene
the virgyne toke away the body and
buried it with her brethern / and after
that lucret entred in to theyr heritage
And thus as he assayed the martir
And dyd do make a grete feste to hys
frendes / And as he satte atte dyner /
A yonge child that lay bounden in
smale chyltes in hys moders lape
which yet fouked sprange out of the
lape of his moder that held hym / and
all men syng ecried and sayd / O thou
lucret here and vnderstande thou hast
sleyne and assayed the martires of
god / and therfor thou art geuen in to
the possessyon of the fende / and thenne
anon lucret trembled and feerd / And
was forthwith rauyshted of the deuyl
and was so tormented by iij houres of
the deuyl that he dyed at that same dy
ner / & whan they that were there saue
that / they were conuertid to the fayth /
and recompard to all men how the passe
on of seint beatrice was aduengyd at
the same dyner / And they suffred with
aboute the yere of our lord CCC and xlvij

Thus enden the liues of the
Seintes/ Simplicien Faulstyn
and Beatrice

And here foloweth the lyf of
Seynt Martha /

Seynt Martha hol-
esse of our lord Jhesu
criste was born of a
ryalle kynrede / Her fa-
der was named Syro
And her moder eucha-

sa / The father of her was duc of Sire
and marytyme / And martha wyth her
suster possessed by the herstage of theyr
moder thre places / that was the castel
margalene and kethange / and a parte
of Jerusaleme / It is nowther rodd
that martha had euer any husbend ne
schylfshyp of man / But she as a
noble hofesse mynstred and scrued
our lord / and wold also that her sus-
ter shold serue hym and helpe her / for
she thought that alle the World was
not suffygent to serue suche a gyste /
After thascencyon of our lord whan
the dyscyples were departed / she wyth
her brother lazare and her suster Marie
Also Seynt marypyne / whiche bap-
tised them / and to whom they were com-
mynded of the holy ghoost / And many
other were put in to a shyppe wythout
fayle oves or wyther gouernayle of the
payneme / whiche by the condux of
our lord they cam alle to marcelle / and
after cam to the territory of A quense
et aps / And there conuerted the pe-
ple to the fayth / Martha was ryght
frownde of speche and curtyous and
gladous to the sight of the peple /
There was that tyme vpon the Ryuer
of wne in a certayn wode byt wene ari-
late and auyron a grette dragon half
hise and half fyssh / gretter than any
oye seenger than an hors / hauyng et the
shape as a swerde / and horned on ey-
ther syde / hede lyke a lyon / tayle lyke a
serpent / and defended hym wyth kny-
wenges on eyther syde / and coude not
be taken wyth cast of stones ne wyth o-
ther armour / And was as strong as
any Lyons or beres / whiche dragon lay
wyng and luryng in the ryuer / and
perished them that passyd by e dwel-
med shippes / he cam thider by see fro

galgæ and was engendryd of leuia /
than / whiche is a serpent of the wacer
and is moche wode / And of a best
callyd bonacho / that is engendryd in
galgæ / And whan he is purselved he
cast out of his hely keshndz hys order
the spaw of an aker bondz on them that
fokibe hym e it is bryght as glasse /
And what it toucheth it krenneth as
fyr / To whom martha at the prayer
of the peple cam in to the wode / And
fondz hym etyngz a man / And she cast
on hym holy wacer / e thebedz to hym
the crosse / whiche anon was ouercomen
and stondyng stil as a sheep the wode
hym wyth her olben eydele / and thenne
was sleyn wyth speres and glayues
of the peple / the dragon was called
of them that dwelldz in the contré tha
raconus wherof in remembraunce of
hym / that place is called tharaconus
whiche tofore was called kelue and
the blacke lake / by cause there sen wo-
des shadoulous and black / and there
the blessedz martha by lycence of may-
pyne her mayster and of her suster
duelldz and abode in the same place
after e dayly occupied in prayers and
in fastynges / and there after assembled
and were gadred to gyode a grette co-
uente of susters / e biled a fayr churche
at thonour of the blessedz marie Virgy-
ne / where she ledde an hard e a sharpe
lyf / she eschilved flekke and alle fatte
mete / eggis chese and wyne / the ete
but ones a day / Any hondredz tymes
a day and any hondred tymes a nyght
she kneked down and bowed her knees
On a tyme at Nuyron whan the pre-
chur byt wene the wun and the Ryuer
of wun ther was a pongz man on that
other syde of the ryuer desyryng to hve
her wodes / and had no bot to passe
ouer / he began to swymme naked / but
he was sodenly taken by the strengthe
of the wacer / And anon suffocate and
drownded / whos body thinneth was
founden the next day / And whan it
was taken vp / it was presented at the
feet of martha for to be reysed to lyf /
She thenne in maner of a crosse fyll
down to the groude and prayd in thys
maner / O adonay lord / Jhu crist whiche
reysedest somtyme my wel bybued bro-
ther / keshode my most dese gyste / to

Of Seynt martha

the saythe of them that stonde here / and
 reple thys chylde / And she toke hym
 by the honde / and forthwith he awos
 luyng / and receyued the holy baptisme
 Eusebius writeth in the 8 booke of thisto-
 ry ecclesiast / that a woman named
 emorissa / After that she was heled of
 our lord / she made in her court an ys-
 mage lyke vnto ihesu cryst / with cloth
 and heme lyke as she saule hym when
 she was heled / And worshipped hym
 moche & nougly / The herles that greiue
 vnder thymage / to fore that she had tou-
 ched the hemme were of no vertue / but
 after that she had touched it / they were
 of so moche vertue / that many seek pple
 by them were heled / That woman emo-
 rissa whom our lord heled / ambrose saith
 that it was martha / Seint Iherome
 sayth / and it is had in historia tripertita
 that iulianus apostata toke away that
 ymage that Emorissa made / and sette
 his olbne there whiche with the stroke
 of thondre was al to broken / Our lord
 cam to her a yere before her deth and
 sheld to her that she shold depart out
 of this worlde / and at that yere she
 was seke and labourd in the febrys &
 viij dayes before her deth she herde the he-
 uenly felawshippis of angelis berynge
 her sisters soule in to heuen / and anon
 dyde do come all the couent of brethern
 of sisters and sayd to them my frendes
 and moste swete felawes / I pray you
 to reioyse and enioye with me / For I
 see the felawshipp of angelles bere the
 soule of my suster marie vnto heuen / O
 moste fayr and swete suster / thou lyuest
 now with thy mayster and my ghest in
 the blessed cite in heuen / and thine anon
 Martha sayde to them what were present
 that her deth was nyghe / And had to
 lycht the tapers about her / And that
 they shold wake vnto her deth / And
 about mydnyght to fore the day of her
 deth / they that shold waiche were truy
 of slepe & slepte / and there cam a grete
 wynde and extynged and dyd out the
 lychts / Se theiur seynng a grete tourbe
 of wycked spirites began to praye and
 sayd / My fader help / my deere ghest /
 these deuyers len gadred for to deuoure
 me / bryngyng wecan alle the euyl de-
 ces that euer I dyde / O blessed hely be
 not for withdralben fro me / but entende

in to myn helpe / and forthwith she saule
 her suster comyng to her holdyng a
 bronde in her honde and lycht the ta-
 pers and lampes / and as eche of them
 called other by theyr name / Crist cam
 to them sayeng / come my welbekynde
 hostesse / For where I am thou shalt
 be with me / Thou hast receyued me in
 thy herberugh / and I shall receyue the
 in myn heuen / and all them that calle
 vpon the / I shall here them for thy loue
 Ehenne the hour of her deth appocheing
 she commaunded that the shold be beryng
 out of the hous that she myght be holde
 and lye vp in to heuen / and to lye her
 on the erthe / and to holde the signe of
 the crosse to fore her / and sayng these
 wordes she prayd / My swete ghest
 I beseeche the to kepe me thy pure wra-
 re / And lyke as thou hast touched saul
 to be bogged with me / so I beseeche the to
 receyue me in to thyn heuily herberugh
 And thenne she had that the passyon of
 our lorde shold be wedde to fore her / And
 when this was said spater in manus
 tuas comendo spiritum meum / the gost
 vp her spirite and dyed in our lord /
 The next day folowynge that was the
 sonda / whyles they said laudes about
 her body / and dyd her obsequy / and
 aboute the hour of tierce at petogone
 our lord appered to the blessed francone
 synng mass / whiche after they had
 slepte in his chayre / and sayd to hym
 my welbekynde francone / if thou wilt
 fulfille that thou beghynst longe tyme
 to my hostesse martha / arise anon and
 folowe me / whos commaundment he
 okyde / & sodenly lycht cam to tharcom
 And synng thoffyce aboute the dede
 And the other answeryng / they wa-
 cher olben hondes leyde the body into the
 sepulture / And trouth it was that
 petogonike when they had songen
 the chore / and the deken shold goe
 the gospel and wayue the benedicti-
 they aboike the bysshop demaundyng
 the benediction / Ehenne the bysshop
 woke and sayd / why haue ye allowe
 me my brethern / Our lord ihesu
 hath ledde me to his hostesse martha
 And we haue leyde her in her sepul-
 Moib sende thyder messagers for to
 che our rynge of gold and our glan-
 whiche whyles I made me to be

for I delquered them to the seyfayne / e
 and I haue forgotten them there by cause
 of alboke me so soone / Thenne were
 messagers sent forth / e as the bysshop
 sayde they fonde his ryng / and one
 of them / which they brought agayn / and
 that other the seyfayn receyved for a
 wyntes and memorie / And the blessed
 fraunce added thereto sayeng that after
 her sepulture / a brother of þ same place
 a lerne man in the lawe demaunded
 of our lord what was his name / To
 whom he answered not / but shewed a
 boke open in his hande in which was
 wryton thys versyple / In euerlastyng
 memorie shal be my rightful hostesse
 and she shal drede non euyl in the last
 day / and when he sholdz wryte the le
 ues of the boke / in euery leaf he fonde
 that same wryton / where afterwardz
 many myracles were shewd / and don
 at her tombe / **T**henne Eudoneus
 kyng of fraunce was after thys made
 a cristen man / and baptised of seynt re
 myge / And suffred grete payne in his
 waynes cam to her tombe / and there
 receyved very helth / For whyche cause
 he carryed that place / And the space
 of iij myle way about on both sides of
 the toun of Rooy as wel to dwne as
 asekyls / he gaf to the same place and
 that place he made free / Marcilla her
 seruaunt wrote her lpf which after
 ward went in to selatonye / And there
 preachyd the gospel of cryst / e after y
 ear fro the deith of martha she restid in
 our lord / Thenne lat vs praye to this
 blessed martha hostesse of our lord /
 that after this sherte lpf we may be
 redredwed in heuyn wyth our blessed
 lord Ihesu crist / to whom be yue joye
 laude and prayyngz worldz without
 ende Amen /

And here folowen the lynes of
 Abdon and Sennen

ABdon is sayde of
 Absen in greek / which
 is as moche to saye as
 cutte in latyn / e doth
 which is to saye as see
 yngz / He was cutte e
 helben in his body / and saue godz by
 martirdom / Sennen is sayde of senos
 in greek / which is as moche to saye
 as wyte / and en that is in / And
 therof is sennen as in wyte / or sennes
 as olde / As who sayth he was olde
 in wyte /

Of Seyntes Abdon and Sennen

ABdon and Sennen
 suffred martirdom vnder
 decen the emperour /
 whā decaus the emperour
 had surmounted habila
 ne / e the other prouyn s
 ces / he fonde somme cristen men within
 the cite / And brought them wyth hym
 bounden to the cyte of Cordule / And
 made them there to dy by dyuers tor
 mentys / And thenne Abdon e sennen
 whyche were as gouernours of the
 contay / toke the bodies and buryed
 them / Thenne were they accusid and
 brought to decen / and he dyd do lede
 them wyth hym bounden in chaynes to
 rome / thenne were they brought tofore
 decien and tofore the senatours / thenne
 was it commaunded that they sholdz
 doo sacrefyse / And they sholdz haue al
 theyr thynges frely / Or elles they
 sholdz be deuoured by bytynges of
 wyldz bestes / But they dyspyleden
 to make sacrefyse / and spytten apenite
 the fals ydolys and statues / e thenne
 were they drayden to the place of mar
 tirdome / and made to be brought to
 them wdo lponc / and ij kerys / which
 dyde to them non harme ne tucked
 them not / But rather kepte them fro
 harme / Thenne began they to cast spe
 res and swordes at them and after
 last they were alle to helben wyth

Thus endeth the lpf of the blec
 spd Seynt martha /

Of Seynt Germayne

iberdis and thence they were bounden by the feet and dailon thrugh the town into the ydolle of the sonne / And whan they had leyen there iij dayes quyrene subdeken wike the bodies by and buried them in his hous / And they suffered deith about the yere of our lordz two hondredz liij /

Thus endeth the lyues of Ab /
don and Sennen /

Here foloweth the lyl of Seynt Germayne / and first of hys name /

Germayne is sayde of germe and ana that is hys / thys is to saye souerayn germe / Thre thynges ken fouiden in seed germynyng / that is to wete natural hys / humour nutris mental and reyon of seed / Thence the holy Seynt Germayn is sayd as seed germynyng / For in hym was hys by bremyng of loue / humour by fatnesse of deuocion / and reyon of the seed by vertu of preycacion by which he enge dyd moche peple to the fayth / And in good maners / And constance the prest wrote his lyl to seynt sueryn bysshop of Anserre /

Of Seynt Germayne

Germayn was of moche noble bygnage born in fi cite of anserre And was taught and enformed wel in the artes lyberalle / And after he went to rome / For to lerne the scyence of the doctores droptes & salve And there requyred he so moche of dygnite / that the senate sent hym into fraunce for to haue and obtayne the dygnite of the duchy of alle burgoyne And thus as he gouerned the cite more dyligently than al the other / ther was in the myddes of the cite a tre which was a pyg / On which men

senge on the braunches for the grete merueyle of theyr huntynge / the hedes of wyldz bestes / but seynt Amadour which was bysshop of that cite reuerend them of such knyghtes / & warned them and desired that they shold halbe down that tre / to thence that none ylle occasion myght come to the crysten men but they wold not consent thereto in no manere / and on a tyme whan germayn was not in the toun / the bysshop dyd do cutte down thys tre / and made it to be brente / And whan Germayn knewe it / he was moche angry / and forgate the crysten relygion / and cam wyth a grete multitude of knyghtes & assayed yf he myght slee the bysshop / & thence the bysshop knewe by reuelacion deuyne that Germayn shold be his successour / and gaf place to hys wodeness / And went to the cite of augustydyyn / And after he cam agayn to Anserre / And thence he shette and enclosed subtylly germayn wythyn the church / and ther faced hym / and sayde to hym that he shold be his successour in the bysshop / & yete / and so he was / For anon after seynt amadour deyed / and al the peple requyred Germayn to be bysshop / And thence he gaf al his riches to pouer peple / And chynge his wyf in to his suster / and returned so his body by the space of xxx yere / that he neuer ate brede of wheat / ne dranke wyne / ne he esed no potage / & wold haue no salt to sauer his mete / and wyne in the yere he dranke wyne / and that was at cryste masse and at esere / and to quench & to take alway the sauer of the wyne he put in plente of water / and in his refecton he toke of the asses after his barley brede and fasted euery day / and eue neuer til nyght / In wynter ne in sommer / he had but one clothynge that was the hayre / his coate and his gowen and yf it so hapned that he gaf not his bestement to any pour man / he wate it so long that it was broken & tynned his fedde was alle enuyronned wyth asses / and hayre and wyth a sacke / And had not hys hede adressed wyth a pyllow more hys than his sholdres / but euery day he wepte and lere about hys necke requyres of seyntes he haue none other clothynge / he wate selde for

or shoon / and; selde was gyrd / and; the day that he lyued was aboue manes power / hys lyf was such that it was grete myracle and pyte to see his fleshe and; was as a thyng not credyble / and; dyde so many myracles / that but yf his myracles had goon byfore / they shold; haue ben troubled; fantastique / On a tyme he was heretowbed; in a place / where every nyght the table was made redy for to eat after souper / when men had souped; / and; he was moche admerueyled therof / and; demaunded of the host of the hous / wherefor they made redy so to eat after souper / And; thooft sayd; to hym that it was for his neyghbour; / which wold come and; drynke one after that other / and; that nyght Seynt Germain; establisshid; hym to waite for to see what it was / It was not long after that there cam theer a grete multitude of deuyles and; cam to the table in guise of men and; wimmen / And; when the holy man sawe them / he commaunded; them that they shold; not goo alway / and; after he sent for to waite the neyghbour; on alle sydes in such wyse that every body was founde in his bedde / and; in theyr houses / and; made the peple to come and; see yf they knewe any of them / Eu; they sayd; nay / And; thenne he sheld; them / hat they were deuyles / whereof the peple were moche abussid; / by cause the deuyles had; moqued; them soo /

And; thenne seynt Germain; conuired; that they neuer after returned; thider ne cam more there / That same tyme seynt luke flourid; which was bisshop of Troyes / the cite was assyged; of the kyng attyla / and; seynt luke went vpon the gate / and; cryed; and; demaunded; what he was that so letted; them / To whom he sayde I am attila y; scourge of god / and; thenne the make bisshop answered; and; said; / and; I am luke / And; he was the waster of the flocke of god; And; haue neede of the scourge of god; e commaunded; thenne to opene the gates / And; the peple of the kyng; attile were alle made blynde by the wyll of god; so that they passyd; thurgh the town and; sawe no man of y; cite ne dyd no harme to any body / Thenne the blessid; ger; main; wherewith hym seynt luke / and;

they both went in to breytayne / where as the heresies thenne were / but when they were on y; see a grete tempest cam and; arose / which by the prayer of seynt Germaine anon cessed; / e thenne they were reaped; honestly of the peple of the contre / whos conyng; deuylls had; sayde to for which seynt Germain; had; cast out of bodys that they had; kyed; / and; when they had; ouercomen the heresies / they returned; agayn into theyr olde places / On a tyme it happed that seynt germaine lay seek in a strete / which strete was a fyre / To whom the peple cam and; desyred to kere hym out of the strete for drede of the fyre but he wold not be boyn; thens / But put hym self agens; the fyre which brent; all about hym; e touched not hym ne the hous that he was in / Another tyme he returned; in to bre; tayne for the heresies / one of his disciples folowed; hym hastily and; fyl; seek by the way and; deyed there / and; when seynt germain; returned; he demaunded to see the sepulture of hys dysciple that was deed; / and; it was opened; to hym / And; he called; hym by his name / and; demaunded; hym what he dyd and; made and; yf he wold; dwelle any more with hym / and; anon the body spacke and; seyd that he was wel / and; all thynges were swete to hym / and; wold; nomore be callid; agayn; in to this world; he said; / And; the seynt grauntid; hym that he shold; be in rest; and; kyde down; his bed; and; slept; in our lord; / He preched; on; a tyme in breytayn; so moche that the kyng; denyed; hym lodgyng; e his peple / Thenne it happed that the kynges cowherd; went with hys wraion that he fet; atte paleys; e kure it to his lytil hous / And; he saue the blessid; Germaine and; his men seche the; lodgyng; where they myght; be; rest; e wed; that nyght / And; the cowherd; brought them in to his holbe; / e saue that they had; moche hongre / But he had; not mete ynough for hym; and; for hys gystes / This cowherd; had; but one calf; / which he dyd; doo; stee for to geue to them / And; he reaped; them rebouyn;ly with the lill; good; that he had; / And; when they had; souped; e had; sayd; grace; / Seynt germain; had;

¶ Of Seynt Germaine

hym brynge to hym the bones of the
 calf / and to laye them vpon þe skynne
 And after made his prayer to god / and
 anon the calf awoos to lyf without fa-
 ryng / and on the morn seint germaine
 cam hastily to the kyng / and demaun-
 ded hym why he had denyed hym god /
 gyng / Therne the kyngz keyngz fore
 astaffyde coude not answer / Therne
 he sayd to the kyng god out / and leue
 thy rogame to one better than thou art
 And thenne seynt germaine ordeyned
 the colbherd to be gouernour of the roy-
 ame / Therne as the sayons fought a-
 gense the byrons / and salbe that they
 were but a feibe men / and salbe the holy
 men passe by them / they called hem and
 the seyntes purchyd so moche to them
 that they cam to the graze of captiue /
 And on ester day they cast of theyr ar-
 mour / and through krennyng charyte
 of fayth purposed to fyghte / e when
 that other party herd that they purpo-
 sed to goo agense them hardely / And
 seynt Germaine hyd hym self aparte
 with his peple / e warned them when
 he shold ary / Alleluya / that
 they shold answer Alleluya / And
 when the sayde seynt germaine had ar-
 ed / Alleluya / And the other had
 answered / Their enemyes had so grete
 feer / that they cast away alle theyr ar-
 mours / and had wend verily that
 alle the montayns had fallen on them
 and heuen also / and so al affrayed fledde
 away / On a tyme as seynt germaine
 passed by augustynene / and went to
 the tombe of seint cassyen and enquyred
 of hym how it was with hym / And
 he answered hym out of the tombe and
 sayd / I am in swete rest / and abyce
 the comyng of our redemer / and he said
 agayn / rest thou thenne styll in the
 name of our lord / and pray for vs
 deuoutly that we may deserue the holy
 joyes of the resurrection / And when
 seynt germaine cam in to rauenne he
 was receyued moche honourably of the
 quene plaada / And of kalentyne
 her sonne / and at the hour of souper
 she sent to hym a right grete vessel of
 siluer / full of delycious mete / the which
 he receyued for to gyue to pouer men /
 And in stede herof he sent to the quene
 a dyffre of tree / and a barley loaf / the

which she receyued gladly / and after
 dyde to couere the dyffre with siluer
 and kepte it long wyth grete deuocyon
 On a tyme when the lady had bode
 hym for to dyne wyth her / he graunte
 it rekenly / and because he was
 wery of traueyle / and falsynges he
 rode from hys hostel into the palays
 vpon an asse / and whyles he dynded
 his asse deyed / And when the quene
 knewe that his asse was dede / she
 was moche sorowful / and dyd do pres-
 sente to hym a ryght good hors of
 right grete beaute and grete / e when
 he salbe hym so rychely acurned and
 awayed / he wold not take it / but sayd
 she we me myn asse / For he þe brought
 me hyther that brynge me home / And
 went to the dede asse / and said arse e
 hat vs retorne home / e anon he awoos
 and alwoke as he had slept and as he
 had had no harme / and thenne seynt
 germaine mounted on his asse e wro-
 to hys lodgyng / but er he departed fro
 rauenne he sayde / that he shold not be
 longe in this world / and a while after
 he fyl seek of the seuers or acesse / and
 the seuen day after passyd out of this
 world into our lord / and hys body
 was borne in to fraunce / lyke as he
 had desired of the quene / and he deyed
 aboute the yer of our lord / CCC /
 e lxxj / Seynt germaine had promys-
 sed to seynt Eusebe which was bish-
 op of verfayle that when he returned
 he wold halbe his chyrche that he had
 founded / And when seynt eusebe in-
 derfode that he was dede / he wold hym
 self halbe his chyrche and dyd do
 lycht the tapers / But the ostar they
 lycht them / so ostar they went out / and
 were quenched / and when seynt
 Eusebe salbe this / he apperayued that
 that the halbyng was doon / or eyles
 it shold be doon an other tyme / so it
 shold be receyued to an other bishop /
 and when the body of seynt germaine
 was brought to verfayle as sone as his
 body was brought in to the chyrche
 alle the tapers were lycht by them self
 by goddes grace / Therne seynt eusebe
 remembred of the promesse of seynt
 germaine / and that which he had pro-
 mysyd lycht / he accomplisshed it
 byng dede / But it is not to be

Understande that this was the grete eu
 sele bysshop of Verfayl / That this was
 don in his tyme / for he deyed vnder ka
 lent theemperour / And fro the deith
 of hym vnto the deith of seynt germayn
 was more than fyfty yere /
 But thys was another Eusebe vnder
 whom this thyng was don / Thanne
 late he praye vnto thys holy germayn
 that he praye for vs to god almyghty /
 that after this lyf we may come to
 curtelastynge blysse in heuyn Amen /

Thus endeth the lyf of Seynt
 Germayn /

¶ Here nexte foloweth the lyf of
 Seynt Eusebe / And first of
 his name /

Eusebe is sayde of
 eu / which is as moche
 to say as good / And
 sele that is eloquence or
 scacon / Or Eusebe is
 as moche to saye as
 woeshyp / he had boynite in sanctifica
 con / Eloquence in defense of the faith
 scacon in the seedfastenes of martirdom
 And good wyshpyppynge in the reue
 rence of god /

¶ Of seynt Eusebe

Eusebe was alway
 a byrgyne / and why
 les he was yet yonge
 in the fayth he receyued
 baptême and name of
 Eusebe the pope / In
 which baptême the handes of angelles
 were seyn that kist hym out of the fonte
 On a day a certayn lady was espoused
 of his beaute / and wold haue goon to
 his chambrel / And thangelles kepte the
 doore in such wyse that she myght not
 entre / and on the morn she went to
 hym and kneled doyn at his feet / and
 requyred of mercy and forpeuenes / of

that she had ben in wyll to haue made
 hym synned / and he pardoned her de
 bonaryly / And when he was ordey
 ned to be a preest / he shone in so grete
 holynesse / that when he sang the so
 lempnyces of the masses the angelles
 seruod hym / After this when the here
 sye of the arryans had infected al Ita
 lye / and Constantyn theemperour fa
 uouryng them / Julius the pope sacred
 Eusebe in to bysshop of Verfaylle the
 cyte / the which helde the pryncipale
 of the other ciues in Italye / and when
 the heretiques herd say that they shuld
 faste the doores of the chyrche / which
 was of our blessed lady and blessed
 virgyn seint marie / thanne the blessed
 saynt kneled doyn / and anon the do
 res opened by his prayer / Thanne put
 he out eugeneyn bysshop of melan /
 which was corrupted of this euyl
 heresy / and ordeyned in hys place
 denys a man / right catholyque / And
 thus Eusebe purged alle the chyrche
 of thocient / And anastase purged
 thorwent of the heresy arryen / Arius
 was a preest of Alysainder / whiche
 sayd and affermed that cryste was a
 pure creature / And sayd that he was
 not god / and for vs was made / that
 he by hym as by an instrument were
 made of god / And therfor constantyn
 ordeyned a counseyl at nyene / where
 as this errour was condemned / And
 after this arryen deyed of a miserable
 deith / for he toyded alle his entayles
 bynethe at his foundement / and Con
 stancien sone of constantyne was cor
 rupte with thys heresy / for whiche
 cause this constancien had grete hate
 ayens Eusebe / And assembled a coun
 seyl of many byssoppis / And callyd
 denys and sent many lettres to eusebe
 and he knele well that the malice of
 hym was so grete that he dayned not
 come to hym / wherfore theemperour esta
 blished ayens the causacion of hym /
 that the counseyl shold be solenprised
 at mylane which was nygh to hym /
 and when he saue that eusebe was
 not there / he commaunded to the
 Arryens that they shold wyte theyr
 fayth / and send it to Denys bysshop
 of Melane / and xxij byssoppes he
 made subscribe the same fayth / And
 E

Whan Eusebe herde that / he yssued out
of his cite for to goo to mylane / And
sayd wel to fore that he shold suffre
moche / And thus as he cam to a flood
for to goo to mylane / the shypp taried
longe on that other syde of the Ryuer
but the shypp cam at his comaundment
And bare hym ouer & his felawshyp
without gouernour / Thanne the for
sayd denyis cam agynst hym and kneled
doun to his feet and requyred pardon
and whan Eusebe coude not be turned
by yfars ne by menaces of this Emper
our / he sayd to fore them alle / ye say
that the sonne is lasse than the fader
wherefor haue ye thenne made my sonne
and my dyscyppe greater than me / for
the dyscyppe is not aboue the maister /
ne the sonne aboue the fader / Thanne
were they meuyd by this reason / And
shelved to hym the wyrtynge that they
had made and denyis had wretton / &
they sayd that he had wretton / And
he sayd nay / I shal not subscribe after
my sonne / to whom I am souerayn by
auctorite / but herinne thys wyrtynge /
And after writt another yf ye wyll /
er I shalle writt / and thus by the wyll
of god that cedula was brent wchere
denys and the xxij bysshops had sub
scribed / and thenne tharrens broce
agayn another cedula / and deliuered it
to Eusebe and to the o her bysshopes
for to subscribe / but the bysshopes en
hardyed of Eusebe / wold in no wyse
consent to subscribe / but they were glad
that thylke cedula which by conscraynt
they had subscribed was brent / thene
was constancien angry / and deliuered
Eusebe to the wyll of tharrens / and
and they dwelbe hym fro the myddle of
the bysshopes / and lette hym cruelly
and dwelbe hym fro the byst of the pas
lays by the stappes doun to the lowest
and fro the lowest to the byst into the
tyme that hys hede was al to brused /
and bledde moche blood / And yet he
wold not consent to them / and thenne
they bond his handes kchynde hym / &
after drewe hym with a corde aboute
his necke / and he thanked god / and
sayd that he was alle redy for to deye
for the defenx of the fayth of holy
chirche / Thanne constancien eyyled &
teach the pope / Denys / Chauby / and

alle the other bysshopes that Eusebe
had enhardyed / And thenne tharrens
ens ledde Eusebe in to Ierapoly in a cite
of palastyne / and enbosed hym in a
scrayt place in so moche that it was
scrayt and short that he myght not
stretch out his feet / ne torne hym fro
one syde to a nother / and he had hys
hede so scrayt that he myght not meue
it / ne torne hither ne thider his mem
bres in no maner sauf only his shous
dres & arnes / the place was so scrayt
in lengthe and in bredde / And whan
Constancien was dede / Gulien succeded
hym / And wold plesse euery man /
and commaunded that alle the bysshop
ps wchere had ben eyyled shold be
repeyled / And the temples of the
goddes to be opened and wold that
alle men shold be peas / Under what
laue he were / And by this occa
sion Eusebe yssued out of pryson / and
cam to Athanase and tolde to hym
what he had suffred / Thanne Gulien
deped / And Jonyngen reigned / And
tharrens sessed / Seynt Eusebe retur
ned to the towne of Ierapoly / where the
peple receyued hym wyth grete Joye /
And after whan Valent reigned thar
rens cam agayn in to theyr forces / and
entred in to the hous of Eusebe / and
stoned hym wyth stones / and so put
hym to deth / And dede delonably
in our lord / And was buried in the
chyrche that he had made / and it is said
that he impetred and gafe grace of
our lord that none arwen myght lye
in that cite / And after the croniques
he lyued lxxxviij yere / He flourded
about the yere of our lord CCC & l

Thus endeth the lyf of Seynt
Eusebe /

Here foloweth the Leuen macha
bes /

There were viij ma
chabees with theyr wor
shipful moder / And a
preest named elcazar /
whiche wolde etc no
swynes fleshe by cause
it was defendyd in theyr lawe / And
after that it is contpnyed in the fyrst
book of the machabees / they suffred grete
tormentis & suche as neuer were herd
to fore / and; it is to vnderstonde that
the church of the Orient maketh the
solempnytes of the seyntes of that one
and; of that other testament / and; the
church of the occident / maketh no feste
of them of tholde testamente / sauf of
the innocentes / by cause that the soules
of the seyntes of that tyme descended in
to helles / but she maketh feste of the in
nocentes by cause that Jhu was slayne
in euerich of them / and; also of the
machabees / and; there ben iiii reasons
wherfor the church maketh solempnytes
of the machabees / hold be it that they
descended in to helles /

The
first reason is by cause they had prero
gatyue of martirdom not to fore lyke
herd / and; aboue that ony other of the
olde testament haue suffred / And;
therfor ben they pretyleged / that their
passyon be solempnyed by theyr merite
And; this reason is sette in scolastica
historia / The seconde reason is for
the representacion of the mysterye / the
number of viij is vniuersal & generall
And; by them be vnderstonden and sig
nified alle the faders of tholde testa
ment worthy to be solempnyed / And
hold be it that the church maketh not
solempnyte of them / by cause they dese
ded in to helles / And; also by cause that
there cam so grete a multitude of nelbe
seyntes / neuertheles in this viij is don
reuerence to them alle /

For as it is sayd; by the nombre of
seuen is assignedy an vniuersite / The
third; is by cause of thensample of suf
feringe / And; there ben purposed; in
ensample of goody crysten men for edwo
thynges that is to saye / the constance
after the constance of them they ben

enhardedy in the loue of the faith / and
also for to suffre for the lawe of the
gospell / lyke as they dyd; for the
lawe of moyses / The fourth; reason is
for by cause of theyr tormentis / For
they suffred; such; tormentes for theyr
lawe that they helde for to defende /
like as crysten men doo for the lawe
of the gospell / And; mayster John
keleth assigneth thise three last; reasons
in hys somme of the offyce /

Thus endeth it of the macha
bes /



Here foloweth the feste of seint
Peter / ad vincula at lammias

The feste of seynt
peter thapostle that is
callyd ad vincula was
establisshed; for foure
causes / That is to wete
in remembraunce of þ
deluytaunce of seynt peter / And; in
mynce of deluytaunce of Alexander /
For to destroye the custome of the pay
nems / And; for to gete Absoluacion
E ii

Of Seynt Peter

of spirital bondes / And the fyrst
 cause wherof is in remembraunce of
 saynt peter for as it is said in this
 scolesayque / that herode azyrie went
 torome and was right famylar with
 gayus newelbe of tyberius Emperour
 And on a day as herode was in a cha
 riot brought with gaye / he lyfte vp
 his handes in to heuyn / And sayd I
 wolde gladly see the deith of this olde
 felalbe peter / and the lord of alle the
 world / and the charot man herde
 this word / sayd of herode /
 And anon tolde it to tyberius / wher
 for tyberius sette herode in pryson /
 And as he was there he behelde on a
 day by hym a tree / and salbe vpon
 the braunches of this tree an oyle
 whiche satte thereon / and another pry
 sonner wherof was with hym / that
 vnderstode well dyuynaacions sayde to
 hym / Thou shalt be anon deluyerd
 and shalt be enchaunfed to be a kyng
 In such wyse that thy frendes shall
 haue enuy at the / and thou shalt dye
 in that prosperite /
 And knowe thou for trouth / That
 whan thou shalt see the Oyle ouer at
 the ende of fyue dayes after thou shalt
 dye for certayn / And anon after
 tyberius deyed / And gayus was
 Emperour / whiche deluyerd herode
 out of pryson / and enchaunfed hym
 gloriously / and sent hym as kyng
 in to Iudee / and anon as he can he
 sent hys puppilaunce / and sette hand
 to / For to put somme of the chyrche
 to affliction / and dyd doo see Ia
 mes brother of seynt Johan the euange
 lyst with a swerde before the day of
 ester / And bycause it was a thyng
 agreable and plesed the ierles / He
 toke peter on ester day / and enclosed
 hym fast in pryson / And wolde after
 ester bringe hym forth and sette hym
 to the peple and slee hym / but thangel
 cam mercifulously / and vnbond hym
 and losed his chaynes / and sent hym
 forth alle quyt to the scruple of pre
 chynge the word of god / And the fe
 lony of this kyng suffred not to haue
 ony dilacion of vengyaunce / For the
 next day folowynge he made to come the
 hepars / For to begynne to tormente
 them with dyuers paynes for the fle

ynge of peter / but he was lette to doo
 that / that the deluyeraunce greued
 not / For he went hastily to cezare /
 And there was smedyn of an angel
 and deyed / Thus rehereth Josephus in
 the booke of antiquyte / For whan he
 rode cam in to cezare / alle the men
 whymmen of that prouynce cam to hym
 And whan the day cam that he shold
 goo in iugement and take possession
 of the contray / He went and claded
 hym with a vestment of tyssue meruey
 busly shynnyng of golde and siluer
 And whan the sonne smote and shone
 on it / It was more shynnyng than the
 sonne / For it was so bright / that no
 man myght beholde it / And the bright
 tenes was lyke rede metal / and gaf
 fewe and drede to them that looked there
 on / and therfor the pryde of hym was
 so grete / that he letter semed a man
 made by craft / than by nature humayn
 And thenne the peple began to cry &
 say / we haue seen the xpl now lyke a
 man / But now we confesse that thou
 art aboue nature humayn / And thus
 as he was flated with honours / and
 refused not dyuine worshippes / he
 yng there sette he salbe aboue sie
 an oyle sytting / whiche was messa
 ger of his hasty deith / And whan he
 had apperayued the oyle / And by
 held the peple that there there assembled
 and comen at his commaundement / he
 sayd to them / certayn I that am your
 lord shall deye withyn fyue dayes /
 For he knelbe it well / bycause the
 vnpour had tolde hym that he shold
 deye withyn fyue dayes that he had
 the oyle sytting aboue hym / And
 Incontyent after this thyng thus ac
 complished he was smeden sodanly in
 such wyse that wormes etc his solbes
 and on the fyrst day deyed / And this
 sayth Josephus / And bycause thenne
 in remembraunce of the deluyeraunce
 of Seynt Peter prynce of the apostles
 fro the cruel vengyaunce of the cruel
 vnaunt / wherof affone as he was en
 chaunfed to be kyng / went to purselfe
 and destroye the chyrche / therfor the
 chyrche halibeth the feste of Seynt pe
 ter ad vincula / And the epistle
 he is songen in the masse in wherof
 this deluyeraunce is witnesssed

to be doon / The second cause of this
 blessing of this feste / was by cause
 Alexander the pope. which was the
 by after Peter / And hermes prouost
 of Rome which was conuerted to the
 faith by the same Alexander were hol-
 den in dyuerse places in the pryson of
 quyrn the Juge / which Juge sayd to
 hermes the prouost / I merueyle of the
 that art so wyse a man / that thou
 wilt leue the grete worldly honours
 that thou hast / and the grete riches
 that thou receyuest of thy prouostye /
 And wilt leue alle these thynges for
 drempyng of an other lyf / To whom
 hermes sayd / to fore this tyme I des-
 pyred and scorned / **A**nd wend
 there had ben none other lyf than this
 Quyrnus answerd / Make prouf to
 me that there is an other lyf / e anon
 I shall applye me to thy faith / To
 whom hermes sayd / Alexander whom
 thou holdest in thy pryson / shall enfor-
 me the better than I / Thenne quyrn
 ansyd / Alexander / And sayde to
 hym / I wyll that thou shalt make
 prouf of this thyng to me / and thou
 sende me to Alexander / whom I hold
 bounden in chaynes for his euyl dedes
 Truly I shall double the pryson vpon
 the and alexander / and I shall sette
 watch vpon you / And ys I fynd the
 with hym or hym with the / I shall
 by grete fayth to thyng and his wordes
 And thenne he doubted theyr keparis
 And thelved this to Alexander and
 thenne alexander prayed to god / And
 an angelle cam to hym and brought
 hym in to the pryson to hermes /
 And when quyrn cam to the pryson
 he found them both to gyde / wherof he
 was moche admerueyled / e thenne
 hermes recounted to quyrn how Alex-
 ander had leled his sonne and reled
 hym fro deith / And quyrn thenne sayd
 to Alexander / I haue a daughter na-
 med kalbyme / which is seek of the
 gonde / ys thou mayst hele her / I promyse
 the that I shall reuyue thy faith / ys
 thou mayst gete for her helthe /
 To whom alexander sayd / Goo anon
 and bringe her to me in to my pryson /
 And quyrne sayd to hym / hold may
 I fynd the in thy pryson and art heu-
 And Alexander sayd / goo thy way

anon / For he that brought me hither
 shall sone bringe me theer / And
 Quyrn went thence and sette his
 daughter / And brought her in to the
 pryson wher Alexander was / e fonde
 hym there / and thenne knelyd down
 to his feet / And his daughter began
 to kysse the chaynes with which seint
 Alexander was bounden hopinge ther
 by to reuyue her helth / **A**nd Seynt
 Alexander sayd to her / **D**ouglter
 kysse not my chaynes / But seke the
 chaynes of seint Peter and kysse them
 with deuotion / And thou shalt reuy-
 ue thy helthe / And anon Quyrn
 dyd do seke the chaynes of Seynt Pe-
 ter / and they were founden /
 And Alexander dyd the daughter do
 kysse them / And anon as she had
 kysed them she reuyued her helth and
 was alle hool /
 Thenne Quyrn demaunded pardon e
 foryeuenes / And deliuered Alexan-
 der out of pryson / and reuyued the
 holy kaptene he and alle his merne
 and many other / Thenne Alexander
 establisshyd this feste to be halwed
 alle way the first day of august / And
 dyd doo make a chyrche in honour of
 seint Peter wher as he sette the chaynes
 And named it seynt Peter ad vincula /
 and to that chyrche come moche peple
 at that solempnyte / and the peple kys-
 sed there the bondes and chaynes of
 seynt Peter / The thyrd cause of this
 establisshment after hede is this /
 Antwoyne and Octauyan were so con-
 ioynded to gyde by affynyte / that they
 departed bytwene them two thempyre
 of the world / Octuoyen had in thoo-
 cent ytalie fraunce and spayne / And
 Antwoyne had in the east / Asye / Pont
 and affrique / Antwoyne was wyde
 Joly / and ryaludus / and had the
 suster of Octauyan to his wyf / And
 lest her and toke cleopatra which was
 quene of egypt / and for this cause Oc-
 tauyan had hym in grete despayr / And
 went with force of armes ayens An-
 thwoyne in Asye / **A**nd ouercam
 hym in alle thynges / **T**henne
 Antwoyne and Cleopatra fledde as
 baynauys / And sleibe them self
 by grete sorowe / And octauyan desroy-
 ed entierly the royaume of Egypt / and
 E iij

made be vnder the Romayns / And
 fro thens he went in alle the haste he
 myght in to Alexandre /
 And despoiled it of alle richesses
 and brought them to Rome / And
 encreased so the comyn prouffye of Ro
 me / That there was gyven for one
 penny that / Whych to fore was sold
 for foure / And because the katayles
 of the peple / had wasted and destroy
 ed the cite of Rome / he renewed it
 sayenge / I fond it couered wth tyles
 And I shal leue it now couered
 wth marb^{le} /
 And for thys cause he was made em
 perour / And the fyrst that euer was
 calld Auguste / And of hym ken
 alle other that come after hym called
 Augustes / Like as after his Uncle
 Iulius Cesar they ken called Cezari
 ens / Also thys moneth of Auguste
 Whych to fore was called Septylus
 The peple entituled it to hys name &
 calld it Augustus / in thonour and
 remembraunce of the victorie of the
 Emperour that he had the first day of
 thys month / In so moche that alle
 the Romayns made that day grete so
 lempnyte vnto the tyme of Theodosye
 themproure / Whych began to regne
 the yere of our lord CCC xxxij /
 Thanne Eudocie daughter of the sayde
 Theodosye Emperour and wyf of Va
 lence / went by a folde to Iherusalem /
 And there a Selue gaf to her for
 grete loue a grete yeste / And they
 were the bondes that is to weite the ij
 chaynes / wth whiche Seynt Peter
 vnder herode was bounden wth /
 Wherof she was moche ioyous / And
 when she returned to Rome / she saide
 that the Romayns had the first
 day of auguste in thonour of an Empe
 our Chaynem Whych was deed /
 thenne was the moche sorowful / by
 cause they dyd so moche honour to a
 man dampned / And thought that
 they myght not byghatly be wthdrawn
 en fro thys custome / But yf she
 myght so moche doo she wold not leue
 it thus / But that it shold be made in
 thonour of Seynt Peter / And that
 alle the peple shold name that day / the
 day of Seynt Peter ad Vincula /
 And herof she had collacon wth Seynt

chelaggen the pope / And brought
 them wth fayre wordes to that / that
 the remembraunce of the prync of pay
 nems was forgotten / And the memo
 ry of the prync of thapostles was
 halibed / And it pleased ryght well
 to alle the peple /
 Thanne she brought forth the chaynes
 whych she had brought fro Iherusalem
 And shewed them to alle the peple /
 And the pope brought forth the chayne
 wth whiche he had be bounden vnder
 Nero / And assone as that chayne
 touched that other / alle thre by myra
 cle were but one / Like as they had be
 neuer but one / Thanne the pope and
 the quene establisthed that the folow
 yng on of the peple makynge solemp
 nyte of a Chaynem were chaunged in
 to better / And was made of Seynt
 Peter prync of thapostles /
 And the pope and the quene sette the
 chaynes in the chyrche of segnt Peter
 ad Vincula /
 And were gyven of the quene to the
 sayde chyrche ryght grete yestes / and
 ryght fayre preuylages / and it was
 establisthed that day to be halibed
 ouer alle / And thys is that hie
 sayth / And Sygbert also sayth the
 same of thys thynge / And of what
 grete vertue thys chayne is / It appe
 rynd wel in the yere of our lord four
 hundred and xl iij /
 There was an erle whiche was myght
 to the Emperour Oetone that was so
 cruelly kyng and tormented wth the
 deuyll to fore alle the peple that wth
 his olde tethe he bite and tare hym
 self / And by the commaundment of
 themproure he was ledde to pope John
 for to put the chayne aboute hys necke
 And there was a nother put aboute
 hys necke of thys wode man and
 demonyake / And it dyd hym
 none akegement / By cause it had
 no vertu / And atte last the very
 chayne of Seynt Peter was brought
 and put aboute the necke of the sayde
 man Demonyake / But it was of
 such vertue that the deuyll myght not
 bere it / But departed and went out
 cryng tofore them alle / Thanne Tho
 dorphe bysshop of Metz toke that chay
 ne / and said he wold not departe fro it

in no maner but yf his hand were cut
offe for this cause was grete discord
betweene the pope and the bysshop
and the other clerkes / And after
latter the Emperour appeared the noyse
And gate of the pope that he had
a synke of the chayne / **¶** And he
kepeth it moche Worthely in grete deuo-
cion / Mylet also recomparth in his co-
nque / And is written in thystorie tri-
partite that in that tyme there was a
grete horryble dragon whiche aperyod
at empyrum / And the bysshop donate
spytte in his mouth / and kylled hym
forthwith / but that bysshop made afore
the signe of the crosse with his synghres
vpon the dragon / For he was so grete
that there behoued seven cople oyer to
dualbe hym thens out of the towne / in
to a place where he was brent for by
cause þe stence of hym thold not corrupt
the ayer / yet sayth the same mylet / &
also it is sayd in thystorie tripartite /
that the deuyll aperyod in a towne na-
med ceta in the semblance of moyses
And this ceta is nygh to a montayne
whiche is nygh to the see / & assembled
a grete multitude of yelues of alle pla-
ces / And brought them to the toppe
and hys of the montayne / & promysed
them to lede them and to goo drye foot
with them vpon the see in to the londe
of promysse / And there he assem-
bled peple without nombre / And
some hylde that the deuyll had despyte
of the yelues that had gyven this chayne
to the quene by whiche the feste of Oc-
tauyn cessed to be made / And when
the deuyll sawe that he had there of the
yelues without nombre aboute þe grete
montayne / He made many falle down
from the toppe to the ground bynethe /
And made of them without nombre
to be drownded in the see / And thus
the deuyll aduenged hym on them /
And many of them that escapede
cam crisen / for when they wold haue
goon vp on the montayne with the o-
ther they myght not go vp so sharpe ro-
cks / in suche wyse that they that went
vp were alle to cutte with the stones /
And the other were drownded in the
see / and weren alle deed / And when
the other wolde haue doon the same /
and were by cause they wyse not

what was happed of the other / certain
fessers goyng by them wold what
was fallen of the other / and thus they
that myght scape returned and went
not after the other / And all this thyn-
ges ben conteyned in the said historye /
The fourth cause of the Infyrmitie of
this feste may be assignyd how in this
wyse / **¶** For our lord dequered
seynt Peter out of his chaynes by my-
racle / And gaf hym powder to bynde
and vnsynde / for we be holden and
bounden into the bonde of synne / and
haue need to be assyld / Therefore we
worship the solempnyte of the chaynes
afor sayd / For as he deserued to be
vnbounde of the bondes of his chay-
nes / so receyued he powder of our lord
Jhu crist to assyld be / **¶** And this
last reison may be lykly aperceyued
For thou seest that thepple accordeth
thasolucion and kysing of the chaynes
made to thapostle / And the gospell
recoreth the powder that was gyven to
hym for assyld / And thoreyon of the
dette requyret that absolucion be made
to vs / And this that somtyme he gy-
ueth absolucion / And assyldeth the
dampned otherwhyle by the powder of
the kayes whiche he receyued /
It aperyeth in a myracle of the blessed
virgyne marie / On a tyme there
was a monke a scolyer whiche was in
the cyte of colyng in the monastery of
seynt peter whiche monke was sensul
and when this monke was suppyled
with soden deth / the deuyll is accused
hym and cryed on hym that he had don
alle maner synnes / That one sayd I
am couetyse / whiche so oft thou hast co-
uetyd ayens the commaundement of
god / And another sayd I am vayne
gerye of whiche thou hast enioyed the
in makinge a raunte among men /
And another sayde I am thy lesyng
in whiche thou oft synnest in thyng /
And other in lyke wyse /
And contrary to them some good
werkys that he had don excused hym
sayng / **¶** I am okegyence / whiche
thou dydest to thy elders and soueray-
nes / Another sayd I am the songe of
psalmes that thou hast songen to god
moche ardantly / & saint peter to whom
he was a monke went to god for to
E iij

pray for hym / and our lord answerde
to hym / hath not the prophete sayd he
my Inspyracion / Dñe quis habitabit in
tabernaculo tuo / lord / who shal dwell
in thy tabernacle / or who shal reste in
thy hye holy montayn / he that shal be
wpythout spotte of synne / how may
this man thenne be saued / which is
not entred wpythout spotte / He hath
doon no righthisnesse / And yet peter
prayed for hym with the blessed virgy
ne moder of god / Thenne our lord
gaf vpon hym this sentenca / that the
soule shold retorne agayn to the body
and that he shold doo penaunce / And
thenne seynt peter with the key that he
held in his hond fered the keyes / and
made them to flee / and after deliuered
the soule to a monke of the same mo
nastery / and commaunded hym that he
shold bring it to the body / and he bare
it to hym / and requyred of hym for his
rewarde that he had brought it agayn
that he shold say euery day for hym the
psalme Misere mei deus / and that he
shold of a steepe his sepulture & here
it cleue / And thus he requyred fro the
deth and am agayn to the world / and
dyde hys penaunce / and recomped to
alle the peple this that had happed to
hym / Thenne late vs praye this glory
ous apostle seynt peter to be our auo
cau to our lord Ihesu cryste / that we
may by the powder of the keyes gyuen
to hym haue very absolucion of oure
synnes / that after the accomplisshment
of this short & transitory lyf we may
come to euer lastyng lyf in heuyn amen

Thus endeth thistorye of sent
Peter ad vincula /

Here foloweth the lyf of seynt
Stephen the Pope /

Whan seynt Stephen
the pope had conuerted
many of the paynens
into the cristen fayth
both by word and by
example / and had also
buried many bodies of the martirs in

the yere of our lord thio hondred & lxx
he was sought by grete studey of Bal
ryen and of galien thenne emperours
For by cause that he and his clerkes
shold doo sacrefys into theyr poodes
or ellis to be slayne by dyuers formen
tis / and the sayd emperours made or
dynaunce / that who someuer brought
them / he shold haue all theyr substance
and for that cause y of his clerkes
were taken / and brought forth / and
anon wpythout audyence were byshed
And the day folowyng seynt Stephen
the pope was taken and brought to the
temple of mars theyr god / to stonde
that he shold adoure and doo honour
to thyddolle / or ellys he shold haue sen
tenca to be byshed / But whan he was
entred in to the temple he prayed to
our lord Ihu cryst that he wold desroy
the temple / and anon a grete party of
the temple fylle / And alle they that
were there / fflode for drede that they
had / and thenne he went to the Tyne
toyre of seynt luke / and whan kalenay
ferd that / he sent to hym mo knyghtes
than he dyd tofore / and whan they cam
they fond hym synngyng masse / And
anon he fynysshed deuoutly that which
he had begonne / And that doon they
byshed hym in his sect /

Thus endeth the passyon of
seynt Stephen the pope /

Here foloweth thynuencion of
seynt Stephen prothomartir /

The Inuencion of
the holy body of seynt
Stephen prothomartir
was made in the yere
of our lord iij C vij
in the vij yere of hon
rius themprouer / The Inuencion of hym
the transacion / and the coniuccion
were made by ordre / For a prest named
lucien of the contray of Thelm / Of
whom geuardy recompteth emongz the
noble men and wryteth thus / that on
a fryday whan he was in his bed &

reised / and bynnethe alboke / He saibe
 an auncient man of noble stature wyth
 a longe kerdy wyth a semely bysage en
 wyoned / in a Whyte mantel / In
 whiche there were litil ouches & croffes
 of gold / assued / he was hosedy wyth
 hosen broyded wyth gold aboue whiche
 lorde in his hounde a roode of gold /
 wyth whiche he touched / hym and sayd /
 God and wyth grete dyspencye open
 our tombs / For we ken leyde in a
 place dyshonest and of despyte / God
 thou therfor wnto John the bysshop of
 Jerusalem / and say to hym that he lay
 be in a more honourable place / And
 by cause that drougth and tribulacion
 is through the world / God hath ordey
 ned to be reconyrt and meraful to the
 world by our suffragges and prayers
 And lucian sayd to hym / Syre wtho
 art thou / I am sayd be gamaliel whiche
 noriffed thapossile poule & enseygned
 hym the lawe of my fathers / And he
 that lpyth wyth me is seynt Stephen
 whiche was stoned / of the zelbes / and
 cast out of the cite for to be deuoured
 of the keskes and byrdes / but he kepte
 hym to whom he kerye his knyth wyth
 out hurtyng / And I wyth grete dy
 spencye toke by the body / & wyth grete
 reuerence buryed it in my newbe tombe
 And that othe that lpyth wyth me is
 Nychodemus my newbe whiche went
 by nyght to Jhu crist / and receyued
 baptyme of Peter and John / & therfor
 the prynges of prestes were agrey wyth
 hym / and wold haue steyne hym /
 but that they leste atte reuerence of vs
 Newertheles they toke away alle hys
 sustaunce / and exposed hym from his
 pryngyrate / and kete hym strongly &
 kete hym by for deed / And thenue I
 ledde hym in to my hous / where he lys
 and after but a felwe dayes / and wthan
 he was deed / I buryed hym atte feet
 of seynt stephen / And the thirde that
 is wyth me is abghas my sone whiche
 in the xxij yere of his age receyued bap
 tyme wyth me / And Was a clene vire
 gnyne / and lerned the lawe of god
 wyth my disciple poule / And Ethea
 my wyf and selenus my sone whycher
 wold not receyue the fayth of Jhu crist
 were not worthy to be in our sepulture
 thou shalt fynd them buryed in a

nother place / And shalt fynd theyre
 tombs voyde and yole / and wthan he
 had sayd all this / seynt Gamaliel re
 nysshed away / And thenne luegan
 awoke and prayed to god / yf this by
 spon were treibe / that it myght be the
 Wed / yet the second tyme and the thirde
 tyme / and the next fryday after sode
 wyng / he appered / lyke as he dyd to /
 fore / and said to hym wthersfor haste thou
 desdayn to do that whiche I haue requy
 red the / and he sayd to hym / Syre I
 haue no desdayne / but I haue prayed
 god / yf it be in his name / that it apere
 to me yet onys agayn / and Gamaliel
 said to gynn / because thou hast thought
 in thy courage / that yf thou fynd vs
 holl thou myghtest deuse the reliques
 of eche of vs / I shalke ensigne the of
 euertiche by symplitude to knowe the
 tombs and reliques of eche of vs / and
 thenne he shewed thre paynges of gold
 and the fourth of siluer / of the whiche
 that one was ful of redde roses / the o
 ther threweyne of whiche roses / And the
 fourth whycher was of siluer was full
 of saffron / and gamaliel sayd to hym
 thys paynges ken our tombs / & these
 roses ken our reliques / and the first ful
 of redde roses is the tombe of seynt Ste
 phen / whiche only of vs alle deserued
 the coloure of martirdom / The other
 threweyne ful of whiche roses ken the tom
 bes of me and nychodemus whiche per
 scuered wth a clene herte in the confes
 spon of Jhu crist / and the fourth of
 siluer whiche is ful of saffron / is of
 abghas my sone / whiche symeth by
 whychenes of dyspencye / and yssued
 out of this world pure & uerte / and
 this sayd he renysed away / and the
 fryday after that weke sode wyng / he
 appered to hym agayn alle angry and
 blamed hym greuously of his delay
 ment and neeligence / And anon lue
 gan abent to Jerusalem / and recouered
 alle by orde to John the bysshop / and
 called the other byssops / and wente
 to the place that was shewed to lucian
 and wthan they had begon to delue / &
 meued thertise a ryght swete sauour
 was felt / And by the merueyllous fla
 uour and sweteusse / and by the met
 tes of the sayntes lye seke men were
 heled of their infirmites / And thus

¶ Of seynt Stephen prothomartir

the reliques of thysse seyntes were transported in to the chyrche of syon whiche is in Iherusalem / In the whiche seynt Stephen dyed thofore of tharchdeken / And there were they ordeyned for right honourably / In the same houre descended fro heuen moche rayne / and of thys vision and inuencion were maketh mention in his cronycle / and this inuencion saith seynt Bede was in the same day þ his passion is habyled / and his passion as it is sayd was the same day also / But the festes haue ben changed by double reason / The first reason is by cause that Ihu cryste was borne in erthe / that man shold be born in heuen / therfor it appertyneth that the feste of Seynt Stephen shold folowe the natyvyte of cryste / for he was first martyred for cristes sake for to be born in heuen / and so it signefyeth that the one folowe that other / & therfor it is songen in the chyrche / yester day cryste was born in erthe / that thys day Stephen shold be borne in heuen / the second reason is that the feste of the Inuencion is more solemnly made than the feste of his passion / & that is only for the natyvyte of our lord Ihu cryste / Neuertheles our lord hath shewed many myracles in thynuencion of hym / And bycause his passion is more worthy than his inuencion / therfor ought it to be more solemnly / and therfor the chyrche hath transported his passion to the tyme in which it is had in greter reuerence / And as seynt Austyn sayth the translation of hym was in this maner / Alexandre senatur of constantynople went with his wyf to Iherusalem / And made there a fayre oratorye to Seynt Stephen the first martir / & after his deeth he dyd hym to be buried by his body / and seuen yere after Iuliane his wyf wold reforme in to her contrary / by cause that the prynces did to her wrong / And wold carry wyth her the body of her husbond / and when she had made sougth requeste to the bisschop with many prayers / The bisschop shewed to her liobombes of siluer & sayde to her / I wote not whiche of thise libeyne is thy husbond / And she sayd to hym / I wote wel / and went hastily / and embraced the body of Stephen / And thus by cause of fortune / when she went to haue

taken the body of her husbond / she took the body of the prothomartir and when she was within the shippe wyth the body / there was herd hymnes and songes of anges / and a right swete odour / and the deuyls cryed / & menyed grete tempest sayng / Alas / Alas / for the first martir Stephen passyth her by / whiche keth vs cruelly with fyre / and the maronniers were in grete doute & cryed on seynt Stephen / And anon he appered to them and saide I am here / doute ye nothyng / and anon grete was was and saye weder in the see / Thenne were there herd the voyces of deuyls cryng / felon prynce burne thys shippe / For Stephen our aduersarye is within it with that the prynce of dyl is sent fyre deuyllis for to burne this shippe / but thangel of our lord plungeth them down in the grounde of the see / and when they came to caladone the deuyllis cryed sayng / the scrinat of god cometh whiche was stoned to deeth of the felon Iewes / Thenne came they in saucte in to Constantynople / & the body of seynt Stephen was brought with grete reuerence in to a chyrche / and this sayth seynt Austyn / the coniuncion of the body of seynt Stephen wyth the body of seynt laurence was made by this ordenaunce / It happed that theodosian daughter of theodocien the emperour was grete tormented with a deuyll / & when it was told to her fauer / whiche was at constantynoble / he commaunded that his daughter shold be brought thider / and that she shold touche the reliques of seynt Stephen the first martir / And the deuyll cryed within her / If Stephen come not to come / I shalle not yssue out of her / For it is the wyll of thapostiles / and when the emperour had that / she impetred and gat of þ clergy and peple of constantynoble / that they gaf to the womans the body of Seynt Stephen / and they shold haue therefore the body of seynt laurence / And the emperour wrote to pelagien the pope / Upon whiche the pope by the consyle of the cardenalls consented to the request of the emperour / and thenne went the cardynalls to constantynople and brought to rome the body of seynt Stephen / And the grekes cam for to haue

the body of seynt laurence / the body of
 seynt stephen was receyued in to capuan
 whiche gate by theyr deuoute prayers
 the ryght arme / and suppledd theyre
 chyrche metropolitayn / that is to say that
 chyrch stows see in thonour of hym / and
 when the romayns were comen to rome
 they woldd haue borne the body of seynt
 stephen into the chyrche of seynt peter
 ad uincula / they that bar it stode styll
 and myght goo no farther / And the
 wyge whiche was in the mayde cryed
 ye sumyke you for nought / For he
 shal not be here / but with laurence his
 cause was the body born thyder / And
 the mayde tuched the body and was
 alle hool / and seynt laurence as enioy
 eng hym of the compng of his broder
 and smyllynge turned hym in to that
 othe parte of the sepulchre and made
 place and left half the place voyde /
 And when the grekes sette theyr hon
 des for to haue born abay laurence /
 they fell down to thert as they had ben
 ded / but the pope and the clerkes
 prayd for them and alle the peppe / &
 yet syneth with grete payn cam they to
 lyf agayn at euen song tyme Acuerthe
 the they were alle ded within 90 dayes
 after / and the latynes & alle they that
 so consented entred in to frenesye and
 myght not be hool into the tyme that
 the two bodies were entombed to gydre
 And thenne was there a wyse herd fra
 turen that sayd / O blessed rome which
 hast enlosed in one tombe the glorious
 Jewels / the bodies of seynt laurence
 of spayne and of seynt stephen of /
 Iherusalem / This coniunction was
 made aboute the yere of our lord 1100
 & 1101 / Seynt augstyn recounteth in the
 xxii booke of the cite of god / that vi
 ded bodies were reysed by the Inuoca
 tion and prayers of seynt stephen / that
 is to wete that there was one / that
 day ded / and the name of seynt Ste
 phen was called ouer hym / and he was
 anon reysed to lyf / Also there was a
 chyld whiche was slepye with a carde
 whom his moder bare to the chyrche of
 Seynt stephen / and was anon ray
 sed to lyf / And there was a noune
 whiche was at her last ende / and was
 born to the chyrche of seynt stephen / and

there dyed in the syght of all the peppe
 and after she wroos alle hool / Also a
 mayde of yponence / of whom her fader
 bare her care to the chyrche of seynt Ste
 phen / and after leyd it on the body of
 the ded mayde / and anon she wroos /
 And a yong man of yponence deyed /
 And anon as the body of hym was
 enoynted with the oyle of seynt stephen
 he wroos to lyf / Another chyld was
 born ded to the chyrche of seynt stephen
 and by the merites of Seynt Stephen
 was anon restablissed to lyf / and of
 this precious martir saith seynt augstyn
 Gamaliel master of the scole / & wyth
 a stole a bouce his necke made reuelas
 tion of hym / Saul dispoiled & stoned
 hym / Ihesu crist wrapped in poure clo
 thes enriched hym / and colourd hym
 With his precious bloode and stones / &
 Seynt stephen thone in beaute of body
 in flour of age / in fayr speche of reson
 wisdom of holy thought in werkes of
 deuyntie he was a strong pylar of the
 fayth of god / For when he was taken
 and holden with tonges among the hon
 des of them stoned hym / In the fornais
 of fyre of fayth he was detayned /
 smelton demened and loken / the fayth
 encreased and was not daynauysed /
 And Seynt augstyn saith in an othe
 place vpon this auctorite hardy brogne
 he was not flatted / but put out / He
 was not tasted / but hurte / he fered
 ne trembled not / but was cheuffed
 and in an othe place he saith thus / he
 hold / stephen thy felaw / he was a man
 as thou art / and of the masse of synne
 as thou art / and brought with the
 same pryss that thou were / he was de
 bene and radde the gospel / that thou
 redest or hrest / There he fond vretour
 loue your enemyes / And this blessed
 prothmartir seynt stephen lerned in
 redynge / and prouffsted and accom
 plysted in obeyng / Thenne late he
 praye deuoutly to hym that he praye
 for vs to that blessed lord / for whom
 he suffred deyth / and prayed for them
 that purswod hym / that he pray for
 vs / and that we may fele the effecte of
 his prayer lyke as saule dyde whiche
 after was called paul the holy doct
 our and apostle Amen /

Thus endeth Thinuencan of
Seynt Stephen prothomartir

Here foloweth of Seynt domy
nyk /and first of his name /



DOmyngh is sayd
as a kepar of our lord
Or ellys as kepte of
godz /or it is sayd do
mynyas as to thethy
mologye of this name
that is dominis /It is sayd kepar of
our lordz in thre maners / that is to
wete kepar of honour of our lord/as
touchyng to god kepar of the vnyepar
ce or of the flocke of our lordz / Into
his neygghour / kepar of the wyll of
our lordz or of his commaundementis
as touchyng hym self/ Secondly he is
sayd domynyas/as kepte of our lord
Our lordz kepte hym in his thre folde
state/ of whom the first is /that he was
a lay may / In the secondz he was a
chanon regular / And the thyrde as ap
postle sffor in the first state he kepte hym
self/in makyngz hym self to kepye lau
dably e wel / In the second to pforme
wel /and in the thirde to accomplissh wel
In the thyrde he may be sayd domyngh
by the etymologye of thys name dñs
Dominus is sayd as gyuyng mena /
as gyuyngz a pest / or gyuyngz lasse
So saynt domyngh was gyuyngz /
that is to vnderstod yuyng threkyngz
by leuyngz of iuytyces/ gyuyngz yestes
by largesse of fraunchyse / for he gaf
not only to poure men / But he wold
ofte selle hym self for to relieue and bye
poure men/ And in gyuyngz lasse /that
was by makyngz his body lene / For
he gaf alle way lasse to his body than
it despyred or appetitid /



Of Seynt Domyngh frere
and prechour /



Domyngh was
duke of the ordre of
the freres prechours
and a noble fauer
of the parties of
spayne / of a town
namedz callorga of
the dioce of ogyonyce / and his fauer
was named sffely /andz his moder jo
hane /of whom he cam as of the flesse
andz his moder tofore that he was born
salbe in her slepe that she bare a lytell
whelp in her kely / which bare a bren
nyng bronde in his mouth / and whan
he was issued out of her wombe / he
brent alle the worldz /and also it semed
to a woman that was godmoder to
hym at font andz helde hym / the chyld
domyngh had a sterve tight clew in his
forete which enlumyned al the worldz
And as he was yet a chyld and in the
kepyngz of his nourice / he was ofte
founde leuyngz his bedde and kryng on
the bare grounde / And after whan he
was sent to palentyne for to lerne / he
tastede ne drankte neuer wyne in yere
And whan he salbe that grete famyne
was there he sold his tokes and al his
substauce / andz gaf the pryce of hym

to poure peple / e lthā his good renome
 grebe / he was made chanon regu
 lar of the bysshop of ogyonce in hys
 respect / And after he was myrrour
 of luf unto the peple / and was ordey
 ned / wherofour of the channonnes / and
 day and nyght he entreded to rede / in
 prayng godz comynelky that he tholdz
 geue hym grace that he myght estence
 to the lertre of his neyghbours / In
 the boke of collacions of faders he redde
 curpoussly andz take thern grete perfec
 tion / he went wyth the sayd bysshop
 to thobus / And there he reprehended
 his hoost of heresy / andz conuerted
 hym to the fayth of Ihesu cryste / Andz
 presented hym to our lord / as an hand
 full of the first fruyte of the to comyng
 harvest / It is redde in the gestys of
 the cete of mounfort / that on daye as
 seynt domynk preachyd agens the here
 sy / that he put in wbatyng the aucto
 ritres that he purposed / And deluered
 the ordule to an heretike for to argue
 agens hys obiections / andz that nyght
 the heretikes assembled at the fyre / e
 shewedy to them that scoule / andz they
 had hym to cast it in the fyre / Andz yf
 the ordule brenned / theyr fayth was
 not kut trecherly / Andz yf it brenned
 not / thenne he preachyd the very fayth
 of the church of Rome / Andz thenne
 was the ordule cast in the fyre / Andz
 lthan it had be in the fyre a whyle / sit
 stang out all sauf / Andz thenne one
 of them that was more hardy than the
 other sayd cast it in agayn yet / Andz
 we shal preue better andz more playn
 by the trouthe / Thenne it was throlven
 in agayn / andz it yssued out agayn
 without brennyng / Thenne sayde he
 late if he cast in the thyrde tyme / Andz
 thenne shal we knowe without doubt
 the yssue of this thyng / andz it was
 cast in agayn / And it cam out the
 thyrde tyme without lespon or hurt /
 And yet the heretikes abydyng in theyr
 hardnesse sware emonge them fermyly
 that none of them thold publishe this
 thyng / neuertheles a knyght that was
 there whiche was somwhat acordyng
 to our fayth disclosed this myracle / e
 it is sayd assemblable thyng happed at
 the mount victorial in the temple Jus
 ticia / that a disputacyon was ordeyned

agens the heretikes / lyke as the mala
 dy of thesye grebe in the Partys
 of allegeys / that disputacion solempne
 was at the temple of jupyter / e were
 ordeyned iuges on both parties / To
 whom thaffirmacion of the fayth that
 eueryche tholdz ensygne thold be wryt
 ten in a booke / Andz the booke of seynt
 domynk was chosen andz presented
 emong the other / wpon the which the
 iuges strowd agens them / so w be it
 It was ordeyned that the bookes of one
 parte andz that other tholde be caste in
 to the fyre / Andz they that brenned not
 tholdz be holden with out doute for
 the very fayth / andz so the booke were
 throlven in to a grete fyre brennyng
 Andz anon the booke of the heresy
 was brennt / andz the booke of seynt domy
 nk only was saued / and not brennt /
 But sprang out of the fyre without
 hurtynge andz it was cast in the second
 tyme / andz it lepe out without brens
 nyng / Andz after thys the other caiten
 men went home agayn to theyr propre
 places / andz the bysshop of ogyonce
 depedy / and seynt Domynk abode there
 alonz with a felde crysten men and a
 tholpye agens the heretikes / Andz a
 nounced e preached the word of godz
 fermedy / Andz thaduersaryes of trouth
 mocked hym / andz spitte at hym / andz
 threlbe at hym filthe of the secretes and
 other right soule thynges / Andz bond
 ledyng hym wysses of swaue in grete
 de spyte / Andz lthan they thretened e
 menaced hym / he answered wythout
 fere or drede / I am not worthy to be
 martred / ne I haue not yet deserued
 that deith by ghorre / Andz therfor he
 passyd hardly by the way wher they
 despised hym / andz song and went Joy
 oully / And they merueyled e sayde
 to hym / hast thou no drede of deith /
 what woldest thou haue doon yf wa
 had taken the / I had prayd you said
 he / that ye thold not haue slayne me
 soenly / But lyal andz lyal ye tholdz
 haue helven membre fro membre / one
 after a nother / andz thenne that ye had
 shelled before myn eyen my membres
 so detrenched / andz thenne that ye had
 lest my body so lye and fouled in
 my blood / without to haue slayne me
 at your lyll / He fondz a man that

for the grete pouerte that he suffred was
 Joyned to the heretikes / and seynt do-
 mynyk seeing this / ordeyned hym self
 to be sold / and that the prys of hym
 shold be gyven to the pour man to
 buyng hym out of his pouerte / And
 this dyd he for to buyng hym of the
 foul error that he was in / And so
 he wold haue ben sold yf not the deuyne
 mercy had not otherlyse pourueyed
 Another tyme a woman cam to com-
 playne to hym that her brother was in
 the hondes of the saracyns in grete cap-
 tyvty / And that she knelwe no way
 how to delyuer hym / And he was mes-
 uyd of pyte in hys herte / And offred
 hym self to be sold for the redempcyon
 of that other / But god that knelwe
 hym more necessarye for the redempcyon
 spiritual of many saytyues suffrid it
 not / & yet he entended to be his pledge
 and to lye for hym / his charite was
 so grete / In a tyme he was lodged
 with certayn ladies whiche by occa-
 sion of relygion they had be deceyued
 of the heretiques / and thenne he fasted
 and his felalbe with hym al the lente
 with brede and water / so that by the
 shadowe of relygion he toke fro them
 that error / and in the myght he woke
 sauf whan necessarye was / he lay down
 vnder a table without other thyng /
 And thus these wymmen were brought
 to the knowleche of trouthe / and thene
 began he to thynke of the establishment
 of his ordre / & of what offyce it myght
 be / For to goo and preche thurgh the
 world / and for to haunce the crysten
 faith agynst the heretikes / And whan
 he had dwellyd yere in the parties
 of thokuse after the deyth of the bishp
 of oxonyens / vnto the tyme that the
 counseyl shold be solempnyed at latta-
 nense / Thenne he went to rome with
 saucon bishp of thokuse to the coun-
 seyl generall for to geve of innocente
 the pope that the ordre whiche is sayde
 the ordre of the prechours myght be con-
 fermed to hym & to hys successours /
 And the pope wold not lyghtly ac-
 corde to this thyng / And thenne it hap-
 ped on a myght that the pope salbe in a
 vision that the chyrche of latronens
 was forenly menaced for to falle and
 ouerthrowe / and as he behelde it alle

aford / he salbe on that other syde / seint
 domynik remynge agynst it & susteyn-
 ned / and here it by and kepte it fro
 fallng / and thenne alwike the pope /
 and vnderstode the vision and receyued
 joyously the peticon of the man of god
 And laded that he and his brethren
 shold seeke somme Reible approved / &
 he wold conferme it at his wyll / and
 thenne seynt domynik cam to hys bre-
 thren and shelded to them what the
 pope had sayd / and they were of nom-
 ber / about xvj or xvij breeres / whiche
 anon called counseyl of the holy ghost
 and chosen the rule of seynt Austyn
 prechour and holy doctour / and wold
 of one wyll be in dede / and name w
 chours / & establisshid thelwith somme
 customes more strynger in their luyng
 whiche they toke aboue / and promysed
 to kepe them truly / In this tyme ma-
 cent the pope deyed / and honorius was
 made pope and souerayn bishp of the
 chyrche / and he gafe of the same honori-
 us the confirmacion of his ordre in the
 yere of our lordy a M C C xvj / And
 on a tyme as he prayed at rome in the
 chyrche of seynt peter for the increasyng
 of his ordre he salbe comyng to hym
 the glorious prynces of thapostles pe-
 ter and poule / And hym semed that
 peter gaf to hym the staffe first / And
 seynt poule delyuerd to hym the booke &
 they sayd to hym / goo and preche / for
 thou art chosen of god to doo that occu-
 pacion / and mynistrye / and in a litle
 moment hym semed that he salbe hys
 sones sprad thurgh out the world thro-
 and is preching to the peple the word
 of god / for whiche cause he cam agayn
 to thokuse / and departed hys brethren
 somme to paris / somme in to spayne /
 And other to hologne / and he returned
 agayn to Rome / There was a monke
 byfore the establishment of this ordre
 whiche was rauysshed in spirit and
 salbe the blessed virgyn our lady
 seint marie knelng with her handes
 ioyned prayng for sonne for the su-
 mayn bygnage / and to ofte withstode
 her requeste / and atte last he sayd to her
 that so kelyly requyred hym / moore what
 may I doo more for them / I haue sent
 to them patriarkes and prophetes /
 and litle haue they amended them / after

I am to them my self / and after that
I haue sent to them appostles / And
they haue sleyn them / I sent to them
also martires/confessours and doctours
And they accorded not to them ne to
their doctryne / but by cause it aperteyn
meth not to me / to wythsay thy request
I shalke gyue to them my preachours /
by whom they may be enlumyned and
made cleue or ellys I shal come ayens
them / my self yf they wyll not amende
them / And another salbe that same
tyme whan the viij abbottes of þe ordre
of Wycheles were sent to thobous ayens
the heretikes / For whan the sone had
answeryd to his moder as is aboue said
The moder sayd to hym / Fayr sone
thou oughtest not to doo to them after
their malice / but after thy mercy /
To whom the sone Raynquysstyd by her
prayers sayd / I shalke yat doo to them
mercy at thy requeste / For I shal sende
to them my preachours / that shal warne
and enforme them / And yf thene they
not correcte them / I shalke spare them
no more / A frere menour that longe
tyme had be felid with seint fraunsoys
recounted to many of the freres of the
ordre of the preachours / that whan seint
domynghe was at rome for the confir-
macoyn of his ordre of the pope / he salbe
on a nyght Jhu crist in thayer holdyng
the spere in his hande / and brandys
shod them ayens the world / and his
moder ran hastily ayens hym / and de-
maunded hym whan he wolde doo /
And he sayd to her / alle the world is
ful of vyces / of pryde / of luxurye / and
of Auarice / and therfor I wil destroye
them wyth thye thre spere / Thenne
the blessed Virgyne fell down at hys
feet and sayde / Dere sone haue pyte /
And saye thy Justice by thy mercy / &
Jhu criste sayd to her / seest thou not
how many wronges and Inuirtes
they do to me / and the answerd / Some
attempre thy wrath / and take a shyl
I haue a twelue seruaunt and a noble
fugger ayens the vyces / wherby shalke
reueine oueral & Raynquysse the world
and subdue them vnder thy seignourye
And I shal gyue to hym a nother ser-
uaunt in to hys helpe that shal fight
as he doth / and our lord her sone saide
I am appeased and receyue thy prayer

but I wolde see / whom thou wilt sende
in so grete an offyce / And thenne she
presented to hym seynt domyng / And
Jhu criste sayde / truly this is a good
and a noble fugger / and shalke doo
dilygently that thou hast sayd / And
thenne she shelded to hym and offeryd
to hym seint fraunsoys / and he preyed
hym / as he dyd the first / And Seynt
Domyng considered dilygently hys
felalbe in that wyson / For he had ne
uer seen hym before / and he found hym
on the moone in the chyrche / and knelwe
hym by that he had seen hym in the wy-
son wythout other shelder / & began
to kyss hym / and sayd thou art my
felalbe / thou shalt reueine wyth me / &
we shalke be to gyde / and none aduer-
sarye shal surmounte vs / And thenne
he recounted to hym alle by ordre the
sayd vyson / and so they forthon / they
were one herte and one soule in our
lord / And commaunded that this loue
shold be kepte to them that shold come
after them perdurably / And whan
on a tyme Seynt domyng had recey-
ued a nouysle in to thorde / Some that
had ben his felalbes peruerted hym /
in such wyse that he wolde retorne
to the world / And demaunded after
his goldne / and whan seint domyng
herd that / he went to prayer / and as
the yongr man had despoyled hym of
his religyous clothynge / and they had
don on hym his sherte / he began to crye
wyth an hxe voye and saye / I chausse
I brenne / certaynly I am alle brenne /
doo of / doo of this cursed sherte whiche
brenneth al my body / And myght not
endure in no wise til he was despoyled
of this sherte and clothed agayn wyth
his religyous clothes / and brought
agayn in to the chyrche of the religious
And whan seynt domyng was at
holeyne / whan tyme the freres were
goon to slepe / A frere conuerc began
to be tormented of the deuyll / and whan
frere Keyner of Isanne knewe it / he
sayde it to seynt domyng / And seynt
domyng commaunded that he shold
be brought in to the chyrche before the
alter of our lady / & y freres myght
vnnethe bryng hym / And thenne said
seynt domyng / I conuere the wicked
spryte that thou telle to me wherfore

4 Of Seynt domynk

thou deuyest thus the creature of god
 And wherfor and how thou entredest
 here / And he answered I keye hym / for
 he hath deserued it / He dranke yester
 day in the cite without lycence of the
 priour / and made not the signe of the
 crosse theton / and I entred thenne in
 signe of a hole to thende that he shold
 drynke me With the wyng the souer /
 Thenne it was founden that he had
 dronken in the toun / And in the menz
 whyle / he made the signe of the crosse
 and they wonge to matyns / and whan
 the deuyll herd that / he sayd I may no
 lenger abyde here / Syth they with the
 grete hoodes arys / and thus he was
 constrained by the prayer of Seynt do
 mynyk to yssue and goo hys waye &
 the fire was delueryd and boot / and
 was wel ware euer after to doo ayenst
 the wyll of the pryour / And as seynt
 domynk on a tyme cam to a ryuer to
 ward the parties of tholouse / his boos
 kes which had a custodye put in the
 water / and coude not fynde them / but
 must leue them behynd hym / And the
 thyrday after / a fisshar cast his hoke
 in to the water / and supposed to haue
 taken vp som grete fesshe / And drewe
 vp the hookes of seynt domynk with
 out any wetyng / lyke as they had
 ken kepte dyligently in an almarke /
 and on a tyme whan he cam to a mo
 nastery / And all the brethren were at
 worke / and he wolde not desirouable ne as
 wake them / he put hym to prayer / &
 entred in with his felawe / the gates
 keyng thette and closed / also in lyke
 wise in the confecte of therlikes as he
 was with a conuerse of the cystels in
 an euentide and cam to a certayn chy
 che / and fonde hit shyte and closed / he
 made his prayers & sodenly they were
 in the chyrche / and abode there all that
 nyght in prayer / And whan he had
 prayed he had allway a custome to stau
 che his thurst at some well or fontayn
 lest he shold haue any desyre to drynke
 in the hous of his host / There was a
 scoler in the holles of the steres at to
 kyne for to here masse / and hit happed
 that seynt domynk sang the masse / &
 whan it cam to the offryng the scoler
 wente and kyssed the honde of Seynt
 domynk with grete deuocion / & whan

he had kyssed it / he felte come out of
 his honde so grete sweteenes / and so
 swete an odour / as he euer had felte
 to fore in his lyf / and two than forthon
 the Audeur and brennyng of lecherye
 began to weye colde in hym / so that he
 which tofore had ben rayn & lecherous
 was after so contynent / that his fleshe
 shone alle of clerenes and chastite / and
 the fleshe of seynt domynk shone mo
 che of grete chastite and purete / of
 whom the odour cured the filthes of
 the thought / **¶** There was a prest
 which salde seynt domynk so ardently
 in his predication With his felawes
 and he concluded in hym self that he
 wolde joyne hym to them / yf he myght
 haue a booke of the newe testament
 necessarye to hym for to preche / and as
 he thought thys / there cam a yong man
 beryng a booke of the newe testament
 to selle vnder his testement / and among
 the prest bought it With grete joye /
 But as he doubtid yet a lytil he made
 his prayer to almyghty god / & made
 the crosse vpon the booke without forth
 and spise opened the booke and lokyd
 within forthwith / & the first chapytre
 that he fonde was in the actes of the
 apostles / that / which is sayde to Peter
 cam first to his syght / which was this
 A rise vp descende and goo with them
 nothyng doubtyng / For I haue sent
 them / Thene he went and joyned hym
 to them / On a tyme whan a noble
 mayster in scynce and in fame was re
 gent in tholouse in theologie / On a mo
 nyng tofore the day whyle he purueyd
 his lessons / he was surprisid With
 feyre / and enclpynd hym on his chayer a
 lytil / and hym scind that seuen steres
 stode tofore hym / and as he meurelled
 of the nouuelte of this / the said lere
 res grewe sodenly in to so grete lighte
 that they enclumyned all the world /
 and whan he awoke / he was seynghly
 amerueyld / and whan he entred in to
 the scoles / and as he rede / seynt do
 mynyk with vij freeres of the same
 he entred and cam amynably to hym / &
 thewed theyr purpoos and said / that
 they coueyted to haunte his scoles /
 Thenne this mayster rememberid his
 vision / and doubtid not but thise were
 the seuen steres that he had / seen /

When saynt domynk was on a tyme
at Rome / Master Reynoldz of saynt
Aman deene of Orleans / which was
byshep in the lalte Canon / And hadde
ben grete pre doctoz was comyn with the
byshep of Orleans to the see / for to
passe to Rome / And hadde ben longe in
purpose for to haue lesse the worldz /
and to entende to prechynge / but he was
not yet auised how he myght accomplishe
the it / and when he had herd thynke
of the order of the prechours of a car
dinal / to whome he had to lorde his will
he called saynt domynk / and exposed
to hym his purpos / And thenne he
hadde counseyle to enter in to the ordre /
but withoute charge he was taken
with so greuous seknes / that he was
in despayr of his helthe / And thenne
saynt domynk prayd hartely to oure
lady / the byrgyne to whome he
had commyted alle the ordre / that she
wolde gyue to that deyn helthe for
a lytel tyme / And soonly the queene
of mercy cam with thre maydens / And
Reynoldz wakynge / and abyngynge the
day / salde her come to hym / and oure
lady sayde to hym / be of good chere / re
quyre of me what thou wilt / And I
shalle gyue it to the / And as he thow
ght what he shold requyre / one of the
maydens saide to hym softly / that he
shold requyre nothyng / but to com
myte hym alle to her wille /
And when he hadde so done / thenne she
put forth her byrgynal honde / and
touched his eyes his nosethrellis / mouth
handes / feet / and raynes / and enoynted
them with the oynement of helthe
which she had brought with her in sa
cringe proppely the forme of the lorde /
which whiche apperteyne to the membres
And she sayd to the raynes / these rays
nes be restreynd with the girdele of chas
tite / And thenne she turned to the feet
And sayd I enoynt these feet / in pre
paration of the uangelly of pes / And
she said / I shalle sende to the an An
nyll / for to restablysh the to ful helth
And thenne she shewed to hym the ha
bit of the ordre / and sayd to hym /
This is the habyte of thyne ordre
And saynt domynk beynge in prayer
saide alle this byspon / And on the
morn saynt domynk cam to hym / and

fondz hym all hoolz / And herde of hym
alle the ordynaunce of the byspon / and
he toke thabite that the byrgyne shewed
to hym / for to fore the freeres the sur
plys / And the thirde daye the moder
of god was there / and enoynted the
body of Reynoldz / that she wold not on
ly albeie the feere of feuers / but also ex
tyncted and quenched the ardur of
luxurye / lyke as he confessyd after /
that one only meynynge of luxurye was
not after in hym / And this byspon
saide agayne a relygious man of the
hospital with his owne eyen / beynge
present saynt domynk / and was asto
nedy therof / And this byspon seynt do
mynk publyshyd to many bretheren
after his dethe / Thanne was Reynoldz
sent to lokyrie and entanced moche ar
dauntly to prechynge / and increaced
the nombre of the freeres / And after
that he was sent to parys / And a
lyghle after he deyed in oure lordz /
There was a pong man of the Cardy
nal esteim / fylle with his hors in to a
dyche / And was drawen oute therof
all dede / and offryd to saynt domynk
And he made his prayers / and the pong
man restablyshyd to lyf / In the church
of saynt Syte A mason had be hpyed
of the freeres / for to reparaie the broken
wallis / And a peece of the wal fyl vp
on the man / and slewe hym / but saynt
domynk commaunded / that the body
shold be brought to hym / And anone
by the helpe of his prayres / he was re
stablyshyd to lyf and to helthe /
In the same church at Rome on a ty
me there were forty freeres / and they
had but lytel brede / Thanne saynt domy
nk commaunded to put the brede in
thre partyes / that there was / And as
sone as eche of them had broken a mor
selle of brede with ioye / there cam t'wo
pog men of y same habit e forme whi
che entrid in to y refectory or fraitour e
the lappes of their mantles y kenge on
their neck were ful of brede e whā they
had gyuen it al stilly to seynt domynk
they departed so sodely / y none of them
wist when they cam ne whider they wēt
e thēne seynt domynk gaf forth with
his hād her e there to the freeres e said
Now etc my bretheren / When
saynt domynk on a tyme was in
5 i

his iournepe greuously troubled; With
 grete shoodes of rayne he made the
 signe of the crosse / and chaerd alwey
 the rayne fro hym/and; fro his felawe
 lyke as he had; a pauplyon vpon hym/
 and; the grounde was al wet aboute
 hym/ And no doxe cam ngyt hym
 the space of thre cubites/ On a tyme as
 he passid; by thyppe tward; the partes
 of thoullets / the shipman demaundid;
 of hym a peny for his passage / And;
 the holy man of god promysed; to hym
 the kyngdome of heuen;/ for his labour
 sayeng; that he was the disciple of Ihesu
 crist/ And; that he haue neyther gold
 ne syluer/ ne money / And; he dwibe
 hym forspibly by the coxe / and; said;
 thou shalt leue here thy coxe / or thou
 shalt paye to me a peny/ The good; mā
 of god lyft vp his eyes to heuen;/ and;
 prayd; a lytel/ And; as he had; a lytell
 thought;/ he looked; vpon the ground;/ &
 salbe a peny / whiche withoute doubt;
 was procurid; by the wyllle of god/
 Thenne sayd; he/ loo my broder take hit
 there/and; let; me goo in pes
 It happed; on a tyme/ that whan; this
 holy man seynt dampnysh was in hys
 vpage/ A relygious man/ whiche was
 of good; conuersacion/ and; holy acom;
 panyd; with him but he was of a strau;
 ge langage/ And; they were sory/ that
 they couthe not vnderstonde eche other /
 for to comforte eche other / And; they
 prayd; and; gace grace of oure lord; /
 that in thre dayes that they wente to gy;
 der/ what by signes/ and; what by wor;
 des eche of them vnderstod; / what that
 other mented; / Ther was a man / whiche
 was besyde; with many deuylls/
 And; was offerid; and; brouzt to hym
 And; he took; a stole and; put it about
 his olue necke/ and; after boundid; a;
 bout; the necke of the demonyake/ and;
 commaundid; them that were in hym /
 that fro thens forthon they shold; be
 mented; nomore / that man / and; anone
 they were tormentid; within hym/ and;
 baganne to crye/ late vs goo / wherefore
 constreynest thou for to be so tormentid;
 And; he sayd; / I shalle not let; you
 goo/ tyll; ye haue gyuen to me pledge
 that ye shalle not retorne ageyne/
 And; they sayd; what pledge maye we
 gyue to you / And; he sayd; the holy

martirs that resten in yonder church /
 And; they sayde/ we may not / For out
 mercyes requyre it not / And; he sayd;
 ye muste needes gyue them/ or I shalle
 not suffre you to goo quyte / And; they
 answered; / that they wolde done theyre
 payne/ And; a lytell whyle after they
 sayd;/ how be it/ that we be not worthy/
 We haue gotten that the holy martirs
 shalle be oure pledge/ And; he requy;
 red; them to haue a signe and; tokyn of
 this thyng;/ And; they said;/ goo to the
 shryne/ where the beedes of the martirs
 ben;/ and; ye shalle fynde them reuered;
 and; turned;/ And; thenne he wente / &
 fond; lyke as they had; said;/ And; as
 he prechid; on a tyme / somme ladys/
 that had; ben deceyued of her typhes line
 led; at his feet/ and; sayde to hym/ See
 uaint of god/ helpe vs/ yf it be wille
 that thou prech; st/ The spyryte of cro;
 ur hath blynded; oure synnes /
 And; he said; be ye ferme/ and; take a
 lytel/ and; ye shalle see / what lord; ye
 haue serued; / And; anone
 they saue sprynge oute of the myddell
 of them/ a catte right horryble/ whiche
 was more than a grete dogge/
 And; had; grete eyes and; flambynge
 her tonge longe broode/ and; bloody/ and;
 longe into the nauel/ He had; the talle
 short/ and; reyd; vp on hys; / and; she
 wed; the aster end;/ whiche way he was
 ned; hym/ Oute of whiche ther yssued;
 a terribble stench; / And; when; he had;
 turned; hyther and; thider among; the
 ladys longe/ At the laste he mountid;
 vp by the kelle tope in to the steeple/ and;
 ran; sshed; alwey leynge a grete stench;
 aft; hym / And; the ladys thankyd;
 god/ and; were conuertid; to the fressh
 Catholique / when; he had; ouercomen
 somme heretykes in the parkes of the
 huse / And; they were condempned; to
 be brent;/ he salbe one among; them /
 whiche was named; Reynond; / And;
 he saide to the mynystrs/ kepe ye thy;
 man that he be not brent; in no maner
 with the other/ And; thenne he sayd;
 to hym/ spekyng; swetely to hym/
 I knowe wel sone/ that thou shalt
 be a good; man /
 And; he was left; / and; abode siben;
 ty yere in his euylle seruyce / & in the

he was conuerted / and was a freere
 prechoure in that ordre / and yf yffreded
 his lyf well and laudably / And as
 he was on a tyme in spayne accompany
 ed with somme freeres the salde in a by
 syon a right grete dragon / whiche s^o
 holded in to hym the bretheren that lve
 re with hym / And when he vnderstode
 this bysyon / he warned his bretheren
 to resiste strongly the fende their enemy
 And a lytel whyle after / alle tho fr
 res / excepte freer Adam and tibo Con
 uerps departed from hym / And he de
 manded one of them / yf he wolde go
 also / And he saide nay fader / I shal
 not leue the hede / for to folowe the feete
 And anone he gaf hym self to prayer /
 and conuerted almost al by his prayer
 He was at saynt Syxte on a tyme at
 Rome / And sodenly the hooly ghooste
 lychted on hym / And he called his
 bretheren in to the chappelle / And said
 openly to fore them alle / that foure of
 his bretheren sholde dey shortly / tibo
 in body / and tibeine in soule / And a
 none tibo freeres deyd in our hord /
 And tibeine departed oute of thordre
 He was on a tyme at Bohyne / and
 a freer an Almayn born named Con
 rade with hym / whome the freeres desired
 moche to haue in to thordre / And as say
 nt domyngh spak to the prouour of as
 samarye of the Cysteres in the wygyle
 of thassumpcyon of oure lady of cer
 tayne matre / And he saide to hym by as
 mptable affyaunce / I telle to the prouour
 a thyng / whiche I neuer yet said to no
 man / ne thou shalt neuer telle hit / as
 longe as I shalle lyue / and
 that is this / I neuer yet requyred thyng
 of god in this lyf / but that I had my
 desyre / and the said prouour saide to hym
 that prouentur he sholde dey byfore /
 And saynt domyngh by the spryete of
 prophete saide to hym / that he sholde ly
 ue longe after hym / And the prouour sa
 ide to hym / Fader / requyre mayster co
 rade / that he gyue hym self in to thordre
 for the freeres desyre hym moche /
 And he saide / broder thou requyrest a
 moche harde thyng / Ehenne whan com
 plene was sayde / the other freeres wet
 to reste / And he abode in the chyrche / e
 deyd as he hadde be accustomed alle the
 nyght to be in oryson and prayer / And

when the freeres assembled at prym /
 And the chaunour began Jan lucis or
 to / Maister Conrade cam sodenly / whiche
 desyred to be sterred with neuwe lychte
 and yllle donne atte feet of saynt Do
 myngh / And requyred thabste of thoz
 dre / And receyued it perseverantly /
 And he was right relygious / and a
 gracious lector ofte in thordre / whiche
 as he lay in deyng / and had closed his
 eyes / the freeres had wende he hadde ben
 ded / And he opened his eyes / And he
 kyng aboute sayde / Dominus vobiscu
 whiche is to saye / oure lord be with you
 And they answered / Thy spryete be
 with god / And theinne saide he / Alle
 Cristen soules by the mercy of God /
 maye reste in pes / And forthwith he
 deyd / and rested in oure lord / Seynt
 domyngh was of moche stedfast equa
 lity of thought / but yf he had be meued
 by pyte and by mercy / for he had a to
 pouis herite / a peaspble bysage of a ma
 within forthe / the compunction appered
 outwarde / and that shelded dekonay
 te / In the day tyme / ther was none mo
 re comyn to his felabes and bretheren
 in al honeste / And atte houres in the
 nyzt and in his prayers / ther was no
 ne more stedfaste / The day he departed
 to his neyghbours / And the nyght to
 god / his eyes were lyke a well of te
 res / And ofte whan oure lordes body
 was lyfte vp atte masse / he was so ra
 ysshed in his mynde / as he hadde sene
 Ihesu xrist in his fleste / for whiche
 cause / he wolde not moche here masse
 with the other / he had a custome right
 comune / for to wake all the nyght in
 the chyrche / In suche wyse / that selde he
 rested in his bed for to slepe / e whan
 he was lbery and necessary of sle
 pe / consereyned hym / He rested hym
 tofore an auter enclenyed / or haue a sto
 ne vnder his heede / he receyued wyth
 his propre hande thre tymes in the ny
 ght dysceplyne with a chayne of yron
 that one for hym self / y other for y
 neres / y ten in the worlde / e the thirde
 them that ben tormented in purgatorye
 He was on a tyme chosen to be bissop
 in Coreacuse / but he refused vnterly af
 fermynge to leue rather the erthe / than
 to consente to thelection / that was made
 to him / It was asked of him on a tyme
 ff ij

wherfore he duellyd not more gladly
in the dyocese of thoullet than in the di
ocese of carcassone/ And he sayd that in
the dyocese of thoullet/ I fynde moche
peple whiche honoure me/ And in car
cassone it is al the contraye/ For ther
alke men assaylle me/ At was demaun
ced of hym by a man/ In what booke
he moost studyed/ and he answered/ in
the booke of charyte/ On a tyme the ho
ly man Domyngke boke in the church
of Bolyne/ And the deuyll appered
to hym in the forme of a freer/ And se
ynt domyngke had supposed that he had
ben a freer/ and made hym a signe that
he shold goe to rest with the other fre
res/ And he made to hym signes ageyn
in mockyng hym/ Thenne saynt domy
ngke wolde knowe/ what he was/ that
soo despyed his commatnement/ and
lyghed a candle at the lampe/ and behel
de hym in his face/ And he confesse
d that he was the deuyll/ And when he
had blamed hym strongly/ anone the
deuyll enioyed hym/ that he had made
hym sweken his scilence/ And saynt do
myngke sayd/ that he myght well speke
as prioure and mayster of the freeres/
And confreyned hym to say/ wherof
he tempted the freeres in the quere/ he
sayd/ I make them to come late/ and
to goo oute early/ Thenne he brought
hym in to the dortour/ And asked hym
wherof he tempted the freeres there/ and
he sayde I make them slee longe/ and
arise late/ and thus I kepe them fro
domyne seruyce/ and in the mene whyle
he hadde hym in to the refectorye or fray
tour/ and demaunded hym/ wherof he
tempted them there/ And thenne the de
uyll sprange vpon the tables/ and
sayd oftymes/ noib more/ noib lasse/
And when the seynt asked hym what
he mente therby/ he said I tempte some
freeres to take moche mete/ by whiche
they be lette to doo goddes seruyce/ and
somme that they take lasse/ than they
shold doo/ for to make them ouer feble
to kepe the obseruaunces of their orde
After he brouzt hym in to the parkoure
or barowre/ and demaunded hym wher
of he tempted the bretheren there/ then
ne he put oute his tonge ofte/ and ma
de a moueyng sounne of confusyon/

And the saynt demaunded hym what
he mente therby/ And he sayd/ this pla
ce is al myn/ For when the freeres ben
assembled to speke/ I tempte them that
they speke confusedly/ and that they
medle wordes withoute prouffite/ and
that one tarye ne abyde not till the o
ther haue spoken/ And atte laste he
brought hym to the chappre/ but when
he was wfore the dore of the chappre
he wolde in no wyse entre in/ And say
de/ I shall not come in there neuer/
For this is a cursed holbe/ and is let
te to me/ For what souer I wyne
in other places/ I lese all here for when
I haue made my freer to synne by any
neglygence/ he purgeth hym anone of
that neglygence in this place of malle
diction/ and accuseth hym to fore alle
the bretheren/ For they be here warned
Confessed/ accused/ leten/ and affor
led/ And I here lese all/ wherof I so
wolbe/ for lesyng of that I ioye to
haue wonnen in other places/ And
when he had sayde al this he knysst
alway/ And in the ende when the ter
me of his pylgrymage appoched/ he
was at Bolyne/ And beganne to lan
guyshe by greuous infirmyte of his
body/ And the dissolution of his body
was shewed to hym by a veyson/ for
he salbe a right faire yougelyng/ whi
che called hym and said thus/
Come my frende/ come to joyes/ come/
And thenne he assembled the lictur fr
res of the Couent of Bolyne/
And to thende that he wolde not leue
them/ and dyscheyned/ and orphans/
he made his testament and sayd/
These ben the thynges/ that I leue to
yow/ possede by ryghtfull herpage/ as
to my sonnes/ First to haue charyte/ to
kepe humylyte/ to possede voluntary po
uerte/ and exhorted as moche/ as he
myght straytely that they shold be no
ne temporelle possessions in his orde/
And that he that shold presume to
touch and folde the orde of freer pri
ours with other rycesse/ he pur
yde ferdufully/ that he shold haue the
maledicayon and curse of god/ almygh
ty/ and of hym/ And the fre
res made moche sorowe of his depar
tyng/ And he in recomforthyng

stem swete by sayd / My brethern late
 not my departynge trouble yald / and
 doubt ye nothyng / For ye that haue
 me more profytable deed than luyng
 And he cam to his last hour in the yre
 of our lord M C C xxj / And so slepte
 in our lord Ihesu cryste / Whos depar
 tynge out of this world was sheld
 the same day and the same hour to the
 fere general thenne priour of the pre
 chours of byppia / And afterward
 to the byshop of the same cyte in this
 maner / For as he slepte a byght syp
 the bedr enclyned to a walke / he salve
 the heyn opene / and put douy to the
 erthe two whyte ladders / Of which
 Ihesu cryste e his moder helde the ende
 on hygh / And the angels descended
 e asanded by the ladders syngynge
 In the myddes of the ladders there
 was a sete sete / And upon the sete
 satte saynt domynk with his bedr co
 uered lyke a frere / And Ihesu cryste
 and his moder dreibe vp the ladders
 in to heuen so hye / that he that sat / was
 lyfte vp in to heue / e thine the opnyng
 of heuen was shete e closed / And
 thenne the same frere cam to koloyne /
 And fonde that the same day and the
 same houre saynt domynk deyd /
 Ther was a frere named raoul which
 was that tyme that he deyd at tibur /
 And wente to the aulter to syng messe /
 And whan he cam to the canon
 in which is remembred the luyng
 men / he thout to pray for the fe lke of
 saynt domynk / And sodenly he was
 rayssed in his mynde and salve the
 holy man saint domynk rowned with
 a crowne of gold laureate / And
 goynge oute of koloyne by the waye
 royall / And thenne he marked the
 day and houre and fonde that saynt
 domynk was thenne deed / And
 whan the body of hym had leyen longe
 vnder erthe / And myracles shewd
 whythout scassyng / And that his
 holynesse myght not be hydde / Ther
 yssued and cam out of the place where
 he laye a right grete odour the same ty
 me whan his tombe was opned which
 was bonden with yron bondes and in
 strumetes and sement / And the
 stone take alway e the body transla
 ed to an hyer place / And the odour

surmounte alle aromatyke / No there
 was noie odour lyke to that / And
 y was not only in the bones of y holy
 body / But in the poudre and chere
 and in alle therthe about was lyke
 sauour / In such wyse as the erthe
 was lorn in to fer regyons / And rety
 ned longe the same odour / And this
 odour also abode in the handes of the
 freres that had touchyd somme thyng
 ges of the holy relikes that holy beif
 that they were wasshen and froyn /
 Yet retyned they longe and many da
 yes the swete odour / And lare wyt
 nesse of the swete flauour and eyer
 In the prouyne of hongrye a noble
 man / His wyf and his sonne wente
 to vistir in a chyrche the relikes of saint
 domynk / And the sonne was seke
 and cam to his last ende e deyd / And
 the fader leyde the corps of the chyld
 to fore the aulter of saynt domynk e
 began to wepe and saye / Blessyd
 domynk I cam to the alle glady and
 joyeful but alas I goo home sorow
 fully / I cam with my sonne but I re
 turne without hym / Welde to me ageyn
 my soue / Gyue to me agayn the glad
 nesse of my herte / And aboute
 mynyght the childe rayssed e wente
 aboute in the chyrche / There was a
 yong man which was sef and sonde to
 a yonge lady / and wente to fyssh in
 a water / and he fyllt therein and was
 dwlnd / and he was a longe whyle
 in the water / e was dwlde out al deed
 And the lady prayd saynt domynk
 for the respyng of hym / and promised
 that she wold goo barefoot vnto his re
 likes / and yf he were ryfed she wold
 make hym a frere / and quyte hym hys
 bondage / and he awoos vp to fore them
 al / and she accomplisshyd her auowde
 In that same prouyne of hongrye
 there was a man that wepte by cause
 that his sone was deed e prayd saynt
 domynk for his respyng to lyf / and
 aboute the cock crowynge / the de
 body awoos and openyd his eyen say
 eng to his fader / Wherefore fader
 haue ye your face so weet / And
 he sayd sone they be the tress of thy fa
 der / For thou were deed /
 And I remayned allone and sorow
 ful / And he sayd fader
 f iij

4 Of seynt Domyngk

ye wepte moche / but seynt domynk
had pyte of your wepyng / and gate
by his mercyes to rendre me to you all
hool / A seek man there was whych
had ben viii yere slynde / and desired
to vsyte the reliques of seint domynk
as proung and assayng awos out
of his bedde / And anon he felte so grete
vertue in hym self that he began hastely
to goo / and the more he went / the
more he was strengre to goo and the
more clerlyer he salde / and when he
cam / he receyued perfyght helthe / In
that proung a lady ordeyned to doo
sunge a masse in thonour of seynt do-
mynk / and she fonde not the prest
atte hour due / And she wrappyd in
candellys that she had made readye a
to beyll / and leyde them in a vessell /
And thenne she turned her a lypyl e
after cam agayn and foud her candel-
les entymned and burning appertly
and eche body ran for to see thys grete
meruaylle / and abode there so longe tyl
the candellys were burnt without enpy-
ryng of the wynd / There was a sco-
ler at coloyne whiche was named Ny-
cholas whych suffred grete payne in
his raynes and in his knees / so that
he hady none hope of helthe / e auolbed
to seynt domynk and toke a threde to
make a candel of his lengthe / and me-
sured hym in lengthe and bred / And
when the threde atteyned to his knees
he called at euery mesure the name of
Jhu xpyt and of seynt domynk anon
he felte allegeraunt / and sayde I am de-
lyuerd and awos vp and wepte for
ioye / and cam to the chyrche wythout
ony ayde / where the body of seynt Do-
mynk restyd / and godd shelded for
hym myracles wythout nombre in that
cyte / In Auguste the cite of cecyle
was a mayde whych was seek of the
stone / and shold haue ben cutte / and
for this payll her moder commaunded
her to seynt domynk / and the nyghte
folowynge seynt domynk cam to the
mayde slepyng / and leyde in her hande
the stone with whiche she had ben tor-
mented / And thenne she alwoke / and
fonde her self delpyerd of the payne /
and delpyerd to her moder the stone /
And tolde her byspon by ordre / And
the moder hure the stone to the frewes /

And they henge it tofore thynage in
mynde and remembraunce of this sage
myracle that seynt domynk hady doon
In palace in seiale there was a youre
woman that hady a sone whych was
grete wymented with seropules /
whiche chyldey ben wonte to haue in
theyr necke / and coude fynd no remedy
she auolbed to god e to seynt domynk
that yf he myght be deluerd / she wolde
make hym to laboure in the werkes of
the chyrche of frewes for no hyre but
gladly for nought / and the nyght fo-
lowynge a man appiered to hyr in tha-
byte of a frere / e sayd woman knowest
thou thys thynges / and named to her
iij thynges / that was Arayn vert-
peltre / lapacium / and the iuse of por-
ret / and she sayd she knewe them well
and he sayde goo e take thys thynges
e confyte them with the iuse of porret
and lye on the fore of the necke of thy
sonne / and he shal be al hool / Thenne
she alwoke and dyd so and he was all
hool / and the moder accomplished her
wolde / There was a man of piemont
swolley lyke a monstere / auolbed hym
to seynt domynk / and he apperid to
hym in his slepe / and opened his lypyl
wythout payne and toke out alle thos
dures and enoynd hym wyth hys
holy honde and heled hym parfeghtly
In the cite of Auguste when in the feste
of the translacon of Seint Domyngk
certayn wymmen were atte solempny-
tes of the masses / and when they res-
turned homward to theyr houses / they
salde wythout a woman that spynned
in the feste of one so grete a saynt / and
they toke and reprinted her charitably
why she spanne at the feste of one so
grete a seynt / and she was angry and
ansuered / ye that be wymmen of the fre-
wes / kepe ye theyr festes / and anon the
eyen of that woman swellde and there
cam out rosey matre and there yssued
wormes so that one of the neyghbours
toke viii wormes out of her eyen /
And thenne she repented her and cam
to the chyrche of the frewes e confessed
her synnes / And auolbed that fro
than forthon the woldy neuer mys-
saye to the seruaunt of god domynk / but
shold deuoutly holde his feste / e anon
she was made hool / here was a

Nonne namede marie whiche was seke
 at Erypolyn in the monastery of Ma-
 rie magdaleyn/ and was smpson in the
 the so greuously that fyue monethes
 oueryng they doubted that she wolde
 haue deyed/ and thence she kethough-
 ter/ and prayde thus in her self / lord
 god I am not worthy to praye to the
 me to be seke of the / but I praye my
 lord seynt domynik / that he be medya-
 our byllene the and me that he may
 geue to me the benefite of helthe / And
 whan she had long prayde in teares /
 she slepe and salbe seynt domynik
 with alio freres that opened the cur-
 tain that henge afore her bedde /
 and entred and sayde to her / wherfor
 desirest thou so sore to be seled / And
 she sayde for that I myght more de-
 uoutly serue god / And thence he dre-
 wd out his oynement whiche was of
 swete odour from vnder hys coxe / and
 enoynted her the / and she was anon
 alle hoole / and sayde this oynement is
 moche precious swete and lycht / And
 whan she demaunded how it was ma-
 mede he sayde to her / this oynement is
 the oynement of loue / & is so precious
 that it may not be bought for no pryse /
 For in the peccers of god is no better
 than loue / For there is nothyng more
 precious than charyte / but it is sone
 lost yf it be not well kept / Thence he
 appered to her suster that myght that
 slepte in þe dortour sayng / I haue seled
 thy suster whiche anon aroos & ranne
 thider and soude her hoole / And whan
 she seled her enoynted with sensible Unc-
 tion / she wypped it with grete reuerence
 with a kende of sylke / And whan
 she had tolde alle this to the abbesse / to
 her suster and to her confessor / and had
 shewed the vncion and kende they
 were smpsen with the noueltye of the
 sauour so swete smellyng that it myght
 not be compared to none Aromaticke /
 and they kept that vncion with grete
 reuerence / how agreeable the place is
 vnto god where the body of seynt Do-
 mynik resteth / how be it that many
 myracles ben shewed there / yet one
 shalle I say to you here and that shall
 suffice / Mayster Alysandre byshop
 of Vendosin reherseth in hys possillys
 vpon this worde / Mercy and trouthe

haue mette to gyde / That a scolper
 duellynge at boleygne whiche was all
 gyuen to wycked knyghtes of þe world
 salbe a byspon / That hym semed he
 was in a grete felde / and that a grete
 tempest of thondre and lychtning de-
 scended from heuen vpon hym / & thence
 he fled the tempest / and cam tofore an
 holbe and fond it shette / and knocked
 at the dore for to entre in / and thofesse
 answered / I am right wysnes that am
 enhabyt here / and this hous is myne
 and thou art not right wys / Therefore
 thou mayst not enhabyte here / And
 thence he wepte bytterly for thys wor-
 des / and went to a nother hous that
 he salbe beyond that and knocked at
 the dore for to come in / but thofesse
 whiche was within answered / I am
 trouthe / and thou art not trewe ther
 for I may not receyue the / And fro
 thens he went to the iij hous beyond
 that / and requyred that he myght come
 in for the tempest / and he that was
 within sayde / I am peas that duelle
 here / and peas is not with felons / but
 only with men of good wyll /
 And by cause I thynke the thoughtes
 of peas / I shalle gyue to the good con-
 seyl / My suster dwelkys aboue me /
 whiche allway helpeth kaptynes / goo
 to her and doo that she shall counseylle
 the / And thence he went to that hous
 And she that was within sayde / I
 am mercy that dwelle here / yf thou
 wyllt be saued fro this tempest / goo to
 the hous of the freres prechours at bo-
 leygne / and there thou shalt fynde the
 stable of doctryne / the vacke of scrip-
 ture / the asse of symplenesse / the oxe
 of discrecion / and marie enlumynge
 ioseph prouffytynge / & the chyld Ihesu
 sayng / and whan this scoler awoke
 he cam to the hous of freres / and re-
 counted his byspon by ordre / And
 requyred to haue the habyte / & he recey-
 ued it / & abode in thondre / seynt domy-
 nik before thynstitucion of thondre salb
 ihu crist holdyng thre darts in hys
 hond & menaced the world / thence I fre-
 re John of Bignay translaour of this
 boke wil nomore reherce this byspon
 for in this present chappre it is reher-
 ced tofore / & was shewd also to a moke
 wherfor I here make an ende / thence late

Be confidre the holy lyl / the holy con-
uerfacion / and the holy myracles / that
god hath shewed for this blessed man
Seynt domynik / and late he praye
hym to be mediatur bytvene god and
be that we may deserue to be enoynted
with thoynement of charytc and of
mercy / that after this shorte lyl we
may come to euerlastyng lyl in heuyn
Amen /

Thus endeth the lyl of Seynt
Domynik /

Here foloweth the lyl of Seynt
Sixte and first of his name

Sixtus is sayde of
Sios that is god / and
of status that is to say
state / so sixtus is as
moche to say as godly
state / Or sixtus is sayd
of sisto sistis / as it were stedfast and
ferme and fixus / that is fixed / For
he was stedfaste and fyxe in the fayth
in passion / and in good werke and
operacio n /

Of Seynt Sixte pope & martir

Sixtus the Pope
was of athenes / and
was first a phylsophre
and after was disciple
of Ihu cryste / e was
the souerayn bysshop /
And after was presented to decien e
kalerien Emperours With ilbo of hys
discyple and dekenes selcyssyme e
Agapite / And whan decien myght
not enclpne hem in no manere / he made
them to be brought to the temple of
mars for to doo sacrifice to hym or for
to be put in pryson of mamertyn / and
whan he had refused to doo sacrifice /
and was brought in to pryson of ma-
mertyn / the blessed seynt laurence cry-
ed after hym sayng / Fader whpyther

goose thou wythout thy sonne / proest
whpyther goose thou without thy my-
nystr / To whom sixte sayd / Some I
leue the not / but greter hatyple is
due to the / after thre dayes thou deken
shal folowe me prest / but in the mene
whyle take the tresours of the chyrche /
and departe them where thou wyll / e
whan he had descributed them to youre
crysten men Valerien the prouost ordey-
ned that Sixte shold be brought a
gayn for to doo sacrifice in the temple
of mars / And yf he refused it he shold
haue his hede smeten of / And whan
he was ledde / the blessed laurence cry-
ed / after hym sayng / Fader leue me
not / For I haue despende alle thy
tresours / and thenne the knyghtes herd
speke of the tresours / and helde Lau-
rence / And thenne they behode sixte /
Felicissym and Agapite / and so they
thre suffred deith to gyde / In this
same day is the feste of the transfigu-
racion of our lord / and reuelyng of
nelbe wyng yf it may be founden of a
rype grape in somme chyrches / and this
day ben the grapes blessed in somme
places / and the peple take thereof and
ete it in sted of holy brew / And the
reson why is of this that our lord sayd
in his soxer / to his dyscyple / I shalle
not drynke of this generacion of the
Synne to fore / I shalle drynke it nelbe
wyth you in the regne of my fader /
And this transfiguracion in that
whyche he sayd nelbe / representeth the
glorious Inuocacion that Ihesu cryste
had after his resurrection / and therfor
on this day of the transfiguracion
whiche representeth the resurrection / may
seke nelbe wyng / And it is to wyte
that some say that the transfiguracion
was made in weer / but the dyscyple
disclosed it not but kepte it secret / by
cause our lord commaunded that they
shold not dysclose it / tyl he was cry-
st fro deith to lyl / But after they many
fested and dysclosed it on this day /

Thus endeth of Seynt Sixte
pope and Martir /

Here begynneth the lyf of seint Donat and first of his name

Donat is as moche to say as borne of god. And that is by regenerate / of grace in fusion / and glorification. For there is treble generation spirituell of god / that is to say of naturall religion / and of body mortallite. For whan sayntes were that it is sayd that they be born / For the passinge out of this world of sayntes is not sayd death of sayntes / but naturall / the chylde appetiteth to be born to haue larger place to dwelle in / more mete for to eat / better ayre to respire / and to see light. And whan the sayntes yssue out of the hely of holy chyrche they receyue asoforsayd after their manere / and therfor they be sayd born / or gyven ge / or gyven of god

¶ Of Seynt Donat

Donat was norsh / shyd / and taught of the emperour Zulyan thene this Julian was ordeyned to be souerayn / but whan he was enhaunted to be Emperour / he slewe the fader and moder of donate / And donate fledde in to the cite of arentyne & dwellyd there with hyllarye monke and dyd there many myracles / for the prouost of the cite had a sonne demonyak / and whan he was brought to fore Seynt donate / the wycked spirite began to crye and say / In the name of our lord / Jhu cryst doo me none harme ne be greuous to me / ne that I goo out of my hous / O donat wherfor conserue nest thou me to yssue out with formentes / but he was anon deliuered / whan donat prayed / There was a man named Eustace whiche receyued in Tuscane the riches of the prynce / and lette the money in the keeping of his wyf

named Eufonye / But for sorowe that she had of the enemyes that des troyd the countrey / she had the money and deyed for sorowe / and whan her husbond cam agayne he coude not fynde the money / and whan he with his child drey shold he brought to forment / He fledde to Seynt donat / and donat went with hym to the sepulchre of his wyf / e sayd with a clere voyce / Eufonye I coniuere the by þ keru of the holy ghoost that thou say where thou hast leyde this money / And she answered out of the sepulchre and sayd / At the entree of the hows where I dalue it / And thenne they went thider and fonde it like as she had sayd / e a lytil whyle after Saturnus the bysshop deyed in our lord / and alle the clergy choos donat to be bysshop in his place / and so he was / On a day as seynt gregore was counteth in his dyalogue whan Seynt donate houseled the peple after masse and the deken mynstred the body of our lord to the peple / sodanly the deken fell with the chalyce by thymulsion and thersyng of the paynens that cam thider / and the chalyce brake / wherof he was sory and so was alle the peple / And seynt donat gadred to gydre the piere of the chalice and made his prayer / and rempled it in his first forme / and a lytil pyce the deuyll toke away and hyde it / which piere lacketh yet in the chalyce / and that chalice is kepte in the sayd chyrche in wytnes of this myracle / And the paynens that salbe this were conuerted to the fayth in so moche that xxxij of them receyued baptisme / There was a wellle or a fontayne enfected that whi that drank of it was anon deed / And seynt donat went anon thider upon his asse for to praye and make the water hool / and anon an horryble dragon yssued out of the fontayn / and bounde his tayle aboute the legges of the asse / and a dresst hym agynst donate / and donate smote hym with his staffe / or as somme say he spytte in his mouth and he deyed / and thenne he prayed to our lord e chafed always alle the kynnyng out of the fontayne / Another tyme whan he e his felawes had grete thurst / he made a fontayn

4 Of Seynt Ciriake martir

to soure tofore them / The doughter of
themperour theodocien Was tormented
with a deuyll / and was brought to
Seynt donat / and he sayd / thou foule
spirite goo out and; dwelle nomore in
this creature whych is the forme of
god; / To whom the deuyll sayd; gyue
me place where I shal yssue out and;
telle to me whycher I shal goo / Seynt
donat sayde to hym / fro whens camst
thou hither / and; he sayd; fro deserte
And donat answeerd; retorne thou thy
der / and; the deuyll sayd; / I see in the
the signe of the crosse out of which the
fyre spryngeth agens me / & for drede
of the fyre I doute for to goo / gyue
me place and I shal yssue out / And;
donat sayde loo here is place that thou
mayst goo thy waye / and; retorne thy
der that thou camest fro / And; themne
he made alle the hous to tremble / and;
Went his waye / **4** There was a man
borne to be buryed; / & there cam a man
that brought an oblygacion and sayd;
that he ought to hym / who honored thy
lynages / and therfor he wold not suffre
hym to be buryed; in no wyse / wherefore
his wyf whych was wydowe cam to
seynt donat and; sheibed; to hym that
mater / and sayd that thylke man had;
recyued; al that moneye / themne went
seynt donat to the corpe and; toucht the
dece man wyth his hande / and; sayde /
arise thou vp / and see what thou shalt
doe to this man that suffereth not to be
rye the / the whiche themne sette vp and;
preued; that he had; payd; it & Bayn;
quysshed; hym tofore all men / and; toke
thoblygacion in hys honde and; went it
in pieces / and; after sayd to seynt dona
te / fader commaunde me to slepe agayn
And he sayd sone goo now in to rest
forthon / And in that tyme it had; not
reyned; wel in thre yere / and; that the
erthe had; be hureyn and; brought forth
no fruyt / the mescreantes cam to them
perour Theodocien requyrng; that he
shold delpueer to them donat which had
made that by his art magyke / But at
the requeste of themperour / donat cam
and; prayed our lord that he wold sende
to them reyne / And he sente to them so
greet haboundance that al the other were
wette / and; he went home allone /
In that tyme that the golthes destroyed

ysalys / and that moche peples departed
from the fayth of god; / Euadryan the
prouost was reprinted of Apolastre / e
seynt donat and; seynt hillary reprinted
hym / and; themne he toke them / e wold
haue constayned them to doo sacrifice
to Iubytter / But they refused; it / e
he dyd; doo kete hillary so moche alle
despoyled; that he gaf; vp his spyrte to
god; / and; he leyde donat in pryson / and;
aftar dyd; doo synne of his herte the yere
of our lord; CCC lxxx /

Thus endeth the lyf of Seynt Donat martir

Here begynneth the lyf of Seynt Ciriake martir /

Ciriake was ordy
ned; deken of Maracle
the pope / and; was tak
ken and; brought to
maximien themperour /
and; was commaunded;
that he and; his felawes shold delue
the erthe / and; shold; kee it on theyre
sholdes into the place that he made /
And; there was seynt saturnyne whom
Ciriake and; sifinnius helpe for to kee
And; after Ciriake was put and; en
closed in pryson / and; atte last was re
sented; tofore the prouoste / And; as
Appropynyan ladde hym sodanty cam
a tope with light fro heuen which sayd
Come ye blessed of my fader &c And;
themne Appropinianus hylened; & made
hym self to be kaptysed; / And; cam to the
prouost confessyng; Iesu cryste / To
whom the prouost sayde / Art not thou
made crysten / which answeerd; / Alas
for I haue lost my dayes / The prouost
answerd; truly now thou keest thy day
es / and; commaunded to synne of hys
herte / And; when saturnyn / and; sifin
nius wold; not make sacrifice / they
were tormented; with dyuerser tormen
tes / and; atte last were hysced; / And;
the doughter of dyoclesyan named; Ac
themie was tormented; of the deuyll / e
the deuyll cryed; within her and; sayde /

I shall not goo out tofore that Ciriake
 the dekene come / and thenne was Ciriake
 brought to her / and thenne sayde
 the deuyll / yf thou wylt that I yssue
 and goo out / gyue me a vessel where I
 may entre in / and thenne answered Ci-
 riacke / so here is my body entre therein
 yf thou mayst / and he sayd / In to thy
 vessel I may not entre / For it is sig /
 and close on alle sydes / but yf
 thou caste me out here / I shall make
 the soon come in to babilone / and when
 he was consworned to goo out arthen /
 he sayd and sayd / I see the god that
 Ciriake preacheth / and when he had sayd
 the word / and had grace of dyoclesian
 and of Serene his wyf / he dwelld
 and dwelld surely in an hous that he
 got hym / Thenne cam there a message
 fro the kynge of perse to dyoclesian
 sayenge hym that he wolde sende hym
 Ciriake / For his daughter was for-
 mened of a deuyll / and thenne by the
 papers of dyoclesian Ciriake went
 gladly wyth largo e smatago wyth
 alle thynges necessary in the shypp
 in to babilone / and when they cam to
 the daughter / the deuyll cryed to hym
 through the mouth of the mayden / O
 Ciriake thou art lbery of traueyll and
 he sayd / I am not lbery / but am gouer-
 ned oueral by the helpe of god / And
 the deuyll said / neuertheles I haue
 brought the there as I wolde haue the
 And Ciriake sayd / Ihesu xpi com /
 mandeth the that thou goo out / And
 thenne the deuyll yssued out e sayde
 O name terribly that constrayneth me
 And the mayde was thenne made hole
 And was luptysed wyth fader e mo-
 ther and moche other peple / And they
 offered to hym many yfetes but he
 wold none take / and abode there yll
 dayes fastyng in brode and watz / and
 at a tase he cam to rome / And after ii
 monethes dyoclesian was dede / And
 Maximyen succeeded to thempyre /
 And was lbroth wyth Aithemye his
 sister / and toke Ciriake and bonde
 hym wyth chynes / and commaunded
 to dallye hym tofore his chare /
 This martyr may be called e sayd
 the son of dyoclesian by cause he succ-
 eeded hym / and had his daughter to
 wyf whiche was called Kaleriane / and

after he commaunded to carcase his vi-
 caire to constrayne Ciriake and hys
 felawes to doo sacrifice / or elles ssee
 them by dyuerse tormentis / And he
 toke Ciriaque / and threibe yfete mol-
 ten and brennyng hot on his hede / e
 henge hym in the torment named ear-
 lee / and after he dyd do smyte of the
 hede of Ciriake / and also hys hede hys
 felawes about the yre of our lord in C
 And Carcase gate the hous of Seynt
 Ciriake / and in despyte of crysten men
 he made a layne in the same place
 where Ciriake luptysed / and there lay-
 ned and made bankettis in etyng and
 drynkynge / And sodenly he wyth viij
 felawes dede there / And therfore
 the layne was closede by / And the pay-
 nens began to drede and honour crys-
 ten men /

Thus endeth the lyf of Seynt
 Ciriake /

Here foloweth the lyf of saynt
 Lawrence and first of his name

Lawrence is said as
 holdyng a colbne mas-
 de of laurier / For
 some they that sayn /
 quessyd in bataylle
 were colbned wyth
 laurier wolbes and braunches shelvyng
 byctorye / and it is alle day of coue-
 nable verdur / of odour agreable e
 vertuous of strengthe / and the blessed
 Lawrence is sayd of laurier / for he had
 victorie in his passyon / whereof decaus
 confusid sayd / I wene now that he
 be baynquessid / he had verdur in
 clenness of herte and purete / For he
 sayd my toys hath no derkenes / he had
 odour of perpetuel memoire / whereof it
 is sayd he departed alle and gaf to
 pour peple / and therfor remayneth his
 dropture perdurable / whiche he fulfill-
 ed wyth holy werke / and sholde
 it by hys glorious martirdom / he had

The lyf of saynt laurence

strengthe by his vertuous prechynge
 by whiche he conuerted euall the pro
 uost romayn / This is that tree of such
 vertu / that the leef brake the stone /
 beled the deaf / and doubted no thou
 der / **A**nd thus laurence brake the
 hard herte / he gaf spyrituell rebard /
 And defenced the sentence for the thou
 der of euyl peple

Of saynt laurence the glorious martyr



Laurence martir and
 subdeken was of the
 signage of spayne and
 saynt syre brouzt hym
 thens / And as
 maister Johan beleth
 sayth / whan the blessed syre went
 in to spayne / he fonde there ij yongmen
 laurence and vncant his cosyn right
 ordnat by honeste of maners and no
 ble in all theyr werkes / and brought
 them with hym to rome / Of whom
 that one that was laurence abde with
 hym / And vncant his cosyn returned
 in to spayne and there fynsshed his
 lyf by glorious martirdom / But in
 this reson maister beleth repugneth the

lyme of martyrdom of that one and of
 that other / For it is said that lauren
 ce suffred deith vnder deaan and vncant
 vnder dyoclesyan / and byllene deaan
 and dyoclesyan were aboute xl yere
 And ther were vij emperours byllene
 them So that the blessed vncant
 myght not be yong / e the blessed syre
 ordeyned laurence his archdeken / and
 in his tyme phylip thempour And
 phylip his sone receyued the fayth of
 ihesu cryste / And whan they were ag
 send they entended grete to enchaun
 the chyrche / And this emperour was
 the first that receyued the fayth of ihu
 cryste / whom as it is said Origenes
 couered to the fayth / How be it that
 it is wode in other place other wyse /
 And that saynt poucain had don it
 And he regned the yere a thousand
 the byldynge of rome So that the yere
 a thousand shold rather be yud to wite
 than to thpylles / **A**nd that yere
 was habyled of the romaynes with
 right grete apparelle of games & grete
 estatemens / And there was a knyght
 with philip thempour namede deaan
 which was noble & moche renowned in
 armes and in batayles / And whan
 in that tyme fauice rebelled agens the
 emperour / He sente theyr deaan for to
 take albey the cōtraōs & subdue them
 to rome / e deaan so sent thider made all
 thynges wel / And subdued them all
 to rome / And had grete / And
 whan thempour herd hys comynge /
 And wold honoure hym more hys
 And went agens hym into rome
 But for as moche as the euyl peple
 fele them more honoured / so moche more
 he was swollen in pryde / **T**henne
 deaan elate in pride began to couer
 thempyre / And on a tyme whan
 deaan knewe that thempour slept in
 his paupillon / he entred in secretyly
 and cut the throate of his lord / **A**nd
 And thene he drewe to hym by pety
 and prayers & also by promesses
 them of the goost that thempour had
 brought / And wente anone to the
 of rome / And whan phylip the
 herd this thyng / he was sore aferd
 doubted strongly / And as Sime
 in his comynge he delpyred all
 faders tresour & his to to saynt

and to saynt laurence / to thende / that if
 hit happed hym to be slayn of decen /
 that they shold gyue this tresoure to
 your peple / and to the churches / And
 wonder not that the tresours that laur
 wnt gaf / be not named the tresours
 of thempoure / but of the chyrche / or pa
 rature they were sayd tresours of
 the chyrche / For whelyp had lefte them
 to be dispendyd to the chyrche / And af
 ter whelyp slede and hpede hym for feare
 of decen / And thenne the senate went
 agens decen / and confermed hym in
 thempyre / **A**nd by cause he was not
 scine to haue slayne his lord by treson
 but only for he had wynded thyddolys /
 therfor he beganne right cruelly to pers
 secute the chyrche and cristen men / and
 commaunded that they shold be detrow
 yd withoute mercy / And many thou
 sand martirs were slayne among whow
 me whelyp was crobened with martir
 dom / And after that deaus made a ser
 ch of the tresours of his lord / Tenne
 was sigt brought to hym as he that
 knowed ihesu crist / and had the tre
 sours of thempyre / And thenne com
 maunded decen / that he shold be putte
 in pryson so longe that by tormentys he
 shold renge god / and telle where the
 tresours were / And the blessid lauren
 ce fobibedy hym / and cryed after hym /
 whether goost thou fader withoute a
 mynyster / what thyng is in me y hath
 displeyd thy fader / or what thyng
 hast y sene in me hast y seen me / forsaie
 my bygnage or go out of kynde / Proue
 me whether thou hast chosen a couena
 nte mynyster / to whome thou hast com
 myted the dispensacion of the body and
 blood of oure lord / To whome seynt
 sigt sayd / I shalle not leue the my
 none / but greater seruyces and latayples
 be due to the for the feyth of ihesu crist
 be as oldy men haue taken more light
 ter latayple / e to the as to a yong man
 shall remaine a more glourouse latayple
 of whiche thou shalt reuymyse e haue
 spoyr of the tyraunt / and shalt fob
 be me within thre dayes / Tenne he de
 trowed to hym alle the tresours coman
 dyng hym that he shold gyue them to
 churches and poure peple / And the bles
 sed man sought the poure peple nyght
 and day / and gaf to eche of them that

as was nedefull / and cam to the holbe
 of an oldy woman / whiche had hpede
 in her holbe many crysten men e wyms
 men / And long she had had the tre as
 eke / And saynt Laurence leyde his had
 vpon her hede / And anon she was he
 ledy of the arch e pyne / And he wesse
 the feete of the poure peple / And gaf
 to eche of them almesse / The same nyght
 he wente to the holbe of a crysten man
 and founde therein a blynd man / and
 gaf to hym his sight by the signe of
 the crosse / And when the blessid sigt
 wolde not consente to decen / ne offere
 to thyddolys / he commaunded / that he
 shold be lede forth / and be bytten /
 And the blessid laurence ran after
 hym and seid / Forsaie me not holy
 fader / For I haue dispendyd the tre
 sours that thou deluyerst to me / And
 when the knyghtes herd speke of the
 tresours / they took laurence / and bro
 ught hym to the prouost / And the pro
 uost deluyerd hym to decen / And Dec
 an Cesar said to hym / where ben the
 tresours of the chyrche / whiche we kno
 we well that thou hast hpd / e to an
 swerd not / wherfor he deluyerd hym to
 waleryan the prouoste to thende that he
 shold sheibe the tresours / and doo sacri
 fise to thyddolles / or to putte hym to deth
 by dyuerse tormentys / And waleryan
 deluyerd hym to a prouost named vpo
 lyc for to be in pryson / and he encheid
 hym in pryson with many other / And
 ther was in pryson a paynym named
 Lucyle / whiche had lost the sight of his
 eyen with ouermuchte wepyng /
 And seynt laurence promysed to hym
 to restablysse his sight / yf he wolde
 byleue in ihesu crist / and receyue bap
 tym / And he requyred anone to be bap
 tyed / Tenne seynt laurence took wha
 ter and said to hym / alle thynges in
 confession ben wastryd / And when he
 had dyligently enformed hym in the
 artycles of the feythe / And he confessed
 that he byleuyd alle / he shadd waer
 on his hede / and baptysed hym in the
 name of ihesu crist / And anon he that
 had be blynd / receyued his sight ayne
 And therfor cam to hym many blynd
 men / and wente ageyne enlumnyed
 from hym / and haupng their sight /
 And thenne agayne vpolyc saide to
 hym sheibe to me the tresours / to whom

The lyf of saynt laurence

laurence sayd/ Ppolycr / yf thou wilt
 beleue in our lord Ihesu Criste/ I shall
 shewe to the/ the treasures/ and promyse
 to the lyf perdurable/ And Ppolycr sa-
 yd/ yf thou doo this that thou sayst/ I
 shall doo that thou request/ And in
 that same houre Ppolycr hyleud/ and
 receyued the holy baptysm / he e all his
 meyne / And when he was kepysed/
 he sayd / I haue sene the soldes of the
 Innocentes joyous and glady / And
 after this Valeryan sente to ppolycr
 that he sholdy brynge hym laurence/ and
 laurence said to hym late Be goo to gy-
 der/ For the glory is made redy to me
 and to the / And thenne they cam to
 Iugement/ And he was enquyred a-
 gayne of the treasures/ And laurence de-
 maunded dylacion of thre dayes/ and
 Valeryan grauntey hym on pledge of
 Ppolycr / And saynt laurence in these
 thre dayes gadredy to geder poure peple
 blynde and lame / and presentyd them
 wfor decañ/ in the palays of Salusty
 en and sayd/ These here ben the tresours
 perdurable/ whiche shall not be mynu-
 ysshed/ but encrece / whiche he departed
 to ecche of them The handes of thise men
 haue borne the tresours in to heuen /
 Thenne Valeryan in the presence of de-
 cañ said / what largest thold in many
 thynges/ Sacrefys anone/ and put fro
 the thyne arte magyke/ And laurence
 sayd to hym/ Whether ought he to be as-
 doured/ that maketh/ or he that is made
 And thenne decañ was angry / and
 commaunded that he sholdy be lcten with
 scorpions/ And that alle maner of tor-
 mentes sholdy be brougt to fore hym /
 And thenne commaunded he hym/ that
 he sholdy doo sacryfise for tescelibe these
 tormentes/ and saynt laurence answered
 Thou cursyd man/ I haue alwey couey-
 ted these metes / To whome deaus said
 yf these be metes for the / shewe to me
 them/ that he lyke to the/ that they may
 ete with the/ To whome laurence said/
 they haue gyuen their names in to he-
 uen / and thou art not worthy to see
 them/ And thenne by the commaunde-
 ment of decañ/ he was lcten al naked
 with wodes and staves and pyeces of
 wyth brynnyng were leydy to his spyes
 And laurence said/ lord Ihesu Criste/
 god/ sone of god / haue mercy on me

thy seruaunt/ whiche am accused / and
 I haue not repedy the/ and they haue
 demaunded me/ and I haue confessed
 the to be my lord/ And thenne Deaus
 sayd to hym/ I knowe wel/ that thou
 despysest the tormentes/ by theyn art ma-
 gyke/ but me thou mayste not despyse/
 I swere by my goddes and goodesses
 that but thou wilt do sacryfice to them
 thou shalt be punysshed by dyuerse tor-
 mentes/ Thenne he commaunded / that
 he sholdy be longe lcten with plommet
 tyes/ And thenne he praydy sayeng lord
 Ihesu crist receyue my spyrte / And
 thenne cam a boye from heuen / decañ
 heryne whiche sayd/ yet many tormen-
 tes ten due to the / And thenne decañ
 sayd replenysshyd with felonye/ ye men
 of Rome/ haue ye herde the deuyles co-
 fortyng/ this cursyd man/ whiche adou-
 red/ not the goddes / ne doubted/ not the
 tormentes / ne dredeth not the pyntes
 whaite / And thenne commaunded he
 ageyne that he sholdy be lcten with scor-
 pions/ And thenne laurence sayng
 rendydy thankynges to god / and pray-
 dy for them/ that were there / And in
 that same houre a kynght namede Ros-
 mayne hyleud in god / and said to
 saynt laurence/ I see to fore the a right
 faire ponyngre stondyng / and with
 a hymne ete the cleneyng thy woun-
 des I adure the by the luyngre lord god
 that thou leue not/ but haste the to luy-
 tye me/ And thenne said decañ to the
 leryer / I wene that we shall nold be
 ouercomen by arte magyke/ And then-
 ne he commaunded/ that he shold be un-
 bounden/ and enclosed in the pryson of
 ppolycr/ And thenne Romayne brougt
 an bralle or a cruse with water / and
 fylle doune attē feet of saynt laurence/
 And receyued baptyfisme of hym/
 And when decañ knewe it/ he comma-
 ded that Romayne sholdy be lcten with
 wodes/ And he was so moche lcten/
 that he myght not holde hym wyth his
 legges/ but in no maner myght no man
 make hym say/ but that he was a good
 Cristen/ and frely baptyfisd/ And then-
 ne decañ dyd do synge of his fre-
 dede/ And that myghte was laurence led to
 decañ/ And when Ppolycr whiche was
 there sawe that/ he began to wepe/ and
 wolde haue sayd/ that he was cristen

And Laurence said to hym/hyde Ihesu
 Criste withyn the/ And whan I shalbe
 cryed here and come thyder/ And thenne
 alle maner of tormentes/that couthe be
 wrought or thought/ were brought to fo-
 re decaian/ And thenne said decaian to lau-
 rence/ or thou shalt make sacrifice to the
 goddes / or this nyght shalbe alle these
 tormentes be dispended on the/ And
 thenne laurence said to hym/my nyght
 hath no darkenes/ but alle thynges thy-
 ne in my sighte/ And thenne sayd de-
 cian/ byng he yder a bedde of yron/ that
 laurence contynmay may lye thereon /
 And the mynysters despoyled hym /
 And leyde hym fetterde oute vpon
 a grend yron of yron / and leyde him
 vpon coles vnder/ and helde hym with
 fetters of yron/ Thenne said laurence to
 decaian/ lerne thou curtyde wretche /
 for thy coles gyue to me restessyng
 of colones / and make redy to the tor-
 ment perdurable/ And oure lordz kno-
 weth/ that I byng accusede haue not
 forsaken hym / And whan I was de-
 maunded I confesseid hym cristie/ And
 I byng rostede yue thankynges vnto
 godde e after this he saide with a glad
 chere vnto decaian / thou curtyde wretche
 thou hast rostede that one soule/ to one
 that other/ and etc/ And thenne he ren-
 deryng thankynges to oure lordz sayde
 I thanke the lord Ihesu Criste/ for I
 haue deserued to entre in to thy pace/
 And so gaf vp his spyrte/ And then-
 ne decaian byng all confusede walkede
 in to the palais of Tiberie with waler-
 ryan/ and leste the body byng vpon
 the fyre which ypolde in the morning
 to be alwey/ with Justyne the prestre /
 And berdey it with precious oynemen-
 tes in the felde deuane / And the Cry-
 styen men that buryed hym / fasted thre
 dayes and thre nyghtes/ and habited
 the wyggyles wepyng there and wy-
 ched / But many doute yf he suffred
 vnder this decaian / for it is red in
 the Cronycle/ that Sixte was long aft-
 er decaian/ Eutropius neuertheless affe-
 meth and sayth/ that decaian meynge
 wylcarpon ageynst crysten men among
 other/ he sleibe the blessed laurence de-
 and martir/ And it is said in a Cro-
 nycle autentike ynough/ that it was
 not vnder this decaian empour / that

succeded to phelpp / but vnder another
 decaian yonger/ whiche was Cesar and
 not empour/ he suffred martirdome/
 For byt bene Decyan thempour/ and
 this decaian the yonger vnder whom it
 is said that laurence was martyred/
 ther were many empours and popes
 Also it is said that gallus and voo /
 lufianus his sone succeded decaian /
 And after them walerrey with galery
 his sone helde the myppe / And they
 made decaian the yonger Cesar and not
 empour / For aunciently whan ony
 was made Cesar/ neuerthelome he was
 Augustus ne empour/ as it is redde
 in the cronycles/ that Dyoctesyan ma-
 de maympyan Cesar / And after fro
 Cesar he was made Augustus and
 empour / In the tyme of these
 empours walerrey and galery Sixt
 helde the see of Rome/ And this Decy-
 an was called Cesar and not empour
 ur/ but decaian Cesar only/ And he
 martyred the blessed Iabban/ And cor-
 nelly succeded after Iabban / whiche
 was martyred vnder walerrey and ga-
 lery/ whiche reigned yf yere/ And lu-
 cian succeded Cornely/ And Sixten
 the pope succeded lucyan/ And Denys
 succeded Sixten / And Sixte succeded
 Denys/ And this is contyned in that
 Cronycle/ And yf this be trewe / that
 whiche mayster Iohan belsch puttech /
 may be trewe And it is redde in an
 other cronycle that the said galery had
 two names/ and was called galery/
 and Decyan/ and vnder hym Sixt e
 Laurence suffred martirdome about the
 yere of oure lordz thre hondred / and
 thre score / Godestoy in his booke/ that
 is called antheonydes/ affermeth/ that
 galery was called by another name
 Decyan / Seynt gregory sayth in hys
 Dyabages / that ther was a nonne
 in Sabyne/ whiche held hys contynent
 of her selfe/ but she eschewed not the
 Jang lerye of her wyng/ and she was
 buryed in the church of saynt laurence
 the holy martir/ And was leyde to fore
 the altar of the martir/ and was ta-
 ken of the deuyls and departed and so
 was a sondre/ and that one parte was
 brent/ and that other parte remayned
 hole/ so that on the morning the bren-
 yng appered bysibly/ Gregory of

The lyf of saynt laurence

Cours sayth / that whan a certeyne
 prest repayred the chyrch of saynt lau-
 rence / And one of the kenes was ouer
 short / and requyred saynt laurence /
 that he whiche had noysshed poure men
 wolde helpe his pouerte / And the ke-
 ne grew so sodenly that ther remayned
 a grete parce / And the prest cut that
 part in to smal peeces and cured and
 heled ther with many maleuyes /
 And this wytnesseth seynt fortunat /
 It hapedy at Byoras a castell in y-
 taly / that a man was fore wedyd with
 twoth axe / And he aduouchyd this woode
 And anone the axe was gone / Seynt
 gregory taketh in his booke of dyaloges
 that a prest named sanctyne repayred
 a chyrche of saynt laurence whiche had
 be brent of lumbarde / and hyred man-
 ny werkmen / And one tyme he had no
 thyng to seth to fore them / And then-
 ne he made his prayers / and after looked
 in his paner / and there he found a moch
 whyte boof of breed / but hym semedy
 that hit suffysed not for one dyner for
 thre persones / Seynt Laurence / whiche
 wolde not sayle his werkmen / dyd doo
 multiplye that his werkmen were suf-
 feynedy therby ten dayes / **¶** In the
 chyrch of saynt laurence at melan was
 a chalyce of crystall / meuepdustry cleue
 And as the deken bare it on a day of
 solemnyte / to the aulter / it felle oute
 of his honde to the ground / and was
 all to broken / And thenne the deken
 wepnyng gadered to gyder the peeces /
 And leydy them on the aulter / And
 praydy the holy martir seynt laurence /
 that the chalyce broken myght be made
 hoole ageyne / And thenne anone it
 was founden all hol / It is redde in the
 booke of the myracles of oure blessed la-
 dy saynt Marge / that a Juge named
 Stephen was at rome / and tooke glad-
 dy yestes / and prouered the Jugem-
 tes / And this Juge tooke aweye by
 force thre holdes / that were knygngs
 to the chyrche of saynt laurence / And
 a gardyn of saynt Agnes / And possi-
 seddy them wrongfully / It hapedy
 that the Juge deyedy / and was brouzt
 to Jugement to fore god / And whan
 saynt laurence sawe hym / he wente to
 hym in grete despyte / And strayned

hym thre tymes by the arme right hard
 And tormentedy hym by grete payne /
 And saynt Agnes & other wyrgyns
 dayned not to loke on hym / but turned
 their bysages alwey fro hym / And the-
 ne the Juge geynyng sentence agens
 hym saide / by cause he hath witholden
 other mennes thynges / and hath taken
 yestes and solded trouthe / that he shold
 be put in the place of Judas the tray-
 tour / And saynt Proieete whome the sa-
 ynt Stephen had moche louyd in his lif-
 cam to the blessed laurence and to sa-
 ynt Agnes and cryed them mercy for
 hym / Thenne the blessed wyrgyn Mary
 and they praydy to god for hym /
 And thenne it was graunted to them
 that the soule of hym shold goo ageyn
 to the body / and there shold do his wo-
 naunce therty dayes / And oure blessed
 lady commaunded hym / that as longe
 as he lyued / he shold say the psalme /
 Beati immaculati / And when the sou-
 le cam to the body ageyn / his arme was
 lyke as it had be brent / lyke as he had
 suffred that hurte in his body / And
 that tooken and signe was in hym as
 longe as he lyued / Thenne wendy he
 that whiche he had taken and dyd his
 penaunce / And atte xxx dayes he passed
 oute of this world to oure lord /
¶ It is redde in the lyf of saynt Henry
 thempour / that he and kungeorde his
 wyf were wyrgyns to god / by thery-
 sement of the deuyll / he had his wyf suf-
 fered of a knyght / And he made his
 wyf goo barfoote wypon burnyng as
 thes / syfan paas / And whan she as-
 cended wypon them she saide thus / As I
 am not corrupte ne defouled of any
 ne of al othe / so I thes wisse helpe me /
 Thenne Henry thempour was afflic-
 med / and yafe her a buffet on the che-
 ke / and a boy said the wyrgyn Mary
 hath delpyered the wyrgyn / and she went
 without any hurt wypon the burnyng
 afflicte & whan thempour was wedyd
 wente a grete multitude of deuylls to fo-
 re the callye of an hermyte / and he over-
 ned the wyndolbe and remauned at
 last what they were / and one answered
 a legyon of deuylls be he / that goo to
 the deth of thempour / yf parauenture
 we may fynde any thyng in hym /
 He aduired hym / that he spoked

come ageyne to hym / whiche returnyng
 sayde / We haue prouffted, no thyng /
 For whan this fals suspicion of hys
 wyf / and alle the good thynges and
 charyte thynges were leyd in a balauz
 / this brente and brulede / Laurence
 brought forthe a pot of gold of moche
 grete weyght / And whan he suppo
 sed to haue surmountedy / he caste that
 pot in the balauce on that other syde / so
 that it weyeth more and was heuier /
 And thenne I was angry / and brak
 an ere of the pot / And he called that
 pot a chalysse / whiche themxviii hadde
 gonye to the chyrche Emstece / whiche
 he had in speaall deuocion / And had
 made it in thonoure of saynt lauren
 ce / And for the gretnes of it / hit had
 two eres / **¶** And it was
 founden thenne that emperour deyd
 that tyme / and one ere was broken of
 the Chalysse /
 Gregory rehereth in his Regystre / that
 his predecessor coueyted / to make let
 ter somme thynges aboute the body of
 saynt Laurence / but he wyfte not where
 it lay / ne thes the body of saynt Lau
 rence was discoverd / and vntyled by
 ygnorance / but alle they / that were
 there present as wel monkes as other
 were dede in syfayn dayes after /
 It is to wete that the passyon of saynt
 Laurence was moost excellent in foure
 thynges / Lyke as it is founden by the
 saynges of saynt Mappyn bishopp /
 and of saynt Austyn / First in the for
 mes of his passyon or bytarnes
 Secondly in prouffte or effect /
 Thyrde in constauce / or strengthe /
 And fourthly in the merueylous kata
 yle and maner of his bytornyng /
 First it was right excellent in the byt
 enes of the payne / this sayth saynt
 Mappyn / And after somme lookes
 of saynt Ambrose /
 Wherby saynt Laurence was not fla
 wy by short and simple passyon /
 For who that is synnen with a sward
 he deyth but ones / And who that is
 caste in a fyre is deluyerd at ones /
 but this holy man was tormentedy by
 knynges and multiplyedy paynes / so that
 the dethe shold not fayle hym at for
 ment / ne fayle hym at the ende /
 We rede that the blessed chylde

went though the flambes / And haue
 gone vpon the coles brennyng / but
 wherof saynt Laurence is not to be pre
 ferred of lasse gnyve / For as they
 went in their paynes though the fla
 mes / This in his torment laye vpon
 the fyre / They desolved / and trace
 vpon the fyre with their feete /
 And this was respyned for to lepe
 his spyes therein /
 They praide in their paynes holdyng
 vpon their handes to oure lord god /
 but he was scratchedy in his payne and
 prayd oure lord with alle his body /
 And it is to wete that the blessed lau
 rence is he / that after saynt Stephen
 ought to holde the place of the passyon /
 for that he suffred greter payne / than
 other martyres / as is wel founde and
 rede / that many haue suffred as mos
 che payne / but it is sayd for fyve causes
 First for the place of the passyon /
 For hit was at Rome / whiche is he
 ad of the word / and syge of the A
 postles /
 Secondly for thoffyce of the predica
 tion / For he accomplyshedy dyligent
 ly thoffyce of preaching /
 Thyrde for the noble dyscrep
 tion of the tresours / that he gaf alle
 to poure men wysely /
 And these thre Reasons putteth Mai
 ster William of Auere /
 Fourthly for the antiquyte / and pros
 uedy martiridome / For yf it be sayd /
 that somme other haue had greter pay
 ne / Alwey hit is not so Autentyk /
 And also somtyme in doute / but the
 passyon of saynt Laurence is moche so
 lempne / and approuedy in the Chyrche /
¶ And therfore many Sayntes ap
 prouie his passyon in their Sermons
 and afferme hit /
 Fyftly for the degre of dignyte /
 For he was Archdeken of the Syge
 of Rome / And as it is
 sayd / ther was neuer suth Archdeken
 in Rome / **¶** Sixtly / for
 the crueltie of tormentes / For he suffred
 them right greuou / as he / that was
 woked vpon a greddyng of yron /
 Wherof saynt Austyn sayth /
 Syth / that the members were token
 by many dyuers ketynges / He was
 commaunded to be tormentedy vpon a

gwoyl of prou/and was laide therupon
 which by contynuell heete / that was
 ther vnder / the gwoyl hadde the force
 to brenne / soo that he was tormente d
 by the turninge of his membres more
 forcybly / For the payne was the more
 longe / Secondly he was right excellent
 in effecte or prouffite / For after this /
 that Austyn and Mappyn saye / this
 bytternes of payne made hym hygh by
 glorification/ and honourable by oppy
 nyon/renomed and lobable by deuocion
 and noble by contencion/ fyrst it made
 hym hygh by glorification/ wherof saynt
 Austyn sayth/ persecutour/ thou be re
 woodd ayenst the martir / e more than
 woodd/ For whan thou assemblest pe
 ne/ thou entreaeste his goyde/ thy en
 gyn soude not goyde of the ayde whan
 thynstramentes of the tormentes trans
 ported hym in thonoure of vycorpe/
 And after Mappyn e in somme bo
 kes of Ambrose it is sayd/ how he hit
 that the membres were bounden in the
 herte of the sparkles/ the force of the feith
 was not corrupt / the body suffred en
 paynyng/ but he gaue the gayne of hel
 the/ And saynt Austyn sayth truly
 his body is blessingid/ For torment neuer
 chaunged hym out of the feith of god
 but his relygion adouced hym in ho
 by rest / Secondly he was honourable
 by oppynyon and renomme after map
 pyn and Ambrose/ that saye/ we may
 lytane the blessingid laurence to mustard
 seed / which is broken by many ma
 ners/ whan by the grace of his mystery
 he replenysshed the world of good ad
 ure/ For to sow that he was conspicate
 in his body / he was humble vnkowen
 and seruyfable/ And after that he was
 all to broken and brened / he shedde in
 all the chyrches of the world the odour
 of his noblesse / **A**lso this is
 an holy thyng and playfaunt / that
 the solempnyte of saynt laurence be no
 bly honoured / whos thyngyng flam
 mes be as raynquysshoure holy chyrch
 salueth this day in alle the world /
 in so moche that his gloruous passyon
 enlumyneth alle the world/ by the glo
 ry of his martyrdos/ Thyrde he was
 lobable by deuocion / wherfor was he
 so lobable and so with deuocion to be
 reputed/ Seynt Austyn sheldeth it by

the reasons/ and sayth thus/ We ought
 to receyue the blessingid man with deuoci
 on/ fyrst/ for he gaf his precious blood
 for the loue of oure lord / And after/
 for by cause he had vnto oure lord grete
 affyncte/ shewyng / that the feith of ri
 sten men ought to deserue to be of the
 company of martires/ Thyrde/ by caus
 se he was so holly of conuersacion/ that
 in the tyme of pces he deseruyd the cou
 ne of martirdom/ **F**ourthly he made
 hym self noble by folowynge / wherof
 saynt Austyn sayth that the cause of all
 his passion was by cause he eshorted
 other to be lyke to hym/ In thre thyng
 ges he shelded hym to vs folowynge/
 fyrst in seunge suffryng of aduersi
 ties / wherof saynt Austyn sayth / the
 moost prouffitable forme for to reforme
 the peple to god / is the faire speche of
 martires / It is lycht to praye/ and it
 is prouffitable to admoneste and war
 ne the thynges/ And the examples be bet
 ter than the wordes / And it is more to
 tache by werke than by toys / And in
 thys right excellent maner of tchyng
 the persecutours myght felde laurence
 hold he shone by grete dygnite / And
 hold the merueylous strengthe of his
 courage gaf not only place of hope /
 but also comfort and strengthe of
 ther by ensample of his suffraunce/ Se
 condly by gretenes of the feith and fer
 uour of loue/ wherof Mappyn sayth/
 and Ambrose also / whan he raynquy
 shyd by feith/ the flammes of the per
 secutoure he shelded to vs by the fyr of
 feith that he ouercam the embraimentes
 of the fyre of helle/ And by the loue of
 Crist not to feare the day of dome/
 Thyrde in brennyng loue/ Mappyn
 and Ambrose sayn/ that saynt laurence
 enlumyned the world playnly/ of the
 same lycht that he was embraed with
 and chauffed the hertes of all crysten
 people / by the flammes that he suffred
 by these thre thynges sayth saynt Map
 pyn after the bookes of saynt Ambro
 se that we ben called to the feith by
 the example of saynt laurence/ and en
 braed to martirdome / and chauffed
 to deuocion /
 Thyrde he was right excellent in con
 staunce and in strengthe/
 And how sayth saynt Austyn /

The blessed Laurence dyebled in Ihesu
 criste into the temptation / into the de-
 mande of the tyraunt / And into the
 death / in whome thocation was longe /
 and by cause that he had well eeyed and
 well drunken / he was fat of this mete
 And drunken of the chalyce / soo that
 he felde not the tormentes ne eschevede
 them / But succedede the Royanne of he
 ven / he was so constant / that he sette
 not by the tormentes / but after that
 saynt Maymyn sayth / he was made
 more pacifight in drede more ardaunt in
 love / and more joyous in brennyng /
 for the first it is sayd thus / he was
 scatched vpon the flammes of the gre
 te bondes / of fyre / and / turnede ofte too
 that one syde to that other /

And hold moche more he suffred of pay
 nes / so moche more he drede god /
 And of the second he sayth thus /

Whan the grayne of the mostard is
 gownden / it chauffeth / And whan
 Laurence suffred tormentes / he was en
 flamede ageyne / and tormentede of
 a newe maner of menephus torment
 es / And the greter tormentes / that
 the woode persecutours dyden / the more
 troute was Laurence to our sayour
 And as to the thyrde / he sayth thus / he
 was chauffede in the laibe of Ihesu
 criste / that by grete hyenes of courage
 he despyded the tormentes of his olme
 body / that in hauyng wyrtowpe / of his
 woode tormentour / he was joyous for
 to despyse it by the fyre /

Fourthly he was right excellent in the
 menephus bataylle / and in the maner
 of his spech / And as it aperith of
 part by the wordes of saynt Maymyn
 and of saynt Austyn / The blessed
 Laurence had fyue brennynges with
 oute forthe / whiche he al ouercom mans
 ly / and extynde them / The firste
 was the fyre of helles / The second made
 spall flamme / the thyrde carnal concu
 pisanse / the fourthe of brennyng cou
 tise / And the fyfte of a mad wodeness
 The quenchyng of the first fyre / that
 is of helles / Maymyn sayth / It myght
 geue no place of brennyng to the wo
 lde fyre for to brenne his body / whiche
 quenchede the fyre perdurable of helles /
 he wente thurgh the fyre erythely and
 marcial of this woold / but he escaped

and eschevede them / the howpble flambe
 of the fyre perdurable of helles /
 The quenchyng of the second fyre he sa
 yth also / he was quenched by boode brens
 nyng / but the drygne ardoour quen
 chede the marcial brennyng /
 And yet sayth he / hold he it the euyls
 peppe put vnder the fagottes & woode /
 for kencece / and make grete flamme /
 Seynt Laurence espyred by the hete of
 the fyth felde not the flammes /
 And saynt Austyn sayth / the charge
 of Ihesu criste may not be surmounde
 d with flammes / for the fyre that brenne
 withoute forthe / was more feble / than
 that whiche he embayced within forthe /
 And the quenchyng of the thyrde fyre
 of carnal concupysance / sayth saynt
 Maymyn / saynt Laurence passed thoz
 rough the fyre / whiche he abhorred / being
 not brenne / but he enlumyned shone he
 brenned lest he shold brenne / And by
 cause he shold not brenne he was brenne
 Of the quenchyng of the fourth fyre /
 that is of Auarice of them / that couey
 se the tresours / of whiche they be deuy
 ued / Sayth saynt Austyn thus /
 A man coueytous is armed by double
 ardoour of money / and is enemy of
 trouth / his auarice is for to stele gold
 And by his felonge he leseth oure lord
 He hath no thynge / he prouffeth no
 thynge / humayne cruelte is withdraben
 by his wyndes and corporalle matir /
 And Laurence goth to heuen / And he
 sayleth in his flammes / Of the quench
 yng of the fyfte fyre / that is of the
 furious wodeness / hold that is to say
 furys wodeness of the persecutour
 was deuyed and brought to nought /
 Seynt Maymyn thus / whan
 the wodeness of the mynystrs of the
 flames was surmoued / he restrayned
 the brennyng of the wooldy wodeness
 And till that tyme the duples entent
 prouffed / till that the trewe man as
 cended / and mounted in to heuen ghy
 poussly into his lord god /
 And he made to cole the cruelte of the
 persecutours confused all wyth theyr fi
 res / And helbeth that
 the wodeness of the persecutours /
 was fyre / whanne he sayde / the wode
 ness of the Caprynes made us
 by a gredele of prouy vpon the fyre

strongly brennyng/ And that was do
ne to thende/that he holde auenge the
fyrre and grete heetes of indignacion
And it was no wonder/ though he sur
mountede these thre grete fyres without
forth/ For as it is had of the wordes
of the sayd magmye/ he had within
forth thre refwydours or coldes/ and
bar in his herte thre fyres/ by whiche he
assuagede by coldenes all the fyre with
out forth/ And surmountede with the
bracyng of more fyre/ And the firste
coldenes/ was the desyre of celestia
l glorye/ The second was the remembra
unce of the lalbe of god/ And the thir
de was the clenness of his conscyence /
By this treuble coldenes he quenchede
alle the fyre without forth / And he
was cold of the firste refwydour/ whi
che is desyre of heuently glorye / as sa
ynt Ambrose sayth / the blessed Lau
rence myghte not fele the tormentes of
fire in his entayles / whiche within
hym possessed the refwydour of paradys
Though the brente fleshe laye to fore
the tyrant/ and the bodye brente/ he
weare thesels forde and courage was in he
uyn/ Of the second coldenes or refwyd
our/ that is the remembrance of the be
loue of god/ he sayth thus/ when he was
bryd to fore the commendementes of
Ihesu Cryst / al was cold that he suf
ferd / Of the thyrde whiche is purer e
clenness of conscyence he sayth thus/ the
right stronge martir treuety is beente in
his entayles/ but he sechynge the kyng
come of heuyn/ enioyeth/ as a bypique
ur / by the refwydour of the clenness of
his conscyence / And as saynt Maye
my sayth / he had thre fyres within
forth / by the whiche he surmountede by
embracyng al the fyres without forth
The firste was the greenes of the faith
The second the arduunt dilection /
The thyrde the very knowlege of god
whiche embracyd hym as fyre/ Of the
firste fyre sayth saynt Ambrose/ As ma
che as the brennyng of the feyth chauf
feth hym/ so moche colded hym the flams
me of the torment / We rede in the go
spell that the fyre of the feythe is the
fyre of the sauoure / Thians
getylt sayd / I am in to the erthe to
put fyre theryn / And with this fyre

was saynt Laurence embracyd and he
to not the brennyng of the flammes/
And of the second fyre he sayth thus/
the martir Laurence brenned without
forth of thembracymentes of the feyth
but the greter flammes of the loue of
god/ brenned hym within forth /
Of the thyrde fyre he sayth thus /
The right euell flammes of the pryson
our myght not surmounte the maner/
For he was ouer moche more arduunt
by chauffed in his thour / By the in
yes of trouth that he felde not the flam
me withoute forth / whiche he brenned
thyrde and ouermy Laurence among
the other martires hath the pryson
as toward offyre the hys he had only
a wyggle among al the other martires
But at this day the wyggles of he
tes ben chaunged in to bypique / so
many / And as Maye sayth / the
kyng wepeth / It was for the au
tomne / that the myn wende to be
bygues and childer as the feyntyng
te of festes / And wote that alle the
myght with tapers and byght / but by
cause many aduentures were made in
these wyggles / It was establisshyd
that the wyggles shold to be brennyd in
fastynges / And neuer shold the con
crent name is wepned / And is et
wepned / And is called wyggle /
The second wyggle is in the Cate
chis or Dine / For he onlye wote that he
pety haue their ouermy name in all of
the martires / byt as the martir
hath amonge the Catechis / the
de is in the wyggle of the feyth
For he onlye and saynt Laurence
onlye / but other hath / that is the
lence of his wechynge / And Laurence
for the greenes of his feyth

Thus endeth the booke of saynt
Laurence martir

Here foloweth of ſaynt yp
lite martr and firſt of his na
me

Politus is ſaid
of yper/that is as mo
che to ſay/as vpon and
lywe/that is a ſtone /
as who ſayth vpon a
ſtone/that is to vnder
ſtande founded; vpon Crift/ Or of in /
and; polys/that is a Crift / Or Ppoli
tus is as moche to ſay/ as polyſſed /
he was wel founded; vpon the ſtone
Crift/By conſtance and ſtecfafines/ he
was in the cyte aboue by deſyre / and;
couerlyng; he was polyſſed by the bit
tarnes of his tormentes /

Polyte buried
the body of ſaynt lau
rence/ And after he cam
in to his holbe / and;
paſt the pees to his ſer
uauntes / and; to hys
Champerers / And; commyned; them
with the ſacrament of the aulter/whis
che Juſtyne the preſt had; ſate; /
And; the table was ouerd / but or he
wok; ony meke/ the knyghtes cam/ and;
hale; hym; awhy; and; brought; hym; to
themperour/ And; when; decyan; thempe
roure ſalbe; hym; / he; ſmylyng; ſayd; to
hym/ Art; thow; now; made; an; enchan
tur/ which; haſt; borne; alwey; the; body
of; Laurence/ And; Ppolite; ſayd; / that
haue; I; done; not; as; an; enchauntur/
but; as; a; Crysten; man; / Thenne; decan;
kyng; wplynſſed; with; grete; furoure;
commaunded; / that; he; ſhold; be; deſpoyle;
d; of; his; habyte; / that; he; ware; as; a
Crysten; man/ and; that; his; mouth; ſhol
de; be; ſeyn; with; ſtones / To; whome; yp
lite; ſayd;/ thou; haſt; not; deſpoyle; me
but; rather; clothed;/ To; whome; decan; ſe
yd;/ how; is; it;/ that; thow; art; now; ſo; fe
lyſſ;/ that; art; not; aſhamed; of; thy; na
kednes;/ Now; therefore; make; thou; ſary
feſt;/ and; thou; ſhalt; lyue;/ or; elles; thou
ſhalt; perſſ; he; with; laurence;/ to; whome;
ypolite; ſayd; / I; wold; / I; myght; be

made; the; example; of; ſaynt; Laurence;/ who
me; thou; preſumeſt; to; name; with; thy
folbe; mouth;/ and; pollute;/ Thenne; de
cyan; made; hym; to; be; ſeyn; with; ſtoues
and; all; to; rende; with; combes; of; yron/
And; he; confeſſid; with; a; clew; ropes /
that; he; was; Crysten;/ and; when; he; had;
deſpyed; theſe; tormentes; / he; dyde; hym;
to; be; clothed; with; the; veſture; of; a; kny
ght;/ that; he; to; fore; vſed;/ in; exhortyng;
hym; that; to; werye; his; amplye; / and;
his; firſt; chyualrye;/ And; Ppolite; ſayde;
I; am; the; knyght; of; Iſſu; criſt;/ e; then
ne; Decyan; repleynſſed; with; grete
wrauth; delyuerd; hym; to; Waleryan; the
prouſt; / e; that; he; ſhold; take; alle; his
faultes;/ e; ſee; hym; by; dyuerſe; tormen
tes;/ And; thenne; he; fonde; that; alle; the
meyne; of; ypolites; holbe; were; cryſten;/
And; alle; were; brought; to; fore; hym;/ e;
when; he; wold; haue; couſtreyned; them
to; do; ſaryſe;/ One; named; Concordia
Nourice; of; ypolite; anſwerd; for; them
alle;/ we; had; leter; wyte; with; our; lord;
chaſtely;/ than; lyue; ſynfully; / e; thenne
decan; kyng; preſent; commaunded; that
he; ſhold; be; ſeyn; with; p; lomettis; of; le
ede; vnto; the; tyme;/ that; he; gaf; ouer; her
ſpyryt;/ e; ypolite; ſayd;/ Syre; I; thank;
the;/ that; thou; haſt; ſente; my; nourice; to
for; the; ſight; of; thy; ſayntes; / e; after
that; Waleryan; dyde; to; dede; ypolite; with;
his; meyne; to; the; gate; Tyburtine;/ e; y
polite; comforted; them; alle;/ e; ſaid; bres
theren; dede; you; not; for; ye; e; I; haue; one
only; god;/ e; thenne; Waleryan; comans
ded; that; all; they; ſhold; ben; byhead; befo
re; ypolite;/ e; thenne; he; made; ypolite; to
be; bounden; by; the; feet; vnto; the; neckes;
of; wyple; horses; / and; made; hym; to; be
dralben; among; thornes; / beyetes; e; w
ches; tyll; he; rendyd;/ e; gaf; to; god; his
ſpyryt;/ he; dyde; aboute; the; yere; of; our
lord; CC; lxxvii;/ And; thenne; Juſtyne; the
preſt; toke; the; bodies; of; them; e; bury
ed; them; by; the; body; of; ſaynt; Laurence;
but; he; wouthe; not; fynde; the; body; of; ſe
ynt; concordia; For; it; was; caſt; in; to; a; pre
yn;/ A; knyght; that; was; named; porphy
re; wende; that; the; bleſſid; Concordia; had;
gold; and; precious; ſtones; in; her; clothes;
and; cam; to; a; man; named; herne;/ whi
che; was; ſecretely; a; Crysten; man;/ and;
ſayd; to; hym;/ kepe; my; cunnylle; ſecre
te; / And; dralbe; concordia; oute; of; the
G. iij.

preuy / For I tolde / that ther ben in
 her besymentes gold and precious sto
 nes / And he sayd shebe to me the pla
 ce / where she lyeth / And I shal kepe
 thy conuerye / And shalle telle to the
 what I shalle fynde / And thenne he
 drewe her oute of the preuy chambir / e
 fonde nothyng / And thenne the knyght
 fledde alwey anone / And Hyrceneus
 callede to hym a Crysten man / namede
 Alboude / And hawe the body to saynt Jus
 tyn / and he took it deuoutely / and bu
 rped hit by the body of saynt ypolite
 with the other / And whan Waleryen
 herd that / he dyde do take Hyrceneus e
 Alboude / and threwe them all quicke
 in to the preuy / And Justyn took out
 their bodies / and burped them with
 the other / And after these thynges don
 decen and Waleryen ascendede in to a
 golden chare / for to go and tormenten
 Crysten men / And decen was rauys
 shed of a deuylle / and cryed / O ypolite
 he hath bounde me with sharp chagnes
 and ledeth me alwey / And Waleryen
 cryed also / O laurence thou dealdest me
 with fyre chagnes / And the same hou
 re Waleryen deyde / And decen retou
 ned home / and deyde the thyrde daye /
 tormented of the deuylle / and cryed
 laurence esse thou a lytel / I conuere
 to the esse thy tormentes / and so deyde
 And whan Tryphone his wyf / whi
 che was moche cruell / sawe this thyng
 she lefte alle / and toke to Cryste her
 daughter / and wente to saynt Justyn
 and dyde wo luptise her / with many
 othres / And that other day after that /
 as Tryphone praid the gaf vp her spy
 ryte / and deyde / And Justyn the preest
 burped her body by saynt ypolite /
 And elsh knyghtes / hering that the
 quene and her daughter were comen
 Crysten / am with their wyues to Jus
 tyn the preest / for to receyue luptysme /
 Claudius the emperour / whan Cryste
 wolde not do sacryfise / dyde do cutt her
 throate / e dyde do bysede the other knygh
 tes / And the bodies were borne with
 the other in to the felde Verane / and
 there burped / And it is to be note / he
 re expressely / that Claudius succedede
 decen / whiche martred saynt laurence
 and saynt ypolite / but he succedede not
 decen the emperour / For after the Cro

nykes Cokolusyan succedede decen / and
 galgen succedede bolusian / And claudi
 us succedede galgen / soo it becometh that
 galgen had two names / that is to wite
 galgen and decen / and so said Cryste
 in his Cronycle / and goode god in
 his booke / Galgen called one into his
 helpe that was namede decen / whome
 he made Cesar / but not emperour / so
 sayth Rycharde in his cronycle / Of this
 martir sayth Ambrose in his preface /
 The blessed martir ypolite considered /
 that Ihesu crist was very duker / and
 he wolde be his knyght / and had leue
 to his knyght / than duker of knyghtes
 And he purseyued not saynt laurence
 whiche was put vnder his keepyng /
 but folowede hym / soo that in suffryng
 martirdome he leste the salve of the ty
 rant / and awn / and possessed the tres
 four of very rychesses / whiche is the glo
 ry of the kyng / pardurable and p
 etuel / Ther was a carter / namede Peter
 whiche poked his oger in the cart in
 the feste of marie magdalene / and fol
 lowed his wyf / and beganne to curse
 hym / And anone the oger and the cart
 were smyten with thonder / And that
 same peter / whiche had soo curser was
 tormented of euell tormentes / For si
 re took hym / so that he brente the fene
 wes and the flesch fro his thyne / and
 the bone apered / and that the thyne
 legge full of / thenne he wente to a chir
 che of oure lady / and byd his legge in
 an hole of the chirche / And prayd
 our lady with tres deuoutely for his
 deliuerance / And on a nyght the blis
 syde wyrgyne with saynt ypolite cam
 to fore hym in a dysyon / And the pry
 yd to ypolite that he wolde restablishe
 peter in his first helthe / And anone sa
 ynt ypolite toke his legge in the hole
 and toke and set it in his place / like
 as on grassyth in a tree / And he felte
 soo moche payne in that dysyon / that he
 alwoke and cryed so bolde / that he
 alwoke alle the meyne / and they amos
 and toke lyght / e sawe that peter had
 two legges e two thynes / but they had
 supposede that it had be illusion / e they
 fasted yet / e yet este ageyne / and sawe
 that he had veryly his members / e the
 ne they alwoke hym / e demanded of
 hym hou it happed /

And he bendes / that they had mocked
 hym / And whan he sawe it / he was all
 amysed / yet neuertheles the nelve thye
 was softer than the olde / And myghte
 not wel susteyne his body therwith /
 And by cause this myracle sholde be
 publysshid / he halde an hoole yere /
 And thenne the blessed wyrgyne ap
 peryd to hym and saynt ypo
 & byt / that he shold perfourme that whi
 che apperteyned to that cure / And the
 ne he alwoke / and felt hym self al hool
 And thenne he entred in to a recluage
 to whome the deuyll aperid of tyme
 in the lyknes of a woman naked /

and ioyned to hym naked / And the
 more he defendid hym / the more the de
 uylle appoched / ner in temptynge hym
 shamefully / And whan he had ben sha
 mefully trauayled of her / he took the sco
 le of a prestes necke / and gyrd hym
 with hit / And anon the deuyll depar
 ted / And lest he yeng there a stynkyng
 and rotten careyne / And so grete sten
 che yssued / that ther was none that sawe
 it / but said that it was the body of
 somme deed woman / which the deuyll
 had taken

Thus endeth the lyf of saynt ypolite

Here foloweth the assumpcion of the glorious wyrgyne
 oure lady saynt Marye



We fynde in a booke sente
 to saynt Johan theuan
 gelyst / or elles the booke
 which is sayd to be as
 poriphum is ascribied
 to hym / In what maner
 the Assumpcion of the blessed wy
 regyn saynt Marye was made /

Thapostles were departed / and gone
 in to dyuerse Countrees of the world /
 for cause of preaching / And the bless
 id lady and wyrgyne was in an
 holbe by the mount of Syon / And as
 long as she lyued / she vsyd all the
 places of her sone with grete deuocion /
 that is to say the place of his baptyse
 & iij

Of his fastynge/ of his passion/ of his sepulture/ of his resurrection/ and of his ascension/ And after that Epyphanes sayth/ the lyledz four and twenty yere after thascension of her sone/ And he sayth also/ whan our lady had conceyued Ihesu Cryste / she was of the age of fourteen yere / And she was deliuered in the vii yere/ And lyledz and also; de with hym thre and therty yere And after his dethe/ she lyledz four and twenty yere/ And by this acompt whan she departed out of this worldz she was lxxiiij yere old/ but hit is more probable/ that/ whiche is red in another place/ that she lyledz after the ascension of hys sone thretyne yere/ And so thenne she was lxx yere old/ And on a day whan alle thapostles were sprad thurgh the worldz in prechynge/ the gheuous byrgyne was greteley espysedz and embracedz with desyre to be wyth her sone Ihesu Cryste/ And her courage eschaufedz was mouedz/ And grete haundaunce of teares ranneth without forth by cause she had not egally the comforts of her sone/ whiche were witholden from her for the tyme / And an angell cam to fore her with grete lycht/ and saleded her honourably/ as the moder of his lordz/ sayenge / Al hayll blessed Mary/ receyvinge the blyssynge of hym that sente his blyssynge to Jacob/ so here a bolde of palme of paradys lady whiche I haue brought to the/ whiche thou shalt commaunde to be born to fore thy tere / For thy solde shalle be taken fro thy body/ the thirde day next folowynge And thy sone abyedeth the his honouable moder/ To whom she answeredz / yf I haue founde grace to fore thy eyes I pray the that thou touchest to the lye to me thy name/ And yet I pray the more hartely / that my sones and my bretheren thapostles may be assembledz with me/ soo that to fore I depe/ I may see them with my lodely eyes / And after to be buriedz of them/ And they keynge here / I may yelde up my ghoost to godz/ And also yet I praye and requyre/ that my spyrte yssuynge oute of the body/ see not the howyble / ne lyledz spyrte ne fende/ And that no myght of the deuylle come ageynste

me/ And thenne the Angel sayd/ lyledz wherfor desyrest thou to knowe my name/ whiche is grete and merueylous All thapostles shall assemble this daye to the/ and shall make to the noble eyes quyes at thy passynge/ And in the presence of them / thou shalt geue by thy spyrte/ For he that brought the people to by an heer/ fro Judee to Babylon may without doute soverly in an hour bring thapostles to the/ And wherfor doubtst thou to see the lyledz spyrtes/ sythe thou hast broken secretly his tyez/ And hast despoiled hym from the tynpore of his powet / Neuertheless thy wyll be doone/ that thou see not the fende / And this said the Angel mouedz in to heuen with grete lycht/ and the palme shone by right grete clerenes and was lyke to a grene wodde/ whose leues shone lyke to the morowe sterre / And it happed as saynt Johan the euangelyst prechidz in Ephezym/ the heuen sodenly thondredz / ¶ And a wyghte eldredz took hym up/ and brought hym to fore the pair of the blessed wyrgyn Mary/ And he knocked at the doore / & entredz/ and saleded the wyrgyn honourably/ whom the blessed wyrgyn behelde / and was greteley alyssedz for Joye/ and myght not absteyne her fro weppynge/ And sayd to hym/ Johan sone remembre the of the worde of thy mayster / by whiche he made me moder vnto the/ And the sone vnto me / so I am calledz of thy mayster / and my godz/ I praye nolv the dette of condicion humayne/ And recomende my body to thy kysy cure/ I haue herd saye that the Selbes haue made a counayll and sayd/ late vs abyde bretheren vnto the tyme that she that bare Ihesu be dedd / And thenne incontynent we shall take her body/ and shall caste it in to the fyre/ and brenne it / Thou therefore / take this palme/ And here it to fore the tere whan ye shall bere my body to the sepulchre/ Thenne said Johan/ O worldz godz that alle my bretheren thapostles were here/ that we myght make thynge quyes couenable/ as it soueth/ and is dygne and worthy/ And as he sayd / that alle the Apostles were maysterz

with rebodes fro the places where they
prechyd/ and were brought to fore the
dore of the blessid Wyrgyne Marye /
And whan they salbe them assembled
they metrepledy/ and sayde / For what
cause hath our lord assembled vs her/
Eterne saynt Johan went oute and
sayd to them/ that oure lady shold pas
se and departe oute of this world/ and
adde more to sayenge/ bretheren be wa
re and kepe yow from wepyng whan
she shalle departe/ by cause that the pe
ple that shalle see it / be not troubled/
And sayde/ loo these how they drede the
deth/ which preche to other the resurrecti
on/ And denys disciple of paulle affer
meth this same in the booke of dyuyn
names/ That is to wete/ that alle thap
pistles were assembled at the assump
cion and deth of oure lady/ Marye / e
were to geder there / And that eske of
them made a sermon vnto the praynyng
and laude of Ihesu Crise/ and the bless
yd Wyrgyn his moder / he saide thus
speakyng to Thymothee/ Thus be and
thou as thow well knowest/ And ma
ny of our holy bretheren dyde assen
ble at the dyspon of the moder/ that re
cyued god / And James broder of
god was there/ And Peter thapostile
moost noble and souerayne of the theo
kynges / And after that me semez /
p all the Jewarchyes byst her vp after
and aordnyng to her vertus wythoute
ende/ This saide saynt Denys / And
whan the blessid Wyrgyn Marye salbe
all the Appostles assembled/ she bless
yd our lord/ and satte in the myddes
of them/ where the lampes tapres and
lyghtes brenned/ And aboute the thir
de houre of the nyght/ Ihesu Crise cam
with swete melodye and songe with
thorders of the Angels the companyes
of patriarkes/ thassembles of martires/
the Couentes of Confessours/ the Car
dines of Wirgynes/ And to fore the hed
of oure blessid lady the companyes of
alle these sayntes were sette in ordre /
And made swete songe and melodye/
And what euequys were done of our
blessid lady and there habowdy/ hit is
all sayd and enseygned in the forsaide
booke/ which is attribued to saynt Jo

han / For first Ihesu Crise began
to saye/ Come my chosen/ and I shalle
sette the in my sete/ For I haue couey
ted the beaute of the / And oure lady
answerd/ Syre my herte is redy/ And
alle they / that were comen with Ihesu
Crise entuned swete sayenge/ this
is she that neuer touchd bedde of ma
ryage in delyte / And she shalle haue
fruyte in refection of holy soules/
Eterne she sange of her self sayenge /
Alle the generacions shal saye/ that I
am blessid/ For he that is myghty hath
done grete thynges to me/ And the na
me of hym is holy/ And the chauns
tour of chauncours entuned more ex
cellently aboute alle other sayenge/ Co
me fro Lybaine my spouse come fro Ly
bane/ Come/ thou shalt be crowned/
And she saide I come / For in the be
gyunnyng of the booke hit is wretion of
me/ that I shold doo thy wyll / For
my spryde hath joyeth in the god/ my
herte/ And thus in the moonyng / the
solbe yssued oute of the body/ and fled
vp in the armes of her sone / And she
was as fer enstraunged fro the payne
of the fleshe/ as she was fro corrupcion
of her body / Eterne sayd oure lord to
thapostles/ Were ye the body of thys
Wyrgyne my moder in to the vale of Jo
sephat/ And leye ye her in a newe se
pulcre/ that ye shalle fynde there/
And abyde me there three dayes / tyll
that I retorne to yow/
And anon she was enuyronned wyth
floures of Roses/ that was the compa
ny of martires/ and wyth lybes of the
kalyces/ that were the company of aun
gels/ of Confessours/ and Wyrgynes /
And thapostles cryd after her sa
yenge/ Ryght wyse Wyrgyne/ whether
goose thow lady remembre the of Be
pente that were abyden/ were awake
d wyth the solbe of the songe of them/
that mountd / and cam agens her/
And salbe their kyngde lew in his pro
pre armes the solbe of a woman/ e sa
be y this solbe was Joynd to hym
e were alassid e began to crye sayenge
Who is this / that ascendeth fro de
sette fulle of delys joynd to her

to her frende / And they that accompa-
nyed her said / this is the right sayre
amonge the daughters of Ierusalem /
Ande lyk as ye haue sene her fulle of
charyte ande dylectyon / so is she ioyous
ly receyued / And sette in the sete of glo-
ry on the right syde of her sone / Ande
thapostles saue the soible of her keyng
so whyte / that no mortal tonge myghte
expreste it / Ande thenne thre maydens
that were there woked of the clothes fro
the body / for to wesse it / the body ano-
ne shone by so grete clernes / that they
myght wel fele hit in touchyng / ande
wasshyng / but they myght not see it /
Ande that lyght shone as long as they
were aboute the wasshyng of it / Ande
thenne thapostles took the body honou-
rably / ande leyde it on the kere / Ande Jo-
han sayde to peter kee this palme to fo-
re the burie / For oure lord hath ordeyned
the aboute vs / Ande hath made the pas-
tour ande prynce of his sheep
To whome peter sayde / It apperayneth
beiter to the to kee it / For thou art cho-
sen Ouyngyn of oure lord / Ande thou
oughtest to kee this palme of lyghte /
at the theycaynes of chastyte / ande holy-
nes / thou that drinkest of the fontayn
of perdurable clernes / Ande I shall
kee the holy body with the herte / Ande
these other Apostles our bretheren shal
goo rounde aboute the body / yeloung
thankynges to god / Ande thenne saynt
poule sayde to hym / I that am lest of
the Apostles ande of yow alle / shall
kee with the / Ande thenne peter ande
poule lyfte vp the kere / Ande peter
beganne to synge ande say / Israel is
ysued oute of Egypte / Ande the other
Apostles folowed hym in the same son-
ge / Ande oure lord couered the kere ande
thapostles with a cloth / so that they
were not sene but the boys of them was
herd only / Ande the Angels were
with thapostles synngyng / ande wyl-
lysted all the honde with merueylous
swetes / Ande thenne alle the people
was moued with that swete melodye
and eysued hastily oute of the cite /
enquyred what hit was / Ande thenne
that were some that sayde to them /
that Marye such a woman is deed /
e the disciples of her sone Ihesu haue her
and made such melodye as ye here about

her / Ande thenne ran they to armes / e
they warned eke other sayng / Come
and late vs see alle the disciples / and
late vs sene the body of her / that has
re this tpayre / Ande whan the prynce
of prestes saue that / he was al alay-
shed / ande full of angre ande sayde / ho-
here the tabernacle of hym / that hath tw
usled vs ande oure bygnage / keshode
what glory he now receyuet / Ande in
sayng so / he leyde his handes on the
kere / wyllyng to torne it / ande ouertrow-
we it to the ground / **E**nne sodenly
bothe his handes were drye / ande cle-
ued to the kere / so that he brunge by the
handes on the kere / ande was sore tor-
mented / ande wepte ande brayed /
Ande the Angels that were there in
the clothed blinded alle the other pe-
ple / that they saue no thyng / Ande
the prynce of prestes said / saynt pe-
ter despyse me not in this tribulacion /
Ande I pray the to pray for me to our
lord / Thou oughtest to remember whan
the Chamberiers that was byssher accused
the / Ande I excused the / Ande saynt pe-
ter said to hym / we kee not empshyde
in the seynge of oure lady / ande more
not nolv entende to seke the / but ande yf
thou hyleuest in our lord Ihesu xpi-
and in this that kee hym / I were e
hope that thou soone shalt haue helthe
and kee al hool / Ande he answered / I
hyleue our lord Ihesu Crist to kee the so-
ne of god / Ande that this is his right
hooly moder / Ande anone his handes
were losed fro the kere / but yet the dry-
enes ande the payne cessid not in hym
Ande thenne saynt peter said to hym /
kysse the kere / ande saye I hyleue in
god Ihesu Crist that this woman kee
ke in her kely / ande remayned wyngyng
after the chyldeyng / Ande whan he had
so sayde / he was anone all hool passy-
edly / Ande theune saide peter to hym /
Take that palme of the honde of oure
broder Johan / ande leye it on the people
that kee blinde / Ande who that wylle si-
lene shall receyue his sight ageyne
Ande they that wylle not hyleue shall
neuer see / Ande thenne thapostles bare
marye vnder the monument / Ande saide
by it lyke as oure lord had comman-
ded / Ande at the thyrde day Ihesu aise
cam with a grete multytude of Angells

and falslyd them / and saide pes be
with you / And they answered / god /
glory be to the / which only makest the
gret myracles and merueles / And
oure lord sayd to thapostles / what is
nolb youre aduys / that I ought nolb
to doo to my moder of honour / and of
grace / Syre it semeth to be thy seruaunt
that lyke as thou hast saynquy /
shyd the deth / and regnest wordly with
oure ende / that thou wyls also the body
of thy moder / and sette her on thy ryzt
syr in perdurable lyke / And he graunt
ed it / And thenne Mychael the angel
cam / and presented the soule of Marye
to oure lord / And the saueour spacke
and sayde / Arise vp / haste the my cul
uer or doune / take nacle of glorie / Be
sel of lyl / Temple celestyal / And lyke
as thou neuer feltest conceyvinge by no
ne aduchment / thou shalt not suffice
in the sepulchre no corrupcion of body /
And anon the soule cam ageyne to the
body of marye / and yssued gloriously
oure of the tombe / and thus was recey
ued in the heuenly chambre / and a gre
te compaignie of angels with her / And
saynt Thomas was not there / And
whan he cam / he wolde not beleue this
And anone the gyrdell / with which
her body was gyrded cam to hym fro the
apert / which he receyued / And therby
he vnderstode that she was assumpt in
to heuen / And alle this heere to fore is
sayd / and called / Apocryphum / Whereof
saynt Jerom sayth in a sermon to pau
la and Eustochium / her doughter /
That booke is sayd to be apocryfum sauf
that somme wordes which ben worthy
of scripche / and ben approued of seyntes
as touchyng nyne thynges / that is to
wete / that the comforte of thapostles
was promysed / and geyuen to the wy
gyne / And that al the sayntes assem
bled ther / And that she deyd without
payne / And was buryed in the kyle of
Josephat / And there were made redy
the obseques / and the deuocion of Ihu
su crist / and the comyng of the celesty
all company / and the persecucion of the
Iewes / and the shynyng of the myra
cles / and that she was assumpt in to he
uen body and soule / But many other
thynges ben put there more at fantasye
and simulacion than at trouthe

As that / that Thomas was not there
And whan he cam he doubted / and es
ther thynges semblable / which ben be
ter not to beleue them / than to beleue
her clothes and vestyments were lefte
in her tombe / to the comforte of good cri
sten men / And of one partye of her ves
tyments it is sayd that ther hapned su
che a grete myracle as foloweth / Whan
the duke of Normandy hadde asspege
the cyte of chartres / The bisschop of the
cyte took the coze of oure lady / And
sette it on the heere of a spere lyke a ba
ner / and wente oute ageynst the enemy
es suzely / and the peple folowed hym /
And anone all the hoost of then emper
were turned in to fransye / and were
slynde / and trembled / and all were abas
shed / And whan they of the cyte salde
this thyng / aboute the dyuyn demon
strauce / they wente on egrely / and sle
we their enemyes the which thyng dis
pleisid moche the byrgyn saynt Marye
as it was proued by that / that her
coze ranysshid abey / And the duk the
ir enemy fonde it in his lappe / It is
wode in the reuelacions of saynt Ely
sabeth / that on a time as she was rauif
shed in spyrte / she salde in a place mo
che fer fro folk a tombe or a sepulchre en
uyronned with moche lyght / and was
like the forme of a woma within forth
And ther were aboute it a grete mul
titude of angels / and a lytell whyle
after she was taken oute of the sepul
chre / and borne vp on hyght with that
multitude / And thenne cam ageynst her
a man heryng in his right arme the sig
ne of the crosse / e had with hym many
angels withoute nombre / which recey
ued her moche ioiously / and ledde her
with grete melodye in to heuen / and a li
tel whyle after / Elyzabeth demaunded
of an angel / to whom she spak of / of
that bysion that she sald / It is shewed
to the / sayde the aungel in that bysion
that the byrgyn oure lady is assumpt
in to heuen as wel in her body as in her
soule / It is said in the same reuelac
ions / that it was shewed to her / that
the ylday after the soule departed fro
her body she was so assumpt in to heuen
e also / she whan oure blessed lady spak
to her she said / After thascencion of our
lorde an hole yere and as many dayes
more as ben fro the ascencion vnto her

¶ The assumption of our lady

assumption she ouer lyeuēd / And also she sayd alle thapostles were at my departynge / and buryed my body honourably / And yf dayes after was resced / And thenne saynt Elizabeth de maunded of her / whether she tholdy hyr de this thyng / or that she tholdy many feste it / and she lye it / And she sayd / It is not to be shelded / to flesshly ne vnglyuyngy people / ne it is not to be hyd / to deuout and crysten peple

It is to be notyd / that the glorious vrgyne Marye was assumpt & lyeuēd by in to heuen entyrelly / Joyously and gloriously / She was receyued entyrelly / that is holly as the chyrche hyleuēth dekonaryly / And that afferme many sayntes / and enforce them to proue it by many reasons / And the reason of saynt Bernardy is such / he sayth that god hath made the body of saynt peter and saynt James so gloriously to be honoured / that he hath enhaunced them by meureyous honour / that to them is deputed place couenable for to be worshiped / And alle the world goth to seke and offre to them / Thanne yf the body of his blessed moder were on the erthe And not hauntd by deuout vspytacion of crysten may / it sholdy be meareyll to see / that god wold not haue done as moche worship to his moder and honoured as moche her body / as the to dyes of other sayntes vpon the erthe / Iherome sayth thus / that the vrgyne Marye mountyd in to heuen / the xviij kalendas of septembre / That he sayth this of thassumption of the body of Marye / but the chyrche wyl rather dekonaspre hyleue it / than folysshly to doubte it / And he preued it aserwardy / that it is to be hyleuēd / yf they shew woth our lord haue accomplisshyd their redurable resurrection / wherefore tholdy not lye say thenne / that it is done in the blessed vrgyne Marye / & also many hyleue that saynt john the euangelyst is glorysped in his flesshly with ihesu criste / And thenne moche more our lady ought to be glorysped in heuen to the body and soule / which sayth / worshippe thy fader and moder / And he cam not to breke the laibe / but to fulfyll it / And therfor he shouuerth his moder aboue all other /

Seynt Austyn affermeth not this only / but he preueth it by thre reasons And the first reason is the dyng and assamble of the flesshly of our lord and of our lady / And sayth thus putrefaction / and wormes is the reproche of condycon humayne / which ihesu neuer touched / And the flesshly of ihesu is out of this reproche / the nature of marye is out of the rof / For it is preued that ihesu criste hath taken his flesshly of her /

¶ The second reason is / that the dyng of the body of her / of whome hym self sayth / this is the surge of god / the chambre of our lord of heuen / and the tabernacle of criste / she is worthy to be where he is / soo precious a tresour is more worthy to be kept in heuen than in erthe

The thyrde reason is parfeght entyrenes of her vrgynall flesshly / and sayth thus / Enioye thou marye of honours hle gladnes in thy body and in soule / In thy pryncer sone / And by thy pryncer sone thou oughtest to haue no harme of corrupcion / where thou hadest none corrupcion of vrgynyte in thy dyng / so grete a sone / so thou whome he endelbed with so grete gloupe he alldy without corrupcion / and lyeuēd entyrelly / which last entyrelly / that is parfeght of alle / And that she be with hym whome she haue in her wombe / and that she be at hym whome she chylde / gaf soule / and noysshid / Marye moder of ihesu criste accomplisshyd and seruant / And by cause I may none other thyng se / I dare none other by se say / ne presume / And herof sayth a noble vrgynyer thus / Transit ad ethera / Virgo puerpera / Virgula Jesse / Non sine corpore / sed sine tempore tendit ad esse /

¶ The vrgyne that chylde mountyd into heuen / the cytal wode of Jesse / not withoute body / but with oute tyme she entendeth to be there vrgyne pure and uete /

¶ Secondly / she was assumpt and take by gladly And herof sayth Gerard bisschop / and martir in his Omelye / The heuenes receyued this day the blessed vrgyne / The Angelles were glady / tharchangels enioyed / The thrones songen / The demynacions maden melodye / The pyrryppates amonged / The possidates

seraphim and Seraphim songes
 saynges and praynges/ And byng
 gyng her with thanknges and laus
 as was the speche of the dyuine and
 souerayne mageste/ Epyrde/the was
 lyfte vp in to heuen so honourably/that
 Ihesu Crist hym self with al the streng
 the of the heuently company cam agynst
 her/Of whome saynt Jerome sayth/
 who is he that is suffisaunt to thynte
 how the gloruous quene of the world
 wente by this day/ And how the mul
 tytude of the celestyal legions cam a
 geynst her with grete talent of deuocion
 And with what songes/ she was bro
 ught vnto her sete / And how she was
 receyued of her sone and embraced with
 prayse there and cleue fear/ And how
 she was enhaunced aboue all other cre
 atures/ And yet he sayth/ it is on this
 day / that the Chyualrye of heuen cam
 hastily for to mete with the moder of
 god/ and enuoynded her with grete
 lycht/ and brought her to her sete with
 praynges and songes saynges/ /
 And thence enioyed them the almyght
 company of Jerusalem with soo grete
 gladnes/ that no may may reuante /
 ne telle/ and made ioye and song alle
 enioyng in charyte/ by cause that this
 feste is euery yere halibedy of Is and
 made ardy contynued to all othe
 And it is to bekynd / that the saynt
 hym self cam and met with her lastly
 And brought her with hym and sette
 her in her sete with grete ioye / And
 how hadde he accomplisshed otherlye
 that which he commaunded in the las
 the sayng/ honoure thy fader and moder /
 Fourthly/ she was receyued
 exaltedly/ Sepnt Jerom sayth /
 this is the daye / in which the vyrgyn
 Marye not corrupte wente vnto the hy
 enes of the throne/ And she was there
 enhaunced in the heuently kyngdome /
 And honouryd gloruously spyttyng
 next vnto Cryste/ And how she is en
 haunced in the heuently glouye /
 Geward the bishopp retheth in his O
 melyes/ sayng/ Our lord Ihesu Crist
 may prayse this blessed vyrgyne his
 moder/ as he dyd / and magnifye/ soo
 that she be contynually praysed of what
 mageste and honoured/ And enuons
 ned of the company of Angels encha

sed with the surmes of Archangels /
 possede of the thrones/ a gyrd about
 of the domynacions/ enuoynded with
 the serua of the potestate/ bekypped
 with thembraimentes of the prynapa
 tes / enioyed with the honoures of the
 vertues/ okeyd with laudes and pray
 ynges of the cherubyns/ and possessed
 on alle partes with not reuatable so
 ges of the Seraphyns/ And the ouer
 grete and ineffable Cryngt enioyeth
 in her perdurable gladnes / And hys
 grace redoundeth all in her / And ma
 keth all othe to entande and abyde
 on her/ the ouer spyttyng order of thap
 postles honoure her with ineffable laus
 de/ the honourable multytude of martires
 ketchen her in all maner/ as to one so
 grete a lady/ The felausshyp of Confes
 sours innumerable contynue their song
 to her/ The ryght noble and whyte com
 pany of vyrgyns make noble carolling
 of the glouye of her/ Helke full of ma
 lycy holketh/ And the cursed dyuyls
 crye vnto her/ and deede her /
 There was a clerke deuout vnto the
 vyrgyne Marye/ which studied euery
 daye/ how he myghte comforte her a
 geynst the payne of the fyue woundes
 of Ihesu Crist sayng thus / Reioyce
 the vyrgyne / and moder Dede of the
 which receyued the ioye of the angels
 Enioye that thou conceyuest/ Enioye
 the/ that childest the lycht of clernesse /
 Enioye the moder / which neuer were
 touchyd / Alle fetures and all creatur
 res prayse the moder of lycht/ be thou
 for Is allweye prayng to oure lord /
 And as this clerke had byn kyng
 with an ouer grete sekence/ And cam
 toward his ende/ he beganne to deede &
 was troubled/ And oure blessed lady
 appered to hym/ and sayd/ Sone/ wker
 for tremblest thou by so grete fear/ whi
 che hast so ofte shewed to me ioye / be
 thou joyfull now thy self/ And that
 thou mayste enioye perdurablely come
 with me/ Ther was a monke moche so
 ly and lycht of his luyng / But was
 noute to cure lady/ which on a nyght
 wente to doo his solye acsomed /
 But when he passyd before the and
 ter of her lady/ he shewed the vyrgyne
 and so wente forth/ oute of the churche
 And as he sholde passe a Ryuer/ he

The Assumpcion of oure lady

felle in the water and drowned/ and
 the deuyls toke the soule/ thenne cam
 Angels for to deliuer it/ And the de-
 uyls sayd to them/ wherfor come ye h-
 der/ ye haue no thyng in this soule/
 And anone the blessed virgyn Marye
 cam/ and blamed them/ by cause they
 had taken the soule/ whiche was heres
 And they sayd that they had founden
 hym synnyng his lyp in euyl wer-
 kes/ And she sayd/ hit is fals that ye
 saye / I knowe well / that whan he
 wente in to any place/ he salewed me
 first/ And whan he retorned/ and cam
 ageyne also/ And ye ye say/ that I do
 yoll wronge/ let vs putt it ageyne in
 Iudgement of the souerayne kyngz /
 And whan they stode to fore our lord
 of this matre/ It plesyd hym/ that the
 soule shold retorne ageyne to the body
 And repente hym of his synnes and
 trespasses/ And thenne the bretherm sa-
 we that the matyrs were ouer longe
 differred/ and fought the septyn/ and
 wente to the Kyng / and founde hym
 there dwlnded/ And whan they had
 drawen the body oute of the water/
 what they shold doo/ they wyse not /
 and marvelled what he had done/ and
 soonly he cam ageyne to lyfe/ and told
 what he had done/ and after synnyng
 his lyp in good werkes /
 Ther was a knyght/ whiche was mys-
 ghty and ryche/ that dispened folp-
 his good / and cam to so grete pouerte
 that he / whiche had ben acaused to
 gyue largely grete thynges/ had neede
 to demaunde and aske the synale/
 And he had a ryght chaste wyf/ and mo-
 che deuout/ w the blessed virgyn ma-
 rye/ And a grete solemnite approch-
 at the whiche the knyght was acaus-
 med to gyue many gyses / And he
 had nothyng to gyue / wherof he was
 grete aghamed/ And he wente in to
 place deserte ful of heynes / and of
 iberyng / soe longe th at the feste was
 passed / for to wayle there his euylle
 fortune/ and for to schewe shame /
 And anone a knyghte moche hurtyble
 cam spytynge on any hors/ whiche ac-
 formed the knyght / and enquired of
 hym the cause of his grete heynes/
 And he told hym al by orde that as
 was happed to hym/ And this soule

knyght sayd to hym / yf thou wyll a
 lytel okepe to me/ thou shalt haunde
 in gloze / and in rycheffe more / than
 thou were to fore / And he promysed
 to the deuyll/ that he wold doo so glad-
 ly/ yf he accomplisshed that he promys-
 ed/ And thenne he sayd to hym / go
 home in to thyne holw / and thou shalt
 fynde in such a place there soe moche
 gold/ and soe moche syluer / And
 thou shalt fynde there also precious
 stones/ And doo so moche/ that such a
 day thou byngge me hyther thy wyf/
 And the knyghte retorned home in to
 his holw / and founde alle thyng lyk
 as the deuyll had promysed /
 And anone he bought a palays / and
 gaf grete gyses / and bought ageyne
 his herstage/ and took his men agayn
 to hym/ And the day approchd whiche
 he had promysed to lede his wyf to the
 fens / And callede her/ late vs goo to
 hors lack/ For ye must come with me/
 Into a place for hens/ And she was
 bled and was aferd / and durste not
 gaynsaye the commaundment of her
 husband/ And she commaundede her
 self deuoutly to the blessed virgyn
 Marce/ And beganne to ryde after her
 husband/ And whan they had ryden a
 good wyple / they salde in the wyde a
 chirech/ and the descendid fro the hors
 and entrid in to the chirech/ her husb-
 ande withoute/ And as the comman-
 de her deuoutly to the blessed vir-
 gyne Marce in grete deuocion/ and in
 templacion she soonly slepte/ And the
 ghorsous virgyn dyde on semblable
 byr of this lady / and departed fro
 the aulter/ and yssued oute/ and man-
 ded vpon the hors / And the lady ad-
 de slepyng in the chirech/ And the kny-
 ght wente / that she had ben his wyf/
 that was with hym/ and thence alwey
 forth/ And whan he was comen to the
 place assigned / the deuyll cam with
 a grete Rese to the place/ And whan he
 approchd / and cam ner/ he quakede &
 trembled anon/ and durste go no ner /
 Thenne sayd he to the knyght/ hold
 moost trewoure of alle men / wherfor
 hast thou deceyued me / and hast ret-
 dryd to me harme for such grete goo-
 des as I haue gyuen to the/ I sayd to
 the / that thou sholdest byngge thy wyf

to me/ And thou hast brought the more of god/ I wold haue thy wyf/ and thou hast brought to me Marye / For thy wyf hath done to me many iniury/ so/ wherfor I wold take on her vengeance/ And thou hast brought to me this for to tormente me/ and for to sende me to helle/ And whan the knyghte herd this / he was fore abasshed / and myght not holde hym fro wepyng/ ne durst not speke for drede and meturcy/ And thenne the blessid Mary sayde Thou felon spyrite by what coly durst thou wyll greue and annoye my deuout seruaunt / this shalle not be lefte in sentence/ that thou descend in to helle/ & that thou fro hens forth haue no presumpcion to greue none that calle vpon me/ And thenne he wente alwey wyth grete solowng/ And the may sprang doune fro his hors/ and kneled doune on his knees to her feet/ And the wyrgyn oure lady blamed hym/ and commaunded hym to reborne ageyne to his wyf/ whiche yet slepte in the church/ & had hym that he shold caste alwey alle the rycheesses of the deuylle /

And whan he cam ageyne/ he fond his wyf yet slepyng/ and awoke her/ and tolde to her alle that was byfallen / And whan they were comen home/ they shalbe alwey alle the rycheesses of the deuylle / and duellyd alwey in the luynges of oure lady/ and wexued of tribard many rycheesses that our lady gaf to them

There was a man / whiche was tauyng/ shed in Jugement to fore god/ For he had moche synned/ and the deuyll was there and sayd / ye haue nothyng on this soule / but it ought to be myn / For I haue therof an Instrument publyque/ To whome oure lord sayd/ wher is thy Instrument/ I haue he said an Instrument/ that thou saydest with thy propre mouth/ and hast ordeyned it for tendure perpetuell/ For thou saydest/ in what houre that ye eten of it/ ye shalle dye/ And this is of the bygnage of them that toke of the mete forbidden And by the ryght of this Instrument publyque he ought to be juged to me/ And thenne oure lorde saide/ late the man speke/ but the may spack not/

And the deuyll sayd yet ageyne/ the soule is myn/ For yf he hath done any good/ dees / the wypholde dees passen the good withoute comparyson / And thenne our lord wold not anoy greue sentence ageynst hym/ soo that he gaf hym tyme of eyght dayes/ soo that at the ende of eyght dayes/ he shold appear ageyne to fore hym / and greue a compex of alle these thynges/

And as he wente fro the bysage of oure lord forwylng and tremblng he mette with a may/ whiche askede the cause of his heynnes / And he tolde to hym all by orde/ And he sayd to hym doute the no thyng/ ne be not aferd/ For I shalle helpe the manly for the first / And he demaunded of hym his name/ And he sayde Weryt / And after he found another/ whiche promysed to helpe hym for the second/ And whan he had asked his name/ he sayd his name was rightwysenes /

At the eyghte day he cam to the dome to fore the Juge/ and the deuylle opposid to hym the first caas / and trouthe answered and sayd/ We knowle well that ther is double deth/ corporelle and Infernal/ and this Instrument that the deuylle alledgeth ageynste the spekethe no word of the dethe of helle/ but of the deth of the body/ And of that it is cleere that al men be enclosed in that sentence/ that is to wyte that he dyeth in his body/ and that is not the deth of helle/ And as touchyng the dethe of the body the sentence endureth alwey/ but as to the dethe of the soule / it is expelled by the dethe of Ihsu Criste /

Thenne the deuylle salbe / that he was discharged of the fyrste /

Thenne he opposed and alledged the second/ but rightwysenes cam/ & answered thus/ hold be it that he hath ben thy seruaut many yeres/ netheles wason gayn sayeth it/ For reson murmurd alwey by cause he serued so cruel a lord/

But at the thyrd obiection/ he hadde none helpe/ and oure lord sayde byngne forth the balauce / and late alle the good and euylle he weyed/ and thenne trouthe and rightwysenes sayde to the synner/ Kenne with al thy thought in to the lady of mercy/ whiche speaketh by the Juge/ and saide to calle her to thy

¶ The Assumpcion of oure lady

he lpe/ And whanne he had so done/the
blessed Marye cam in to his
helpe/and leyde her hande vpon the
launce on the syde where as were but
feybe good dedes/ And the deuyll ent
fered hym to dealbe on that other sy
de / but the moder of mercy way and
obeyned / and deliuered the synner /

And thenne he cam ageyne to hym
self/and amended his lfe/It happed
in the Cytie of Bourges/about the ye
re of our lord/1378/that whan
the crysten men were compned and hou
seled on an eesterday/A child of a Je
we wente to the aulter with the other
children/and receyved oure lordes bo
dy with the other / And whan he cam
home/his fader demaunded hym whans
he cam/ And he answered / that he cam
fro scole/and that he had ten howseled
with them at masse / And thenne the
fader full of wodenes/woke the chylde
and threwe hym in to a furnyng fur
nays that was there / And anone the
moder of god cam in the forme of an
ymage/whiche the child had sene ston
dyng on the aulter / and kepte hym
fro the fire withoute takyng ony har
me / And the moder of the child with
her grete cryng/made asssemble many
Crysten men/ and Jeyes / the whiche
sawe the child in the furnays without
ony harme or hurte / and drewe hym
oute/And demaunded hym/ how he es
caped/ And he answered and sayde /
that vuerent lady whiche stode vpon
the aulter/cam/and helpe me/and put
albey ake the fire fro me / Thenne the
Crysten men vnderstondyng this/ to be
thymage of our lady/woke the fader of
the child/and threwe hym in to the for
nays/whiche incontynent was brent &
consumed /

¶ Ther were certeyn
monkes to fore day stondyng by a ry
uer/and talked and iangled there of
fables and yde wordes / And they
herd a grete robyng/and oores letyng
the water comyng hastily / And the
Monkes asked/wher ken ye/And they
sayde we ken deuylls / that here to helpe
the soules of Ebronien prouost, of the
holmes of the kyng of Fraunce/whiche
was Apostata in the monastery of sa
ynt Galle / And whan the Monkes
herd that/they doubted strongly/And

ayed hyge saynt marye praye for us/
And the deuylls sayden / well haue
ye called Marye / For we wolde haue
disioyned you / and haue dealed
you/by cause your dissolute & oute of
of tyme langtynge/ And thenne the
Monkes returned to their Couent /
And the deuylls wente in to helpe /
There was a woman that suffred ma
ny greues and iniuries of a deuyll /
whiche appered bysibly to her / in the
form of a man/ And she sought ma
ny remedies/now hooly water / now
one thyng/now other/but he cessed not
And thenne an hooly man counseyled
her / that whan he cam to her / that she
shold lpe vpon her handes to tenen/and
crys saynt Marye helpe me/ And whan
she had soo done/the deuyll fled all a
fayed/as he had be smyten with a sto
ne/and after stode and sayde/The cur
syde deuyll entre in to his mouth/that
taught the that / And anone rang
thedyr albey/And neuer cam ageyne /

¶ Here foloweth yet of the as
sumpacion of oure blessed lady /



The name of that
sumption of the right
holly Vyrgeyn Marye is
shelbed; in a Sermon/
made and ordeyned of
dyuerse saynges of sa-

yntes / the whiche is redde solemnly in
many chireches / and therein is contyened
alle that I can fynde in the world; / In
naracions of holy faders / of the depar-
tyng oute of this lyf of the gloruous
Vyrgeyn Marye moder of god; / that I
haue sett here to the louyng & prayfynge
of her / Seynt Cosme whiche had to sur-
name Resture sayth / he hath lerned of
his fow goers / whiche dyd / that ought
not to be forgotten; / And sayth that Ihe-
su cryst ordeyned and disposed the lyf
of his moder to be fynysshed; he sent an
Angel accustomed; whiche shelbed; to
her to fore the demonstraunx of hir de-
partynge; / that the deyth shold; not come
sodenly; and gyue to her tribulacion /
And she had; prayd hym for some face
to face when he was here in erthe; / that
she shold; not see any wycked; spryts
to sent; thenne to her the angel to fore

with these wordes / It is tyme to take
my moder with me / And thus as thou
hast replenysshed; the erthe with ioye / so
make heuen to enioye / Thou shalt ren-
dre the mansions of my fader ioyous /
And thou shalt comforte the spryts
of my sayntes / Be not thou wrotte to
leue the world corruptable with his co-
uetyses / but take the celestyall palays
Moder be not aferde to be taken fro
thy fleshe / thou that arte called; to the
lyf perdurable / To ioye withoute fay-
lyng; / to the rest of yeres / to sure conuer-
sacion / to refection not recordable / to ly-
ght not quencheable / to day not eueryng
to glory not recountable / to my self thy
sone maker of alle thynges / for I am
lyf perdurable / loue not corruptable / ha-
bitacion not recordable / lyght withoute
darkenesse / Bounte not estimable /
I yeue withoute tremblynge to the
herbes ease / None shall rauyshe the
oute of my hande / For in my hande
ben alle the endes of the world; / Wel-
uere to me thy body / For I haue
put in ite my deyth / or goodde / The
deyth shal neuer haue ioye on þ; / for the

4 Of Chalumpgon of oure lady

hast borne the very lyyght/breakyng ne
 destruction shall not enuyroune the/ for
 thou hast descryvd to be my vessel/ come
 thou anone to hym/ which is borne of
 the for to receyue the guerdons of the
 wombe of the moder/ & the rewarde of
 thy mylke for my mete/ Come now fast
 & haste the to ioyne the to me thynne only
 sone / I knowe wel thou shalt not be
 edstryvned for the loue of another sone
 than of me that sheleth the byrgyn &
 moder/ I shewe the a waake of stedfast
 fayth/ thou art an Arcke of sauacion /
 A kyrdge to them that flete/ A staff to
 the feble/ A ladder to them that go by
 and mount to heuyn/ the moost defona
 pr aduocate for synners/ I shal bring
 the apostles to the/ of whome thou shalt
 be hurped/ ryght of their bondes / For
 it apperteyneth to my spyr tuell childer
 of lyyght / to whome I haue geuen the
 holys ghoost to hurpe thy body / And
 that they accomplysh in thy persone
 þ seruyce of thy merueylous departyng
 oute of the erthe / And after that the
 aungel had recounted these thynges /
 he gaf to oure lady a bolde of palme/
 sente fro the plante of paradys/ in token
 of the byctorye ageynste the corrupcion
 of deyth/ and clothes of immortalte/ and
 whan he had al sayd/ he stredy by in to
 heuyn fro whens he cam fro/ Thenne the
 blessed byrgyn mary assembled her ue
 yghlours / and sayd to them/ I like
 yow lye certaynly / that I am at the
 ende of my temporall lyf / & shalle haste
 ly departe / wherfor hit behoueth that ye
 waake / For to eueryche that shall passe
 oute of this world/ come gladly good
 angel's and wyched spyrtes / & whan
 they herd this/ they began to wepe & say
 Thou doubtst the syghte of the spyr
 tes/ which hast descreued to be moder of
 the maker of all thynges / & hast hym
 that robbed helles / which hast descreued
 to haue the sete aboue Cherubyn & Se
 raphyn/ how shalle we doo thenne/ and
 whyther shalle we flee / & there were a
 grete multitude of wymmen wepyng /
 And sayd that she shold not leue them
 Orphanes/ And the blessed byrgyn our
 lady said in comfortyng them / ye that
 be moders of sones corruptyble maye
 not wel suffer to be a lictel wyple then
 fro your children / how thenne ought

not I to desyre to goo to my sone/ whi
 che an moder & byrgyn/ and he is onle
 sone of godd the fader/ and yf ye or on
 of yow had but one sone/ ye wold desir
 to see hym/ & be comforted in the signage
 of hym/ & I thenne that am not corrupt
 wherfor shold not I be desyrous to see
 hym/ which is lye of al creatures/ and
 whyles they spak these thynges/ the bly
 syd saynt Johan thsuangelyst cam & en
 quyre how the matr went / & thenne
 whan our lady had told to hym of hir
 hasty departyng/ she felle down stretchy
 to the erthe/ and sayd/ with wepyng te
 rys/ O lord/ what ten we/ wherfor say
 dest thou to vs so many tribulacions/
 why hast not thou erse taken alby the
 sowle fro my body / & that I hadde ten
 better bysyd of thy blessed moder/ than
 I shold come to her departyng/ & then
 the blessed byrgyn had hym wepyng in
 to her chambr / And shelede to hym the
 palme and the besymentes/ which the
 aungel had brought/ and after leid hir
 doune in her bedde/ for to be there tyl her
 passyng/ and anone after cam a grete
 noyse of thonder whytter than snowe /
 in which thapostles wens brought to
 for the pite of oure blessed lady lyke
 as it had rayned/ so felle they down one
 after another/ And as they merueled
 of this thyng/ Johan cam to them/ & tol
 de to them what the angel had shelede
 to our lady/ And thenne they al wept
 and saynt Johan comforted them/ & the
 ne they dreyd their eyes/ & entred in to
 the blessed byrgyn/ & salebed hir hon
 urably & adoured / & she sayd to them/
 My dere children/ god my sone kepe you
 all / And whan they had told to her of
 their comyng/ she said to them all these
 estate/ And the apostles sayd/ Right
 honourable lady and byrgyn / we in
 beholdyng the ten grete comfortid/
 lyke as we shold be in oure lord and
 mayne / And we haue only comfort
 in oure self by cause we hope that thou
 shalt be medpatre for vs vnto godd/
 And thenne she salebed polble to
 name/ godd saue the exposoure of my
 comfort / how he hit/ that thou hast sent
 Ihesu Cryste in his fleshe/
 Neuertheles I am comforted sayd sai
 ynt polble/ that I may see the in fleshe
 And vnto this dape I haue wepyd

to the peple that thou hast borne Ihesu
 Christ / And now I shall preche / that
 thou art borne vp to heuen to hym /
 And after the byrgyn shewed to hym
 that whiche thangel had brought / And
 warned them that the byghtes shold
 not be put oute lyke that the were de
 parted / And there were CC vy sayres
 And thene she clad her with the clothe
 of moraltyte / And saleved them alle
 And ordeyned her body to abyde in her
 kede vnto her yssue and departing /
 And Peter stode at the hede / And Jo
 han at the feet / and the other Apostles
 were about the kede / and gaf laude to
 the byrgyn moder of god / And thenne
 peter beganne the songe and sayd /
 Enioy thou spouse of god in the cham
 bres celestyal / thou candelspeck of lyt
 withoute darkenes by the is shewed the
 euercastynge lyght and clerenes / The
 blessed Archbisshop of Constantynople
 wytnessith / that alle thapostles were
 assembled at the passing of the blessed
 byrgyne marie the right swete moder
 of god / sayenge thus / blessed lady mo
 der of god / thou that hast recyued of
 the nature humayne the deith / which may
 not be eschewed / yet shalt thou not sle
 ppe the eye shalt not slumber that ke
 peth the / Thy departing sheweth the do
 mynyon shalt not be withoute wytnes
 The heuens recounte the glorye of them
 that songen ouer the in erthe / and of
 them shalle the trouthe be shewed /
 The sholdes eye to the honour and to
 hym that mynystrerth to the / The angels
 shalle preche the seruyce of lyt done in
 the by thapostles / whiche were assem
 bled with the in Jerusalem / And saint
 Denys Ariopagite wytnessith the sa
 me sayenge / We as I knowe wel / and
 they and many of oure brethren were
 assembled for to see the body of her that
 bore god / And James the broder of
 god / And Peter the right noble and
 souerayne of theologiens were present
 And after it plesyd them / that after
 his bysson / alle the souerayne prestes
 songen bounges after that orde of them
 had concyued in his thought of the sou
 re of her / And sent Cosme in folow
 yng the narracion sayth / And after
 this a grete thonder knocketh at the
 doores with soo grete an odour of swete

nes that with the swete spyrte the
 holbe was replenshed / in such wyse /
 that alle they that were there sauf the
 Apostles & the byrgyns whiche helde
 the byghtes slept / Thenne our lord ca
 m with a grete multitude of Angles / &
 toke the soule of his moder / And the
 soule of her shone by soo grete lyght /
 that none of thapostles myght beholde
 it / And our lord sayd to saynt Peter
 Surpe the corps of my moder with gre
 te reuerence / And kepe it there thre day
 zes dylygently / And I shalle thence
 come ageyne / and tranporte her vnto
 heuen withoute corrupcion / And shalle
 clothe her of the semblable clerenesse of
 my self / whiche that I haue taken of
 hyr / And that whiche she hath taken of
 me shall be assembled to geter & acorde
 That same saynt Cosme reherceth a dre
 desfull and a merueylous mysterpe of
 diffencion naturall and of curpyous in
 quyrcon / For alle thynges that ben
 sayd of the glorious byrgyne moder
 of god / ben merueylous aboue nature /
 and ben more to doute than enquire /
 For whan the soule was yssued oute
 of the body / the body sayde these wordes
 Syr I thanke the / that I am worthy
 of thy grace / Remember the of me / For
 I ne am but a thyng saynt / and haue
 kept that whiche thou deliuerdest me
 And thene the other alwote / and saith
 the body of the byrgyn withoute soule
 And thenne began strongly to weep /
 and were heuy and sorowful / And
 thenne thapostles took vp the body of
 the blessed byrgyne / and bare it to the
 monument / And saynt Peter beganne
 the psalme / In egipth Israel de egipth
 And thenne the compaignes of Angles
 gaf bounges and prayynges to the
 byrgyne / in such wyse / that al Jerusa
 lem was moued for that grete ioy / soo
 that the souerayne prestes sent grete
 multitudes of peple with glycyus & sta
 ues / & one of them in a grete furour ca
 m to the here / & wolde haue throwe it down
 with þe body of the blessed moder of god
 And by cause that he enforced hym soo
 malyciously to touch & drabe doune
 the corps / he losse his handes by his de
 seruyng / for bothe his handes were cut
 of by the iustices / & henge on the here /
 & he was tormeted by horrible sorow / &

he requyred pardon/ andz promysedz a mende/ Andz saynt petre sayd to hym thou mayst in no wyse haue pardon yf thou kysse not the kere of the blessedz byrgyne/ **A**ndz that thou confesse also Ihesu Cryst the sone of god to be fourmed in her / Andz thenne whan he had soo done / his hondes were ioynedz ageyne to his wryssys andz was al hole/ Thenne seynt petre took a leef of the palme/ andz gaf hit to hym/ and sayde/ So in to the Cpte/ andz leye it on them that ben sike/ andz they that wyll byleue shall receyue helthe / Andz thenne whan thapostles cam to the kalle of Jo saphat/ they fonde a sepulchre lyke vnto the sepulchre of our lordz / Andz leydz therein the body with grete reuerence / but they durste not touche hit / whiche was the right holy vessell of god/ but the sudary/ in whiche she was wrappid andz leydz it in the sepulture/ Andz as thapostles were aboute the sepulchre after the commaundment of oure lordz / At the thyrde day a clowde moche bryzt enuironedz the sepulchre/ Andz the vois of Angells was herdz solbne swetely/ And a merueylous odour was feltz / wher smellpynge/ Andz whan oure lord was come andz sene descendz there/ all were merueylously abassledz / Andz he bare the body with hym of the blessedz byrgyn with moche grete gloure/ Andz thenne thapostles kyssted the sepulchre andz returnedz in to the holbe of saynt Iohann euangeliste in pryssyng hym as kepar andz garde of so noble byrgyn / Andz notwithstandynge one of thapostles sayledz at this grete solempnyte Andz whan he herdz soo grete myracles he merueyledz andz requyredz with grete desyre/ that her sepulchre myght be openedz for to knowe the trouthe of alle these thynges/ Andz thapostles denyed it to hym/ all sayd that it ought pynolds to suffyre the wytnes of soo grete psones / to thende that lest parauenture the mysblyued men shold say/ that the body were stolen alweye / or dralven by thefte/ Andz he thenne whiche was an gryn sayde/ why defende ye to me that / whiche am semblable to yob in your comyn trespoure / Andz at the laste they openedz the sepulchre / and fonde not the body/ but they fonde only but the vesty-

mentes andz the sudary // Seynt Eusebius mayn Archbissop of Constantynople sayth that he fonde wryton in the byrgyne entymothyn/ in the thyrde booke of the xl Chappetre/ Andz the same wyse nesses the grete damascen/ that as the noble emperesse Helene in mynde of holly chyrche had made many churches in Constantynople/ among alle other she desyredz in the tyme of Marcian thynge wur at saltzenes a merueylous chyrche in honour of the byrgyne Marce/ and called Iuuenal archbissop of Jerusalem/ andz alle the other bissops of palestyn/ whiche duellpyn thenne in the cite ryall for the sene whiche had be holden in Calcedone / and she sayd to them We haue herdz saye/ that the body of our right holly byrgyn oure lady is in the cite a place in such a towne in the kalle of Iosephat/ We wyll thenne that we take the garde of this Cpte/ that the body of that blessed byrgyn be transportedz thider with due honour andz reuerence/ Andz Iuuenalle answered to her the same as he had founden in Auncyent byrgyn ryse/ that the body was borne in to the byrgyne/ andz was not in the monument/ for ther was no thyng left but the vestymentes andz the sudary only/ Andz the vestymentes Iuuenall sent thenne in to Constantynople/ andz were there kept honourably / Andz late no man wene that I haue made this of my propre trespoure and engyn/ but I haue sette it here whiche I haue by doctryne andz study lernedz of the lesson of them/ whiche by tradicion andz lernyng of their forefathers haue receyuedz it/ Andz hyder endoure the wordes of the sayd Sermon/

¶ Part of thallumpcion of oure bleuid lady

Eryly Johan damal

And whiche for the ty
me was a greke/sayth
many merueibus thyn
ges of the assumption of
the right holy and gy
uous byrgyne marpe/ For he sayth in
his sermons/that this day the right ho
ly and sumptuous Arke / whiche hure
with in her/hur maker was brought e
sete in the temple/whiche was not ma
de of honde/ On this day the right ho
ly caluar or doune/ Innoent and sym
ple fedy fro the arke/ that is to say fro
the body in whiche god receyued/ and
for ce wste/ On this day þ byrgyn that
conceyued/ not knowyng the passions
er the by/ but enduce by the sentenments
er the pall shalle nat fayle/ but shalle be
called very huen / solde d welyng m
ghe welsyal takernacles/ And how be
hit that the right holy solde be separate
for her blessed body/ And that her body
was leyd in sepulchre/neuertheles it is
not ded/ne shal not be corrupte by rot
tyng/ That is to wete/the body of who
me childyng/the byrgynye remayned
withoute ony hurtynge or dissolucioy
e is transporte to lictre e more holy
ly withoute corrupcion of deth for to
remayne in the takernacles perduable
And lyke as the sonne thynyng clere
otherwhyle is hyde and appereth say
lyng a short tyme/ yet she hath nothyng
lost of her lycht / Lut in her self is the
fontayne of lycht perduable / And
thou arte the fontayne of lycht with
oute wastynge the tresour of lycht/ how
be it that by shorte intervalle/ or spae
of tyme thou shalt be brought to corpo
ral deth / Neuertheles thou gyeue to
be abundantly clerenes of lycht with
oute defaute/ And thyn holy dormyng
on or slepyng is not called deth/ Lut a
passyng or departyng/ or more pwypr
ly a comyng / For thou departyng fro
the body / came to huen / And Ihesu
Cryst/ Angels and Archangels/ And
all the huenly company cam to mete
the/ the solde and dampned spyrtes
wonder moche thy noble and excellent co
myng/ And thou blessed and glorious
byrgyn thou wentest not to huen / as
dye hel ye and thou mountest not as
woble dye into the thyrd huen only

Lut thou camest and tynkest the spes
ge ryall of thy sone/ The deth of other
sayntes may wel be sayd deth/ for that
deth maketh them blessed/ but she hath
no place in the/ For thy deth/ne thy tras
mygacion or thy perfection or thy depa
tyng maketh the not ne gyeue to the
surre to be blessed/ for thou arte begyn
nyng in yddell and ende of alle weles
and goodes / whiche eyde thought hu
mayne/ Thy surre/ thy very perfection/
and thy conceycon withoute sed /
And thy byrgyne habytacion haue ma
de the blessed / wherof thou saydest thy
self/ that thou art not made blessed/ by
thy deth/ but of thy conceycon in all ge
neracions/ And deth hath not made the
blessed/ but thou hast ennoblysted the
deth/ in takyng alwey the huyms and
sorowe therof/ anuertyng it in to hope
For god sayd lest parauenture the first
forme of man / that is to wete Adam
put forth his hande / and take of the
tre of lycht/ and lyeue perduably/ how
thenne shalle not the lyeue in huen per
duably that hure this lycht/ whiche is per
duable/ and withoute ende/ Somtyme
god putte out of paradys the first
parates whiche slepte in the deth of
spayne burped fro the begynnyng of in
obedyence and gloryng/ and now she
that hath borne lycht to all humayne lig
nage/ and was obedyent god the fa
der/ and pulte alwey fro her all ordure
of synne/ how shalle not she be in huen
Wherfor shold not she enioye the patre
of huen/ she stretched her ere to the scr
pent/ of whom she took the kynnyng mor
tal/ And by cause she dyd it for delyce
she was subdued to leryng and byrn
gyng forth children in sorow/ and pay
ne/ and was condempned wth Adam
But this blessed byrgyne that erelys
ned her ere to the word of god/ whom
the holy ghost replenysted/ whiche hure
in her wombe the mercy of the fader
whiche conceyued withoute knowlege
of man/ and childer withoute payne/
and sorowe/ how durst deth woble be
how myght ony thynge haue corrupcion/
that hure lycht / And yet sayth the sayd
damascene in his sermons/ Weryly the
Apostles were departed thorough the
world in al countrees e entred to pre
ching wmen e to diald them out of the

¶ Of the Assumption of our lady

dore vertuene by one holy word / & brought them to the table celestyal / & to the solempne espousalles of God / And thenne the dypune commaunde ment / which is a nete or a childe brought them fro alle the parties of the world in to Iherusalem in assemblyng them bydwene his wynges / And thenne Adam and Eue our fyrst parentes cryed / Come to vs ryght holy / and holseme Selver / which fullfilleth our desyre / And the company of sayntes / which was there sayd ageyn / Remayne with vs our comfort / And leue vs not wythyns / thou art the comfort of our trauayles / wressyng of our wetynges / that yf thou lye / hit is to be a glorious thyng / to lye with the And yf thou dye / it is glorious to be to dye with the / how shoulde we be in thys lye / and shalle be desirable fro the presence of thy lye / And as I suppose / such thynges / and semblable sayden thapostles with grete plent of them of the church with grete waylynges and sayntes in compleyngng them fro the departing / And the retourngng toward her some sayde / Syr I pray the to be very comfortour to my sones whom it pleys the to calle brethern / which ken be up and sorouful of my departing / And with that I shalle blysse them with my honde / geue to them thy blyssyng vpon my blyssyng / And thenne she streched out her honde / and blesyd / alle the college of good Crysten men / And thenne sayd after word I commend my spyrte in to thy handes weyue my soule thy loue / which thou hast kepte withoute blame of synne / to thy self / And I commend my body to the erthe for to kepe it hool / or wher it shalle please the to enabyte it transporte me to the / so where thou arte the fancement or fruyte of my wombe / that I be dwelling with the / Alle these wordes herd thapostles / Thenne sayd our lord / A yse vp my bedded / and come to me / O thou moost fayr amonge hymmen my loue / thou arte fayr / and no spote of fylthe is in the / And when the right blessed wyrgyn herd that she commended her spyrte in to the handes of her sone / Thenne thapostles were receyved with

tues / and kysed the tabernacle / And by the blessing and holynes of the holy body / who someuer touched the were deuoutly were healed of what someuer sicknesses they had / couples were chaced fro demonyakes / The ayer and the ayen were purged by the assumption of the soule / and the erthe by the deuotion of the body / And the water was sayntified by the waschyng of the body / For the body was waschen with ryght holy water and clene / And the holy body was not made clene by the water / but the water was habyled of her / And after the holy body was woudey and wrapped in a clene sudary / and was leyd vpon the bed / and lampes brent full bryght about her / O yngnementes gaf a grete and fragrant odour / the bounges and presynges of angel's resolued / And thapostles & other that were there songe dypune songes / And the Arke of our lorde was borne in to Mount of syon vnto the kyle of Josephat vpon the keredes of the Apsstles / And the Angels went to fore some / And somme folowed the body / And other conueyed her / And she was accompanied of alle the pleint of the church / And some of the Jylbes herd hit in their euyl malice / and wente doune fro the Mount of syon / one of them which was a membre of the wypple raine folowd vnto the holy body / And assayled it for to haue cast it to the erthe dralyng hit with bothe his handes / e both his handes cleuyd to the kere / e were departed fro the body / lyke as livo stanes had ben salued of / e so he was lyke a tronke / til that kysch thaged his thought / And he waylyng soroufully repented hym / e they that saw the kere tarped / e made that he were boord shipe / to wuche the holy body / e thenne cam his handes ageyn in to their fyrst estate / e thenne was the body borne vnto the kyle of Josephat / e ther it was embred / e kysed e songes songen of holy wynges e presynges / e ther were wept many tues / e thenne the holy body was leid in the tombe honourably / but her soule was not left in hel / ne her selfe / she felte neuer corruption / And they sayden / that she was the welke / which neuer was dyged / the

felice not erod / The bygne not cut / tho
 your kerynge fraye / whiche shalke not
 be holden in the bosome of the erthe /
 for hit aperteyneth / that the moder
 be enhaunced with the sone / And that
 she mounde to hym like as he descended
 in to her / And that she that hath kepte
 her virgynite in her childyng / ought to
 be no corrupcion / And she that hure
 the creature of alle the worldz in her
 hely / ought to dwelle in dypne taberna
 cle / And that she whome the fader
 had taken to espouse / were kepte in the
 chambers celestyalle / And tho thynges
 that kange to the sone / ought to be posse
 ded of the moder / And alle this sayd
 John damascene /

¶ Pre of thassumption of our
 lady after saynt Austyn



Alynt Austyn the
 weth authentically in a
 sermon of the right ho
 ly assumption of our
 blessed lady sayeng we
 þ have begone to speke
 of the body of þ
 of thassumption of her blessed soule We
 say thus / Ipre that we fynde nothyng
 of her wretyn / yth that our lordz han
 gyng on the Crosse / commaunded her
 to his disciple / sauf that Luke recordeth
 in his wrytynges sayeng / that all they
 were by one courage perseveryng with
 the Marye / moder of our lordz
 of Ihesu cryste / what is thenne to saye
 of her deith / and of her assumption /
 whereof the scripture remembreth no thyng
 ge / It is thenne as me semeth to be en
 quered thyng which is accordyng to
 trouthe / without which / Auctoryte is
 nothyng / we remember the condicion hu
 mane / We doubt not to saye / that sure
 ly she wente to temporall deith / And yf
 we saye that she is resolyed in to co

myr putrefaction / in wormes and in to
 ashes or dust / It behoueth vs to wepe
 and thynke suche thynges as apperteyn
 to soo grete holynesse / and to the
 seygnoyre of such a chambre of godz /
 We knowe wel that it was sayd to the
 first fader / thou art pouder / and in to
 pouder thou shalt retorne / but the flesch
 of Ihesu Cryst escaped fro this condy
 tion / for his flesch suffred neuer cor
 rupcion / Thenne is excepte fro this ge
 nerall senten the nature taken of the
 Marye / And godz sayd to the wo
 man eue / I shal multiplye thy dysea
 ses / and thou shalt byng forth chyldren
 with payne and sorowe / But marye
 suffred neuer suche dyseaes / of whome
 she swerde of sorowe perad the soule /
 But Marye childed without sorowe
 And thenne yf she were quyte / and
 had no parte of sorowe in childyng /
 thenne ough she not to haue parte of
 dyseaes ne of corrupcion / but she is ex
 cepte of somme other generalytees / by
 cause that the dignyte gave to her such
 seygnoyre / And though we saye / that
 she suffred deith / yet is she not retyrned
 with the bondes of deithe / yf our lordz
 wold kepe his moder entyer and hoole
 and the chastyte of her byrgynite /
 wherefor may he not kepe her withoute
 corrupcion of senche of rotynesse / It
 apperteyneth thenne into the debonyre
 te of our lordz / to kepe thonour of hys
 moder / which was not come to breke
 the talbe / but to accomplysse it / And
 in his lyf had worshyppd her to fore al
 other by the grace of her conyuyng /
 And therfor we ought well to byleue
 that he honoureth her at her deithe with
 singular saluacion / and of special gra
 ce / And rotynes and wormes sen but
 reproche of humayne condycyon /
 And when Ihesu cryst is out of that
 reproche / the nature of Marye is excep
 ted / the which is the nature that he to
 ke of her / for the flesch of Ihesu cryste
 is the flesch of Marye / the which he has
 re aboue the steres / in worshyppng
 man aboue nature / and in worshy
 pyng more his moder / yf he be sone of
 the very moder / Thenne is it couenable
 thyng / that she be moder of the
 same sone / Not as to the wyte of
 the person / but to the wyte of
 H iiii

bodye nature / yf grace withoute pro-
pyrte of especial & tēporell nature may
make vnyte hold moche more thēne may
the grace of corporall/ and; especial na-
ture/ make vnyte of grace / lyke as
the disciples in Ihesu Cryste/ of whome
he sayth hym self/ that they ben one as
we be / And after he sayth / Fader I
wylle that wher I am / they be wyth
me/ And thenne yf he wylle haue wyth
hym them / that ben ioynd; soo wyth
hym in the feyth/ and; that they be iu-
ge; wyth hym/ what shalle thenne be iu-
ged; of his mē; / Wher is the worthy
to be but in the presence of her sone /
Therefore I vnderstonde and; beleue /
that the solle of marce be honoured; of
her sone/ by a right excellent prerogatyf
possedyng; her bodye ghyfyed; in Ihesu
Criste/ whome she concyued; / And;
why shold; not she possede her bodye glo-
ryfyed; by whiche she concyued; / For
so grete an halowynge is more worthy
to be in heuē than in erthe/ The sete of
god; / the Chamber of oure lord; / and;
the worthy tabernacle of Ihesu Cryste
ought and; apperayneth better to be the
re/ as he is / than els wher / and; soo
right precious tresoure is more worthy
to be in heuē / than in erthe/ And; by
ryght no resolution of rotynnes maye
not folowe so grete entyernes of thynge
not coumpable / And; by cause I fele
not that the ryght holy bodye be not de-
lyuerd; in to meit of wormes/ I doubt;
to saye it/ And; by cause that the yef-
te of grace incomparable surmounteth
grete/ly thys estymacion that I fele /
that the consideration of many scriptu-
res admoneste me to saye trouthe /
God; sayth somtyme to his mynystres
Wher as I am / ther shall be my mynys-
tre/ yf this sentence be generale to alle
them/ that haue mynystred; Ihesu Cryste
by fayth and; by werke/ how is ther o-
ny more special than Marce/ For wyth
oute doute / she was admynystresse in
alle werke/ For she bare hym in her be-
ly/ she chylded hym/ she nourished hym
and; leyd; hym in the Crybbe/ she went
wyth hym in to egypte/ and; kept; hym
all her lyf/ vnto the deth of the Crosse/
and; departid; not fro hym/ but folowid;
hym/ his dypnyte myght not be to her
incredyble/ For she knelwe wel/ that she

had not concyued; of the seed; of man
but by dypnyte inspyracion/ thenne she
hauyng; feyth in the purpauce of her so-
ne as of y vertu of god; not chaūgeable
said; / whan the wyng sayled;/ Sone they
haue no wyng/ she wyse/ that he myghte
do alle thynge/ And; he accomplisshid;
anone that myracle / And; thenne seest
thou / that Marce was admynystresse
of Ihesu Cryste by feyth; and; werke/
Thenne yf she be not wher as Ihesu
criste wille that his mynystres be wher
shall she be thenne/ And; yf she be ther
Is it not by gra;te paynlike and; lyke
And; yf it be not egall/ wher is the es-
gall mesure of god that renderth to eu-
ryche after his deserte/ For by the deserte
of Marce is gūen; to many luyng;
moche grace/ Shalle thenne the grace be
lashed; to her keyng; deed;/ May nay/ for
yf the dethe of al sayntes be precious
Certes I Juge the dethe of Marce to
be right precious/ whiche is receyued; to
the joyes perdurable/ by the rebouyng;
of her sone Ihesu Cryste/ more honou-
rly than the other/ whome he had hon-
oured; by grace tofore his other sayntes
And; I saye / that she ought not to be
put / ne is not set to the comyn; huma-
nyte after the deth/ that is to wete / of
wormes/ of rotynnesse and; of pouder
she that bare in her / feky the sauour of
alle men / yf the dypnyte Volente; for-
cesaw; to kepe the vestymēt; of the
chylde; from hurtynge among the flā-
mes of fyre / why shold; not be thenne
in his moder that whiche be kepte in a
straunge besure/ It plesyd; hym to ke-
pe Jonas in the belly of the whale wyth
oute corrupcion / shold; not be thenne
kepe his moder not corrupt/ she kepte dar-
nyell a lyue in the pytte of Lyons fro
ther disatempred; hunger out; he not to
kepe Marce for so many yeres of mer-
tes & dūnytes & we knowe well that
alle these dypnytes that we haue said
haue not kepte nature / For we doubt;
not but grace hath kepte more the enty-
ernes of Marce than nature/ And; thē-
ne oure lord; maketh; Marce to enioy;
in her propre sone/ both in soule and; in
bodye/ as she that neuer had catche / ne
spot of corrupcion in bryngynge; forth
so grete a sone/ For she is alwey; wyth
oute corrupcion that was fulle of soo

moche grace / She is luyving entyrelly /
 she that childe / the lyf of alle / And
 thenne ys I haue sayd / as I ought to
 saye / Ihesu Criste approue it thou and
 thyne / And ys I haue not sayd / as I
 ought to saye / I praye the to pardone
 me thou / and thyne /

Thus endeth the history of that
 lumpcion of oure blessed lady
 Saynt Marpe

Here foloweth the lyf of saynt
 Roche



Saynt Rock was
 borne in Mountpelier whi
 che is a Towne of grete
 name vpon the bordure
 of Fraunce / and was
 borne of noble progeny
 His fader was lord of Mountpelier / e
 was named Johan / and was comen
 of the noble holdes of fraunce / And
 though he was noble of byrthe and ry
 che of lordship / he was also vertuous in

all humanyte / he hadde a wyf of noble
 kynrede and fayr of bysage / namede li
 beria / which to the deuoutly serued our
 lord Ihesu Criste / and luyed in dyuine
 loue and holy werkes / And hold
 wel that they thus had luyed longe /
 yet had they no childe ne heyr / wherfor
 they ofte made their prayere / And to
 lbede pylgrymages / And on a daye
 moost specially / the wyf made her pray
 ers to our blessed lady prayenge deu
 utely for to haue a childe / and was in
 very contemplacion / in which she herd
 the voyce of an angel seying / O Lorde
 in godd hath herd thy prayer / and thou
 shalt receyue of hym grace of thy peti
 on / And anon she wente to hir hus
 bond / and tolde hym as she had herd
 of the Angel / And thenne they herof to
 yeful accomplisshed thatte of matry /
 mony / and she conceived / and at tyme
 was deliuered of a sone / which in his
 batpysme was named Rochus / or Roc
 ke / And this Roche had impressid in
 the sholder on his lyft syde a crosse /
 which was a token that he shold be ac
 ceptable and byloued of godd / which
 thyng when his fader and moder saw
 they blessed godd / and his moder her
 self nourysed / and gaf solbke to
 the childe / and fedde it / And compyed
 and dyde gladly the offer bynes of a
 nourys / which deuoute moder fasted
 thyres in the weke / And the blessed
 childe rocke absteyned hym thyres also
 when his moder fasted in the weke /
 And wold solbke his moder but
 ones that day / which was to al a gre
 te wonder / and that day he was gladi
 der / merper and sweter than the other
 And after whanne he cam to fyue yere
 of age / he disposed hym to the werkes
 of penaunce / and was moche obedyent
 to fader and moder / And in the thir
 ft yere of his age / he fasted many e
 dyuerse fastynges for Crysties loue /
 And the more his members grewe /
 the more the crosse / that to fore was
 spoken of appered larger and more ap
 pataunt /
 In that tyme the fader of saynt Rock
 was seke / e salbe his last ende appro
 che / e called to hym his sone rocke e sa
 yde / O myn only sone Roche thou seest
 wel that I shalbe shortly fenysshed my
 lyf / allwey the wyll of godd he fulfilled

A The lyf of saynt Rok

e foure thynges with my lordship & he
 rytage I leue to the & comāde p. facom
 plysſe / fyrſt lyke as thou haſt begon
 ne / that thou ſeme weſely god / Socond
 ly that thou remembre poure peple / wy
 dolbes and Orphanes / Thyrde I cō
 ſpirtu and ordeyne the governour and
 dyſpenſatur of al my treſours / that
 thou diſpende them in charytable and
 meke werkes / And fourthly that with
 all dylygenc thou hannte and frequē
 te the hoſpytalles of ſeke and poure
 men / Theſe forſayd thynges Rokke pro
 myſed to his fader to fulfyll them to
 his powber / And anon after his fader
 deyed / whome Rokke buryed honour
 ably and leyd it in a ſepulture / And
 in the xx yere of his age he buryed al
 ſo his deuoute moder / And in ſewe da
 yes he executyd the aſſaunt of his
 fader effectually / And vſyde Relygy
 ouſ places of poure peple / wretches op
 preſſid / and ſeke men he curyd by coun
 cyle and werkes / wydolbes and Or
 phans he comforted / and poure may
 dens to marye he releued / And in theſe
 goody offices and werkes he diſpended
 his faders goodes / And whanne he had
 fynyſſed his faders commaundements
 he deered to leue the contre of Mount
 pelier / and to make and ſeche other dy
 uerſe pylgrymagis / and clad hym with
 thabgite of a pylgryme / and couerd his
 hede with a bonet / a ſcryppe on his ſhol
 der / and a pylgryms ſtaf in his right
 honde / and ſoo depar ted / and after ma
 ny deſerte places he cam to Rome / but
 to fore he cam in to a towne called in la
 tyn Aqua pendens where as was a co
 myn and hard peſtylence / whiche whan
 Rokke kneibe of many by the wey / he
 deſprouſly went into the hoſpytal of
 that towne called Water hangyng /
 and gat with grete prayes and la
 bour of one wynter / whiche had the
 rule of thoſpytal that he myght thew
 day and nyght ſerue the ſeke peple /
 wynter was aferd / and deede / leſte
 Rokke whiche was a yonge flouryng
 man ſhould be ſmeton with the peſtylen
 ce / but after that he cam / them that be
 re ſeke / he bleſſid in the name of Cryste
 And as ſone as he had touchyd the ſe
 ke men they were al hool / And they
 ſayd and confeſſed as ſone as this ho

ly man Rokke was comen in / all they
 that were deyed and ſeke / And the
 fyre of peſtylence had increaſed / he ordeyn
 ed it / and deliuerd alle the hoſpital
 of that ſekeneſ / And after he went
 thorough the Towne / And ech hoſbe /
 that was deyed with peſtylence / he en
 trayd and with the ſigne of the Criffe
 and mynde of the paſſion of Jheſu criffe
 he deliuerd them alle fro the peſtylence
 For whome ſomeuer Rokke touchyd /
 anone the peſtylence leſt hym / And
 whan the towne of Water hangyng was
 deliuerd fro the contagyon of the peſty
 lence / Rokke went to the Cytie of Genes
 whiche is a grete cytie of ytalie / whis
 che no laſſe peſtylence deyed / And he
 it in a ſpore place deliuerd it fro the
 peſtylence / And fro thens he cam to ro
 me / whiche was thenne ſo full of peſty
 lence / that ynnethe in alle the Towne
 coude not be founden one hols body
 therof / In tho dayes ther was at Rome
 a cardynal of the tytle of Anglerye /
 whiche is a prouync of lombardye / and
 the bleſſid Rokke cam in to his cardy
 nals place / And as he ſtood to fore hym
 a lytel / ſodenly a merueylous comfort
 and hope entred in to the courage of
 the cardynal / he vnderſtood the yonge
 man ſaynt Rokk to be right dere with
 god / For his chere / his maners / and
 his attepuraunce ſheibed it / wherfor
 he commended hym to Rokke / that he
 ſhould deliuer hym fro the peſtylence / &
 conſerue hym / And thenne Rokke oyd
 ſygne in the cardynals forſide / and
 made with his fyngre a criffe / And a
 none an apparant ſigne and a teray
 criffe was ſeen impreſſid in his forſide
 And ſoo the cardynal was preſerued
 fro the peſtylence / Neutheles for the
 nouelte of the thyng / he prayd ſaynt
 Rokke that the token of the criffe ſhould
 be take alwey / leſt therby he ſhould be to
 the peple a newe ſpectacle / Thenne Rok
 ke eſhortyd the cardynal / that he ſhould
 bere the ſigne of the criffe of oure red
 mer in memozye of his paſſion in his
 forſide perpetually / and worſhipe it
 ueritly / by whiche ſygne he was deli
 uerd fro the hard peſtylence / The cardy
 nal thenne brought ſeynt Rokke to the
 pope / whiche anone ſawe that is god
 ly / a bygght taye and truly thyng

out of the forke of Roche/ And of
 that whan his dyuine vertue was kno-
 wen to the pope/Rocke opernyed of hym
 full remission of synne/ Thanne the ar-
 dyual bygan to enquire of Rocke of his
 synnages and of his Countre/ but wold
 asseyne no mortal gloupe hyd his lig-
 nage/ and receyued agayne of the pope
 his blessyng/ and departed fro hym /
 And adde at Rome with the same ar-
 dyual thre yere contynuelly/ and labou-
 red in bysytynge and helpyng the pou-
 re peple and them/ that were seke of the
 pestylence/ And after thre yere the ar-
 dyual beyng old deyed/ And Rocke for-
 soke Rome/ and cam to the Colone of
 Armyne a noble Cyt of Vtalye/ whi-
 che also he delpyered fro the sayd pesty-
 lence/ And whan that Colone was de-
 pyered/ he wente to the Cyt of Mana-
 sem in Lemardye/ whiche was also sore
 oppressed with seke men of the pesty-
 lence/ whome with all his hert he serued
 diligently/ And by the helpe of god
 made that colone quyte of the pestylence
 And fro thens wente to placence/ For
 the byderstode of ther was grete pestilence

4 Roche was euer of grete stoude/
 hold he myght in the name of Ihesu/ &
 of his passion/ delpyer mortal men fro
 the hurte of pestylence/ And so an ho-
 ur yere he bysytred the holbes of poure
 men/ and they that hadde moost neede to
 them/ he dyd moost helpe/ And was al-
 wey in thospital / And whan he had
 ben long in thospital of placence/ and
 had seled almost alle the seke men ther
 in/ Aboute mydnyght he herd in his sle-
 pe an Angel thus sayenge / O Roche
 moost deuoute to cryste awake/ & knowe
 thou that thou art smeton with the pes-
 tylence/ stoude now hold thou mayst be
 cured/ And anone he felt hym fore tas-
 ten with the pestylence vnder his bothe
 armes/ And he therof gaf thankynges
 to our lord/ And he was so sore bynd
 with the payne / that they that were in
 thospital were depyued of their slepe
 and rest of the nyght / Wherefor saynt rocke
 arose fro his bedde and wente to the
 churche place of thospitalle/ and laye
 doune there abydyng the lycht of the
 day/ And whan it was day the people
 gogynge by/ salbe hym accused the may-
 ster of thospital of offence that he suf-

fered the pylgrym to lye withoute thos-
 pital but he purged hym of that default
 sayenge that the pylgrym was smeton
 with the pestylence/ as ye see/ And vn-
 derstoyng to he he wente oute/ Ther-
 after the Cytaryens incontynent put out sa-
 ynt Roche fro the Cyt and suburbs /
 lest by hym the Cyt myght be the mo-
 re infected/ Thanne saynt Roche sore
 oppressed with feruent payne of the pes-
 tylence/ suffred paciently hym self to
 be eiede oute of placence/ And wente
 in to a certayne woodde/ a deserte kallede
 not fer fro placence / allwey blessyng
 god/ And there as he myght / he made
 hym a lodge of holbes and leues/ al-
 wey grynng thankyng to our lord/
 sayenge/ O Ihesu my sauour I thank
 the that thou puttest me to affliction /
 lyke to thyne other seruaunts by this
 odious arduour of pestylence/ and most
 meke corde I byscede the to this deserte
 place/ gyue the refrygery and comfort
 of thy grace/ and his prayer synnysed
 anon ther cam a coloure fro heuyn by the
 lodge that saynt Roche had made with
 holbes / where as strange a fayre and
 a bryght welke/ whiche is there yet vnto
 this day/ whos water saynt Rocke drak
 beyng sore a thurst/ and therof had gre-
 te refresshyng of the grete herte that he
 suffered of the pestylence feuer/
 Ther was nyght vnto that woodde a by-
 tell byllage / in whiche somme noble
 men dwelld/ among whome/ ther was
 one bel bybued to god named gotard
 whiche had grete husbondry/ and had
 a grete famylle/ and husholde/ Thys
 Gotard herd many hundres for hun-
 dred tynges/ among whome he had one moch
 famylle/ whiche holdy wold take bre-
 de for the corde / And whanne Roche
 lacked brede / that hounde by the pur-
 uuaunce of god brought fro the lordes
 corde brede vnto Roche/ whiche thyng
 whan gotard had aduertysed ofe that
 he bare/ so alwey the brede/ but he wyl-
 not to whome ne whysker / wherof he
 merueyled / and soo dyde al his hus-
 hold/ And the next dyner/ he sette a deli-
 cate boof on the corde/ whiche anone the
 hound by his newe maner took alwey
 and bare it to Roche / and Gotard fol-
 lowed after/ and cam to the lodge of saint
 Roche/ and there he held hold famylly-
 arly the hounde delpyered the brede to

¶ The lyf of saynt Rokk

saynt Rokke/Thenne gotard reuerents
 by falsly the holy man and approched
 to hym / but saynt Rokk drevinge lesse
 the contagious azer of the pestylence
 myght infecte hym/sayd to hym/ Iren
 do goo fro me in good pees/ For the
 moost byolente pestylence h' doeth me/
 Thenne Gotardz wente his way & lefte
 hym// and returned home/where by god
 des grace he sayd thus to hym self alle
 stycke/ This poure man whome I haue
 lefte in the woode and deserte/ certayn
 ly is the man of godz/with this bound
 without reason bringeth to hym brede
 I therefore that haue sene hym doo soo
 ought somer to doo it/ whiche am a cri
 stan man / By this holy medytacion
 Gotardz returned to Rokke/and sayd
 holy pylgrym / I desyre to doo to thee
 that thou needst/and am ausede neuer
 to leue the/Thenne Rokk thanked godz
 whiche had sent to hym gotardz/ And
 he enformed gotardz besyde in the la
 ue of Cryst/ And when they had ben
 a while to geder/the hoūd brought no
 more brede/Gotardz app' oūw'ell how
 he myght haue brede/for more and mo
 re he hongred and ayed remedye of say
 nt Rokk/Seynt Rokk exhorted hym
 after the text sayeng/ In the wyche of
 thy bylage thou shalt ete thy brede/and
 that he shold reuize to the Tolbne/ &
 leue all his goodes to his wyues/ and
 folowe the way of cryst/and demaunde
 brede in the name of Ihesu/Thenne go
 tardz was affamed to doo so where he
 was knowen/but at the last by the be
 sy admonycon of saynt Rokk/Gotard
 wente to placenx/where as he had gre
 te knowlege/ and beggeth brede and
 almesse at the dore of one his gossyb/
 That same gossyb thredened sharply
 Gotardz and sayd/he shamed his byg
 nage / and frendes by this folwe and
 indaunt beggynng/And put hym alwey
 kepng w' the and scornynge hym/For
 whiche cause Gotardz was conseryued
 to begge besyde at the dore of other mē
 of the Eptē/ And the same day the gos
 syb/that so had said to gotardz was tar
 den for with the pestylence/ and many
 other that denyed almesse to gotardz/
 And thenne anone the Eptē of placen
 x was enset with contagious pestylen
 ce and gotard returned to the woode/ &

old to saynt Rokke all that was shyp
 ped/ And saynt Rokk tolde to gotard
 to fore/that his gossib shold bestely dy
 whiche was done in dede / And saynt
 Rokke mued with pyte and mercy be
 yng full seke wente in to placenx be
 yng ful of pestylence/ And lest gotard
 in the woode/ And though saynt Rokk
 were sore wyged with the pestylence/ yet
 he with grete labour wente to placenx
 And with touchynge and bespyng
 he seke and heled them alle / And also
 cured thospytal of the same Eptē/ And
 he kepng sore seke and almoste lame re
 turned ageyne to Gotard in to the wo
 ce/ And many that herde that he and
 Gotardz were in the place of the desert
 kalye cam to them/whome he found
 with Rokke/ And to fore them alle he
 dyde these myracles / the wyld besies
 whiche wandred in the woode / what
 hurt sekenes/ or dwellyng they had /
 they ranne anone to saynt Rokke/and
 when they were heled/they wold enly
 ne their breddes reuerently/ and goo the
 yr weye/ And a lytel while after Got
 tard and his schalves for certyne ne
 cessities/and erandes returned in to pla
 cenx/ And lefte that tyme saynt Rokk
 allone in the kalye / and saynt Rokk
 made his prayers to almyghty god /
 that he myght be delyuerd fro the wy
 ches of pestylence/ And in this purer he
 syl a slepe/ And in the mene while re
 turned fro the Eptē/ And when he cam
 and ioyned hym to Rokk slepyng/he
 herde the vois of an angel sayeng / O
 Rokk frende of god/our lord hath he
 thy prayers / so thou art delyuerd fro
 the pestylence / and art made al hole
 And oure lord comaundeth that thou
 take the weye towarde thy countre /
 With this soveryn voyz gotardz was af
 toned / whiche neuer to fore knowe the
 name of Rokke/ And anone Rokk a
 woke and seke hym self at hole by the
 grace of god/ like as the Angel saie /
 And Gotardz tolde into Rokk shold he
 had herde the aungel/and what he had
 said/thenne saynt Rokk prayd gotard
 that he shold kepe his name secret / &
 to telle it to noman / For he desired no
 worldly glory/Thenne after a fele da
 yes saynt Rokke with gotard and his
 schalves abode in the desert & enformed

them alle in godly werkes / And they
 themne beganne to weye hooly / wherin
 he exhorted them and conformed / and
 left them in that desert kaley / And
 saynt Roche as a pylgrym doynge pe-
 uance entred brennyng in the boue of
 god towarde his Countrey / and cam to
 a prouince of lombardy called Angl-
 eye / and applyed hym to ward almay-
 nelther the lordz of his prouince made
 waite with his enemy / whos knygh-
 tes took saynt Roche / as a spye / e deli-
 uerdy hym to the lordz as a trapour /
 This blessed saynt allweye confessege
 Ihesu crist was deputed vnto an hard
 and strait pryson / And the blessed
 Roche patiently wente in to pryson / e
 suffred it gladly / where day and nyght
 remembryng the name of Ihesu conne-
 dyd hym to god prayng / that the pry-
 son shold not dispryncyge hym / but
 that he myght haue it for byldernes e
 pnaunce / And there he abode fyue yere
 in prayers / **¶** In the ende of the
 fyfte yere whan god wold / that his
 soule shold be brouzt in to p seclausshyp
 of his sayntes / and be allweye in the
 syght of god / he that fare mete to saynt
 Roche in to the pryson / as he was ac-
 tused every day / he salbe a grete light
 and shynnyng in the pryson / And saint
 Roche knelyng on his knees prayng
 whiche alle these thynges he told to his
 lord / And the same herof ranne all at
 soure the eye / soo that many of the Cy-
 tyens ranne to the pryson by cause of
 the nouelte of this thyng / And there
 salbe and byhelde it / and gaf laude the
 wof to almyghty god / and accused the
 lordz of cruelte / and woodenes / Tenne
 at the last whan saynt Roche knelbe by
 the wyll of god / that he shold fyusshe
 his mortal lyf / called to hym the ker-
 nel of the pryson / and prayd hym that
 he wold goo to his lord / and to exhor-
 te hym in the name of god / and of the
 glorious byrgyn Marye / that he wold
 sende to hym a preest / of whome or he
 wold be confessid / whiche thyng
 was anone done / And whan he hadde
 confessid hym to the preest / and deuou-
 tely takyn his blessyng / he prayd hym
 that he myght abyde alone thre dayes
 next solibynge for to be in his contem-
 placion / by whiche he myght the better

haue mynde of the moost hooly passion
 of oure lord / For Roche felte wel tho-
 that the cytyens prayd the lordz for
 his deliuerance / whiche thynges the
 preest told to the lordz / And soo it was
 graunted to saynt Roche abyde there
 allone thre dayes / And in the ende of
 the thyr day / the Angel of god cam to
 saynt Roche sayng thus / O Roche god
 sendeth me for thy soule / of whome in
 this laste parte of thy lyf / that what
 thou now desyrest / thou sholdest now
 aske and demaunde / Tenne saynt ro-
 chard vnto almyghty god with his
 moost deuoute prayer / that alle good
 crysten men whiche reuerently prayde in
 the name of Ihesu to the blessed Roche
 myght be deliuerd surely fro the stroke
 of pestylence / And this prayer soo ma-
 de / he corynd / and gaf by the ghooste /
 Anone an Angel brought fro heuyn a
 table dymnely wroton with lettres of
 gold in to the pryson / whiche he leyde un-
 der the feet of saynt Roche / And in
 that table was wroton / that god hadde
 graunted to hym his prayer / that is to
 wete / that who that calleth mekely to
 saynt Roche / he shall not be hurte with
 ony hurte of pestylence / And thenne af-
 ter the thyrde daye the lord of the Cy-
 tye sente to the pryson / that saynt Roche
 shold be deliuerd oute of hit / And they
 that cam to the pryson fonde saynt Roche
 departed fro this lyf / And salbe thour-
 alle the pryson a merueylous lycht / in
 suche wyse / that withoute doute
 they byleued hym to be the frende of
 god / **¶** And ther was at his feet
 a grete tapre brennyng / and another
 at his feet / by whiche tapres alle his
 body was lycht / Furthermow / they
 fonde vnder his feet the forsayd table /
 by whiche they knelbe the name of the
 blessed Roche by a wrotyng / whiche name
 knowen / the moder of the lord of that
 Cyte knelbe many yeres to for saynt
 Roche to be the sone of the lordz Johan
 of Mountpelier / whiche was broder ger-
 mayne to this lord / of whome we haue
 sayd / whiche thyng / and all that was
 done was by cause they knelbe not his
 name / Tenne they kuelbe hym to be
 neuelbe to the lord / and also by the feet
 ne of the crosse / whiche saynt Roche
 was as to fore is sayd / that he hadde hit /

4 The lyf of saynt Bernard

Whan he was borne oute of his moders
kely/Thenne they keyng therof penitent
and in grete waylyngz and sorowe /
Atte laste with alle the peple of the cy-
te they buryd saynt Rocke solemnly
and religyously / Whiche soone after
the hooly saynt was canonysed by the
pope gloriously/ And in his glorious
name and honoure they buyldeed a gre-
te and a large chirech/Thenne late he
reuerently with deuocion praye into
this glorious saynte/saynt Rocke that
by his intercession and prayer we may
be deliuered fro the hardy dethe of pesti-
lence and epydempe/and that we may
so lyeue in this lyf and be penitent for
oure synnes / that after this shorte lyf
we may come into euerlastyng lyf in
heuen Amen/ The fest of saynt Rocke
is allwey holden on the morn after the
day of the assumption of oure lady/whi-
che lyf is translated oute of latyn in
to Englyshe by me William Caxton /



Thus endeth the lif of saynt
Rocke

Here foloweth the lyf of saynt
Bernard the mellifluous doc-
tor. And first of thyninterpretaci-
on of his name

Bernard is said of
that is a pytte or well
and nardons which is
the globe / sayth bypon
cantica is an humble
herbe and of hote natu-
re and wel smellunge/ He was hote in
brennyng loue/humble in conuersacyon
a well in flowyng doctrine / a pytte
in depenes of science / and well smell-
yng in swetenes of fame/his lyf ha-
the wyrtow William of saynt
Thoderick/and the felawe of saynt ber-
nard/ze heraldous thabbot of boneualle

Baynt Bernard
was borne in Burgo-
yn in the Castel of fon-
tayne of noble byn-
ge/and moche religy-
ous / Whos fadir hit
Celestyn / and was a noble knyght
in the world/ & moche religious to god
And his moder was namede Aleth /
She had seven children/six males/and
one femelle/That may children she nor-
shted all for to be Monkes/and the el-
dughter for to be a Nonne/ And anone
as she had a childe/she offryd it to god
with hir olde hondes/ She wolde refus-
se straunge brestes / For lyke as she
fedde hem with hir moderly mylke/so
fedde she them with nature of goodnes
And as longe as they grewe and were
vnder her hande she noryshted them mo-
re for desert than for the Courte / For
she fedde them with more comyn & gre-
ser metes/ lyke as she wold haue sent
them right forth in to desert / And as
she bare the thyrdo sone / Whiche was
Bernard/ in her kely / she salbe in her
slep a dreme/whiche was a demonstra-
ce of thynges to come/Her dreme/that
she had/ in her kely a witte by an wyghte &
rede bypon the backe/whiche was in her
ly/ And whan she had told her dreame

to any holy man/ he answered to her pro-
phesinge Thou art moder of a right
noble wchylp/ whiche shall be a wardyn
of the hols of god/ and shall gyue
gret barkynge agens the enemies/
For he shall be a noble prechour / and
shall guarlyste moche peple by the gra-
ce of his tonge / **A**nd as Bernard
was yet a lytel child / he was selle of
the hede acte / and ther cam a woman
to hym for to charme hym) and ther by
to assuage the greuous acte of his hede
but he put her fro hym cryng by right
gret indignacion / **A**nd the mercy of
god sayled not to his enfancye in god-
dy houe / For he awoos and felt that he
was deliuered therof /

In the blessed nyght of the natyuite
of our lord whan the child Bernard
abode in the chirche thoffyce of matyrs
and coueytyd to knowle / what houre
Jesu cryst was borne / The child Ber-
nard appered to hym / as he had be borne
ageyne oute of his moders bely / wher
for as longe as he lyued / he supposed
that hour to be the houre of the natyuite
of our lord / **A**nd euer after as long
as he lyued was gyuen to hym in that
hour more parfayght wyt / and spech
more haubondaunt / in such thynges as
apperteynen to the sacrament / **A**nd af-
ter that he made a noble werke amonge
alle his other werkes / of the laude and
praisyng of god and his blessed mo-
der / In the whiche werke he expolned
the lesson euangelyst / how the Angel
Gabriel was sent to the Marye ma-
rye / **A**nd whan thauyent enemy salbe
the purpoos of the child full of helthe
And sent agens hym many gynnys
of temptacion / **A**nd on a tyme whan
he had holdeyn his eyes / and fixed them
down a woman / he had anone shame in
hym self / and was a cruel tenger of
self / For he kept anone in to a ponde
full of water and froz / and was ther
in so longe / that al moost he was froz
And by the grace of god he was co-
red fro the hede of carnal concupiscence
And thus that tyme by inspygacion of the
angel / a mayde leyde her in his bedde
and hym al naked / ther wher he slepte
And whan he felte her / he let her lye
in that syde of the bedde that she hadde
and turned hym to that other

syde / **A**nd slepte / **A**nd she taryed a
space of tyme / and felt hym / and ketild
hym / and wolde haue dralwey hym to
her entence / **A**nd at the last whan she
felt hym vnmeuable / though she were
vnschamefast / yet she was ashamed e
all confused / awoos / and wente her wey
Another tyme as he was herbourghed
in the hols of a lady / she conspyred
the beaute of this yong man / and was
gretly achauuffed / and strongly desy-
red his company / **A**nd thenne she ordey-
ned a bedde oute fro the other / **A**nd
in the nyght she awoos without shame
And cam secretly to hym / **A**nd whan
he felte her / he cryed theues / theues / **A**nd
she fled / and lpyght a candle for self / e
sought the theef / and none was found
den / **A**nd thenne eke man / wente to
his bed / ageyne / but this vnsappy wo-
man rested not / but awoos ageyne / and
went to the bed of Bernard / as she dy-
de to fore / **A**nd he cryed theues / theues /
And the theef was found / but he was
not founde / ne publyshed of hym whis-
che knelbe her wel / **A**nd yet was she
chawd the thyrde tyme / **A**nd thenne
with grete payne she cessed / what for
dred and despayr / **A**nd on the morne
as they wente by the wey / his felawes
reprued hym of that he had so dremed
of theues / and enquired of hym what
it was / **A**nd he answered / Oerply I
haue suffryd this nyght the assaylyng-
ges of a theef / For myn hostesse enfor-
ced to take alwey fro me tresour not res-
couerable / **A**nd thenne he bythought
hym self that it was not sur thyng to
duelle with the serpent / **A**nd thoughte
for to flee it / **A**nd thenne he ordeynde
hym to entre in to the ordre of Cistellus
And whan his bretheren knelbe it /
they wolde haue taken hym from that
purpoos / and our lord gaf to hym soo
gret grace / that they myght not torne
hym fro his conuersyon / but he brought
alle his bretheren / and many other to
religyon / Neuertheles Gerard his bro-
der a noble knyzt supposed alwey that
they were fayne wordes / and refused
alwey his monestementes and techyn-
ges / **A**nd thenne Bernard brennyng
in the faythe and in the spryde of wo-
derly houe of charybe sayde / My brother
I knowe wel that one sharp traual

4 The lyf of saynt Bernard

shall geue vnderstandyng to thyng ertes
 And after that he putte his syngre on
 his spede/ and sayd to hym / one daye
 shalle come/ and that soone/ that a spe
 re shalle perce thyng spede/ and shalle may
 ke wey to thyng bert for to take the cou
 seyle / that thou nolle refuse/ And a
 shorte tyme after Gerard was taken
 of his enemyes/ and was hurte on the
 spede in the place/ where his broder had
 sette his syngre/ And was put in pri
 son faste bounden/ And thenne cam to
 hym Bernard / And they wolde not
 suffer hym to speke to hym/ And he cry
 ed on hye/ Gerard broder/ knowe thou
 that we shalle goo shortly/ and entre
 in to the monastery / And that same
 nyght the boundes of Gerard brake/ &
 selle of / and the dore opened by hym
 self/ and he fledde out/ and sayd to his
 broder/ that he had changed his pur
 poses/ and wold be a monke/ And this
 was in the yere of thynacion of ou
 ur lord/ a M/ C/ and vii/ in the y^r ye
 re of the ordre of Cysteaux/ The seruaunt
 of god Bernard at the age of xxij ye
 re entred in to the ordre of Cysteaux/
 with moo than thyrty felawes / And
 as Bernard yssued with hys bretheren
 ren oute of his faders holme/ Guy that
 was the oldest salbe Wynard his yong
 ger broder/ which was a lytel child /
 and playd with the children/ And sa
 yd to hym/ Wynage broder/ alle the pos
 session of our heritage shalle apperteyn
 ue to the/ And the child answerd not
 as a child/ and sayd/ we shalle thenne
 haue heuen/ and leue to me only the er
 the/ This parte is not euently ne right
 wysely deuyced / And after the childe
 abode a lytel whyle with his fader/ but
 after ward he folowed his bretheren /
 when the seruaunt of god Bernard
 was entred in to the ordre/ he was soo
 espysed e in alle thyng occupped in
 god/ that he used no bodily wyse/ He
 had ben a yere in the celle of Nouerces
 And yet he wyse not whether ther were
 any wyndowes on the holme or no/ and
 oftymes he had entred and gone out
 of the chyrche/ where as in the hede were
 thre wyndowes/ And he suposed/ ther
 had ben but one/ And thabbot of Cys
 teaux sente of his bretheren for to edy
 fyre the holme of Clereuay/ And ma

de Bernard there Abbot / which was
 there long in grete pouerte/ which of he
 made his portage with leues of holme/
 And the seruaunt of god wakted ouer
 mannes polver/ And sayd that he wote
 no tyme / but when he slepte/ And sa
 yd that the comparyson of slepe and of
 deith were lyke semblable / so they that
 slepe ben lyke as deith were with they
 and lyke as dede men ben sene slepyng
 to god/ he was thynke draiden to any
 mete for delyte of appetyte / but only
 for drede of faylyng/ And he wente to
 take his mete / lyke as he shold haue
 gone to a torment/ And he was allwey
 accustomed when he had eten / to weie
 yf he had eten to moche or more than he
 was accustomed/ And yf he hadde so do
 ne/ he wold punyssh hym self/ so that
 he restreyned his mouth/ that he wote a
 grete partye of the sauour and tastyng
 of his mete / For somtyme he drank oyle
 / when it was geuen hym by error
 in stede of drynke / He sayd that the wa
 ter was goodd allone and wretches
 hym wel/ And he perceyued not that
 he drank oyle/ but when his eyyes we
 re enoynded/ somme told hym therof /
 And somtyme and other whyle he ete
 the fatte of rawbe flesch in stede of but
 ter / He sayd that all that he had lerned
 of holy scripture / he had lerned it in
 woodes/ in foldees/ moost by medytacion
 and prayenge / And confessed that he
 had none other maistris but Ceres and
 Holme trees/ this confessid he among
 his frendes/ At the laste he confessid
 somtyme when he was in medytacion
 or prayenge / hym thought that all ho
 ly scripures apperped to hym eyen
 ned / On a tyme as he wretcheth in can
 tias / that he wold put among the wor
 des such as the holy gost counseyled
 hym / And whyles he made that traitte
 he wold thynk of goodd courage/ what
 he shold doo when that were made /
 And thene a boye cam to hym sayng
 tlike thou hast acomplished/ this werth
 thou shalt doo none other/ he had neuer
 playser in clothynge/ he sayd that he
 thes were in demonaunce of neyde
 gene/ And outrageous clothynge was
 folpe gloryfenge hym self in comynge
 speng outwardd kayne glorye / he had
 his herte allwey this prouerte/ and of

saynt it/that doth/that nom an doth/all
 may wondre on hym/that were many re-
 as the saynt/ And as long as he my-
 ght hve it / he ware it/ And whan he
 sawe that it was knowen/ he lefte hit
 anon/ and took hym to comyn besure
 by laughted nuzze/ but yf he made gre-
 ter force to laugh than to refayne him
 he was wonte to saye/ that the maner
 of pacence was in thre maners/ of in-
 myces/ of wordes/ of domage/ of thyns
 ges/ and of mysdoynge of the body/
 On a tyme he wrote a letter to a Bis-
 shop frendly/ and admonestred hym as
 myghtly/ And he was moche wrothe/
 and wrote to hym a letter sayng thus
 at the begynnynge / Greeting to the/
 that haste the spryde of blasphemye /
 To whome he answered / I suppose not
 to haue the spryde of blasphemye / ne
 haue sayd euylle to ony man/ but on-
 ly to the prynce the deuyll /

¶ An Abbot sente to hym sye hon-
 red marke of syluer for to make a co-
 nent/ but alle the money was woked
 by thengs by the way/ And whan
 saynt Bernard herd thereof / he sayd
 none other thynge/ but blessed be god
 that hath spared me fro this charge /
 A Chanon regular cam to hym/ and
 prayd hym moche/ that he wold recey-
 ue hym to be a Monke/ And he wold
 not acorde hit to hym / but counseyled
 hym to retorne to his church/ he sayd to
 hym / why haste thou soo moche in thy
 hokes pryced perfection/ yf thou wilt
 not shewe it / and delpner it to hym/
 that coueyeth it/ If I had thy hokes
 I wold al to rende them/ And Ber-
 nard sayd to hym/ thou hast not wode
 many of them/ but that thou myghtest
 be parfeyght in thy Cloyster/ I pryse in
 al my hokes the correction of maners
 And not the mutacion of places/
 And the chanon byng all araged/ ley-
 ed to hym and smote hym on the cheke
 that it was red and swollen/
 And they that were by wroos ageynst
 this cursyd man for to haue smeton
 this cursyd man / but Bernard cam
 bittene venge / and coniuynge by
 the name of ihesu Cryst that they shold
 not touch hym/ ne do hym none harme
 he hadde a customme to say to the No-
 nyce / that wold entre in to Kelygyn

on/ leue there without your body/ that
 wyll entre in to Kelygyn / leue the
 body without / that ye haue taken fro/
 the world / And ioyne yow to them/
 that ben here withynne/ late the spry-
 te entre only / For the selfe prouffyt
 with no thynge

Seynt Bernardes fader wente in to
 the Monastery / and dwelld there a
 certyne tyme/ And after deyd in go-
 od age/ ¶ The suster was maryed
 in to the world / And on a tyme she
 awayed and apparayled her in Kys-
 chesse and delpces of the world/ And
 wente to the monastery for to bypate
 her bretheren in a wolde estate and
 grete apparayle / And he dradde her/
 as she hadde be the deuyll or his nette
 for to take soules / ne wold not goo
 oute for to see her / And when
 she salde / that none of her bretheren
 cam ageynst her / One of her bretheren
 that was portyer sayd to her / that she
 was a foule ordure synkynge downe
 in gay array / And thenne she
 make al in tres / and sayd/ yf I be
 a synnar/ god deyd for synnars /
 And by cause I am a synfull womā
 I come to aske counseyll of them that
 ben good / yf my broder despyse my
 flesse/ he that is seruant of god / he
 ought not to despyse my soule/ late my
 broder come/ And what he shalke com-
 maunde me/ I shalke doo / And she
 helde that promesse/ And he cam with
 his bretheren/ And by cause the myght
 not departe fro her husband/ he taught
 her to despyse the glory of the world/
 and shewed to her/ how she shold en-
 spele the steppes of her moder / And
 thenne when she cam home ageyne/ she
 was so fore chaunged/ that in the myd-
 dle of the world she lad the lyf of an
 hermyte / And al straunged from the
 world/ In thende she raynauysshed her
 husband by prayers/ and was assoil-
 led of her soule/ and entred in to a mo-
 nastery / On a tyme saynt Bernard
 was sore sick/ soo that hym semed / he
 sholde gyue by his spirit / and was at his
 ende as hym semed in a traile / e hym
 thought yf he was to fore god in iugemēt
 e ther was yf deuil on yf offer side whi-
 che put on him many accusaciōs e repro-
 ches/ e whā he had al said/ bernard said

¶ The life of saynt Bernard

without feare drede or brasthe / I confesse me that I am not worthy to haue the kyngeome of heuyn / by myn oibne merites / but our lord / whiche holdeth me by double ryght / as his serpage / and by the merites of his passion / by that one he is content / And that other he gyueth to me / by whiche gyfte I ouzt not to be confounded / but it aperteryneth to me by ryght / ¶ And thus he was confused / and the dysyon sayled and the may of godd cam to hym selfe and destrayned his body by soo grete trauaill of fastynges and wakynge that he languysshed in contynuel mauladye / that he myght not folowe the couent / but with payne /

On a tyme he was soo greuously seke that alle the bretheren prayd for hym soo that he felte hym a lytell alledged and eased of his payne / Thenne he dyde to assemble alle his bretheren and sayde / wherfore holde ye soo wretchyd a man / ye be stronger / and haue sayn / quysshed / I pray you / spare me and laze me goo / This hooly man was elect of many Epysces for to be a bissshop specially of the Epys of Gene / and the cyte of Melane / And refused hit not folowly / ne graunted there to / but sayde to them that requyred / that he was not his owne / but deputyd to other /

And by the counseyll of this hooly man / the bretheren so prouyded by the auctorite of the pope / that none myght take hym from them / whiche was the pryncipe to haue hym /

On a tyme whan he dyspyed the orde of Chartrewois / and whan the bretheren were wel edyffed by hym / one thyng ther was that moeued a lytell the pryour of the place / and that was the sadle that saynt Bernard rode on was ouer preuous / and thelde lytel pouerte of the bretheren / and the pryour told hit to one of the bretheren /

And the broder sayd it to saynt Bernard / And he merueyled / and aye / what sadle it was / and sent for hit / For he wysse not what sadle hit was / how well he had ryden vpon hit fro Cleuendauly to the chartrewois / he wet all a long day by the lake of bozane / & saue not the lake / ne took hede of hit / And at euen as his felawes spak of

that lake / he demaunded wher was that lake / And whan they herde that they merueyled strongly / For wretyn by the humblenes of his hert / sayn / quysshed in hym the ryght of name / For the world couthe neuer enhaunce hym so hygh / but he allone humbled hym selfe the more / he was reputed for uerayne of alle / and he accounted hym selfe lesse and moost lowe / And at the last he confessed / that whan he was amonge his souerayne honours and fauours of the peple / hym semed / that there was another man chaunged in hym / or as he had ben in a dreme / And there wher he was amonge the mooste symple bretheren / he vsyd moost amynable humylyte / there he ioyed / there foude he hym selfe / and that he was returned in to his owne persone / he was alwey founden to fore the houres or wedyng or wrytyng / or in medytacions or in edyfyng his bretheren by word /

On a tyme as he prechyd to the peple / And that they al vnderstode deuoutly his wordes / such a temptacion arose in his hert / weryly nold preche thouwel / nold arte thou wel herd of the peple / and arte reputed wyse of them all / And the hooly man felynge hym to be put in this temptacion / refused / & sayde a wylle / and thought wher he myght saye more or make an ende /

And anone he was comforted by dyuine ayde answered sofly to hym that temptyd hym / I neyther beganne by the / ne I shalke not ende by the /

And soo perfourmed surely all his Sermon /

¶ A Monke that hadde be a Rylande in the world and a player temptyd by a wyched spyryte wolde retourne ageyne to the world /

And as saynt Bernard receyved hym / he demaunded hym / wherof he sholde lyue / And he answered to hym / that he couthe well playe at the dysse / and hold well lyue ther by /

And saynt Bernard sayd to hym / If I delyuer to the ony good / wylt thou come ageyne euer to pece / that I maye parte false gage with the /

And he hadde grete Joye therof / And promysed hym so to doo /

And thenne saynt Bernard sayd that there shold be delyued to

hym twenty thynges/ And he went
with all/ And this holy man dyde
his for to dwabe hym ageyne to the re-
gion as he dyde afor/ And he went
forth/ and losse alle/ And cam ageyne
at confused to fore the pite/

And whan saynt Bernard knelbe
hym ther/ he went to hym iogously /
and opened his lape for to parke the
gape/ And he sayd/ fader I haue won-
ne nothyng/ but haue lost your catayll
wepue me yf it plese yow to be your ca-
taylor/ And saynt Bernard answers
to hym swetely / yf it be so/ it is bet-
ter that I wepue the / than lese bothe
that one and that other /

On a tyme saynt Bernard roode vpon
an hors by the waye/ and mette a bys-
sage by the way / whiche sayd to hym/
that he had not his herte ferme and sta-
ble in prayenge / And the bylaph or
spendysch man had grete despaye ther
of/ and sayd that he had his herte fer-
me/ and stable in alle his prayers/

And saynt Bernard whiche wolde kas-
nyng/ se hym and thewe his folge /
sayd to hym / departe a bytell fro
me/ and begyne thy pater noster in the
last entree thou cause / And yf thou
cause synysse it withoute thyngyng on
ony other thyng / withoute doute I
shalle gyue to the the hors that I am
on/ And thou shalt prom yse to me by
thy sayth / that yf thou thyng on ony
other thyng/ thou shalt not hped it fro
me/ And the man was gladd / and
reputyd the hors his / and graunted
it hym/ and wente a parke/ and began
his pater noster/ And he had not said
the half whan he remembryd yf he shol-
de haue the saddle with all/ And ther
with he returned to saynt Bernard
and sayd that he had thought in prays-
enge / and after that he had no more
wyll to auaunce hym /

There was a Monke of his / named
Robert nyght to hym self as to
the world had be deceyued in his chil-
dhood by thentysment of somme pers-
nes/ And was sente to thabbeky of clu-
ne/ & honourable mā lesse hym a byp-
te there/ And he wolde calle hym ageyn-
e by letters / And as he endyted the
letter by clere day/ and another Monke

wrote hit / A rayne cam sodenly vpon
them / And he that wrote wolde haue
hped the parchment fro the rayne /

And saynt Bernard said/ this werke
is the werke of god/ wypte on hardy-
ty/ and doute the no thyng / And
thenne he wrote the letter in the myd-
des of the rayne withoute feynge wyte /
And yet hit rayned all aboute them /
For the vertue of charite tooke adwepe
the moysture of the rayne fro them /

A grete multitude of flies had taken
a chiche that he had do make/ soo that
they dyde moche harme to alle them that
cam thither / And he sayd I curse and
eywomyne them / And on the moene
they were founden al dede /

He was on a tyme sente fro the Pope
to Melane for to reconyple the Chyr-
che / And whanne he hadde done/ and
was returned/ A man of Melan bro-
ught to hym his wyf / whiche was ce-
mongpake / And anone the deuyll be-
ganne to myssage hym though the
mouthe of the wretchyd woman/ and
sayd thou etar of porrette / wene thou

to take me out of myn holw/ nay thou
shalt not / And the holy man saynt
Bernard sente hym to saynt Syre in
his Chirche/ And the saynt saynt Sy-
re gaf the honoure to his goste / And
heled her not / And thus was the bro-
ught ageyne to saynt Bernard

And thenne the deuyll beganne to cry
and sape/ neyther Syre / ne Bernard
shalke putte me oute/ And saynt Ber-
nard sayde / Syre ne Bernard shalle
not putte the oute/ but our lord shalle
put the oute / And affone as he made
his prayer/ the wycked spyrte sayde/
Ha/ A / how gladly wolde I ystue
frow hennes / For I am here wmen &
tedd greuouly / But I maye not /
For the grete lord wyll it not /

And the holy man sayd/ who is that
lord / And he sayd Ihesus of Nazas
with / And saynt Bernard sayd/ sa-
west thou hym euer/ And he answered
ye/ Bernard sayd/ where sawest thou
hym/ And he sayd in his glorye/
And saynt Bernard asked hym/ and
were thou in glorye/ And he sayd ye/
How wentest thou fro thens / & he said
with lucifer many of thes fil/ all these he

sayd by the mouth of the woman that
 euery man herde/ Thenne sayd to hym
 the holy mā/wholdest not thou go agyne
 in to that glozpe / And he sayd molb-
 yng merueylously / it is to late/ The
 re the holy man prayd/ and the wic-
 ked spryts yssued out of that wos-
 man/ but whan the man of god was
 departyd thens/ the wycked spryts en-
 tridy agayne/ And her husbond cam af-
 ter the holy man/ and told hym what
 was happed / and he made to hymde a
 wrytyng aboute her necke conteynyng
 these wordes/ I commaunde the in the
 name of our lordz Ihesu xpe that thou
 be uot so hardy to touche more this wo-
 man / and he durst neuer after touche
 her / Ther was a pyteous woman in
 Guyan/ whiche was wepyd with a de-
 uyll that duellyd in her / e wepyd her
 merueylously six yere duryng in syng
 her his lechery/ And the holy man saynt
 Bernard cam in to tho partyes/
 And the deuyll menaced her / yf she
 wente to hym/ that it shold not proufy
 to her / And yf she wente/ he that was
 her loue/ shold be to her a cruel persecu-
 tour / but she wente surely to the holy
 man/ And told to hym wepyng strong-
 ly what she suffred/ And he sayd/ take
 this staf/ whiche is myn/ and kepe it
 in thy bedde / And yf he may doo ony
 thyng/ late hym doo it/ and the dyde so
 and leyd it in her bedde / And he cam
 anon / but he durst not go to his werk
 accustomed/ ne presumed to approche her
 bedde/ but he thretened her ryght egre-
 ly/ that whan he was gone / he wold
 auenge hym right cruelly on her/ And
 whan she had sayd this to Bernard/
 he assembled the people/ that eueryche
 shold holde a candle brannyng in his
 hande/ and cam to this deuyll/ and with
 all them that were ther he cursyd hym
 and excomyned/ and defended that ne-
 uer after he shold soo doo to her / ne to
 uone other/ And thus was she all de-
 lyuered of that illusion/ And whan
 on a tyme as this holy man as a lega-
 te in to that prouync for to reconyle
 the duke of guyan to the church/ And
 he refused to be reconciled in al maners
 The holy man wente to the auker for
 to syng masse / And the duke abode

without the church as excomyned
 And whan he had sayd/ May comyn
 he leyd the body of our lordz wyth
 patene/ and lare it without the church
 And wente out with a face flam-
 myng and brannyng / and assaule
 the duke by ferduful wordes sayyng
 We haue prayd the/ and thou hast re-
 pelyd vs/ loo here is the sone of the
 gyne/ whiche is comen to the/ whiche
 lord of the church whome thou per-
 test/ this is thy Iuge / in the name of
 whome al knees shal come / woful
 whome thy soule shal be in the handes of
 hym not as thou hast his seruantes /
 respste hym yf thou mayst/ Thene entred
 the duke way all seyf and was inuo-
 cent in alle his members/ And thence
 he fylle doune at his feet/ And the holy
 man put his foot at hym/ and comma-
 ded hym to arys/ and to here the senten-
 ce of god/ he thenne trembleng awok-
 erd accomplysshed anon that the holy
 man commaunded/ On a tyme as this
 holy man saynt Bernard entred in to
 Aunayne for tappeale a great dysord-
 ther was an Archibishop that sent a
 honorable clerke agens hym / And
 whan the clerke sayd to hym / that he
 had be sent fro his maylere agens hym
 the holy man answered to hym and sa-
 yd/ another lord hath sent the/ And he
 merueyled and sayd that he was sent
 of none other/ but of his lord tharch-
 bishop/ And saynt Bernard sayd/ so
 ne thou art deceyued/ our lordz Ihesu
 Cryste whiche hath sent the is greater
 master/ And whan the clerke vnder-
 stode hym/ he sayd / syre wente thou
 that I wylle be a Monke/ nay/ I thot
 ught it neuer / ne hit cam neuer in my
 herte/ yet after in the same tyme he for-
 soke the world/ and receyued thabte
 of this holy man saynt Bernard/
 He took also on a tyme in to the order
 a noble knyght/ And whan he had for-
 sowed saynt Bernard a lytel tyme/ he
 beganne to be greuously temptyd/ and
 whan a broder salbe hym so fey/ he en-
 quered hym the cause of his temptynce
 And he answered hym / I wote well
 I shalke neuer be glad / And
 the brother tolde it to saynt Bernard /
 e he prayd to god moch entensly for

hym/ And anone that brode that was
 so penyf and so heuy semedz more ious
 vouts than the other/ and more gladder/
 than he hadde ben to fore heuy / And
 the broder blamedz hym/ by cause he had
 sayd that he shold neuer be ioyous /
 And he answered and sayd / I wote
 wel I sayd I sholdz neuer be glady /
 but I saze now/ that I neuer shall be
 fowfull / whan saynt Malachye bis
 shop of Irebondz/ of whome he wrote the
 bpk full of vertues passidz oute of this
 world oute of his monasterye blessedz
 to our lordz Ihesu cryst/ And saynt
 Bernard offered to god for hym sacry
 fice of helthe/ he salde the glory of hym
 by reuelacion of our lordz/ and by thyn
 spuyacion of godz/ he chaunged the for
 me of prayer after the conuyngeon sa
 yngz thus with ioyous voyces/ Godz
 that hast accompanyed saynt Malachye
 all by his myrces with thy sayntes /
 we praye the to gyue to vs / that we
 that make the feste of his precious deith
 may folowe the examplis of his lyl /
 And whan the chawntour herd hym / he
 sayd to hym/ and shewed that he erred
 And he sayd I erre not/ but I know
 wel what I saze/ and thenne wente to
 the body/ and kyssed his fete/ And in
 a tyme that the lentz approached/ he was
 dyspleyd of dyuerse knyghtes/ And he
 payde them that at the lesse in these ho
 ly dayes they sholdz absteyne them fro
 theyr knyghtes/ theyr Jolytytes/ and do
 yng outrages / and they in no wyse
 wolde agree ther to/ And thenne he had
 make wyd wyng and sayd to them /
 drynke ye the helthe of your soules/ e
 whan they had dronken the wyng / they
 were soverly chaungedz / and wente to
 their housses/ e they that had denyedz to
 doo a byll tyme/ they gaf to godz aft
 er all the tyme of their lyl/ and laded
 a ryght holy lyl/ At the last the hos
 py saynt Bernard approachedz to the
 deith sayd blessedly to his brethren/
 I requyre and commaunde yow to kes
 ye the thynges/ the which I remembre
 to haue kepte to my polber/ as long as
 I haue ben in this present lyl/ I haue
 not wyllidz to sclandre ony persone /
 andz yf ony haue fallen/ I haue hydde
 hit as moche as I myght/ I haue euer

taked lassyng onne wyllidz than o
 ny others/ I were hurtz/ I neuer re
 quyre vengeance of the hurtz/ I les
 ue to yow charyte / humylyte and pa
 tience/ and after that he had done ma
 ny myrcles and had made E lxxj mo
 nasteryes/ and had ordeyned many bo
 kes and traxtytes/ he accomplyshid the
 dayes of his lyl the lxxij yer of his a
 ge/ in the yere of oure lordz a M E lxxj/
 he slepte in oure lord amonge the handes
 of his sonnes / and his glory shewed
 his departyng hens to moche peple/ He
 appered to an abbotte in a monasterye
 andz admonished hym/ that he shold fo
 lowe hym/ and he soo dyde /
 And thenne saynt Bernard sayde/ we
 ke comen to the Mount of Lybne thou
 shalt abyde here / And I shalle ascende
 up an hyll / And he asked hym/ wherfor
 he wolde gone up / And he sayd for to
 serue I wyll go up / And he kyng gre
 tely admerueyled said/ what wyll thou
 serue faster/ to whome we byleue / that
 ther is none to the lyke / ne holden soo
 wyse in scyence/ as thou art / And he
 sayd here is no scyence / ne here is no
 knowlege of trouthe/ but ther aboue is
 plente of scyence/ And on hyght is the
 very knowlege of trouthe / And
 with that word he kysstid alwey /
 And thenne that Abbotte marked that
 daye / and found that saynt Bernard
 was thenne passed to oure lordz/ whiche
 shewed for hym many myrcles/ Andz
 Innumerable / To whome he gyuen
 laude and praysyng/ euerlastyng Amen

Thus endeth the lyl of the glo
 rious doctor saynt Bernard

¶ The life of saynt Thymothe and Symphorien

Of saynt Thymothe and inter
pretacion of his name

Here foloweth of saynt Sym
phorien

Thymothe is as mo
che to saye as holdynge
drece / Or of timore that
is drece / and theos a
word of grech / whiche
is thus in latyn / and
god in Englyshe / as the drece of god

Of saynt Thymothe

Saynt Thymothe
was taken vnder New
of the prouoste of Ro
me / and was grauous
ly beaten / and had quyk
lyme put in his throate
and vpon his woundes / And he wnt
dryd thankynge to god with al his
herte / And thenne two Angels cam to
hym / sayng / lyfte vp thy herte to heuen
And thenne he beheld / and salbe the
heuen open / and Ihesu Cryste whiche
held a double crowne / and said to hym
thou shalt receiue this of my hand /
And a man named Apollynare salbe
this thyng / and dyd hym to be baptys
sed / And therfor the prouost commaun
ded / that they sholden to gyde / perseue
ryng in the confession of our lord shol
de be beheld / aboute the yere of oure
lord / 181 /

¶ Thus enden the passions of
Thymothe and Apollynare

Symphorien was
borne in the Cyt of
Augustynens / And
he was a yong child
hone in soo grete fa
uour of vertues /

that he surmounte the byt of thauney
entes / And as the paynys fastwed
the fest of Venus / Symphorien was
there / and wold not worshipe thymas
ge to fore Etaclye the prouost / And
thenne he was long kept / and after
sette in paysonne / And they wold
haue consweryned hym to doo sacryse /
and promysed to hym many yeres /
He answered and sayd / Our lord
canne well rewarde the merytes / And
also he can wel punyshe the synes /
Thenne the byt that we owe to god of
dette / late vs paye with good wyll
Shibe penaunce / is to vnderstande
synners enharded by enoynt wyth
the swetnes of hon / whiche engendeth
peny / and thoughtes euylle hyle /
uenge / poure conceyte to fore al thyng
ges possedeth no thyng / For hit is
bounden to the artes of the deuyll /
And shalle be witholden in the boundes
of the cursyd and euyl wyngyng
And poure Joyes whan they begynne
to thyn / shalle be broken lyke glas /
And thenne the Juge fulfilled with
wrathe / yaf sentence / and commaunded
that Symphorien shold be slayn /
And as he was ledde to the place of
his martyrdom / his moder cryed fro
the walles of her howes / and sayde / So
ne / Sone / Remembre the of the byt pr
durable / like Spward / and beholde
hym / that wreneth in heuen / The byt shal
not be take albeie fro the / but it shalle
be chaunge / in to a better / And then
ne he was anone beheld / And his
body taken of Crysten men / And was
honourably buryed / And soo many
myracles were shewed att his Tombe /
that hit was holden grete honour

of the paynys / Gregoꝛe of Tours
wꝛeth of the place where his blood
was shedde / A Cristen man here alway
the stones / whiche were besprent with
his blood / and put them in a case of
syluer / and tables of tꝛee enclosed about
it / e here them in to a castel / whiche cas-
tel was al brente with fyre / And that
case was founden hole and sauf in
the myddel of the fyre / And he sufferyd
with aboute the yre of oure lordz CC / e
lxx /

The dꝛyꝛne Bartheleme / of whome
is moche dꝛyꝛyng / and ryght bytel /
And that the gospel is brode and gres-
te / and also it is thort / And after the
entent of saynt Denys / Bartheleme
wyll thelve / that alle thynges may be
affermeyd and shewedy of godz Under
one consyderacyon / And by another con-
sideracyon may be more proprely caryed

Thus endeth the lif of saynt
Symphoyen .

Here begynneth the lif of saynt
Bartheleme thapostle / And
first the pꝛolacion of his name

Of saynt Bartheleme thapostle



Bartheleme is ex-
pꝛolned the sone of a
houe hangyng the wat-
tres / or sone of ouerhan-
gynge the see / he is said
of bar / that is as moche

to saye as sone / and tholes / whiche is
as moche to saye as souerayn / and of
thores / that is to say water / And here
of is sayd Bartheleme / as a sone
hangyng ouer the watres / That is of
god whiche enbauntyth the myndes of
doutours on hyge / For to shede and be-
sprynge byneth the watres of doctryne
And it is a name of Syꝛye / and not
of bebelve / And by the fyrst the sus-
pendynges that he had ought to be no-
tyd / he was suspended / or taken by fro
the boue of the worldz / and he was sus-
pendy / that is to say entently in hꝛue /
by boue / And he was suspended / that
is to saye wrappyd in the grace / and by
the ayde of godz / not by his mercyes
his lꝛf shone / but by thꝛayde of godz
Of the secondz cam the depnesse of his
wꝛedome / of whiche depnes of wysdom
Denys sayth in his mystyꝛal theologie



Alynt Bartheleme
thapostle wente in to
ynde / whiche is in thens-
de of the worldz / And
therin he enteryd in to
a Temple / where an I-
dol was / whiche was namedz Astaroth

And he as a pylgrym abode there / In
that ydell dwellyd a fende / that said / I
he coude hele al maner schenes / but he
lyed / for he coude not make them hole
And he wessed to make them seke / e the
temple was ful of seke peple e cruce ha-
ue none answer of that ydell / wherefore
they went in to another ydell / where as
an other pool was worshipped / namedz
berith e they demaunded hym / wherefor as
sawoth gaf to them none answer /
And Bartheleme sayde / your godz is sou-
ten with charynes of fyre / I he nerther

4 The life of saynt Bertylmeuwe

dar draibe breth ne speke after that bar
 tyelmeuwe thapostle of god entreyd in
 to the temple / And they sayd to hym /
 who is that Bertylmeuw / And the de-
 uyll sayd / he is the frende of god al-
 myghty / And he is comen in to this
 prouync for to auoyde alle the gooddes
 of ynde / And thenne they sayd / telle
 vs somme tokens and signes that we
 may knolbe hym and fynde hym / and
 the deuyll sayd to them / he hath his ha-
 irs black / and cryspe / his theyn whyte
 eyen grete / his nose tharlis euen e streyt
 his berde longe / and hoo a lytel / and
 of a scayte and semely stature / he is
 clad in a whyte cote / and a whyte mā
 tell whiche in euery corner ben gemmes
 of purpur / and precious stones theryn
 And it is yth ythy yere that his clo-
 thyng neuer weyde olde ne folde / he
 prayeth and worshipeth god on his
 knees an hondred tymes a day / and an
 hondred tymes by nyght / The Angells
 gone with hym which neuer suffre hym
 to be ivery / ne to be any hongryd / he is
 alwey of lyke semblaunt glad and ioy-
 vous / he seeth alle thynges to fore / he
 knolbeth alle thyng / he spekeith all ma-
 ner langages / and vnderstondeith them
 And he knolbeth wel what I saye to
 yow / And when ye seke hym / yf he
 wyll he maye shewe hym self to yow /
 And yf hym lyst not / not thalle ye fynd
 hym / And I pray yow when ye
 fynde hym / that ye praye hym / that he
 come not hyder / that his Angells doo
 not me as they haue doo to my felawe
 Thenne they wente / and sought hym
 dyllygently / and kes yly tibo dayes / and
 fonde hym not / On a day one that was
 beseit with a deuyll / axed and sayd /
 Appostle of god Bertylmeuwe / thy
 prayers heerne me / And thapostle say-
 yd / holde thou thy wee / and come thēs
 And anone he was deluyerd /
 And when polemey kyng of that re-
 gyon herd this thyng / whiche hadde a
 daughter lunatyke / she sente to thapostle
 prayeng that he wold come to hym / e
 hele his daughter / And when thapost-
 le was come to hym / and saibe that
 she was bounden with chaynes / and
 kote alle them that wente to her / she com-
 maunded to vnbrynde her / And the my-
 nyeres durste not goo to her / And she

sayd / I holde the deuyll fast bounden
 that was in her / And therfor he not a-
 ferd / And thenne anone she was vnb-
 bounden and deluyerd / And thenne
 wold haue presented to thapostle Ca-
 mellys charged with gold / and siluer
 and precious stones / but he coude not be
 founnen in no mauer / And on the mo-
 roibe fokibynge thapostle appered to
 the kyngs allone in his chambur / and
 sayd to hym / wherfor sougthst thou me
 ysterdaye with gold / and siluer and
 precious stones / Tho thynges ben neef-
 say to them / coueyt thynges word-
 dly / but I desyre no thynges teryn /
 ne charnel / Thenne saynt Bertylmeuwe
 beganne to saye many thynges / and en-
 forme the kyng of our redemcion / and
 amonge other thynges / how Iesu crist
 kaynquysshed the deuyll by meurey-
 bus and couenable puyssaunce / Insey-
 ce and wysedom / For it was couenable
 that he that ouercome the sone made of
 the erthe / that was Adam / whyle he
 was yet a byrgyn / shold be ouercomen
 of the sone of the byrgyn / he ouercom
 hym thenne myghtely when he threwe
 hym puyssauntly oute of his lordship
 whiche had thowen oute by force our
 fory fader / And thus as he that ouer-
 cometh somme tyraunt / sendeth his fel-
 lous to fore for to sete vp his signe o-
 uer all / and to caste oute tyrauntis /
 In lyke wyse Iesu crist sente his mes-
 sagers ouer al for to take awei the wo-
 noure and the worshippyng of the de-
 uyll right wyse / For it is right that
 he that kaynquysshed may by ceryng e-
 helde hym that he shold be ouercomen by
 a man fastyng / and holde may no lens-
 ger / For it is rightfull that he whiche
 by the arte of the deuyll was despyse
 that by the arte of Iesu crist shold
 be kaynquysshed / And like as the farr
 con taketh the byrde / yeght soo took he
 Iesu crist in deserte / by cause he fasted
 and wold assaye yf he had hongre /
 And yf he had hongre / that he myght
 haue deceyued hym by mete / And yf
 he had none hongre / thenne knolde he
 wel withoute doubt / that he was god
 but he myght not knolbe hym / For
 he had hongre / and consented nothing
 to hym / ne to his temptacions / And
 when he had receyued the sacramentes

of the feythe/ he sayd to the kynge/ that
 yf he wolde receyue baptyfme he wolde
 helpe hym his godd konneden with chay
 nes/ And the day folowynge whan the
 biffhops sacryfyed within the palays
 of the kynge/ the deuyles began to cry
 and saye / Cesse ye cursyd wretches
 to doo sacryfise to vs/ lest ye suffre ther
 so than I that am bounden with chay
 nes of fyre by the Kingets of Ihsu
 Cryste/ whome the Jewes crucifyed/
 and supposyd to haue brought to dethe
 whiche dethe that is oure quene he hath
 rephayned / And hath bounden oure
 pynte in chaynes of fyre/ And anone
 thenne they sette wordes on the ymage
 for to pulle doune and overthrowe the
 dolle/ but they myght not / Thapposile
 thenne commaunded the deuyle / that
 he shold yssue and goo oute/ and bre
 ke the ydole all to pyeces/ And he yssued
 oute/ and destroyed and brake al the y
 dokes of the temple/ And anone thap
 posile made his prayer sayeng/ O Godd
 of Abraham/ godd of Isaac/ and godd
 of Jacob/ whiche hast gyven to vs suche
 power/ that we enlumpne the blynde/
 and cense the lepres/ I desyre and re
 quyre that this multytude myght se the
 lord/ And they alle answered/ Amen /
 And forthwith alle the seke peple wes
 cured and haled/ And thenne thap
 posile dyd doo habylde and dede that
 Temple/ And commaunded the deuyll
 to goo in to the deserte/ Thenne the an
 gel of our lord appered there/ and fle
 wke rounde aboute the temple/ And en
 signed and graued with his fynger
 the signe of the crosse in foure corners
 of the temple sayeng/ Oure lord sayth
 this/ lyke as I haue yow cured/ and
 made yow clene of all your sekensse/
 so laxe this temple ke made clene of al
 felthe and ordure / But I shalle
 helpe hym to you that dwellyd therein
 to fore/ To whome thapposile hath com
 maunded to goo in to deserte / And
 doue ye not to see hym/ Make in your
 foreheades suche a signe as I haue grauen
 in these stonnes/ And thenne he shewedyd
 to them an Ethyoppey more black than
 thonder / the face sharp/ the heryd longe/
 his troye hangyng vnto his feet/ his ey
 yn flamynge as hote fyre / and caste
 oute sparkles of fyre/ and castyng out

of his mouth flammes of sulphur / e
 his hondes bounden with chaynes of fi
 re kchynde his lack / And thenne the
 angel sayd to hym/ by cause that thou
 hast herd that thapposile hath comman
 ded / and hast broken alle the ydokes of
 the temple/ I shalke vnto the / go in
 to such a place / wher as dwelleth no
 man/ And ke thou there vnto the daye
 of Jugement/ And whan he was vnto
 bounden/ he wente his way with a gre
 te braynge / and so welyng/ And the
 angel of our lord mountyd vp in to be
 uen in the sight of them all/ And thenne
 was the kyng baptyfed with his wyf
 and his children/ and alle his peple/ e
 lefte his Royamme/ and was made dis
 cyppe of thapposile/ Thenne alle the bis
 shops of ethyolles assembled them to
 gydr / and wente to Asergarges the
 kynge/ and broder to Holemyn / and
 compleyned of the losse of their goddes
 and of the destruction of their Temples
 and of the conuersyon of his broder /
 made by arte Magik/ Asergarges was
 woth/ and sent a thousand men armed
 to take thapposile / And whan he was
 brought to fore hym/ the kyng sayd to
 hym/ Art thou he that hast pruer
 ted my broder/ And thapposile answerd
 to hym/ I haue not prueredyd hym/ but
 I haue conuertyd hym/ and the kyng
 sayd to hym / lyke as thou haste made
 my broder forsake his god / and bylue
 in thy god/ So shal I make the forsa
 ke thy god / and shal sacryfise to my
 god/ and thapposile sayde/ I haue loun
 den the god/ that thy broder adoured/ e
 shalde hym bounden and consernyed
 hym to breke his fals ymage / and yf
 thou mayst so do to my god/ thou maist
 wel dralbe me to thyne ydolle/ And if
 not/ I shalke all to breke thy goddes/
 and thenne bylue thou in my god/ and
 as he said these wordes / It was tolde
 the kyng/ that his god saidach was o
 uerthrowen/ and all to broken / e wher
 the kyng herd that/ he brake and all to
 rente his purpur/ in whiche he was clad
 and commaunded that thapposile sholde
 ke beayn with scaues / and that he sholde
 be flayn quyk/ and soo it was done /
 Thenne the Crysten toke away the bo
 dy/ and buryed it honourably/ Thenne
 the kyng Asergarges/ and the biffhops
 of the Temples were raryfied with

4 The lyf of saynt Bertelmew

fenres andz depde/andz the kyng Holes/
myvj was ordynedz biffhop/ andz acco
plyfiedz thoffice of a biffhop vj yere /
moche lobaible/ Andz after that reftedz
in pces full of vertues/

Ther ben dyuerfe oppynions of the ma-
ner of his paffion/ For the bleffedz do-
wthee fayth that he was crucyfedy/ &
fayth also/ Bertelmewe prechedz to me
of ynde/andz deliueredz to them the gos-
pell after Mattheu in their propre tun-
gue /he depde in Albane a cyte of grece
Armenye crucyfedy the heed downwardz
Seynt Theoderyck fayth that he was
flayn/ andz it is redde in many bookes
that he was byheddy only / Andz this
contraryete maye be affoyledz in this
manere / that foume faye that he was
crucyfedy / andz was take doune or he
depde/ Andz for to haue greter torment
he was flayn / andz atz laft byheddy/

In the yere of our lordz CCC xxxvj/
Saulsynes affaylledz Ecce/ andz des-
trogedz the yle of Caparyte/ where as the
body of saynt Bertelmewe lyeth/ and
brake vp the fepulchre / andz thurbe the
bones hyder and thider/ Andz it is fa-
yd that his body cam in fuch wyfe from
ynde thider in to that yle/ whan the pay-
nyms falbe / that this body andz his fe-
pulchre were grete ly honouredz for the
myracles that bifelle / they hadz therof
grete despyte / Andz leydy them in a tom-
be of lere/ andz thurbe them in to the see
Andz by the wyll of godz they cam in
to this yle / Andz whan the Saulsynes
hadz departed andz thurbe the bones
her andz there/ andz were departed thens
Thapofte apperedz to a Monke / andz
faydy to hym/ Arife vp andz goo / andz
gadre to geder my bones that ben depar-
ted/ Andz he faydy to hym/ by what re-
fon thalle I gadre to gyder thy bones/
Andz what honour oughz we doo to
them/ whan thou fuffereft vs to be de-
ftroyed/ Andz thapofte faydy to hym/ Our
lord hath fparedz this *peple here a longe
whyle by my merytes / but for their
synnes that they haue synned / whiche
eye vengeance vndo beuene / I haue
not conne gete pardon ne forgiuenesse
for them / Andz thenne the Monke said
how thalle I amonge foo many bones
fynde thyn/ Andz thapofte said to hym
thou thalt gadre them by nyght / andz

them that thou thalt fynde thynge /
thou thalt take vp/ andz the monke went
andz fonde them alle as he hadz faydy /
andz toke them vp / andz brougth them
with hym in to a thippe / andz fayldz
with them to Beneuente / whiche is
chefe cyte of purple / andz thus were
they tranfporadz thider / Andz it is fa-
ydy now that they be at Rome/ how be
it they of Beneuente fay that they ha-
ue the body / **¶** There was a woman
that brougth a Bessel ful of oyle for
to put in the lampe of saynt Bertel-
mew / andz how wel the enclpnedz the
Bessel for to poure oute the oyle/ there
bold none yssue oute/ how wel she tu-
chedz with her fyngre the oyle clew/
Andz thenne one cryedy andz faydy / I
twolue this oyle be not agreable to the
apofte that it shold be in his lampe /
wherfor they put it in another lampe /
andz it yffued anone / whan that the
Emperour Frederyck destroyedz Bene-
uente / Andz he hadde commaundedz that
alle the churches that were there shold
be destroyed / andz enforcedz them to lere
alwey the goodes fro that Cyte in to an
other place / Andz ther was a man whi-
che fonde men al whiche thynge / Andz
hym femed that they spak to geder of
some secrete thynge/ andz he meruelidz
strongly who they were/ andz demauns
dey them/ andz thenne one of them an-
fwerd andz faydy/ this is Bertelmewe
thapofte with thiother sayntes/ whiche
hadz churches in this Cyte that speke e-
ordyne to gyder / in what manere andz
by what payne this emperour shold be
Iustyfyd/ that hath cast them oute of
their tabernacles / Andz they haue now
confermed amonge them by ferme sen-
tens/ that he without taryng shal go
to the Iugement of god for to an-
fwer ther vpon / Andz anone the Em-
perour deyed an euyl dech / It is
in a booke redde of the myracles of sa-
yntes that a certayne mayster Galobed
folempnly the feft of saynt Bertelmew
Andz the deuyl in the forme of a may-
de apperedz to this maifter that prechid
Andz whan he falbe he hadz her to a-
me andz dyne with hym/ andz whan they
were setz at the table she enforcedz
moche for to dralbe hym to her boue /
Andz thenne saynt Bertelmewe cam

the gate and prayd that he myght
 for the loue of saynt Bertyls
 and the world not but sent hym
 and he wolde none take/ but prayd
 by his message/ that he
 what thyng that he suppo
 was moost propre in a man/ And
 to laugh/ And the mayd
 / It is syme/ in which a mā
 / born/ and dueth in syn
 / And saynt Bertylmewe answered
 had wel sayd/ but the had mo
 founde answered/ And the pil
 demaunde after at the maystre
 the place was contynnyng the
 of a foot where had god made
 myracle / And he sayd the sig
 of the Crosse/ in which god had ma
 many myracles/ And the sayd nay
 is the side of a man/ in which the li
 word is/ And thapostle alloved
 the sancte of that one/ and of that o
 / And thence he demaunde the
 sayd syme/ how fewe it was fro the so
 praye or see in heuen/ vnto the
 and depose place of helles/
 the maystre sayd that he wynt not
 the sayd/ I knowe it wel/ For I
 come from that one to that other
 hit schoueth/ that I shelde it to
 / And the deuylle fylle doune in to
 with a grete haire and howlyng
 thence they sent for the p lgerym
 was ranssied and gone alwey
 they coude not fynde hym/ And in
 the wyse aghte accordyng to this is
 of saynt Andriwe / The blessed
 wrote saith thus in the preface/ that
 of this apostle in abredyng
 legende/ Jesu Cryst thou hast loue
 to shelde to thy disciples pr
 many thynges of thy dyugne
 in mercurphus maner and thy
 / among whome thou hast sente
 blessed Bertylmewe honoure by
 grete pwygatyf in to a ferre cou
 / And how he hit / that he was all
 his humayne conuersation/ Neuer
 he deseruyd by thencacynge of
 prodications to marke/ and thynte
 the signe the begynnyng of that pe
 / by what sounges is the mer
 apostle to be honoure/ And
 the heres of the peple of his nes

ghours suffred not to hym to wey
 ue his seede/ he though perced bye in
 slepnce in to the last Countreys of the
 bondes of ynde/ and entred in to the tes
 ple where ther were grete compagne of
 seke peple withoute nombre/ And ma
 de the deuylle soo muet/ that he gat noo
 remembraunce to them/ that adoured
 hym/ And the mayd that was Lunas
 byt by torment of the deuylle he dyd
 vngyde/ And depuerd her all hols to
 her fader/ O how grete was this myra
 cle of holynes whan he made the fende
 nemy to the bygnage humayne/ and
 breke and destroye his olbne ydolles/ and
 to bryng it to nought/ O how worthy
 is he to be nombred to the heuenly com
 pany / to whome the angell appered to
 prepe the feythe of hym by his myra
 cles/ And cam fro the souerayne halle
 And shelded to alle the peple the de
 upel charyed/ and right folde/ and the
 signe of the Crosse empressid in the ste
 ne beryng helthe/ And the kyng and
 the queene were baptised with the peple
 of their Eyres/ And at the last the si
 tauit broder of Polemyen neibe in feith
 by the relation of the bissops of the
 temple made the blessed Apostle con
 stant in the sayth to be keryn/ slayn/ e
 weyue right folde with/ And as he de
 nouned the meschep of deith/ he hadde
 and fare with hym in to the glorye of
 heuen bycorpe of his glourous styfe/
 And the blessed Theodore Abbot and
 noble doctor sayth of this Apostle in
 this maner amonge other thynges/ The
 blessed apostle Bertylmewe prechid
 first in lychaone/ and after in ynde /
 and at the laste in Alban / a Eyre of
 grete armene/ and ther was first slay
 yn/ and after ward his seede smytyn of
 and ther he was hurged / and whan
 he was sent of our lord to prech/ as I
 suppose/ he herd how oure lord sayd to
 hym/ go ny disciple to prech/ forde out
 of this Countre/ and goo fight/ and be
 capay of peryles/ I haue first accom
 plished and fynished the werkes of
 my fader/ and am first wyneffe/ I yll
 thou the vessel that is necessarye/ and
 folowe thy maystre/ loue thy lord/ gye
 thy blood for his blood/ and thy flesshe
 for his flesshe/ and suffer that / which

The life of saynt Berthelmew

he hadde suffred/late theyn armour be
 dehnairt in thy swetpuges/and suffer
 swetely amonge wycked peples/ And
 be pacient amonge them that persyde the
 And the Appostle reaysted not / But
 as a true seruant and obysaunt to
 his master wente forth Joyengr/and
 as a lycht of god, enclumppng in cer
 kenes the werke of holy chyrche/ Lyke
 as the blessed saynt Austyn wytnes
 syth in his booke/ that lyke a tyler of
 Ihesu Cryst he pwoiffyedy in spyrtyuel
 tylyng/ Seynt Peter thapostle tar
 night the naades/ but saint Berthelmew
 dyde grete myracles/ Peter was carye
 fzed the hede downward/ And Berthel
 mew was slayn quyk/ and had his
 hede synyon of/ And they wyepyn en
 cready g: atp the chyrche/ by the ystes
 of the holy ghoost/ And right as an
 barpe gyueth a right swete solwe of
 many strenges/ in lyke wyse alle thap
 postles gaf swete methode of the Inpre
 dyngne/ And were stablysshedy by the
 kyng of kynges/ And they departed
 amonge them alle the world/ And the
 place of Armenye was the place of
 Berthelmewe/ that is two euylatsh Into
 gabaorth/ There thou maist see hym with
 the plough of his tonge crye the felwes
 vnreasonnable soldyngz in the depnesse of
 the herte the word of the seyth/ and in
 plantyng the bygnnes of our lord and
 trees of paradys/ And to euerych set
 tyng medycynally the remedies of the
 passions/ And threwe thornes not in
 a lycht/ and cutte doune trees of fe
 sonnyng/ and chesed them aboute with
 hedges of doctryne/ But what rebard yel
 ded the tyrantes to their curate / They
 gaf to hym dishonour for honour / cur
 syng for benediction/ paynes for ystes/
 tribulacion for restel/ And right hpter
 dech for resful lych / And syth that he
 had suffred many tormentes he was of
 them disorpat and slayn quyk and
 depde not/ And yet for all that he hadde
 them not in despyte that sleibe hym/
 but admonested them by myracles/ and
 taught them by demonstrances/ that
 dyde hym harme/ But ther was noo
 thyng that myght wstrayne theyr besty
 al thoughtes/ ne withdialbe them from
 harme/ what did they afterwarde/ they

enforad them ageynste the holy body
 And the malades and seke men refus
 sed their medycyne and heler/ the cye
 refused hym that enclumpped theyr
 blyndenes/ gouerned them y were in
 ryke/ and gaf lych to them that were
 de/ And how caste they hym out/ ar
 tynly they threld the body in to the see
 in a chest of leedy/ And that chest cam
 fwo the regyon of armenye with the ch
 tes of four other martires/ For they di
 de also myracles / and were thwillyd
 with hym in to the see/ And the four
 wente bifore a grete space of the see / e
 dyde seruyce to thapostle lyke as ser
 uantes in a maner so fete / that they
 cam in to the partyes of Cecytle in an
 yle that is named Lyparpe/ lyke as it
 was thebede to a bissshop of bystren/
 whiche thenne was present/ And they
 ryght ych tresour cam to aight pou
 er woman / **4** And the
 right pccious Margaryte cam to one
 not noble/ The right thynnyng leghe
 cam to one right kny / And thenne the
 other four cam in to other bondes / and
 lefte the holy apostle in that yle/ and
 he lefte the other behynde hym / And
 that one/ whiche was named thapostle
 wente in to a Cyt of Cecytle / And
 he sente another named Lucye in to the
 Cyt of Messenne/ And the other they
 ne were sente in to the lond of Calabrye
 sente gregory in to the Cyt of Cokony
 ne / And Achare in to a cyt named
 Chale/ where yet at this day they shene
 by theyr mercys / And thenne was
 the body of the apostle receyved wgh
 ympnes/ louynges/ and candleys hono
 urably/ And ther was made and lych
 ded a faire chyrche in thonour of hym/
 And the Mountayn of Coulan is myt
 to that yle/ and was to hit moche gre
 uous/ by cause it receyved fyre the lych
 the Mountayn was withdialbe by the
 mercys of this holy saynt fwo that yle
 by myle withoute to be (one of our
 dy) and was suspended towarde the see
 And yet apperith it at this day to them
 that see hit/ as hit were a figure of
 re slepynge awyge/ Noib thenne therefor
 I salebe the Berthelmewe/ blessed of
 blessed sayntes/ whiche art the thynnyng
 lycht of holy chyrche / Aflstar of a

fishes reasonable / Hurte of the demyle
 which hurte the world; by his theste
 Enioye the sone of the world; enlump
 yng alle erthely thynges / mouth of
 god; / Frye tongue pronouncyng wyl-
 dom; / Fontayne spryngyng goodly ful
 of helth; / which habowest the see by thy
 goynges and; waves not remeuable /
 which maketh the erthe reede with thy
 blood; / which repayreth in heuene thy
 nyng in the myddle of the dypyne com-
 pany clew in the resplendissour of glo-
 ry; / And enioye the in the gladnes of
 ioye insacpable; / Amen; / And; this is /
 that theodre sayth of hym /

Thus endeth the lyf of saynt
 Berthelmewe

Here foloweth the lyf of saynt
 Austyn doctour And first the
 plication of his name.

Of saynt Austyn doctour and
 Bishopp

Austyn this name
 was ordey to hym for
 the excellence of his dig-
 nyte; / Or for the feruente
 loue that he had; / or for
 the exposition of his na-
 me; / For the excellence of his dignyte;
 For like as the emperor Augustus pre-
 celled all other kynges / Rycht soo he
 excelled al other doctours / after that
 Remygie sayth / The other doctours he
 compared to steres / And; this is the
 sonne; / As hit apercyth in the epytelle /
 that is songen of hym; he shyneth in the
 Temple of god; / Lyke to the sonne shyn-
 yng; / Secondly for the feruente loue;
 For lyke as the moneth of August is
 hote by the; / soo is he enchauffed of the
 fire of the dypyne loue; / wherefor he sayth
 hym self in the booke of Confessions /
 Thou hast thorough perced my hart with



Saynt Austyn the no-
 ble doctour was borne in
 Austryke in the Cyte of
 Crafrage; / And was comen

of noble kynrede/ And his fader was named Patryc and his moder Moni- ca/ she was sufficient instruct in the artes lyberalle / soo that he was reputed for a suffisaunt philosopher/ and a right noble doctour/ For he lerned at by hym self withoute mayster in redyng the bookes of Arystotle / and alle other that he myght fynde of artes lyberalle/ And he vnderstode them/ as he hym self wyte- nessith in the booke of Confessions sa- yng / Alle the bookes that ben callyd of the artes lyberall / thenne I mooste wretchedly seruaunt of al creature/ red- de them by my self alone/ and vnder- stode alle them that I myght red / and alle them of the craft of spekyng and of deuyng / Alle them of dyuysions of figures / of Musyke/ and of nomi- bres I redde and vnderstode them with- oute grete difficulte/ and withoute a- ny chynge of eny man/ this knowest thou my lord god/ For the hastynes of myn vndersto. dyng / and the yste of her- yng is / the ondy/ and cometh of thy name/ b / I haue not sacryfyed to the therfor/ And therfor spene withoute charite c / sayeth not / but swelklyth in the trow o / manychens/ whiche affer- me that I su cryte was fantastike/ & wenge the resurcion of the flesch/ And in the same errour Austyn fylle / and abode therein nyne yeres / whyles he was an adolascnt/ and was broughte to bykeue the trufies and Japes that saye that the fygge tre wyeth/ whan his fygges ben taken alwey or leues / And whan he was xij yere of age / he begane to red in the book of philosophy in whiche he was taught to despyse the fanctres of the world / And by cause that look plesyd hym wel / but he be- ganne to be sozr that the name of Ihesu Crist whiche he had lerned of his moder was not therein / And his moder wyte ofte / and enforard her mothe to brynge hym to the verye of the feythe/ And as it is redde in the book of Con- fessions / she was in a place moche bez- uyd/ and her thought that a fayr yonge man was to fore her/ that enquyred of her the cause of her heynes / And she sayd I were here the losse of my sone Austyn / and he answered he thou sure

For where thou art/ he is/ and she saith her sone kysed her / and whan she had told this to Austyn / he said to his moder/ thou art deceyued moder / hit was not said soo/ but where that I am thou art/ and she sayd contrary/ sone it was not said so to me but where I am/ thou art/ And thenne the moder entently prayd and requyred a bisskop instantly that he wold praye for her sone augus- ty/ And he beyng ouercomen sayd to her by the wyys of a prophete / goo thy way surly/ For a sone of soo many t- rys may not by possibilyte perysse/ And whanne he had certayne yeres t- ight Rethoryke in cartage / he cam to Rome secretly withoute the knowllege of his moder/ And assembled there ma- ny disciples/ And his moder hadde fol- lowed hym into the cite to make hym a byp / or elles that she shoulde go with hym / And he abode that nyght / but he departed secretly on the morn/ And whan she apperceyued hit/ she repleyn / shed the eeres of our lord with clamor / And wente in the monyng and at- tene to the chyrche / and prayd god for her sone/ In that tyme they of Melane requyred a doctour of Rethoryke of Se- mach the prefecte of Rome that he my- ght red Rethoryke at Melan/ And that tyme Ambrose seruaunt of god was bisskop of that Cytie/ and au- gustyn was sent at the pwyer of them of Melane / and his moder myght not reste / but dyde moche payne to come hym / And fonde hym that he was very manachyn ne very catholy- que/ And thenne it happed that augus- ty beganne to haunte with saynt Am- brose/ and ofte herde his predicacions / And was moche content to here of any- thyng were sayd ageynste the Manych- ens or other hereses / On a tyme it happed that saynt Am- brose disputed ageynste the errour manych- en long and contempned it by open and euident reasons/ and by auctorites soo that this erroure was al put oute of the cite of augustyn / And what byfelle to hym afterward / he wreteth in the book of his confessions/ and sayth whan I knewe the fyrst/ thou wretest as wyth thyng of my yere/ thyng

in me forcibly / And I trembled for
 drede of good loue / and I found my
 self right for fro the in a Regyon of
 synfulnes / lyke as I herd thy wo-
 ys fro heuyn on hygh sayng / I am me-
 re of greuous entred / and thou shalt
 see me / thou shalt not change me in
 the as mete of thy flessh / but thou shalt
 be chaunged in me / And as he refer-
 eth there / the lyp of Ihesu cryst pleysyd
 hym moche well / but he doubted yet to
 goo in such distresses / but our lord as
 none putte in his mynde / that he shold
 goo to Symplycyen / in whome all dys-
 grace shone / for to restrayne his de-
 syres / and for to saye to hym what ma-
 ner was couenable to lye / for to goo
 in the weye of god / in whiche that o-
 ther went / For all that was done dis-
 pleysyd sauf the swetenes of god / and
 the freite of the holys of god / whiche
 he lound / And Symplycyen beganne
 to exhort hym / And saynt Augustyn
 exhortyd hym self and sayd / hold ma-
 ny children and maydens serue in the
 chyrche of god to our lord / And mayst
 not thou doo that they doo in them self
 and not in their god / wherfore taryst
 thou / cast thy self in hym / and he shall
 reuenge the / and rewarde the / And as
 amonge these wordes / Wyctoryn cam to
 his mynde / Thenne Symplycyen was
 moche gladd / and towe to hym / how
 Wyctoryn was yet a paynym / and de-
 sired to haue a grete ymage to his by-
 lines in the markette of Rome / And
 how he offynes said that he was a cri-
 styen man / To whome Symplycyen said
 I shalld not bileue it / but yf I see the
 in the chyrche / And he answered meryly
 the walles make not a man Crysten /
 At the laste whan he cam in to the chir-
 che / he brought to hym secretly a booke
 wher in the Creed of the masse was / &
 and hym red / And he ascended / vpon
 hygh / & with toys on hygh pronoun-
 ced it / wherof Rome merueyld / and
 the chyrche was ioysfull / And alle
 eyes foerly / Wyctoryn / Widozyn /
 And anone they helde hir yees for ioys
 And after that ther cam fro Austryke
 a frende of Augustyn whiche was na-
 med Poncyen / And recounted to hym
 the lyp and myrades of the grete An-
 gels that had ben dede before vnder Co-

stantyn the myrour / And by the En-
 samplers Austyn enforced hym streng-
 ly / soo that he assailed his seluie A-
 llype as wel with chere / as mynde / and
 eyed strengly / what suffer he / what he
 re we / vntaught peple and folysse / w-
 up / she and take heuyn / And he wyth
 oure counyng / and doctrynes plonge &
 synke in to helle / And by cause they go
 to fore / the ben ashamed to folowe them
 And thenne he ranne in to a gardyn
 And as he sayth hym self / he cast hym
 self doune vnder a pygge tree / & wepte
 right bytterly / and gaf out weppynge
 tois by cause he hadde taryd soo longe
 fro day to day / and fro tyme to tyme /
 And was greately tormentid / soo that
 he had no maner in hym self for sorow
 of his longe taryng / lyke as he wy-
 teth in the booke of his Confessions / &
 sayde / A las lord how thou art hygh
 in hygh thynges / and depe in depnes /
 And departe not / ne goost out of the
 wey / And vntethe we come to the / A-
 lord he sayd calle me / moeue me / chaun-
 ge me / and entumpe me / traupsthe me
 and make swete and soft al myn
 enpymmentes and lettynge / as hit
 appertayneth / for I drede them sore / I
 haue loued the ouer late / thou braute
 soo olde and soo nelde / I ouer late ha-
 ue loued the / how were within / and I
 was without / and there I sought the
 And in the braulte / and faynes that
 thou haste / I fylle all defourmed and
 folde / thou were with me / but I was
 not with the / Thou hast called and cry-
 ed and haste broken my deynes /
 Thou hast entumpned clerid / and haste
 put aboye my byndnes / Thou haste
 replenished me with fragraunt odours
 and I haste me to come to the / I haue
 tasted the / and am hongry / and desyre
 the / Thou hast touched me / and I am
 bent in the toys of buyng thy yees /
 and as he wept thus bitterly / he herd
 a toys sayng / Take and red / and as
 none he opened the booke of thapostle
 and cast his eyen on the first chapytre /
 and redde / clothe ye you in our lord Ihe-
 su crist / and anone alle the doubles of
 derkenes were expynt in hym / and in
 the mene tyme he began to be so gretes
 ly tormentid with toth ache / that al
 moost he saith he was brought to by-

leuz theppon yon of Cornelys the Phi-
 losopher / whiche putteth that the souer-
 aynz whiche of the soules is in wysdom
 and the souerayne wele of the body is
 in suffryngz no payne no sorowe / And
 his payne was soo grete andy felyment
 that he had lost his spech / wherfor as
 he wryteth in the booke of his Confessi-
 ons / he wroto in tables of wyve / that
 al men sholdz praye for hym / that oure
 lordz sholdz aswage his payne / And he
 hym self kneled doune with the other /
 And so denly he felt hym self hool /
 And thenne he wryteth by letters to
 the hooly man saynt Ambrose / that
 he wolde sende to hym wordz / whiche of
 the bookes of hooly wryteth apereray /
 nedz best to rede in for to be made moost
 couenable to the Crysten feythe / And
 he sente to hym answer / plase the pro-
 phete / by cause that he was sene to be
 the shewer andy pronouncer of the go-
 spell / andy of callynge of men / And
 whan Augustyn inuerfode not alle
 the begynnynge / andy supposedy al the re-
 menaunt to be other wyse than it was
 to rede / he differred to rede them / tyll he
 were more connyng in hooly wryteth /
 And whan the day of Ester cam /
 And Austyn was xxxiij yere old / he
 andy hys sone whiche was namedy a de-
 o datus / a childe of noble wyteth andy
 vnderstondynge / whome he had gotten in
 his youthe / whan he was a paynym e
 a philosopher with Alype his frende
 by the merytes of his moder / and by
 prechynge of saynt Ambrose wepuedy
 baptyfme of saynt Ambrose / And
 thenne as it is redde saynt Ambrose sa-
 yde Ex deum laudamus / And saynt
 Austyn saydy / Te dominum confitemur
 And soo they lido to geod ordyned e
 made this ympe / andy songe hit vnto
 the ende / And soo wyteth syth it Hono-
 rius in his booke / whiche is namedy the
 myrour of the Chirche / Andy in some
 other old booke the tytle of this ym-
 pe or psalme is intyted / the Cantykke
 of Ambrose andy of Augustyn / And
 anorie he was merueylously conformed
 in the feythe Catholyke / And forsoke
 all the hope that he hady in the worldy /
 And renounced the goodes that he re-
 ledy / And he sheweth in his booke of con-
 fessions / how he was fro thens forth

achaffed in the loue of god sayng /
 lord thou hast thorough peryd myn hert
 with thy charite / And I haue borne
 thy wordes figed in myn entayples /
 And then samples of thy maners whiche
 thou hast made of blacke wyteth e
 shynynge / andy of red wyteth / And
 of corrupte thoughtes thou makest foy-
 re andy hyght vnderstandynge in hert
 by thynges / I mountedy vp in to the
 hylls of wepyng / andy thou gauest to
 me synngynge the cantyke of grees / shar-
 pe awolbes / andy cooles wastynge / ne I
 was not in the dayes fullfelled in thy
 mirreyulous swetenes / for to confidre
 the heygth of the dyuine counselle vp
 on the helthe of the bygnage humayne
 How moche haue I wepte in thy ymp-
 nes and cantyckes swetely sounnyng /
 And by the vois of thy chirche I haue
 ben moued greely / The wytes haue
 connyng in myn ewes / And thy trouthe
 hath dropped in myn herte / and thenne
 teres haue connyng doune / andy I was
 wel eased with them / Thenne these thyng-
 ges were establysshid to be songen in
 the chirche of Melan / And I wryd
 with an hyght eye of myn hert / O in
 pace / O in idipsum / O thou that sayst I
 shalke slepe in that same / and take wth
 thou arte the same / For thou arte not
 chaunge / andy in the is wric forgettyng
 al labours / I redde al that psalme
 And I brenned / whiche somtyme had
 ben a larker bytter and blynde agens
 the letters honyed with the swetenes of
 heuen / andy enlumyned with the lighte
 And vpon suche scriptures I herte
 my wez / andy spack not / O Ihsu crist
 my helper / how swete is it soonly ma-
 de to me to lacke the swetennes of tust-
 fes and Japes / which were fer fro me
 to leue and forsake / and now to leue e
 forsake them is to me grete ioy / Thou
 hast cast them oute fro me / And thou
 whiche arte souerayne sweteus half-
 entyd in to me for them whiche arte
 swetter than ony swetenes or delices /
 more clew than ony light / and more
 secrete than ony secrete counselle / e
 more hyght than al honour / And thou
 is none more hyght than thou /
 And after this he wroke the bygnage
 Euodyon and his moder / and returned
 ageyne in to Aufferke / But whanne

But whanne they cam to holysteryn /
his wyke moder deyd / And after hee
the h. Austyn returned vnto his propre
herbage / & ther enclosed wyth them þ
hous wyth him in fastinges & in prayers
þ: to rote folkes / & taught them that
were not wyse / And the same andy & s
nomme of hym spradd ouer all /
Andy in alle his bookes and werk es /
he was holden merueylous / he refused
to come to ony cyte / where as was no
bisschop / lest he shold be sette by that
offys / Andy in that tyme was in ppo
nence a man full of grete vertues /
whiche sente to Augustyn / that yf he
wold come to hym / that he myghte here
the good of his mouth / he wold re
nounce the world / And whanne saint
Augustyn heide it / he wente hastily
thither / And whanne Oualeryn Bis
shop of pponence herd his renounee &
fanc / he ordeyned hym a preest in his
chirche / so he it / that he refused it mo
che andy lyste / Andy somme reputed
his serues to be made by ppe / andy say
dy to hym in comfortyng hym / that it
was tyme that he were a preest / thoug
he were worthy to a greter offys / Ne
witheles he appochedy to the Bisscho
ppe / Andy anone he establisthed a
Monasterye of clerkes / andy beganne
to byre vnder the rebble of thappostles
Out of whiche monastery were ten cho
sen to be Bisschops / And by cause the se
id Bisschop was a greke / and but litel
letter in latyn tonge and taught / he
gaf polber to Augustyn for to preche
ageynst the maner of the chirche Orp
entat / And therfor many Bisschops ce
sposed hym / but he taught not / yf he di
de it to be done by the sayd Augustyn
that whiche he woude not doo hym selfe /
In that tyme he conuaynysshed for
amake the preest a manychyren / whiche
was an heretyke / andy many oþer here
tykes / whiche namely were reuuptye
donastyses / andy Manychyrens / all the
he he confounded and ouercam / Thenne
the Bisschop Oualeryn doubtd / lest Au
gustyn shold be taken albey from hym
for to be made andy requyred to be a bis
shop in another cyte / And he wold ha
ue gladly offryd to hym his bisschop
pe / but he supposed that he wold haue
hed in to some secreete place there as he

shold not haue be founden / And then
ne he impetred of tharchbisschop of car
tage / that he myght esse / andy leue his
bisschoppe / and that he wold pmo
te Augustyn to be bisschop of the chur
che of pponence / but whan Augustyn
herde that / he refused it vterly / in all
maners / Ne witheles he was constray
ned and soo coact that heooke at the
last the cure of the bisschoppe / whiche
thyng he sayd / that he ought not to be
ordeyned the bisschop by ppe / & sayd
& wote for thymbycion of the general
counceyle / the whiche he lerne a fer
that it was ordeyned in the council of
the Bisschops / that alle the statutes of
the faders ought to be sayde to ordeyne
of them / that ordeyned them / And it is
reorde that he sayd after of hym selfe /
I ne fele our lord so angry wyth me /
in no thyng as that I am not wor
thy to be set in the dignite of the gouer
nauer of the chirche / his clothynge and
hosyng & thoyng & all his oþer aour
nemenas & arape were not ouer folw
ne ouer sayr / but they were of suffy
saunt / moderate andy competent habyte
And said of hym selfe I am ashamed
of precious clothynge / and therfor whā
ony is geuen to me / I selle hit / For clo
thyng may not be comyn / the ppe is
comyn / he used alweye his table spa
ryng / he used alweye his table spa
ryng for seke folk / & oftymes he hadde
fleshe for ghestes & seke peple / & he
ued better at his table lessos & disputa
os thā mete / & had these versus written
at his table / Quisquis amat dicit ab
sentum videri vitam / Hanc mesam viti
tam nouerit esse sibi / That is to saye /
whō so euer loue to missay ony creature
that is absent / it may be said / yf this ta
ble is denyed to hym at al / for on a ty
me as a mā had kyd his tōg to the
of a bisschop familiar wyth him he rebuked
hym cruelly & said / that he shold leue /
or vax albey these verses / or go fro the
table / On a tyme whan he had hoden to
dyner som of his frendes / one of them
entrid in to the kychyn / & founde yet al
the mete cold that they shold haue at dy
ner / & and he returned to austyn & said
What haue ye for our dyner / & austyn
answerd to him / I note ne cany no skill
of such mete / & than he said I shal not
R

The life of saynt Aulcyn

thenne dyne with you / And thenne
 Augustyn sayd / that thre thynges he
 had lerned of saynt Ambrose / The
 fyrste is / that he shold neuer demaunde
 wyf for another man / the second that
 he shold neuer not lene his hors to him
 that shold ryde / And the thyrde / that
 he shold go to no feste / The cause of the
 fyrste lest they accorde not / and he not
 of one wyll / and curse hym / that bro
 ught hem to gyder / The cause of the se
 cond / lest the ryder take harme in his
 rydyng / and blame hym / that lene
 hym the hors / The cause of the thyrde /
 lest at the feste he lose the maner of it
 perauce / he was of soo grete purete &
 humylyte / that the right bysell synnes
 whiche we repute for none / he confessed
 them to god / as it appereth in the booke
 of his Confessions / and accused hym
 self mchely to our lord / For he accused
 hym self thre / that whan he was a child
 he solt he playd at the bakke / whan he
 shold goo to scole / Also of that he
 wold not lerne of his fader and mo
 der and of his maysters / but by con
 scyence / Also whan he was a child of
 that he redde gladly the fables of E
 tras / and complained wyd / whiche
 deyde for loue / Also of that he had sco
 len mete fro the table / and oute of the
 celyer of his fader and moder / that he
 had gyuen to childern / that plaid with
 hym / And of that that at the playes
 and games he had bycove by fraude
 Also he confessed hym of stelyng of
 werres of a pretre standyng nyght his
 bynyerde whan he was syxen yere ol
 de / In the same booke he accused hym
 of that bydel delectacion / whiche somt
 me he felde in etyng and sayd / that he
 had taught me / that I shold take no
 urpyng of mete lyke a medycyne /
 but whan I goo to rest with ful hely
 thenne I go in the way / in whiche the
 snare of concupysence assaplett me /
 And how wel that the cause of etyng
 and drynkynge be cause of helthe / the
 adopyneith with her a peryllous cham
 berre / that is Jovuste / whiche enfor
 ceth her ofte to pryssh / soo that by the
 cause hit is ofte cause of that I wold
 doo for helthe / Dronknesse is fer fro
 me / I byseeche the lorde / haue mercy on

me / that it approche not me / And lord
 wo is he / but somtyme he is wryssed
 oute of his metres / wo that it be / that
 is not / certaynly is moche payfeyght /
 It am not I for I am a synful ma
 Also he helde hym self suspecte of smel
 lunge / sayenge / of unlesfull smellyng
 I entermete me not ouer moche / whan
 they be present / I requyre them not /
 And yf I haue them / I refuse them
 not / me I couerte them not / as me he
 me / whan I lacke them / I shall not
 be deceyued / No man sayth he / ought to
 be sure in this lyf / For it is called al
 le temptacion / that is to wete / that he
 maye be made of the worse the better / &
 not of the better the worse And he con
 fessed hym also of leryng / sawenge /
 the delys & Voluptuosytes of myn
 eres haue solued and subdued me /
 but thou hast subuoued and deluoued
 me / For whan it happed me that the
 souge more mocued me that the thyn
 ge sougen I confesse me sore to haue
 yuene / And thenne I wold that I
 had not herd hym that so sauge /
 And thenne he accused hym of leryng
 of that he salde somtyme gladly the
 bounden wyng / And whan he went
 somtyme by auenture by the felde he
 beheld gladly huntynge / And whan
 he was at home he behelde oftymes the
 spynocopes or wyders / takynge spres
 by the nettes of theyre Eoptvelkes / he
 wof he confessed hym to our lord / For
 somtyme they toke fro hym good thyn
 ghes / and letted hym of somme good
 werkes / And he accused hym of thap
 petyte of prayyng / and of the mo
 uynge of rayn glory / sayeng that he wold
 be pryssed of men / And thou bla
 mest hym / He shall not be offensid
 of men whanne thou suggest hym /
 He be wythdraiben / whanne thou
 shalt dampne hym / For man is pryss
 sed for somme gyfte / that thou hast
 gyuen to hym / Neuertheless he enoyeth
 more of that he is pryssed / thenne
 he doth of the gyfte that thou hast gy
 uen / We be temptid euery daye with
 these temptacions withoute crasse /
 or cotidyan fornyng is oure tynge
 mayne / Neuertheless I wold wel
 that the name of euery good we shold

by the help of a straunge mouth
 But the tongue encreaseth hit not / but
 blame mynyfeth hit / I am sorry som
 tyme of my prayynges / whan they be
 prayed in me / in whiche they displeas
 me / For so somme maners ben esteemed
 better than they be / **T**his holy man
 confounded ryght raynantly the Be
 retyers / in soo moche that they prechyd
 openly that it were no synne to slee au
 gustin / and said that he ought to be sla
 yd like a wolf / and they affirmed that
 god pardoned alle the synnes to them
 that sleibe hym / And was oftymes a
 whard of them / And whan he went
 in to ony place / they sette espyes / but
 by the grace of god they were drownd
 of their byage / and myght not fynde
 hym / He remembryd all they the poure
 peple / and so couerdy them frely of that
 he myght haue / And somtyme he com
 manded to breke the vessels of the
 chyrche for to gyue to the poure peple /
 and dispense it amonge the nece /
 He wolde neuer bye holys / ne selde /
 ne talke / And refused many hereta
 ges that were fallen to hym / Wherefore
 he sayd / that they appeteyned to the
 chyldey of the dede peple / and to them
 that were neyt of theyre kynde / And
 it suffysed hym ynough that whiche fell
 to hym by the chyrche / And yet he was
 not entent for the hur of suche goo
 ds / but day and nyght he thoughte in
 dyuine scriptures / he had neuer studye
 in nybe fabrykes ne buyldynges / but
 of chyldey to sette thereon his courage /
 whiche euer he wolde haue free fro alle
 chyldey greues / so that he myght more
 frely entende and more continuely to
 the lesson / Neuertheles he wolde not
 forde them that wolde edyffe / yf
 that he saibe them not doo it dyscontem
 pty / he prepsed them strongly that had
 desyre to dye / and remembryd moche
 of the bypon / the ensamples of the
 Bissops / For whanne Ambrose was
 at his ende / he was prayd / that he shol
 d gett lenger space of his lyf by his
 prayers / he answered / I haue not lye
 ned so that I am ashamed to gyue
 amonge you / And I am not aferd
 to dye / For I haue a good lord / whi
 che answered Augustyn prepsed mer
 uyllously / And also he sayd of ancy

ther Bissop / that it was said to hym
 that he was yet moche necessarye to the
 Chyrche / and that he shold praye to
 god for the deliuerance of his sekene
 nesse / And he sayd yf I dyde neuer
 wel but selde / wherefor shold he deliuer
 me now / And of another Bissop /
 that he sayd that Cyprian tolde / whan
 he was in greuous sekene / and pray
 yd that god wolde sende hym helthe /
 A yongelyng appetyd to hym / and he
 ked sternly on hym / and said to hym
 by despayne / thou doubtst to suffre to
 yssue / what shalle I doo to the /
 He wolde neuer haue that ony wo
 man sholde dwelle with hym / ne his
 olde sisters / ne the doughters of his
 broder / whiche serued god to gyder /
 For he sayd though of his sister / ne
 of his nepces myght none euyl sus
 picion growe / **N**euertheles by cause
 that suche persones myght not be wyth
 oute other that serued them / And also
 other myght come to them / of such my
 ght the thoughtes be meued / to temp
 tacions or myght be diffamed by euyl
 suspencion of men / he wolde neuer speke
 allone with ony bymyn / but yf hit
 were in sexte / he gaf neuer no goodes
 to his kynde ne to his Cosyns / ne he
 retched whether they had neede or were
 ned / he wolde neuer or selde pray for
 ony neyther by letters ne by wordes /
 remembryng a certayne phylsopher / to
 whome his frendes had not gyuen mo
 che to in the tyme of his honore / Of
 the puyssant that is requyred / yueth
 Coeraply whan he spak for his frende
 he attempted soo the maner of his dy
 ce / that he was not ouer basyng hym
 self / but the curwspe of the sayer deser
 ued to be herd / He wolde gladlyer be
 causes of Unknowen men / than of his
 frendes / For he thoughte them he myghte
 frely knowe the default / and of them
 to make one his frende / for whome by
 ryghte he myght gyue sentence / And
 of his frendes he was sure to kee one /
 that was hym / agens whome he gaf
 the sentence / he was despyd / to preche
 the word of god in many chyrches
 And there he prechyd and conuerted
 many fro errors / whanne he prechyd
 he had a custom so tyme to departe him
 fro his purpoos / and thene he said that

The life of saynt Austyn

god had ordeyned that for the prouffy
 or of som ne persone / As hit appered
 to a manychym / which in a sermon
 of Augustyn wher as he departed fro
 his mater / and preachyd agaynste the
 same erroure / And therby he was con-
 uerted to the feythe /

In that tyme that the Gothes had ta-
 ken Rome and that thydolatre and
 fals crysten men enioyed them therof /
 Thenne made saynt Augustyn therfore
 the booke of the Cyt of god / in which
 he shewyd fyrste / that rightwys men
 were destroyed in this lyfe / And the
 cupple men shewyd / And the traytye
 of the tivo Cyttes is Iherusalem / and
 Babylone / and of the kyngez of them
 For the kynge of Iherusalem is Ihesu
 Cryste / And he of Babylone is the de-
 uylle / the which tivo Cyttes make
 tivo boues in hem / For the cyt of the
 deuylle maketh a loue to hym self gro-
 wyng the same vnto despyte of God /
 And the cyt of god made a boue gro-
 wyng vnto the despyte of hym /

In that tyme the vandales aboute the
 xxx of our lordy foure hunderd / and
 forty took alle the prouynce of Aus-
 fryle / and wasted all / And spared
 neyther man ne woman / ne for ordre /
 ne for age / And after cam to the Cyt
 of pronense / and aspreged hit wyth
 grex powder / And vnder that tribula-
 tion Augustyn to fore al other laddre a
 bytter and nyght hooly lyf / For the te-
 res of his eyen were to hym brede daye
 and nyght whanne he salbe somme sla-
 yn othere chard alwey / the churches with
 oute prestes / and the Cytte wasted
 with the Inhabytantes / And among
 thus many cupples by the sentence of a
 certayne wyseman he comforted hym
 self sayyng / thou shalt not be greete in
 wenyng grete thynges / by cause / that
 the woodes and stones falle And they
 that ben mortal dye / he called thenne
 his bre heryn and sayd I haue praid
 our lordy that eyther he take alwey fro
 vs these werylles / or sende to vs payen-
 ce / or take me oute of this lyf that I
 be no more conseryued / to haue soo ma-
 ny curiouse / or ylle hapys / And the
 thyrede thyng that he requyred he had
 For in the thyrede moneth of the srece

he traugled in the feures / and lay
 doune on his bedde / And whan he in-
 derstode his departyng / he dyd soo wri-
 te the seyn psalmes of penance in a
 place agaynste the walles / And wrode
 them lxxij in his bedde / and were
 habondauntly / And by cause he shold
 entende to god the more dyligently /
 And that his entente shold not be let-
 ted by no body / he dages tofore his deys
 he suffred no body to entre in to hym /
 but yf hit were his physyeyn / or ellys
 whan his refection was brought hym /
A certayne seke man cam by cause he
 shold leye his honde on hym / and there-
 by to kepe hym of his Inspremye /
 And saint Augustyn answered to hym
 sone that which thou requyrest of me /
 wenest thou that I may do such thyng
 that I ne neuer dyd / If I myght do
 hit / I wold thenne kepe my self / And
 the man requyred of hym alwey after
 myng that he was soo commaunded
 in a byspon to come to hym / And thens
 ne he prayd for hym / and he requyred
 helthe / he seled many seke peple / and dy-
 de many other myracles / he recompra-
 in the booke of the Cyt of god another
 myracle of tveyne soles / of which that
 one sayd / I haue sene a byrgyn of y-
 none / which enoynted her with oyl
 / And anoye the deuyll rauysht
 heged her / And a prest prayd for
 her wepyng / And she was anone ma-
 de all hool / And the fende issued fro
 her / And of that other myracle he sa-
 yth in the same booke / I knowe well
 that a bysshop on a tyme prayd for a
 childe that he hadde neuer sene / and he
 he was anone delquerd of the deuylle
 And it is no doute but that he sayd
 it of hym self / but he wold not name
 hym self by cause of humylyte / he saith
 in the same booke / that a man shold sa-
 ue be cutt of the stone / and may doubt-
 le that he shold wepe / And thenne the
 se he may prayde god wepyng / And
 Austyn praid for hym / And he was
 seled withoute caryng or inseyon /
 Thenne whanne his departyng approu-
 ched / he enseygned his bretheren / that
 they sholde wepe in mynde / that no
 man of what excellence that he were /
 oughte not to depe withoute Confes-
 syon / ne withoute to receyue hys

sayoure / And whanne he cam to the
last houre / he felte hym hool in all his
membrys / of goody ententment / cleer
seyunge and heryng / **A**nd in the
yere of his age thre score and sixe / and
of his bisschoppriche fourty / he put hym
self in prayers with his bretheren / whi
che prayenge he departed oute of thys
lyf / and wente into our lord / And
he made no testament / for he was pou
er in Ihesu Cryste / And hadde not wif
wif / And he flouryde aboute the yere of
our lord four hundred / And thus
saynt Augustyn ryght clere by lycht
of wysdomme spakynge in defence of
trowthe / of feythe / and of garnyng of
the chyrche surmoundy alle the other
doctours of the chyrche / as wel by engy
ne / as by conyng / flouryng with
oure comparyson / as wel by example
of vertues / as by habondaunce of doct
ryne / of whome the blessed Remygne
in wordyng of Iheromme and other
doctours sayth thus / Seynt Augustyn
concludy alle the other by engyn and
by seynt / for howe he hit / that the
blessyd Iheromme sayth / that he hadde
wrytten iii volumes of Orygenes /
This same wrote soo many / that no
man by daye nyght / myght not lerye
to his booke ne yet rede them
wolsun to whome saynt Augustyn
wrote sayth of hym thus / It lacketh
in the labe of god / Alle that whiche
Augustyn knewe not / **S**aynt
Iheromme sayth thus in a pssle / that
he wrote to the glourous saynt Au
gustyn / I haue no conyng to aulwe
re to thy two grete booke thynyng
by al clerenes of fayre spekyng /
And wrytynly this that I haue sayd
and haue lerned by engyne and con
yng / and dralyng oute of the fon
tayne of scripture as taken alwey /
and a deserte to the / but I pray thy re
uerens / that thou suffer me a lyttle to
prepe thy engyne / The blessed
Iherome wrote thus of hym in the booke
of libelle doctours / The glourous sa
ynt Augustyn wrytyn / sleynge by
the byghe Montaigne as an Eagle hath
pronoundy by clere wordes many of
the paces of heuen / the boundes of the
earth / and the Cercle of the waters /

And after hit apperith in what reu
erence and loue saynt Iheromme hadde
to hym in the epistles / that he sente
to the hooly fadir saynt Augustyn /
I Iheromme honoure alweye thy blef
fynesse by such honoure as hit apper
tynteth to loue oure lord Ihesu Cryste
dwellynge in the / But and yf it may
be to no / late ys now gadre of thy
praynges somme thyng /
The blessed saynt Gregore sayth thus
of his booke in a pssle / that he sente
into Innocent prouost of Austryne
by cause hit hath lycht to the to sende
to ys for the expositioun of hooly Job
We reioyse ys in thy studie / But yf
thou wylt be made fatte in seynt / rede
the swete pssles of thy patron and
hede saynt Augustyn our felawe /
But thynke not that our wite may
be comparde to his / And the
blessyd prosper sayd of hym / Seynt
Augustyn was quyk in engyne /
swete in speche / wys in lecture / and
a noble worker in the labours of the
Chyrche / Cler in dayly disputacions /
in alle his doynges wel ordred / sharp
in assylyng questyons / ryght a wret
in confoundyng heretykes / And ryght
catholyke in excolnyng of oure feyth
and subyle in excolnyng the scry
tures of anon / And after that the
strange peple had occupyd that col
tryng kyng / And hadde corumpyd the
hooly places / the good Crysten men to
be the body of saynt Augustyn / And
brought it in to sardyne / And after
that two hundred and four score yere
one Epytand a deuoute kyng of the
bntardes sente solempne messagers
thider for to bryng the relyques of sa
ynt Augustyn to payre / whiche gafe
gret good for hit / And brought the bo
dy into Iene / And whan the deuoute
kyng herde therof / he had gret ioye /
And wente for to mete with hit at
the seyd Cyt / and receyued it honou
rably / And on the morne whan they
wold haue lade the body alwey / they
myght not remeue it in no maner till
that the kyng had auolbed / that yf he
wold late hym be borne thens / he wold
make ther a chyrche in honour of hym
e whan he had done so anone withoute
ony dyspulte / hit was lade and car
ryd fro thens / And on that day folow
e

The life of saynt Augustyn

wynges ther fynde a myracle in a Colde
 ne namede Crystelle in the Bishoppys
 che of Erydone in the same wyse /
 And there he buylde another chyrche
 in thonour of hym / And the same colde
 ne with alle thapertoneners he gaf to
 them that serued in the sayd chyrche to
 possede for euermore / And by cause the
 kyng wold please the saynt / ande doubt
 to that he wold be in some other pla
 ce than the kyng wold haue / where e
 uer the kyng herkerugth by nyght
 with the body / he made there a chyrche
 in thonour of hym / And thus was
 brought to payge with grete ioye /
 And was leid honourably in the chie
 che of saynt peter / which is callede E
 oluore / or heuyn of gold in Englyssh
 Seynt Bernard on a nyght as he was
 at matynes / he skombpde a lytel / ande
 the lessens of saynt Augustyn were
 redde / And thenne he saue a ryght fa
 yr yong man stondynge before hym /
 And soo grete abundaunce of water
 comynge oute of his mouth / that hym
 semeid alle the chyrche was full therof
 And thenne he awoke ande wyte wel
 that it was saynt Augustyn / which
 hadde fulfyllde that chyrche with his
 doctryne / Ther was a man which had
 grete deuocion to saynt augustyn / gafe
 grete good to a Monke that kepte the
 body of saynt Augustyn for to haue
 a fyngre of the gloruous saynt / And
 this Monke tooke this money / ande de
 lyuerd to hym the fyngre of another
 dede man wrapped in sylke / ande say
 ned that it was the fyngre of the glo
 ryous saynt Augustyn / And the good
 man receyued it moche honoutrably / e
 in grete reuerence / ande honoured hit e
 uery day deuoutely / ande touched with
 all his eyen / ande his mouthe / ande
 endurid it agaynste his breste / And
 god by his mercy that beholdeth alle
 thynges ande the saynt of this man / gaf
 to hym for that fyngre / the very propre
 fyngre of saynt Augustyn /
 And when he cam in to his countreye
 ther were many myracles shewid ther
 by / The wnomme ande fume therof cam
 to payge of this fyngre / And the mo
 re a fore sayd affermede allwey / that
 it was the fyngre of another dede ma

The sepulchre was opened for to knowe
 the trouth / ande hit was founde / that
 ther lackede one of the fyngres of the
 gloruous saynt / And when thabbotte
 had knowlege of this thyng / he putt
 oute the Monke of that offyce / And
 tormentid ande punysht hym sore /
 Many other myracles hath god shew
 id by his lye / ande also after his
 deith / which were ouer longe to wyte
 in this booke / For they wold I suppo
 se contyne a booke as moche as all this
 ande more / but amonge other correction
 I wyll sette here in one myracle / whi
 che I haue sene paynted on an altare
 of saynt Augustyn at the blacke Fyres
 at Andwerpe / how he it / I fynde hit
 not in the legende myn exampler / ney
 ther in Englyssh / French / ne in Lat
 yn / It was soo that this gloruous
 Doctour made ande compyled many bo
 lumes as a fore is sayd / amonge who
 me he made a booke of the Erynye / In
 which he studyed / ande mused sore in
 his mynde / soo ferforth / that on a ty
 me as he wente by the see syde in Aus
 tryke studynge on the Erynye / he
 fonde by the see syde a lytel child / whi
 che hadde made a lytel pytte in the sone
 de / ande in his honde a lytel sponne /
 Ande with the sponne he toke oute
 water of the large See / ande poured
 hit in to the pytte / Ande whenne
 saynt Augustyn behelde hym / he mer
 ueyled / ande demaunded hym / what
 he dyde / Ande he answered ande
 sayde / I wyll lade oute / ande brynge
 alle this water of this See in to
 this pytte / what sayd he / hit is
 Impossyble / How maye hit be done /
 sythe the See is soo grete ande lar
 ge / ande thy pytte ande sponne soo lye
 lytle / yes forsothe sayd he / I shall
 behelpe / ande sonner dwalbe alle
 the water of the See / Ande brynge
 hit in to this pytte / than thou shalt
 brynge the mysterpe of the Erynye
 ande his dypnyte in to thy lytel spon
 derstandynge / as to the regard therof
 For the mysterpe of the Erynye is
 greter ande larger to the comparson
 of thy lytte ande brynne / than is the
 grete see into this lytel pytte /
 Ande therwith the child saynt

albey/ Ehenne here may euery man take
 his ensauple/ that no man / and/ spea-
 ally symple letredy men/ ne vndermedy
 presume to entermete ne to muse on hy
 gre thynges of the godhede further than
 we be enfourmedy by our saythe / For
 our only feyth shal suffyse vs /
 Ehenne here with I make an ende of
 the lyf of this glorious Doctor saynt
 Austyn / to whome late vs deuoutely
 praye/ that he be a medyatour and/ ad-
 uocate vnto the blessed Trynyte / that
 we maye amende oure synful lyfe in
 this transytorpe world/ that whan we
 shal departe/ we may come to euerlas-
 tyng blyss in heuyn/ Amen /

¶ Thus endeth the lif of saynt
 Augustyn doctour

Here foloweth the decollacion
 of saynt Johan Baptist



This redde that the
 decollacion of saynt Jo-
 han baptist was esta-
 blyshed for four cau-
 ses lyke as it is foudy
 in the booke of office/
 First for his decollacion/ Secondly for

the brennyng and gaderyng to geder
 of his bones/ Thyrde for the iuveni-
 on and/ syndyng of his heede / And
 fourthly for the translacyon of his syn-
 ge and/ vedyacyon of the church/ And
 after somme peple this feste is namedy
 dyuersly / that is to saye decollacion /
 Colleccion/ iuuenacion/ and/ dediacion/
 First this feste is habbed for his de-
 collacion/ whiche was made in this ma-
 ner/ For as hit is hady in historia sco-
 lastica/ Herodes Antipa sone of the gre-
 te Herode wente to Rome/ & passed by
 the holys of philip his broder/ & began
 to loue the wyfe of his broder / whiche
 was namedy Herodyane/ wyf of the sa-
 me philip his broder/ after that Jose-
 phus sayth/ she was suster of Herode
 Agrypa/ And whan he retounerd/ he
 refused and/ repudged his olde wyf
 and/ secretly wedded her to his wyf/
 the whiche thyng his wyf knewe wel
 that he had wedded his broders wyfe/
 And this fyrste wyfe of Herode was
 dougter of Arch/kyng of damaske/
 And therfor she abode not the comyng
 home of her husbond/ but wente to her
 fader as sone as she myght/ And when
 Herode retounerd/ he took alwey the wyf
 of philyp his broder/ and/ wedded her
 and/ left his olde/ And ther moeued
 ageynste hym therfore Herode Agryppe
 And the kyng Arthe and/ philyp
 became his enemyes/ And saynt Johan
 sayd to hym/ that he had not done well
 to doo soo / by cause after the lawe hit
 apperteyned not to hym to haue & hol-
 de the wyf of his broder lyuyng/ And
 Herode sawe that Johan reueryd hym
 of this thyng / soo carelly as Jose-
 phus sayth by cause he reueryd hym
 of blame / he assembled grete peple for
 to please his wyf/ And dyd do bynde
 and/ putte saynt Johan in pryson/ but
 he wold not see hym for doute of the
 peple/ whiche moche loued Johan/ and
 folowed hym for his prediacion/ and
 Herode and/ Herodyan couetyng occas-
 syon ageynste saynt Johan/ how they
 myght make hym to dye/ ordeyned by
 thene them secretly/ that whanne
 Herode shold make the feste of his
 Natyuite/ the dougter of Herodyane
 shold demaunde a pesty of Herode for
 daunsyng and/ spryngyng at the feste

The life of saynt Johan baptist

to fore the pryncipal prynces of his wyf
 panne/ And he shold swere to her by
 his othe that he shalle graunte hit her/
 And she shold aye the hede of saynt
 Johan/ and he wold geue it to her for
 keepyng of his othe/ but he shold say
 ne as he wore angry by cause of ma-
 ryng of the othe / And it is wode in
 the storye scolastike that he had this tri-
 cherie and grete fantasie in hym/ wher-
 e it is sayd thus/ It is to be beleuyd
 that Herode treated first secretly with
 his wyf of the dethe of saynt Johan /
 And vnder this occasion sayth Iherom
 in the gospel/ And therefore he sware for
 to geue occasion to see hym / For yf
 she had requyred the dethe of his fader
 or moder/ he had not geuen it to her/ ne
 consented it/ And whan the feste was
 assembled/ the mayde was there spryn-
 gnyng and daunsyng to fore them alle
 in such wyse/ that hit plesyd moche to
 alle/ And thenne sware the kyng/
 that he wold geue to her what soeuer
 she requyred / though she demaunded
 half his kyngdome / And thenne she
 warned by her moder/ demaunded the
 hede of saynt Johan baptist/ Neuerthe-
 lesse herod by euylle courage sayned
 that he was angry by cause of his oth
 And as Matanus saith/ that he hadde
 sworn solyly/ that he must nedes doo/
 But he made no signe of sorow cause
 in the vsage / For he was ioyous in
 his herde/ he excused the felonye of his
 othe/ thelyng that he dyd it vnder the
 occasion of pryce/ Thenne the hang ma-
 can/ and smote of his hede/ and deli-
 uered it to the mayde/ the whiche she be-
 yd in a plater / and presented hit atte-
 dyner to hit meschuyous moder/ And
 thenne Herode was moche afffedyd /
 whan he sawe hit / And saynt Austyn
 rehereth in a Sermon/ that the occasion
 of the decollacion was the sberenyng /
 that ther was an Innocent man and
 a trewe/ whiche had lent certayne mo-
 ney to another man/ whiche denyed it
 hym whan he aged it / And the good
 man was meued and consterned
 hym by his othe to swere / whether he
 ought hym or no / And he sware / that
 he ought hym nought / And soo the ce-
 ditor wote that he had lent / and then-
 he sayth/ that in the next day folowyng

the creditor was rayssed / and bro-
 ught to fore the Iugement / and he
 was asked hym why callest thou that
 man for to be beleuyd by his othe /
 he sayd by cause he denyed my dette /
 the Iuge sayd/ it had ben better to
 to lese thy dette / than he shold lese his
 soule by makyng of a fals othe as he
 dyd / And thenne this man was fas-
 ken and greu oufly betyn / so that whan
 he alioke the tokenes of his woundes
 appered on his back / but he was par-
 doned and forgotten / And after this
 Austyn sayth / that saynt Johan was
 not bythed on this day / whan the feste
 of his decollacion is halowed / but the
 yere to fore about the feste of Ester /
 And by cause of the passion of Ihesu
 Cryst and of the sacrament of our bred
 hit is differred vnto this day / For the
 kasse ought to geue place to the more
 greet / And of that saynt Johan / sa-
 ynt Johan Crystostom sayth / Johan
 the baptist bythed is bosome mayster
 of the scole of vertues / and of byt the
 fourme of holynes / the Reible of Ius-
 tice / the myrcour of byrgnyng / the en-
 sample of chastite / the wepe of penaun-
 ce / pardon of synne / and dysaplyne of
 sayth / Johan is greetr than man / he
 ere vnto the Angels / souerayne holy-
 nes of the laibe of the gospel / the wo-
 ys of thapostiles / the splendour of the
 prophetes / the lanterne of the world /
 the forgoer of the Inge / and moer
 of alle the Cryste / And this soo gre-
 te a man was put to martirdom / and
 gaf his hede to the aduoultur / and de-
 lyuered to the spryngnyng mayde /
 Herode thenne went not alwey all in
 punysshed / but he was dampned in to
 eyple / For as it is contenyed in the
 storye scolastike / Herode Agryppe was
 a noble man / but he was poure / And
 for his ouer moche pouerte he was in
 dyspayre / and entred in to a certayne
 toure for to suffre dethe ther by samyng
 and hongre / But whan Herodiane
 his suster herde therof / she prayd Her-
 ode to let her / that he wold bringe hym
 thens / and mynstre to hym / And
 whanne he hadde done soo / they dynded
 to gyder / And Herodes Tetarcha began
 to chauffe hym by the wyf / whiche he
 had donken / And beganne to repene

Herode Agrype of the bienfettes that he had done to hym/ And that other so wolded fore/ and wente to Rome/ and was receyued in to the grace of Saius Emperour/ and gave to hym lxxvii lord shippes/ that is to saye of lu sayne and of Cyprus/ and crowned hym/ and sent hym kyng in to the Jertyrpe/ And when Herodyane saw her broder haue the name of a kyng/ she prayd her husbond with grete wepynges / that he shold goo to Rome/ and bye hym the name of a kyng/ he habunded grete ly in his requestes/ and entended not to her requeste/ For he had leue to pole in wete than to haue honour laborious / But at the last he was ouercomen by her requestes/ and wente to Rome wyth her/ And when Herode Agrype knewe it/ he sente letters to the Cesar/ that Herode Antipas or tetrarcha had made friendship with the kyng of perces and albauna/ and that he wold rebel againste the empyre of Rome / And in wete of this thyng he signyfyed to hym/ that he had in his garnysons armours ynowe for to garnyssh with ten thousand men/ And when the emperour had receyued these letters/ he was moche glad / and beganne to speke of othre thynges first a ferre fro his purpouse/ And amonge othre thynges he commaunded hym/ if he had in his cytyes grete habundaunce of armours / as he had saye / and he demyde hit not to hym/ Thenne the emperour hylouyde well that whiche Herode hadde sent hym in wete/ and was angry wthward hym/ and sente hym in to egypte / And by cause his wyf was sister to Herode Agrype/ whome he moche loued/ gaf to her leue to retorne to her Countrey/ but she wold goo with her husbond in egypte/ and sayd/ that he had ten in garnyssh / she shold not leue hym in his aduersities/ And thenne was she brought to egypte / And there ended theyr lyues miserably/ This is in the storye Scolastike /

Secondly this feste was establisthed and halowed for the brennyng of his bones/ and gaderyng to gyder on this day / like as somme saye / they were there brennt / and were gadryd by of good Cristen men/ And thenne suffrid

he the second martirdome/ when his bones were brennt/ And therfor the Church haloweth this feste also / as his second martirdome/ as it is wete in the storye Scolastike/ For when his disciples had tozned his body in to the cytye of Sebasteia palesteyne/ they buryed hit byttene Helpeze and Abdias/ And at his tombe many myracles were shewed/ Thenne Julyan thapostata commaunded that his bones shold be brennt / And they cessed not to doo theyr boordens/ thene they wote them and brennt them in to powder/ and wynebed them in the felde / And Bede sayth in his Cronycles/ that when they had gadred his bones/ they dwelbe them a ferre that one fro that other / And by this wyse he suffred the second martirdome/ But they saye that knowen it not / that the day of his natyuite his bones were gadryd all aboute and were brennt / And whyles they were in gadryng as it is sayd in Scolastike historia/ there cam Monkes fro Jerusalem/ whiche woerly put them amonge the gaderters and took a grete part of them/ and lured them to the bishop of Jerusalem/ And he sente them afterward to a thanage bishop of Alexandria/ and longe tyme after Theophyle bishop of the same cytye leide them in the Temple of Serapis when he had halowed and purged it fro spylthe/ and saved it a church in honoure of saynt Johan Baptiste/ and this is that the storye scolastike sayth / But now they be worshipped deuoutly at Gene/ like as alexander the thyrd and Innocent the fourth the wytnesseth for trouth/ and approue it by their pryuelleges/ And like as Herode whiche brennt hym was punysshed for his trespas/ soo Julyan thapostata was synnary with dyuine vengeance of god / whos persecution is contreynd in the storye of saynt Julien to fore resercted after the conuersion of saynt poule/ Of this Julyan thapostata/ of his natyuite of his empyre/ of his cruelte/ and of his dethe is sayd playnly in historia triplexita / Chirdely this feste is halowed for the Inuencion of his brennt or fynyngge thewof/ For as somme saye/ his heede was founden on this day/ And as hit

¶ The lyf of saynt Johan baptiste

is wode in thysforpe Solastylke / Johā was bounden and enprysoned / e had his hede smytyn of within the castel of Arabye / that is named Maactes ronte / And Herodiane dyd do her the hede in to Jerusalem / and dyd do burye it secretly / ther by wher as herode dwellyd / For she doubted / that the prophete shold rylt ageyne yf his hede were buryed with the body / And as hit is had in thysforpe Solastylke in the tyme of Marcian the prynce / which was the yere of our lord / thre hondred / and liij / Johan thelved his hede to Iho mo kees that were comen to Jerusalem / And thenne they wente to the palays whiche was songynge to herode / and fonde the hede of saynt John wrapped in an hayre / And as I suppose / they were of the besymmentes that he wate / in deserthe / And thēne they wente with the hede towarde their propre places / And as they wente on theyr wey / a youre man whiche was of the Cyte of Emysse cam and felausshipped with them / And they deluyered hym the bagge / in whiche was the holy hede / Thēne this man was warned in the nyght that he shold goo his waye / e fleye fro them with the hede / and so he wente with the hede / and brought hit in to the Cyte of Emysse / And thēre as longe as he lyued / he worshipped the hede in a caue / and had allwey good prosperite / And whan he shold dye he told and thelved it to his suster / chargynge her to kepe it to no body / by her fyrthe / and she kepte it all her lyf lyke as he had done to fore longe tyme After that long tyme the blessed Johan Baptiste made reuelacion of his hede to saynt Marcell Monke that dwellyd in that caue / in this maner / hym semed in his sleepynge / that many companyes songynge wente thider and sayd / who here is saynt Johan baptiste / whome o we had on the ryght syde / and another on the left syde / and blessed all them that wente with hym / to whome whan Marcell cam / he wysed hym by / and wote hym by the chynne / and kyssed hym / And Marcell demaunded hym / e sayd My lord fro whens arte thou come to vs / And he sayd I am comen fro Sebaste / And thēne whan Mar-

cell was abakred / he merueyled more of this vysyon / And the nyght for folwynge as he slepe ther cam a man to hym / whiche aloude hym / And whan he was abakred he sawe a right fayre steere whiche shone amydys of the alle thorough the howes / And he arose / e wolde haue tuched it / and it to rned / soonly on that other syde / And he beganne to rne afar hit / bylle that the steere abode in the place where the hede of saynt Johan was / and there he call and fonde a pottle / and the holy hede theryn / And a Monke that wolde not beleue that hit was the hede of saynt Johan leyde his hande vpon the pottle / and forthwith his hande krenned and cleued / soo to the pottle / that he couste not with oute it ther fro in no manere / and his felawes prayd for hym And thēne he dwelde of his hande but it was not hool / And saynt Johā appered to hym and sayd / whan my hede shall be sette in the church / tuche thou thēne the pottle / and thou shalt be hool / and soo he dyd / and reueried his felthe / and was hool / as it was before / Thēne Marcell thelved this to Iuliane bissop of the same cite / and they were it reuerently in to the cyte and thelved hit honourably And fro that tyme forth the feste of his decollacion was here kepte / for it was founden the same day / And after this it was transpored in to the cite of Constantynople / And as it is sayd in thysforpe trypartite / that Valent themperour commaunded that it shold be leyde in a charpot for to be broughte to Constantynople / And when it cam to Salcydone / the charpot wolde go no further / hild uel that they sette in mo kees to dwelbe it / wherfor they must leue hit there / but afterward theodisus wolde bringe it thennes / And fonde a noble boymā sette for to kepe it / And he prayde for that she wolde suffre hym to serue alwey the hede / And she consented by cause that she supposed that lyke as Valent myght not haue it thens / that in lyke wyse he sholde not conne haue hit thennes Thēne themperour took it and enbawed in his armes moche swete the holy hede / And leyde it within his pourtre / and ture it in to the Cyte of Con-

sanctynople / and ediffyed there a right
 saynt chyrche / and set hit therein / This
 saynt the Byssorpe tpyrlyte / After
 this in the tyme that the kynge Hery
 the first reigned / hit was transported in
 Fraunce in Herywalbe / And there by
 his merites many good men were wised
 to luf / And in lyke wyse as Herodes
 was punysshed / that byhed / saynt
 Johan / And Iulyan apostate / that
 bewte his bones / so was Herodpane /
 whiche counceyled her daughter to de-
 maunde the hede of saynt Johan /
 And the maye that requyred hit deys
 to ryght yngradyussly and euylle /
 And some saye that Herodpane was
 conuyned in egypte / but the was not
 he the wyde not there / but whan the
 hede the hede byldene her handes / the
 was moche ioyful / but by the wyll of
 god / the hede blew in in her byface /
 and the wyde forthwith / This is saynt
 of somme / but that whiche is saynt to
 for that she was sente in egypte with
 hede and miserably ended her lyf /
 This saynt sayntes in her Cronycles /
 it is to be holden / And as her doughter
 went vpon the waier she was drou-
 ned anone / And it is saynt in another
 Cronycle / that the erthe shalobed her
 in all quyeke / and may be vnderston-
 den as of the egyptians / that were drou-
 ned in the reede see / so the erthe deuour-
 ed / fourthly / this feste was halobed
 for the transfacion of his fygure / and
 the dedycacion of his chyrche / For his
 fygure with whiche he sheld our lord
 as it is saynt myght not be brened /
 And this saynt fygure was founden
 of the saynt monkes / whiche afterward
 as it is had in historia Scolastia /
 sept Tecele brought it ouer the Mon-
 tains / and sette it in the chyrche of say-
 nt Martyn / And this wyne /
 Master Johan Belet sayng / That
 the saynt saynt Tecele brought the same
 fygure fro beyonde the see in Romayn
 And there buyled a chyrche in hono-
 ur of saynt Johan / whiche chyrche as
 it is saynt was dedycat and halobed
 the same day / wherefor it was stablys-
 shed of our holy fader the pope / that
 this day sholde be halobed though the
 world / And Gokert saynt that a mo-
 derate lady toward saynt Johan

was in Fraunce / whiche moche prayd
 to oure lord / that he wolde gyue to her
 somme relikes of the saynt saynt Jo-
 han / And whan she salde that it prouf-
 fyed not in prayng to god / she be-
 ganne to take affaunce in god / and
 auolbed that she wolde faste and neuer
 ete mete tyl she had of hym somme re-
 lyque / And whan she had fasten cer-
 tayne dayes she salde vpon the table to
 for her a fygure of merueylous why-
 tnes / And she wayned with grete ioy
 that yest of god / Thenne after cam
 thre thre Bissopes / and eke of them
 wolde haue parte of the fygure / Thenne
 by the grace of god / the fygure drop-
 ped thre dropes of blood vpon a cloth
 by whiche they kneibe that eke of them
 had deseryd to haue a droppe / And
 thenne Theodolye quene of the lombardes
 was founden at Medoa bysop Melan
 a noble chyrche in honour of saynt Jo-
 han baptist / And lyke as Goldbe wit-
 nessith in the storye of lombardes / and
 the tyme passed into Constaunce them-
 self whiche wolde haue take ytalys
 fro the lombardes / And he demaunded
 of an holy man / whiche had a spyrte
 of prophete / how he shold do with the
 lufaylle whiche he hadde enterpyred /
 And that man was all nyght in pray-
 er / and cam to thepouur / and answerde
 to hym and sayde / The quene shal doo
 make a chyrche of saynt Johan baptist
 And prayeth contynuelly for the lom-
 bardes / And therfore thou mayst not
 surmounte them / but the tyme shall co-
 me / that that place shalle be despyed /
 And thenne they shalle be ouercomen /
 whiche was accomplysed in the tyme
 of Charlemayne

¶ On a tyme
 cam a man of grete vertu / as saynt gre-
 gorye saynt in his Dyalsoure / whose
 name was sanctyn / and hadde requyred
 in his keepng a delen / that was a keyn
 of the lombardes by such a condicyn /
 that yf he fledde he shold haue his hede
 smytyn of / The saynt Sanctyn con-
 strayned the delen to flee / and deluyred
 hym And whanne the delen was gone
 they toke the same sanctyn / and ledde
 hym forth to be byhed / And they ete
 se a stronge tyraunt to doo hit / And he
 had no doubt to smyte of his hede at
 one stroke / And thenne the saynt Sanc-
 tyn stretchyd forth his necke / And the

R The lyf of saynt Felix

stronge Goucher lyfte vp his arme
with the sword / and saynt Johan cryed
saynt Johan reape my soule / And
thenne anone the arm of the Goucher
was so styf / that he couthe not bringe
it doune ageyne / ne to be it in no ma-
ner / And thenne that Goucher made
his othe / that he wold neuer after in
his lyfe synge no Crysten man / And
the good man Sanctyn prayd for hym
And anone the arme cam doune / and
was all hool / Thenne late vs praye
vnto this hooly saynt / saynt Johan say-
tist to be a moyn byt bene good and
vs that we may so lyue vertuously in
in this lyf / that whan we shalle departe
we may come to euer lastyng lyfe
in heuyn Amen

Thus endeth the fest of decolla-
cion of saynt Johan baptist

Here foloweth of saynt Felix
And first of his name

Felix is said of fe-
to wers / that is to saye
as to be / And of
this word his title /
whiche is as moche to
saye as steyf / For he ha-
re steyf for the feythe of our lord Ihu-
su Cryste ageynst alle the myscreaun-
tes / and the ydolles / and deserued
them alle by his bldyng /

Of saynt Felix

Saynt Felix was a
pouere / and so was his
broder / and was nat
mede also Felix / And
they were presented to
Maximyan and to dy-

oclespan / whiche were Emperours for
to sacryfyse vnto the goodes / of whom
tholde of them assone as he was bro-
ught to the temple of Serapis for to
sacryfyse vnto thidolles / he blewe in his
byface / And as soue as he had don so
the ydolles fylle to the erthe / and all to
brake / And thenne he was laded to the
dolle of Mercurye / on whiche he blewe
also / and fylle doune thenne to the er-
the / And after he was lad to the thirde
ymage / whiche was of Dyane / and
dyde lyke as he had to that othe /
And thenne he was tormentyd with
the grete torment of Eaulce / that is a
torment whiche is made lyke a Crosse
Thenne he was brought after to the tre
of sacryfyse for to sacryfyse there / And
the hooly man kneled doune / and pray-
ed / and blewe ageynst the tree / And
Incontynent the tree turned / the way
bywarde / and fylle doune / and in the
fallynge / distroyed the synplace with
the aulter and temple / And whan
the prouost herd that / he commaunded
that he shold there be bysted / And
that the body shold be lefte to houndes
and bestes / And there sprang a ma-
in the myddle among them / confessing
hym falsly to be a Crysten man / And
bothe of them byssynge other were ther
bysted to geder / The Crysten men not
knowyng his name / callyd hym adau-
tum / by cause he wente soo hardly to
saynt Felix / and sayd he was a Cri-
sten man / whan he suffred martirdome
And there were they bysted bothe
weyne to geder / thenne Crysten men to
be the bodies / and buryed them in the
pylre where the tree fylle / And after
the paynyms wold haue taken hem out
And anone they were taken of the wy-
up / And they suffred with abstinence
yere of our lord CC lxxxviii

Thus endeth the lyf of saynt
Felix and Audacte martir

Here folo Beth of saynt sauven
And first of his name

Sauven may be sa

yd of sale / whiche is
as moche to say as bit
ter / For he was bytter
toward god / For he
was a paynym / And

ys he was paynyble to hym / whanne
he was conuerted to hym by the pres
of Crysten saythe / and was bytter to
hym self / For he had leuer haue deyde /
than not to vnderstonde the lettre / For
he myght not vnderstonde paynym spee
che / And was right bytter to his fa
ther / For he wold neuer oseye hym / ne
adour his goddes /

Of saint Sauven.

Saint Sauen and

Sauyne his sister be
re chidren of Saau
yn a ryght noble pay
nym / and was thys
marped / he had Sauy

yn of his first wyf / And of the second
he had Sauyne his daughter / And
gaf to them that name / On a tyme sai
uyn wode this kerse / Asperges me do
mine / And anone he demaunded what
it was to saye / but he myght not vnder
stonde what hit was to saye / and he
entred in to his chambre / and wate
the hayre / And kneled within his
chambre / and sayd to hym self / that he
had leter deye there / than he shold not
vnderstonde the sens of that kerse /
Thenne the angel aperped and sayd
to hym / tormente the not / for thou hast
founde grace anenste oure lord / Ihesu
Criste / And to thende that thou be mo
re whyle / Make the clene / It behoueth
the to be baptysed / And thenne thou
sholt vnderstonde and knolue that whi
che thou requyrest to knolue now / And

thenne he was ioyous and glad by the
word of the grace of god / And thenne
he had in despyte thysdyllys / and wold
not adoure them / Thenne he was repre
ued / and strongly chydren of his fa
ther / And sayd hym ofte / why honou
rest thou not our goddes / It is better
that thou deye alone / thenne the al be
wrapped in the deyth / And thenne Sau
uyn fledde secretly albey / and wente
into the Cyt of Treasyn / And as
he went ouer the Ryuer of Seane / he
prayd our lord / that he myght be bap
tysed there / and so he was / And the
ne our lord sayd to hym / thou hast fou
den now that / whiche thou hast longe
sought so longe with grete labour /
And anone he pyght his staf in the
the / and made his prayer to god / and
his staf flourysshed / e brought forth
leues to flour alle them that were there
in soo moche that a thousand an hon
derd and eyght men blyuyn in oure
lord god / And whan Aurelyan the
Emperoure herde herof / he sente many
knyghts to take hym / whome they fou
de prayenge / and drede for taproche
hym / And whan theperour salbe that
they returned not / he sente moo aft
er than he dyde before / And whanne they
cam / they founde the other prayenge
with hym / And whanne he awos for
prayer / they sayd to hym / Theperoure
desyret to see the / and sendeth for the
by vs that thou sholdst come to hym /
And this hooly good man wente mo
che hūbby to hym / e whan he was to fo
re the emperour he requyred of hym yf
he were crysten or not / And he sayd yw
Thenne theperour kepynge full of wo
denes / had hym to sacryfise to his god
des / or els he wold make hym deye an
eyple deyth / Sauyn refused hit / And
anone he commaunded to bynde hym /
by the handes and by the feet / and to
bete hym with staves of yron / And the
ne sauyn sayd to hym / encere the tur
mentes yf thou mayst hardyly / For I
doubte not ne fere not the ne the tormen
tes that thou dost to me / And thenne
theperour kepynge all wrothe / commā
ded that he shold be brought in to the
myddel of the Cyt / and there he foun
den vpon a kneche / and make a grete fi
re ther vnder / and cast oyle thern / that

4 The lyf of saynt sayn

he myght be brent and bayled? / And
 he kepynge witym the flamme thempe /
 roure byhelde hym / and sayde that he
 was ioyous therein / as he had ben in a
 bayne / wchrof he was moche abasshed /
 and sayd to hym Euple weeste suffy-
 seth it not ynough to the / the solbles
 that thou hast deuyed / though thou
 not assaye to deuyne by thy art magy-
 ke / To whome Sauyn sayd / ther ben
 many solbles yet / and also thy self /
 whiche shalle by me byluc in our lord
 Ihesu Cryst / And thenne themperoure
 blamed the name of Ihesu Cryst / and
 commaunded that he shold be bounden
 on the morne at a steke / and be thols-
 ten at wylth arolbes / The arolbes abode
 hangynge in the ayer on the right syde
 and on the lyfte / and none of them
 hurted hym / And whanne themperou-
 ur knele that he hadde none harme / he
 Wende to haue ben enraged / And com-
 maunded that the next day folowynge
 he shold be brought to hym / And af-
 ter he demaunded hym / where is thy
 god? / Now let hym come hither and
 deuyer the tw these arolbes / And as
 soone as he had sayd soo / one of the a-
 rolbes sprange in to the eye of thempe /
 roure / e smote oute his eye / e thenne the
 prour was angry / And commaunded
 to put hym in pryson / And that on the
 eyt morne erly he shold be byluded /
 And thenne Sauyn prayd our lord
 that he myght be brought in to the pla-
 ce where as he was baptised / And then-
 ne the chapnes wylth whiche he was bou-
 den all to braken / and the doores of the
 pryson were opened / and he wente out
 of the pryson / And wente to fore alle
 the knyghtes that kept hym / And they
 in no maner aperceyued hym / And
 wente in to the same place / And when
 themperour herde saye / that he was es-
 caped / he commaunded that he shold be
 perselued / And that his hede sholde be
 smytyn of / And when saynt Sauyn
 aperceyued / that the knyghtes folowed
 and that he approked the water / he ma-
 de the signe of the Crosse / and wente
 vpon the water / lyke as he shold haue
 gone vpon the erthe drye / and wente
 vnto the place wher as he was bapti-
 sed / the more the knyghtes folowed hym
 and were moche chafed of that they

had sene hym goue on the water / And
 when they were nyge hym / they doub-
 ted moche to smyte at hym / And he say-
 yde to them / smyte me when ye wyll
 al surely and here of my blood to your
 emperoure / and late hym rubbe his eye
 therwylth / and he shalle be hoole / to then-
 ce that he knowe the vertue of god /
 And after this they smote his heede
 of / And he wole vp and bare it thens-
 nyne e forty pas / and there was tu-
 ryed / And after that the knyghtes ba-
 re of his blood to the prour / wchroby
 he enoynted his eyen / and anon he had
 his sight and was al hoole / And then-
 ne he sayd his god is good / and my-
 ty / And ther was by a woman / that
 herde what themperoure sayde / whiche
 woman hadde be blynde by the spax of
 fortyt yere / And thenne she made her
 to be borne thider / And as soone as she
 had touchid his sepulchre / and made
 hir prayer / anon she receyued helthe e
 her sight ageyne / And he suffred the
 aboute the yere of our lord / CC / lxxv /
 in the kalendes of Feuerre / and the hif-
 tyre of his sister is here sette in by cau-
 se that the feste of her is on the same
 day / And as Sauyn his sister wept
 euery day for her broder / and sacrificid
 for hym to thyddellis / and in thende the
 angel apered to her in her slepe and sa-
 yd Sauyn wepe no more / but leue all
 that thou hast / and thou shalt fynde
 thy broder in grete honour / Thenne she
 alboke / e sayd to her selalbe / My swe-
 te loue haste thou herde no thyng / and
 she saide yes lady / For I haue sene a
 man that spake to the / But I wote
 not what he sayd / and thenne she sayd
 to her / wylt thou not acause me / and
 she sayd no lady / but doo what thou
 wylt / soo that thou slee not thy self /
 And thus they both went awye that
 mornynge / and whenne her sader wyfte
 it that she was gone he was moche so-
 rowful / and dyd doo seche her long /
 And thenne he lyfte vp his eyen to
 heuen and sayd yf thou art very god
 of heuen / I praye the desceyue myn ey-
 chylde / which maye not saue me ne my
 for to thondre / and hualke all the wylde
 lye / and moche peple saue it / whiche
 bilyeud in our lord / Thenne the blisse

Sauyne wente to Rome / And there
 she was captyved of the blessed Euse
 be the wyse / and dwellyng there fyue
 yere / And he had also lame men / and
 also blynde men / And thenne the Ans
 gel appered to her in her slepe / and sa
 yd to her / What is this that thow dost
 that thart losse thy Rycheesses / and ly
 uelle here in delyces / Aryse and dyne /
 And after goo in to the cite of Treca
 ny / that thow maist fynde there thy bro
 ther / And thenne she sayd to her cham
 bryer / It behoueth vs no longer to as
 seure here / And she sayd / lady / whycher
 wyll ye goo / All the peple her boue
 yob well / And wyll ye go dye in a
 place / where as the peple knowe yob
 not / And she sayd / godd shall pur
 uoye for vs / And thenne she took a
 bof of carly herod / and wente into
 the cite of Rauenne / and entryd in
 to the holz of a ryche may / whos do
 ughter was seluaged as deed / And
 she requyred the mayde of the holz /
 that she myght be lodged there / And
 she sayd / holz mayst thou be lodged
 here / whan the doughar of Arin is deed
 and alle be fowlsfull / And she sayd
 to her / For me she shall not dye / and
 thenne she entryd in / and took the had
 of the mayde / and wyled her vp al ho
 ly / And the moder wold haue wepyed
 for the / but she in no wyse wold agre
 ther / but departed / And the dough
 ar spued / and aroos on the morn /
 And whanne Sauyne with her cham
 bryer arpued a myle nyght into tre
 cane / she sayd to her Chambryer / that
 she wold there wete a lytel / And the
 mayn a noble man fro the cite named
 Agaren / and demaunded them sayeng
 Of whens be ye / To whome Sauyne se
 yd / I am of this cite / And he sayd
 wyse yest thow / when thy speche she
 weth the to be a pylgrym / And she sa
 yd / verayly I am a pylgrym / and
 fro Sauyen my broder / whome I ha
 ue longe wite / And he sayd to her / that
 may for whome thou demauncest was
 ful late slayne for the name of Ihesu
 cryste / and is buryed in suche a pla
 ce / And thenne she put her in prayeng
 and sayd / lord whych hast al wey kept
 me in chastyte / suffice me thenne nomo
 re to tauayle by these hardy and wey

ry Journeyes / ne my body to be re
 meued oute of this place / And lord
 I recommaunde to the my chambryer
 whiche hath suffred so moche payne
 for me / and for my broder / whome I
 may not here see / I byspeche the to ma
 ke me worthy to se hym in thy regne /
 And whanne she had fynysshed her
 prayer / she passyd oute of this world
 and wente to oure lord / whanne her
 chambryer saibe that her mayrefesse
 was ded / she beganne to wepe / by cau
 se she had nothyng necessary to bury
 her with / The sayd may thenne sente
 a repar thourgh the cite / that all gre
 te and smale shold come see the ston
 ge woman that was there deed / And
 incontyent alle the peple came / and
 she was buryed honourably / And this
 same day is the feste of saynt Sauyne
 that was wyf of saynt Coale nryn kny
 ght / whiche was byhedded vnder vnder
 an thempour / by cause he wold not sa
 cryfise to thy doller /

**Thus enden the liues of saint
 Samien martr and of Sau
 ne his sular**

**Here foloweth the life of saint
 Loue And first of thinterpre
 tation of his name**


Loue or Lupe is
 somme sekens in the
 legge / whiche schoueth
 a medeyne / For hit
 is a maladye that w
 neth and weth the fles
 she / And also hit is sayd a maner of
 fesshe that is on the water / and on
 the lande / And it may not dwlne by
 no force of water / And thus maye be

¶ The lyf of saynt Luce or Lobe

eyghen saynt Lobe / For he was
and swayed his propre flesshe by pe-
nauce / For he was lyk the luce of
the water and of the erth / For he duell
lyd in the waters of wytes of ryche-
ses / and of temptacions / and myght
not dwelne among these waters in no
wyse /

¶ Of saynt Luce or Lobe

Saynt Luce or Lo



uce was borne at Orta-
una / And was of the
ryal bygnage / And by
the resplendysshour of
his grete and many
myracles and vertues / He was made
Archbissop of Sens / And gaf alle
that he had to poure peple / And on a
day whanne all was gyuen / It hapned
that he hadde loden many men to dyne /
with hym / And thenne his mynysters
sayd that there was not wygh half y-
nough for the dyner / And he answered
to them / he that fedeth the byrdes of he-
uen shall performe hise hartye of wyne
And auone after come a messager to
the pax that sayd to them that there
were aryued to fore the pax an hon-
derd Mues of wyne On a tyme they
of the Courte sayd euylle of hym / by
cause that he had with hym a byrgyn
of oure lord / which was doughter of
his predecessor / And as they sayd he
loued paramour / and spake moche des-
pauisly / and ouer dysacunteably /
And whanne he herd these thynges /
he toke the byrgyne and kyssed her /
to fore alle the detracours and euylle
sayers and sayde / that no straunge ne
euyll wordes ennoye ne hurte no man
whanne his owne consyence defoglyeth
hym not / And by cause he knowe well
that he loued well Jesu Cryste and
purely / therfor this hoodly man luyd
her with a ryght pure thought /
On a tyme whanne the kynge Clothar
was kynge of Fraunce / and entred
in to Burgoyne / he sent his slyward

ageynst them of sens for to assage the
Cyt / Thenne Luce entred in to the
chirche / and beganne to ryng the clock
And whanne themnyes herd it / they
had so grete drede that they supposed ne-
uer to haue escaped fro thence / but
that they shold haue dyde alle / but yf
they fledde / and at the laste the slywar-
de of Burgoyne was taken / And
whanne he was taken / ther was ano-
ther slyward sent in to Burgoyne / he
cam to Sens / And by cause saynt Lu-
ce had gyuen to hym no gyfte / he had
grete dyspke / And diffamed hym to
the kynge / so that the kynge sente hym
in to egypt / And there he shone by my-
racles and vertues / And in the mene
whyle they of Sens sleibe a Bissop
which had taken the place of saynt Lu-
ce / And after they impetred of the
kynge that saynt Luce retourne fro e-
gypt / And whanne the kynge sawe that
he was wrongly doo to / he was cha-
ged by the grace of god / that he luyd
lyd to fore the saynt / and wayerd pre-
dy / And restablysshed hym ageyne
in his chirche / and gaf to hym many
fayr yetes / On a tyme as he cam to pa-
rys / a grete copange of prysoners cam
ageynst hym / theyr lonces brook /
And alle the dores of the prysen open
On a sonday as he songe masse / A ve-
rious stone fellle doune fro heuen in to
his chalyce / the which he gaf to the
kynge / which he helde for a noble re-
lyque / On a tyme the kynge Clothar
herd saye / that the Cloches of saynt
Stauen of Sens had a merueylous
swetenes in theyr solbne / And sente
for them / and toke them fro thens /
and dyde do byngne them to Paris /
by cause he wold here the solbne of them
but it displeasedy moche to saynt Luce
And as sone as they were out of the
Cyt / they lost alle theyr swetenes of
theyr solbne / And whan the kynge her-
de that / he commaunded that they shold
de he brought ageyne in to theyr place
And as sone as they were seyn my-
nght into the solbne / they beganne
to reppre their solbne / lyke as they had
to fore / And saynt Luce went ageynst
them / and rewyced them with grete
Joye / and honoure / For he had toke
them with grete sorowe to fore /

On a nyght as he prayd / he had ouer
grea thyrte by the fals meuynges of
the deuyll / And he demaunded cold
water for to drynke / And he luewe
well the trecherge of the enemye / And
whan he felde the kesse / in which he
shold drynke / he sette a plater vpon it
and thytte the deuyll fast therin / and
he beganne all the nyght to holde and
berge / And in the mornynge the hooky
man conuereid hym / that he that was
comyn by nyght to tempte hym / by dry-
ye he lett hym goo al confused /

On a tyme as he by nyghte vsyted
the churches / as he was accustomed / as
he returned home / he herd his clerkes
scaldyng and chydynge by cause they
had doo fornycacon with wymmen /
whiche anone entryd in to the church /
and prayd for them / And anone all
the pryckynge of temptacon went fro
them / And they cam to fore hym / and
demaunded pardon and foryeuenes /
At the last he kyng eunobled in ma-
ny vertues slept in pres in oure lord /
He flouryde aboute the yeres of oure
lrd / sixe hondred / and ten /

Thus endeth the lyf of saint
Luce or Lowe

Here begynnech the lif of saint
Hamertyn / And first of thyn
interpretacion of his name

Hamertyn is said
of mamma / which is
as moche to saye as a
pappe / And of tyna /
that is to saye taste / for
lyke as taste that sal-
eth for the pappe in to the
chylde / and is first nature of flesch
And after hit is conuerted in to
the stourenes of mylke / By lyke wy-
se he nourysshed fyrste in blood /

that is to saye in synne / And after he
conuertid hym self anone in to the pap-
pe of his herc in the stourenes of good

Of saint Hamertyn

Hamertyn Was fir-
m se a paynym / and wor-
shipped the ydolles / and
it happed on a tyme he
loste his one eye / e his
sonde was dryed vp /

And he supposyd / that he had angryd
his goddes / And went toward the
Temple for to adoure the ydolles / And
ther mette hym on the way a Kelygy-
ous man / named Sawayn / which de-
maunded of hym how this Infirmy-
te happed to come to hym / And he said
I haue angryd my goddes / And ther
fore I goo adoure them / to thende / that
yf they ben angry / they may become de-
bonayr to me / So whome he answe-
red / thou errest / For thou wene-
st that the deuylls be goddes / but go into
saint Germain / bisshop of Ancere /
And yf thou wilt blyse his coun-
aylle / thou shalt be whole anone / Then
ne anone he tooke his way to goo thyr-
er / And went to the sepulture of sai-
nt Amadour bisshop / e of moo other
saintes / And by cause of the grete ray-
ne that fylle that nyght / he went in to
the alle / which was sette on the Com-
be of saint Concord / And as he stert
he saue a merueylus bysion / hym
thought / ther cam a man to the dore of
the Celle / and called saint Concord /
And sayd / that he shold come to the
feste that saynt Amadour / and saynt
peter / and other sayntes made / and
he answe-
red ageyne out of the tonke
that he myght not now come for his
ghete / whome he must kepe for the ser-
pentes that were there woldy eysen
hym / And he went / and told to the
other what he had sayd / and anone he
returned ageyne / and sayd / Holy sai-
nt Concord / arise / e come e byng
with the Diuyn / the deken / e Wyppan

The lyf of saint Mamertyn

the subden for to doo theyr offyce / and
Alexandre shal kepe thy gyste / Then
ne it semed to Mamertyn / that saynt
Concordyn took hym by the hond / &
had hym with hym / And whan saynt
Amadour salde hym / he commaunded of
hym / who is this / that is come with the
And he sayd / it is my gyste / And he
sayd / put hym out / For he is al foule
he / and may not be here with vs / and
whanne he shold be putte out / he kne
led to fore them / and gaf graue of sa
ynt Amadour / whiche commaunded hym
to goo to saynt Germaine / Thenne he a
wolde / and cam to saynt Germaine /
and kneled to fore hym / and requyred
pardon / and tolde to hym all that was
happedy / And they wente thenne to Gy
der to the Tombe of saynt Concordyn /
And lyfte vp the stone / and salde ma
ny serpentes / whiche were ten fote lon
ge / and wolde haue slouen alwey / but
saynt Germaine commaunded / that
they shold goo in to suche a place / ther
as they shold neyther greue ne hurte
man / And thenne Mamertyn was
baptysed / And was made all hoole / &
was made a Monke in the Monastery
of the blessed saynt Germaine / And
was Abbot after saynt Ebdoy / And
in his tyme saynt Maryne was there
a Monke / whose obedence saynt Ma
mertyn wold proue / and commynde
hym to kepe the foulest offyce of the mo
nasterie / And made hym herdman of
the ovy and hven in ny ple that was
there / but he was of soo grete holynes
that wyldre byrdes cam to hym / and
were nourysshed of his hounde / And he
lyuerd a wyldre bore fro the houndes /
and lette hym goo his way / Ther cam
thoues / and robbedy hym on a tyme of
a ke that he had / and took alwey alle
his cloths sauf a mantel / And whan
they were gone he calleth them agayne
And sayd / Retorne and come agayn
For I haue founden here a peny in my
mantel / paraventure it is necessary to
you / whiche anone returned / and to
ke alwey the mantel with the peny and
lefte hym naked / And thenne as they
went hastely toward their withour
ught and serer places / they wente al
that nyght / And in the mornyn they
fonde them at his Celle / whom he sale

wedy / and receyved them benygly / &
weeffe their feete / and mynystred to
them such as he had / thenne they were
astonyed and repented them / and este
of them was converted to the faythe /
On a tyme yonge Monkes that dwel
lyd with saynt Mamertyn / had sette
snare for to take a kere whiche was a
customed to ete theyr sheep / And the
kere fylle in the snare / and was taken
whiche saynt Mamertyn lyeng in his
bede knele / and arose out of his bed
and fyndynge hym in the snare sayd /
What dost thou here thou wretched / see
hens / lest thou be taken / and losed hym
and lette hym goo / And whan this ho
ly man was deed / And his body was
borne to Anggers / as they cam by a
Colne / they myght not remeue hym
thens in no manere Unto the tyme that
a man / that was there in pryson cam
oute soonly / & brack his two bondes
And ranne frely to the corpe / and hel
pe to bere it in to the Cyt where hit is
buried honourably in the churche of sa
ynt Germain in moche grete reueren

Thus endeth the lyf of saint Mamertyn

There foloweth the lyf of sa
int Giles And first of thynre /
pretacion of his name

Gyle in Englische and
Egidius in Latyn /
And it is sayd of E /
that is without / and
geos that is erthe / and
dya / that is elect / or
godly / he was without erthe / by resp
fyng of erthely thynges / Cleere by en
lumynyng of science / Dwyne or god
ly by loue whiche assenseth the souer
to hym that is loued

Of saint Gile



Saynt Gyle was
borne in Athenes/and
was of noble kynrede/
and ryall kynrede/
And in his childhoode
de he was enformede

in holy lerture/And on a daye/ as he
wente to the chirech / he fonde a feke
may/ whiche lay all feke in the waye/
and demaunded almesse of saynt Gyl
whiche gaf hym his cote / And as
sone as he claode hym with all / he res
cued full and enter felthe / And
after that anon his fader and his mo
der dyed/and rested in our lord/ And
thenne saynt Gyle made Ihesu Cryste
kyng of his herytage/ On a tyme as he
went to the chirech a man was smeton
with a serpent and dyed/ And Gyles
cam ageynst this serpent/ and made his
croph/and chard out of hym al the
kynem / Ther was a man whiche was
demonynge in the monastere with o
ther peple/and troubled them that her
de the serpynt of godz / Thenne Gyles
coniuered the deuylle / that was in his
hede/ And anon he yssued oute/and
anon he was al hole/ Thenne Gyles
doubted the pryelle of the world/and
wente secretly to the Ryuage of the
see/ And salde there maryners in gre
te pryce/ and lyke to wryste in the see

And he made his prayer/ and anone
the tempest assedy/ and anone the ma
ronners cam to londe and thanked god
And he vnderstode by them / that they
wente to Rome/ And he desyred to go
with them/whome they receyued in to
theyr shippe gladly / And sayd they
wold brynge hym thyder without ony
feyght or hurr/ And thenne he cam to
Arelate / and abode there two yere with
saynt Cezaryen Bisschop of that Eyte
And there he helde a man/ that hadde
ben seke of the feuers thre yere / And
after he desyred to goo in to deserte / e
departed couertly/and dwelleyd there
long with an Heremite / that was an
holy man/ And there by his myrces
he chaced alwey the sterplyte/and bare
nes that was in that Countre/ e call
sed grete plenty of goodes/ And whan
he had done this myracle/he doubted the
pryelle of the gloupe humayne/and lef
te that place / and entred ferther in to
deserte/ And there fonde a pyte / and
a lytal wellle and a fayr hynde/whiche
without doubte was purueyed of god
for to nouryshe hym / And at certayne
houres mynstred her mylke to hym /
And on a tyme seruaures of the kyng
woode on hontyng/ e moche pryce/ e ma
ny houes with them/ It happed that
they espyed this hynde/ e they thowte
that he was so fayre /that they folo
wed her with houes/ e whan she was
sore constrayned/ she fled for socour to
the feet of saynt Gyles/whome she nos
urystred/ e thene he was moch adassred
whan he saw her so chauffed e more thā
she was wont to be/ e thene he sprāg
by e espyed the hūters/ Thene he praid
to oure lord Ihesu criste/that like as he
sente hir to hym for to be nourysed by
her/that he wold saue her / Thene the
houes durst not approche her by the spa
ce of a stone cast/ but they hōlled to gy
der/ e returned to the hūnters/ e thens
ne the nyzt cam/ e they returned home
ageyne and toke no thyng/ e whan
the kyng herd saye of this kyng/ he
had suspencion what it myght be/ and
wente and warned the bisschop/ And
bothe wente thyder with grete multitu
de of hūters / e whan the houes were
on þ place where as þ hynd was they
durst not go forth/as they dyde before

The lyf of saint Gyles

but thenne they alle enuyronned the
 bukke for to see what there was / but
 that bukke was so thicke / that no man
 ne leese myght entre therein for the bre
 stles and thornes that were there /
 And thenne one of the knyghtes dre
 we vp an arrowe folowly for to make it
 aserd and sprynge oute / but he wound
 ed and hurte the holy man / whiche
 cessed not to praye for the fayr hynde /
 And after this the hunters made we
 ye wyth their swerdes / and wente vn
 to the pylke / And salve there this aua
 ent man / whiche was clothed in that
 hys of a Monk of a ryght honourable
 figure and parure / and the hynde ly
 eng by hym / And the kynge / and the
 Bysshop wente allone to hym / and de
 maunded hym fro whens he was / and
 what he was / and why he had taken so
 grete a thycknesse of dwelte / and of
 whome he was soo hurte / And he ans
 wered ryght honestly to euery demaun
 de / And whan they had herd hym spe
 ke / they thought that he was an holy
 man / and requyred hym humbly par
 don / And they sente to hym maysters
 and surgyens to hele his wounde / e of
 fryd hym many yeres / but he wold
 neuer ley medycyne to his wounde / ne
 receyue their yeres / but refused hem
 And he prayd our lord that he myght
 neuer be hole therof in his lyf / For he
 knewe wel / that veru shold prouff
 te to hym in Infyrmyte . ¶ And the
 kynge bestred hym ofte / and requyred
 of hym the pasture of helthe / And the
 kynge offred to hym many grete Ry
 chesses / but he refused all / And after
 he admonestred the kynge / that he shold
 doo make a monasterye / wher as the
 dyscipline of thordre of Monikes shold
 be / And whan he had doo make it /
 Gyles refused many tymes to take
 the charge and the Coo / And at the
 laste he was raynquysshed by prayers
 of the kynge / and toke hit / And then
 ne kynge charles herd speke of the re
 nomme of hym / and impetred / that he
 myght see hym / And he requyred hym
 to praye for hym / amonge other thyn
 ges by cause he had done a synne soo
 foul and vylaynous / that he durst not
 be theryn therof to hym / ne to none

other / And on the sonday after / as sa
 ynt Gyles sayd masse / and prayd
 for the kynge / the Angel of our lord
 apperyd to hym / and leyd a Cedule
 vpon the auter wher the synne of the
 kynge was wryton in by ordre / and
 that it was pardoned hym by the pra
 yers of saynt Gyles / soo that he were
 therof repentaunt / and absteyned hym
 fro doynge it any more / and hit was
 adioyned to thende / that who that re
 quyred saynt giles for any synne that
 he had done / yf he left it / that it shold
 be pardoned to hym / And after the ho
 ly man deliuerd the cedule to the kynge
 And he confessed his synne / and re
 quyred pardon humbly / Thenne saynt
 Gyles returned thens with honoure / e
 whan he cam to the Cyt of Coventa /
 he wryed the sone of a prync / that
 was deed / And a lytel while after he
 denounced that his monasterye shold
 be destroyed of enemyes of the saynt /
 And after he wente to Rome / and
 gat pryueleges of the pope to his chir
 che / And also dore of Cypresse / In
 whiche were the ymages of saynt Pe
 ter and polle / And he thwelve them
 in to the Cytte at Rome / and reom
 maund them to god / for to gouerne /
 And whan he returned to his Monas
 terye / he made a lame man to goe / and
 founde the elbo dore of Cypres at the
 yate of his monasterye / wherof he than
 herd god / that had kepte them without
 brekyng in soo many aduentures as
 they hadde ben / and sythe he sette them
 at the yates of the chirche / For the les
 aute of them / and for the graue / that
 the chirche of Rome hadde done therof /
 And at the laste our lord shewyd to
 hym his departyng oute of this world
 And he sayd it to his bretheren / and
 admonestred them to praye for hym / e
 soo he slepte / and deyde goodly in oure
 lord / And many wytnesse that they
 herd the company of angels seruyng the
 soule of hym in to heuyn / And he flour
 yd aboute the yere of our lord / 511 C /

¶ Thus endeth the lyf of saint
 Gyles

Here foloweth the natyvyte of our blessed lady



34

The natyvyte of the
blessyd andz glorious
Vyrgyne marpe of the
kynage of Iuda/ and
of the kyal kynnde of
dauid wole her Ory :

gnalle begynnynge / Maithelbe/ andz
Luzk descryue not the generacion of
Moyse/ but of Ioseph / whiche was
fere fro the conception of Cryste / but
the attemne of wrytyngz was of suz
the ordynance that the generacion of
wymmen is not helbedz / but of the
man/ Andz kerly the blessed Vyrge
ne descended of the kynage of Dauid
Andz it is certayne that Iesu Cryste
was borne of this only Vyrgyne / It
is certayne that he cam of the kynage
of Dauid andz of Natha/ For Sa
lomon had tibo sones/ Natha/ andz Sa
lomon among alle his othe sones/
Andz as Iohan damascenne wytness
sch/ that of Natha/ descended leuy / e
leuy engendryd Melch/ andz Chan/
leuy/ Panther engendryd Warpanthe
e/ Warpanthe engendryd Joachym

Joachym engendryd the Vyrge mar
pe/ whiche was of the kynage of Sa
lomon / For Natha/ had a wyf / Of
whome he engendryd Iacob / Andz
whanne Natha/ was deyd / Melch
whiche was sone of leuy / andz broder
of panther wedded the wyf of Natha/
moder of Iacob/ Andz on hz he eugen
dryd Hely/ Andz so Iacob, andz Hely
were brithery of one moder / but not
of one fader / For Iacob was of the
kynge of Salomon / Andz Hely of the
kynge of Natha/ / Andz thenne Hely
of the kynge of Natha/ wode wyth /
oure Chyldren / Andz Iacob hys
brother / whiche was of the kynge
of Salomon wode a wyf / Andz en /
gendryd andz wrysed the seede of his
brother/ andz engendryd Ioseph /
Ioseph thenne ky nature is sone of
Iacob by descende of Salomon /
That is to wyte / Ioseph is the sone
of Iacob / e after the lawe he is sone
of Hely whiche descended of Natha/ /
For the sone that was borne was ky
nature his that engendryd hym / e by
p lawe he was sone of hym p was de
e ih

¶ Of the natyvyte of our lady

lyke as it is sayd in the storye scolastike / Ande by the waye in his Cronycle / that Iohanne alle the generacions of the Iewes ande other straungers were kepte in the mooste secreete chistes of the Temple / Herode commaunded them to be brent / wenyng the waye to make hym selfe noble amonge the other / yf the preues of the signages were sayd / he shold make them byleue that his bygnage apperteyned to them of Israel / Ande there were somme / that were calld domynikes / for by cause that they were soo nygh to Ihesu in Cryste / ande were of Nazareth / ande they had lerned thowre of generacion of our lord / a parte of their grauntfathers / ande a parte by somme bookes / that they had in their holdes / ande taught them forth / as moche as they myght / Joachym spoused Anne whiche had a suster namede bymerye / Ande bymerye had a daughter namede Elizabeth / ande Elino / Elizabeth was moder to Johan baptiste / Ande Elizabeth engendred Emynen / Ande of Emynen came saynt Seruace / whos body lyeth in Mastreyght vpon the Ryuer of the Mase / in the bysshoppre of byge / Ande Anne had thre husbondes / Joachym / Cleopha / ande Salome / Ande of the fyrste she had a daughter namede Marye / the moder of god / the whiche was gyuen to Joseph in marriage / Ande the childer of our lord Ihesu crist / Ande Iohanne Joachym was deyd / she took Cleophas the broder of Joseph / Ande had by hym another daughter namede Marye also / Ande she was married to Alphee / Ande Alphee her husbond had by her four sones / that was James the lesse / Joseph the Juste / ande the wyfe namede barthabe / Symon / e Jude / Thenne the second husbond byng deyd / Anne marriede the thyrde namede Salome / ande had by hym another daughter / whiche yet also was calld Marye / Ande she was marriede to Zebedee / Ande this Marye had of Zebedee thre sones / that is to wyte / James the moore / ande Johan the euangelyst / Ande herof ben made these verses / Anna solet dici / tres concepisse maris / Quas genuere viri / Joachym / Elizabeth / Salome / Quas duvere viri / Jo

seph / Alpheus / Zebedeus / Quia parit Crisum / Jacobumq; secunda minorem Et Joseph Justum peperit cum Simone Iudam / Tercia maiorem Jacobum / Quolucemq; Iohannem / But it is merueylous for to see how the blessed byrgyn Marye myght be Cofyn of Elizabeth / as it is to fore sayd / It is certeyne that Elizabeth was Zacharyes wyf / whiche was of the kynage of leuy / Ande after the lalbe ecke ought to wedde a wyf of his owne kynage / Ande she was of the daughter of Aaron / as saynt Luke wytnessteth / Ande Anne was of Bethlesem / as saynt Jeromme sayth / ande was of the Trybe of Iuda / ¶ Ande thenne they of the kynage of leuy wedded wyues of the kynage of Iuda / so that the kynage Royal / ande the kynage of the prestes were allweye ioyned to gyde by cofynage / So that as Bede sayth / This Cofynage myght be made sette the fyrst tyme / Ande thus to be now / theyd two kynage to bygnage / Ande thus shold it be certeyne that the blessed byrgyn Marye descended of the Royal kynage / ande hadde cofynage of the prestes / Ande oure blessed lady was of bothe kynages / Ande so oure lord holdy / that these thre bygnages / shold entremble to gyde for grete mysteres / For hit apperteyneth that he shold be borne / ande offerd for vs by god / ande very kyng / ande very prest / ande shold gouerne his trewe presen men byghyng in the Chyualere of this byf / ande to crowne them after theyr bydoye / the whiche thyng appertyneth of the name of Cryste / For Cryste is as moche to saye as enoynt / For in tholde lalbe ther was none enoynt / ande but prestes ande kynges / Ande we ben sayd Crysten of Cryste / ande ben calld the kynage chosen of kynges e prestes / but by cause it is sayd that the men took wyues of theyr kynage only / that was by cause the dyfficultacion of the sortes / shold not be confounded / For the trybe of leuy hadde not his sorte with the other / e therefore myght they wel marrye them with the wymmen of y tribe / or where they wold like as seint Jerom refereth in his prologue wha he was a child he had a kin

book of thy story of the natyvyte of the
 Marye/ but as he remembryd
 a long tyme after he translated hit by
 the prayer of somme persons / And
 founde that Joachym / whiche was of
 galylee of the Cytie of Nazareth / shou
 for saynt Anne of Bethlesem / And
 they were bothe Juste / and withoute
 reproche or reprehencion in the comma
 mandmentes of our lord / And theyd
 alle theyr substance in thre parties /
 that one partye was for the Temple /
 that other they gaf to the poure and
 pylgrymes / And the thyrde was for
 them self / and theyr meyny to lyue
 wyth / And thus lyued they twenty yere
 in marriage withoute hauyng any lig
 nage / And thenne they auolbed to
 oure lord / that yf he sente to them any
 cognage they sholdy geue hit to hym /
 for to serue hym / For whiche thyng
 they wente every yere in to Jerusalem
 in thre pryncypal festes / so that in the
 fest of Euarage that was the dedycaci
 on of the Temple / Thanne Joachym
 wente vnto Jerusalem with his wyf /
 and cam to the aulter with the o
 ther / and woldy haue offryd his of
 fryng / **¶** And whan the prest salde
 hym he put hym a parte by grete wspi
 re / and reprovyd hym by cause he cam
 to the aulter of god / and said to hym
 that it was couenable / that a man cur
 sey in the feyth shold not offre to our
 lord / ne he that was karayne sholdy be
 among them / that hady fruyte / as he
 that had none to the grece of the peple
 of god / And thenne Joachym al con
 fused for this thyng / durst not go ho
 me for shame / by cause they of his byg
 nage and his neyghbourghes / whiche
 hadde herd it sholdy not reprove hym /
 And thenne he wente to his herdmen
 and was there longe / And thenne
 the aungell appered to hym only / and
 comforted hym with grete clewnces /
 And sayd to hym / that he sholdy not
 doubt ne be afraid of his wyf / and
 sayd / I am the Aungel of oure lord
 sent to the for to denounce to the / that
 thy prayers haue auayled the / and
 thy lord / And thy almeses ben mou
 ed to fore oure lord / I haue seue thy
 shame / And herd the reproche that
 thou art karayne is to the no repro

che by ryght / and god is wenger of
 synne andy not of nature / And whan
 he closed the hely or wombe / he werked
 soo that he openeth it after more mer
 ueyously / And the fruyt that shall be
 borne / sholdy not be sene to come forth
 by lecherie / but that it be knowen that
 it is of the grece of god / The fyrst mo
 der of your peple was Sara / And she
 was karayne vnto the nyenty yere /
 And had only ysaac / to whome the be
 nediction of al peple was promysed /
 And was not Rachele longe karayne /
 And yet had she after Joseph / that
 helde alle the seynnoye of Egypte /
 whiche was more stronge than Samp
 son andy more hooly than Samuel /
 And yet were theyr moders karayne /
 Thus mayst thou hylue by reason / e
 by ensample / that the chyldynges long
 abyden be wonedy to be more meruey
 lous / And therfor Anne thy wyf shall
 haue a doughter / And thow shalt call
 her Marye / e she as ye haue auo
 lved shall be fro her infancy sacred vnto
 oure lord / andy shall be ful of the
 holy ghooste / sythe the tyme / that she
 shall departe fro the wombe of her mo
 der / and she shall dwelle in the temple
 of our lord / andy not withoute emong
 the other peple / by cause that none euil
 thyng shall be hady in suspencion of her
 andy ryght as she shall be borne of a ka
 rayne moder / soo shall she borne of her
 merueyously the sone of a ryght herte
 lord / Of whome the name shall be
 Ihesus / And by hym shall helthe be
 pryncy to alle the peple / And I geue
 to the the signe / that whan thow shalt
 come to the golden gate at Jerusalem
 thou shalt mete there Anne thy wyf /
 whiche is moche amouced of thy longe
 taryng / andy shal haue ioge of thy co
 myng / And thene the Aungel whan
 he hady sayd this / he departede fro hym /
 And as whan Anne wepte bytteryly
 andy wylt not / whither her husbonds
 was gone / The same Aungel apperyd
 to her andy sayde all that she hadde sayd
 to her husbonds / And gaf
 to her for a signe that she sholdy go in
 to Jerusalem to the golden gate / andy
 there she sholdy mete wyth her hus
 bands whiche was returned / And

¶ Of the natyvyte of our lady

thus by the commaundement of chaun-
gel they mette and were ferme of the li-
gnage promysed / and glad for to see
eche other / and honourd our lord / e
retournez homz abydyngz ioyously the
promesse dyvnye / And Anne concey-
ued / and brought forth a daughter /
and named her Marce / And thenne
whan she had accomplysshed the tyme
of thre yere / and had lefte solvynge /
they broughte her to the Temple wylth
offrynges / And there was aboute the
Temple after the xv psalmes of degre-
es / xv stappes or grees to ascende vp /
to the Temple / by cause the Temple
was hight set / And no body myght go
to the altar of sacryfyses / that was
withoute / but by the degrees / And
thenne our lady was set on the holdest
steppe / and mounte vp without any
helpe / as she had be of parfyght age /
And whanne they hadde perfourmed
theyr offryng / they lefte their dought-
er in the Temple with the other wy-
rgens / And they returned in to theyr
place / And the wyrgyn marce prouff-
ed every daye in all holynesse / and
was vlypced dably of Aungels / and
had every day dyvnye visyons /
Hierome sayth in a pylle to Erasmus
epyn / and to Helyadore / that the blessed
wyrgyne Marce hadde ordeyned this
custome to her self / that fro the morn-
nyng vnto the hour of tierce / she was
in oryson and prayer / And fro tierce
vnto none she entended to her werke /
And fro none she cessed not to praye
till that chaungel cam / and gaf to her
mete / And in the fourteenth yere of
her age / the bisschop commaunded in co-
myn / that the wyrgyns that were Insti-
tuted in the Temple / and had accom-
plyshed the tyme of age / shold retu-
ne to theyr holuses / and shold after
the labbe be maryed / alle thother orde-
yed his commaundement / But Ma-
rye answered that she myght not do so
by cause her fader and moder had gy-
uen her alle to the seruyse of oure lord /
And thenne the bisschop was moche
angry by cause he durste not make hyr
to breke hir auoibe ageynst the scriptu-
re / that sayth / auoibe ye folwes / and
yelde them to god / And he durste not
breke the custome of the peple / And

thenne cam a feste of the Zelbes / And
he called alle the aunceint Zelbes to
counceyle / and shelded to them theyr
thyngz / And this was all theyr sen-
tence / that in a thyngz soo doubtlesse /
that counceyle shalle be ayed of oure
lord / And thenne wente they al to pra-
yer / and the bisschop that was gone to
aye counceyle of our lord / anone cam
a boye out of thoracle and sayd / that
alle they that were of the holdes of ca-
nyd that were couenable to be maryed
and hadde no wyf / that eche of them
shold bryng a rodde to the altar /
And the rodde that flourysshed / and
after the sayenge of ysaye / the holy
gost spake in the forme of a dooue vpon
it / he shold be the man that shold
be desponate / and maryed to the wy-
rgyne Mary / And Joseph of the hous
of dauid was there among the other /
And hym semed to be a thyngz vno-
uenable / a man of soo olde age as he
was / to haue so tendre a maye / And
where other broughte forth their rodde
he hyde his / And whanne no thyng
appered accordyng to the voys of god
the Bisschop ordeyned for to aske coun-
seyle ageyne of our lord / And he an-
swered / that he only / that shold espouse
the wyrgyne had not broughte forth
his rodde / And thenne Joseph by the
commaundement of the bisschop broughte
forth his rodde / And anone it flouryd
and a dooue descended from heuen ther
vpon / soo that it was clerly thadys
of every man / that he shold haue the
wyrgyne / And thenne he espoused the
wyrgyne Marce / and returned in to
his cite of Bethlehem / for to ordeyne
his meyne and his holdes / and for to
fete such thynges as were necessary /
And the wyrgyne Marce returned
vnto the holdes of her fader with sum
wyrgyns her felabes of her age / whiche
eche hadde sene the demonstrance of the
myracle / And in tho dayes the An-
gell of our lord appered to the wy-
rgyn prayenge / and she wed to her hold
the sone of god shold be borne of her /
And the daye of the Natyvyte was
not knowen in honz tyme of good
sen men / e as mayster Johan Beletz sa-
yth that it happed that a man of good
contemplacion every yere in the spech

yeres of September was in prayer
 And he herd a compaigne of Angels
 that made grete solempnyte / And they
 ne he requyreth deuoutely / that he myght
 haue knowlege / wherfor euery yere ons
 by on that day / he herd suche solempny
 te and not on other dayes / And then
 ne he had a dymne answer / that on
 that day / the blessed Marye
 was borne in to this world / And that
 he shold do it to be knowen to the may
 of holy chyrche / soo that they shold be
 conuocable to the hauenly Courte in ha
 uylunge this solempnyte / And whan
 he had told this to the souerayne Bis
 shop the pope / and to other / and had
 in in fastynges / in prayers / and for
 aght in scryptures / and bynessys of
 ody byssynges / they establisshyd this
 daye of the natyvyte of the gloruous
 byrgyne to be halowbed generally of
 alle crysten men / but the wlas somtyme
 me was not halowbed ne kepte / But
 Innocent the fourth of the nacion of
 gaulde ordeyned and Insturde the sa
 yd wlas to be obserued / And the cau
 se was this / After the deith of pope gre
 goire / anone the Episcopys of Rome
 enclod all the cardynallys in the con
 clawe by cause they shold puruue liz
 tly for the chyrche / but they myght not
 acorde in many dayes / but suffred of
 the Romayns moche sorowe
 Thenne auolbed they to the quene of
 french / that yf they myght goo auyte
 fro thennes / they shold establissh
 to halowe the octaues of s^t Natyvyte / whi
 che they had long necligently lefte /
 And they thenne by one acord ches
 Celestyn / and were deliuerd / and ac
 complisshed thenne theyr auolbe by
 Innocent / For Celestyn dyed but a
 lytel tyme / And therfor it myght not
 be accomplisshed by hym / And hit is
 to wyte that the chyrche haloweth thre
 Natyvytes / the Natyvyte of our lord
 the Natyvyte of the blessed byrgyne
 Marye / and the natyvyte of saynt Jo
 han Baptiste / And these thre signefye
 thre natyvytes sprynguel / For we be
 borne agayne with saynt Johan Bap
 tiste in the water of baptysm / and with
 Marye in penaunce / and with our lord
 Ihesu Cryste in gloupe / And hit becom
 eth / that the natyvyte of baptyne goo

te fore contrayon / and that of ioye al
 so / For the tibe by reason haue byggel
 les / but by cause that penaunce is acou
 ted for byggel / therfor that of our las
 dy behoueth no byggel / but they haue
 alle was / For alle haste them into the
 byn resurrection / Ther was a knyght
 moche noble and deuoute into our las
 dy / whiche wente to a townogng / And
 he fonde a monasterye in his wyge /
 whiche was of the byrgyne Marye /
 e entryd in to it for to here masse / and
 there were masses one after another /
 And for thonour of our lady / he wol
 leus none / but that he herd them alle /
 And whanne he yssued out of the mo
 nasterye / he basted hym appetely / And
 they that returned fro the townage mette
 hym / And sayd to hym that he had ry
 den ryght nobly / And they that had
 hym affirmed the same / And all they
 to gyde ayd that he had ryght nobly
 tournoyed / And somme wente to hym
 and sayd that he had taken them /
 Thenne he that was wyse auyced hym
 that the curteis byrgyne and quene
 hadde so curtyously honoured hym / and
 recounted al that was happend /
 And thenne returned he to the monaste
 ry / and euer after abode in the scrup
 of our lord / the sone of the blessed byr
 gyne / Ther was a Bisshop / whiche had
 the blessed byrgyne Marye in souerayn
 honour and deuocion / And there he sa
 we the byrgyne of al byrgyns / whiche
 cam to mete hym / and begame to lede
 hym by souerayne honoure to the chyrch
 that he wente to / and tibe maydens of
 the compaigne wente to fore synngng /
 And sayng these verses Cantemus so
 cie domino cantemus honorem / Dulcis
 amor cristi personet ore pio /
 That is to saye / Synge we felas
 lies to our lord / synge we honour /
 Synge we with a vois dehonayre that
 swete soue whiche ought to please hym
 and that other compaigne of byrgynes
 sonze and refered ageyne the same /
 Thenne the tibe first synngers began
 to synge this that foloweth / primus
 ad yma ruit / magna de lux superbus /
 Sic homo cum simuit primus ad yma
 ruit / that is to saye / the first pryde fell
 loibe fro grete lycht / So the first ma
 for his synng of thaple fylle loibe al

¶ Of the natyvyte of our blessyd lady

so/ And so brought they to the church
with procession the said Bishop /
And the sbo to fore beganne all way
and the other folowyd / Ther was a
wydolbe lvs a husband was wed/ and
had a sone whom she lovdyd tenderly
And that sone was taken with enemy
es/ and put in pryson fast bounden/
And when she herde therof / she wepte
without comfort / and prayd vnto
oure blessed lady with ryght deuoute
prayers/ that she wolde deliuer her so-
ne / and at the laste she sawe / that her
prayers awaked her not/ and entred
thenne in to the church where as thyma-
ge of oure lady was croun/ and stode
to fore thymage/ and awasoned hit / in
this maner sayenge / O blessed Virgyn
I haue prayd ofe the for my sone/
that thow shouldest deliuer hym / And
thou hast not helpeyd me his wretched
moder/ And I pray also thy sone to hel-
pe me/ and yet I fele no fruyte/
And therfor lyke as my sone is taken
fro me / so shalke I take alwey thy
and sette hym in pryson in hostage for
my/ and in this sayenge she appoched
ner/ and toke alwey fro thymage the
childe that she helde in her lappe / And
wapped hit in clene clothes/ and stett
it in her chyste/ and locked it fast ryght
dyligently / and was ryght joyeful/
that she had so good hostage for her so-
ne/ and kepte it moche dyligently/
And the nyght folowynge/ the blessed
Virgyn marye cam to the sone of the
same wydolbe / and opened to hym the
dore of the pryson / and commaunded
hym to goo thens/ and sayd to hym
Some saye to thy moder/ that she yelde
to me ageyne my sone/ syth I haue de-
liuered her sone / And he yssued / and
cam to his moder / and to lve to her
oure blessed lady hadde deliuered hym/
and she was ioyefull / and toke the
childe/ and cam to the church / and de-
liuered to oure lady sayenge/ Lady I
thanke yow/ For ye haue deliuered to
me my sone / And here I deliuer to
yow your ageyne / For I confesse/
that I haue myn / Ther was a
theef that ofe stole/ but he had allwey
gude deuocion to the Virgyn Marye /
and salubed her ofe / It was soo/
that on a tyme he was taken / and

juged to be hanged / and when he
was hanged / the blessed Virgyn sus-
tyned and helde hym vp wyth her ha-
des the dayes that he deyed not/ ne had
no hurte/ and they that hangyd hym
by auenture therby / and fonde hym ly-
uyng/ and of gladd chere/ and thenne
they supposed / that the cord had not be-
well strayed / And wold haue slayn
hym with a sward/ and haue cut his
throate / but our blessed lady set on her
hande to fore the strokes / soo that they
myght not sle hym / ne stroued hym /
and thenne knewe they by that he tol-
de to them / that the blessed moder of
god helpe hym / and thenne they were
ueyled/ and took hym of/ and lete hym
go in honour of the Virgyn Marye/
and thenne he went / and entred in to
a monastery / and was in the scrup-
of the moder of god / as long as he
lyued/ Ther was a clerk that louyd mo-
che the blessed Virgyn / and saide his
hours every day ententely/ and when
his fader and moder were dede/ they had
none other heyre/ soo that he had all the
heritage / and thenne he was constray-
ned of his frendes / that he shoulde take
a wyf / e gouerne his olde heritage/
And on a daye it happed/ that they en-
tended to holde the fest of his mariage
And as he was goynge to the weddyn-
ge he cam to a church/ and he remembred
of the scrupse of our blessed lady/ and
entred in/ e began to saye his hours
And the blessed Virgyn Marye appe-
red to hym/ e spak to hym a litel cruel-
ly/ O foole and unhappy / why haste
thow left me/ that am thy spouse and
thy frende/ and louest another thoman
to fore me/ Thenne he kyng moeued /
retorned to his felawes / e feyned al/
and lete to accomplishe the sacrament
of mariage/ And whenne mydnyght
cam/ he lete all / and fled oute of the
holbe/ and entred in to a monastery /
e there serued the moder of god/
There was a preest of a paryshe whi-
che was of honest e good lyf/ e cou-
saye no masse / but masse of oure lady
the whiche he sange deuouetly in tho-
nour of her/ wherfor he was accused to
fore the Bishop/ and was anon called
to fore hym/ and the preest confessed/
that he couthe saye none other masse

wherefor the biffhop receyved hym fore
 as Innocencye and an yceote/ and fuf
 fered hym of his mafle/ that he fhould
 be nomore fpyge none fro than forthon
 And thenne our bleffed lady apperid
 to the Biffhop/ and blamed hym mo
 che by cause he had fo entred her chap
 elayne / And faysd to hym that he
 fhould wifh in thyrtty dayes/ yf he wiftd
 Biffhop hym not ageyne to his offyce
 acufomed/ Thenne the Biffhop was
 aferd/ and fente for the prefte / and
 prayd hym of foryuenes/ And ladd
 hym / that he fhould not fpyge / out of
 our lady / Ther was a clerk whiche
 was fagn and ryowus/ but alwey he
 loved moche our lady the moder of god
 and faysd every day his houres/ And
 he falbe on a nyght a vyfion / that he
 was in Jugement to fore oure lordz /
 And our lordz faysd to them/ that were
 there/ what Jugement fhall we doo of
 this clerke / wchche ye hit/ For I have
 fong suffred hym/ and fee no figne yet
 of amendement / thenne our lordz gaf
 vpon hym fentence of dampnacion/ and
 alle they approved hit / Thenne avoos
 the bleffed vyrgyne / and faysd to her
 fone/ I pray the wdonayre fone of thy
 mercy for this man/ foo that thou afua
 ge vpon hym the fentence of dampna
 cion/ and that he maye lyue yet by the
 grace of me/ whiche is concepned to
 de the by his mercyes / And oure lordz
 faysd to her / I delyuer hym at thy re
 quefte for to knowle / yf I fhalle fee
 his correction/ Thenne our lady turned
 her wlbardz hym/ and faysd/ goo/ and
 fpyne nomore / lefte it happend werfe
 to the / Thenne he avolke/ and chauris
 ged his lyf/ and entred in to Kellyz
 vpon/ and fgniffed his lyf in goodz
 werkis the yere of oure lordz B C xxx
 e vii/ Ther was a man named the
 wchche was bycayre of a Biff
 hop/ As Fulbert faysd/ that was biff
 hop of Chartres/ And this Theophyle
 difpendd alle wyfely the goodes of the
 Church vnder the biffhop / e wban the
 Biffhop was ded/ alle the peple faysd
 that this wycayre fhould be Biffhop /
 But he faysd thoffyce of wycayre fuff
 for hym/ And had leuer that they to
 be made Biffhop/ Soo there was therea
 nother Biffhop made/ And Theophy

le was ageynst his wyfelye putt out of
 his offyce / Thenne he fylle in depayre
 in fuch wyfe that he counayled/ a Je
 we how he fhould haue his offyce agey
 ne / whiche felve was a magyren/ e
 called the deuyll/ and he cam anone/
 Thenne Theophyle by the commandes
 ment of the deuyll renved god/ and
 his moder/ and renouard his Criften
 profefion / and wrote an oblygacion
 with his blood/ and fealed it with his
 ryng/ and delyuerd it to the deuyll
 And thus he was broughte in to his
 offyce ageyne/ And on the moone The
 ophyle was receyued in to the grace of
 the Biffhop/ by the procurement of the
 deuyll/ And was reftablyffed in the
 dignite of his offyce/ And afterward
 wban he aduyfed hym felfe he repented
 and forolbed fow of this that he hadde
 done / And wanne with grete deuocion
 vnto the vyrgyn mary with al deuoc
 of his thouzt prayng her to be his ay
 de and helpe / And thenne on a tyme
 our bleffid lady apperdy to hym in vi
 fyon/ and rebuked hym of his felonye
 And commaunded hym to forfak the
 deuyll/ and made hym to confefse Jefu
 xpyt to be fone of god and to knowlege
 hym felfe to be in purpoos to be a Cry
 ften man / And thus he recouerd the
 grace of her/ and of her fone/ And in
 figne of pardon that she hadde gote
 hym/ he delyuerd to hym ageyne hys
 oblygacion/ that he had gyuen to the de
 uyll/ and leyde it vpon his brafte/ foo
 that he fhould neuer doubt to be feruaūt
 of y deuyll/ but he enoyed that he was
 foo delyuerd by oure bleffid lady /
 And wbanne Theophyle hadde herde
 alle this/ he was moche Joyful / and
 told it to the Biffhop/ and to fore alle
 the peple that was bifallen hym/ And
 alle merueyled greatly/ and gaf laude
 and prayfpyng vnto the goryous
 vyrgyne our lady fagnt Marye/ And
 thre dayes after he rested in pes/ Thre
 kery many other myracles/ whiche oure
 bleffid lady hath fhelved for them that
 alle vpon her/ whiche were ouer long
 to wyte her/ but as touchyng her na
 turyte/ this fuffyseth/ Thenne late Be
 contymuelly gyue laude and prayfpyng
 to her as moche as we maye/ and late
 Be fage with fagnt Je womme this

Of the natyvyte of our blessed lady

Responſe Sancta et immaculata Virginitas / And ſo this holy Reſponſe was made I purpoſe Under correction to wyte her / It is ſo that I was at Colyby / and herd reherced there by a noble doctour / that the holy and vounte ſaynt Jeromme had a cuſtome to wyſpe the churches at Rome / And ſo he am in to a Church / where an ymage of our bleſſed lady ſtoode in a chappell by the dor / as he entred / and paſſed forthe by withoute any ſalutation to our lady / And went forthe to euery altar / and made his prayers to all the ſayntes in the church eche after o'her / And returned ageyne by the ſame ymage withoute any ſalutation to her / Thenne our bleſſed lady called hym / and ſpake to hym by the ſayd ymage / and demaunded of hym the cauſe why he made no ſalutation to her ſayinge that he had done honoure & worſhip to alle the other ſayntes / of whom the ymages were in that church / And thenne ſaynt Jeromme kneeled downe / and ſayd thus / Sancta et immaculata Virginitas / quibus the laudibus referam / nec ſcio / Quia quem celi capere non poterant duo gemio contuſi / which is to ſay / Holy and undefiled Virgynite / I wote neuer what laboure & prayſynges / I ſhalke geue vnto the / For hym that alle the trueenes myght not take ne conteyne / thou haſt borne in thy wombe / So ſyth this holy may thought hym ſelf inſuffycent to geue to her laboure / thenne what ſhal we ſynful wretches doo / but put vs hooly in her mercy knowlechyng vs inſuffycent to geue to her due laboure and prayſyng but late vs mekely byſeche her takep te oure good entente and wyll / and that by her merces we may atayne after this lyf to come to her in euertaltinge lyf in heuyn / Amen /

Thus endeth the liſt of the natyvyte of our bleſſid lady

Of ſaint Adrian martyr And firſt of his name

Adrian is ſaide of / which is as moche to ſaye as withoute / e of ydows that is water / For after that he was ſeſſed to be Ceyſten / he was withoute water of ſenne / Or he may be ſayd of Andor / that is to ſaye lyght / and dyan / that is to ſaye god / For he was enlumyned with lyght dyuine by paſſion of martyrdom /

Of ſaint Adrian martyr

Adrian ſuffered death Under Maynyen Emperour / For when the ſayd Maynyen was in the Cyt of Nyce / medye / where as he ſaw cecyſed to the ydowes / And by his commaundement they ſought alle wyſten men / Somme ſought them for duſſe / And ſomme for loue / And ſomme for promeſſe of ſyluer / ſo that nyghbour brought his neyghbour to martyrdom / and coſpy his coſpy / Amonge whom three and thyrty were taken / of them that they ſought / and brought to fore the kyng / And the kyng ſaid to them / haue ye not herd / what payne is ordeyned ageynſte the ceyſten men / And they ſayd to hym / We haue herd the commaundement of thy ſolye / Thenne the kyng was angry & commaunded that they ſhould be taken with valbe ſynelwes / and their mouthes be ſten with ſtones / And that eche of theyr tongues ſhould be perced with yron / and that they ſhould be bound / and cloſed in pryſon / And thenne Adryan which was fyrſt in the office of knyght ſode ſayd to them / I couure you by

your god/ that ye telle to me the Res-
 urrection/ that ye entende to haue for these
 tormentes/ And the holy men sayde/
 that neuer eye salbe ne ere herd/ ne hert
 of man myghte thynke tho thynges /
 that oure lord maketh redy for them/
 that boun hym parfeghly / And A-
 dryan leep in the myddel among them
 and sayde/ a compe ye me with them he
 re/ for I am a Crysten man/ And
 I wanne thempour herd that/ and that
 he wolde doo no sacryfice / he dyde doo
 hyme hym/ and threwe hym in pryson
 And whan Natalye his wyf kende/
 that her husband was in pryson for the
 freyghte of Ihesu Cryste/ she was glady
 and came to the pryson/ and kysseyd
 the charynes that her husband was hou-
 dyd with/ and also of the other/ for she
 was crysten secretly/ but she durst not
 publysh it for drede of the persecution
 And she sayde to her husband/ Bless-
 seyde arte thou my lord Adryan / For
 how hast founden the Myrresse/ which
 thy hert auyd moode neuer left to the/
 which haue neede of them/ that possede
 many thynges/ and shalke haue therof
 grette neede / whan they shalke haue noo
 tyme to boro we/ne to take/ whan that
 one shalke not deliuer that other fro
 payne/ ne the fader the sone/ ne the mo-
 ther the daughter / ne the seruaunt the
 mayster/ ne one frende another frende/
 ne Myrresse them that olbe them /
 And whan she had admonestedy hym
 that he shold despyse all worldly glorie
 and frendes and kynrede/ and that al-
 leys he shold haue his herte into celesti-
 al thynges/ Adryan sayde to her/ Soo
 wold my suser the tyme of our passion
 suffere / of which thou shall see oure
 ende / Therne she recommaunded her
 husband into the other sayntes / that
 they shold comforte hym/ And theune
 she warded into her holbe / And aft-
 er Adryan keryng/ whan the daye of
 his passion shold be / and gaf yefes
 to the shepys of the prysonne/ And de-
 parted to hem the other sayntes in
 prayde/ and wente to his holbe for to
 kepe Natalye/ lyke as he had promys-
 seyde by othe/ that she shold be present at
 his passion / And a man that salbe
 hym come/ wanne to fore hym and sayde
 to Natalye/ Adryan is deliuered / see

loo where he cometh / And whan she
 herd it/ she hyloude it not/ and sayde/
 And who maye deliuer hym fro his
 boundes/ god forke that he be losed of
 his bondes / and departed fro the sa-
 yntes/ And as she sayde these wordes/
 a childe of the meyne cam / that sayde/
 Certes my lord is late goo/ And she
 supposedy that he had fledd fro his mar-
 tirdome . and wepte bytterly/ e whan
 she salbe hym/ she shyte hastily the do-
 re ageynste hym/ late hym be foree from
 me said she þ is fallen albey fro god/ e
 godd forke/ that I speke to the mou-
 the of hym / that hath wynged his lord/
 And thenne she turned to hym/ and sa-
 yde/ O thou wretched withoute god who
 constrainde the to empyse and take/
 which thou mayst not perourme /
 who hath taken the fro the sayntes
 or who hath deceyved the for to departe
 fro them/ Saye to me wherfor art thou
 fledde to fore thou salwest the kataples
 how arte thou hurt/ Certayne hit is
 of none awoide/ that was shouen to the
 Certes I shold haue merueyled / yf
 any of the peple of the felens and with
 oute godd hadde he offryd to godd/ and
 how Unhappy/ and how captyf am I/
 what shalke I doo/ that am ioynd to
 hym/ that is of the bygnage of felens /
 It is not graunted to me to be the wyf
 of a martir / but for a tyme/ but now
 I shalke be callid the wyf of a renega-
 te and traungressour/ My Joye certes
 yntly hath bytendured/ And it shall
 be to me a reproche long tyme/ And in
 kerynge this thyng/ the blessed Adryan
 an enioyedy hym strongly e merueiled
 moche of his wyf that was soo yong
 and ryght fayre/ noble/ and maryd
 but yin monethes withoute more/ hu
 she myghte saye this / And therfor he
 was the more ardaunt to martirdome /
 And herd glady these wordes / e
 whanne he salbe her oue moche tormen-
 ted/ he sayde to her opene the dore to me
 Natalye my boue and lady/ For I ha-
 ue not fledde the martirdome / as thou
 wene/ but I am come to calle the as
 I promysedy to the/ And she hyloude
 it not/ but sayde to hym/ See how this
 traungre renegate deceyvet me / why
 kyste thou/ that other Judas / flee thou
 Unhappy fro me/ or I shal see my self

And thenne thou shalt be ful / fory e
 whyle she charged to opene the doore / he
 sayd opene anone / for I must goo / e
 thenne thou shalt see me no more / and
 thenne shalt thoul wepe that thou hast
 not sene me to fore my deeth / I haue le
 yd to pledge for me the holy martirs
 And yf the mynysters seeke me / e they
 fynde me not / they shal cause the sayn
 tes to suffre theyr martyrdome / and
 myn al o / And when she herd / that / she
 opened the doore / And they thenne em
 braced / and kyssed ecke other / e went
 to gyder to the pryson And there Nata
 lye clenfyd seuen dayes durynge the
 woundes of the sayntes / with precious
 clothes / And thenne thempourour com
 maunded them to be brought to hym /
 And they were so broken with the pay
 nes / that they myght not goo / but were
 borne as beestes / And Norgan w
 tapnly was bounden his handes be
 hynde hym / And spake to Natalye / e
 was born upon the torment of Saulee
 and presented to Cesar / And Na
 talye ioynded her to hym / and sayd to
 hym / My lord / beware / that thoul trem
 ble not for none aduenture when thou
 shalt see the tormentes / thou shalt not
 suffre here but a lytel / but thou shalt be
 anone enhaunted with the Aungels /
 And thenne Norgan wold not saye
 fyre / and was beeyn right greuously /
 And thenne Natalye raine to the say
 ntes that were in the pryson / and said
 my lord / hath begonne his martyrdome
 And the kynge warned hym / that he
 sholde not blame his goddes / And he
 answered yf I be thus tormented / that
 blame the that be no goddes / hou shalt
 thou be tormented / that blasphemest
 hym / that is very god / And the kyng
 sayd to hym / these other traytours has
 ue tauzt the these wordes / To whom a
 drian sayd / Why callest thou them tra
 itours / which beyn Doctours / and en
 seygne the lyf perdurable / And Nata
 lye raine to the other with grete ioye /
 and tolde the wordes / that her husband
 had sayd / And thenne the kyng dyde
 hym to be beeyn with foure strong men
 And Natalye anone reported to the o
 ther martirs that were in the pryson /
 alle the martyrdome / the answers / and
 the paynes of her husband / and he was

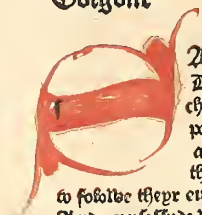
so sore beeyn that his entaillies sprang
 out of his bely / And thenne he was
 bounden with yron and put in pryson /
 with the other / And Norgan was a
 yong man lusty / and moche fayre of
 egght and thenthy yere of age / And
 when Natalye saibe her husbande
 grouelunge vpon the erthe / and al to
 broken / she leyde hir hande on his heed
 in comfortynge hym / and sayde / Thy
 art blessed my lord / For thou art ma
 de worthy to be of the nombre of sayn
 tes / thou art blessed my byghte / when
 thou suffrest for hym / that suffred deeth
 for the / Soo thenne forth my sweete lo
 ue that thou mayst see his glory / And
 when thempourour herd that many wy
 men mynystered to the sayntes in pry
 son / he commaunded that they shold no
 more be suffred to entre / And Natalye
 herd that she shoo for her heed / and wote
 that she of man / and seued the sayn
 tes in the pryson / and made the other
 wyemen doo soo by the ensample of
 her / And she praid her husband when he
 sholde be in glorye / that he wolde praye
 for her / that she myght see her vnder
 folde in this worlde / or rather to be
 taken out thereof / And when the kyng
 herd what the wyemen had done / he
 commanded to bringe forth an anuell
 or a styche / soo that the holy martirs
 sholde haue thew her legges and ar
 mes all to frustred / and broken thew
 and dye the sonner / And thenne Nata
 lye doubted / that her husbande shold be
 aserd for the tormentes of the other / e
 prayde the mynysters / that they wolde
 begynne with hym / Thenne they helde
 of his legges / and thyes / And Nata
 lye prayd hym / that he wold smyte of
 his handes to thende / that he shold be
 ke to the other sayntes / that had suffred
 more than he / And when he had helde
 them of / he gaf vp his spyrte to god /
 The other sayntes helde for the their feet
 with theyr fyre wycke / and passyd to
 our lord / And the kyng commaunded
 that the bodies sholde be bent / And
 Natalye hyd in her bosome the hond of
 saynt Norgan / And when the bodies
 of the sayntes were throwen in to the
 fyre / Natalye wolde haue with them
 sprongen in to the fyre / and be burnt
 And so went / anone am a grete myn

the fyre / soo that the bodies
 of the sayntes had none harme / And
 the Crysten men took counaylle to gy
 ve / and dyd doo kee the bodies to con
 stantynople till that the pax was gy
 ven to the church / that they were sette
 wyth honoure / And they suffred
 wyth aboute the yere of oure lorde tibo
 hundred and four score / Katalye then
 re adde and dybelledy in her hold / e
 wrymedy the honde of saynt Adryan /
 And for to haue thew she kepte it al
 day at her beddes hed / And after the
 Juge salve natalye so fayne / soo ryche
 and soo noble by leue of temperour
 he sent wymmen to her / by cause she shol
 de consente to hym by marriage / to who
 me Katalye answered / who is he / that
 may doo soo moche honoure / that I may
 be ioynd to hym by marriage / but I
 maynten polb that I maye haue terme
 of thre dayes to ataye and make me re
 dy / And this she sayd to thende / that
 she myght flee alwey / Thenne beganne
 she to praye our lord / that he wolde kee
 us her fro touchynge of man / And the
 re sodenly she fell a slepe / and one of
 the martirs appered to her / and com
 fortd her swete / and commaunded
 her that she shold goo to the place whe
 re the holy bodies were / And when
 she awoke / she took the honde of Adri
 an onely wyth her / and entred in to a
 ship wyth many Crysten men / e when
 the Juge herd it he forbode after wyth
 many knyghtes / e thenne the wynde
 cam contrary to them / And dwlved
 many / and constayned the other to
 warne / And thenne in the nyght the
 wynde appered to them in guyle of a
 manner in a shippe of fantasme / and
 sayd to them / fro whens come ye / and
 why are goo ye / And the Crysten men
 sayd / we come fro Nychemedye / and
 goo into Constantinople /
 And he sayd / ye erre / goo / toward the lyfte
 syde / And ye shalle sayle more ryght /
 And he sayd soo by cause he wolde ha
 ve dwlved them in the See / And
 as they forlode the sterres / anone fo
 rthly Adryan appered to them in a bo
 te / and had them sayle / as they dyd
 before / And told to them / that it was
 a wyche / spyrte that had spoken to
 them / and thenne he wente to fore them

and shewed them the way / And when
 Katalye salve hym go to fore them /
 she was xplenysshed wyth ioye / soo
 that to fore day they cam to Constantyn
 nople / And when Katalye entred in
 to the hold where the martirs were /
 she put the honde of Adryan to the bo
 dy / And when she hadde made hys pra
 yers / she slepte / and saynt Adryan
 appered to her / and salved her / And
 commaunded her / that she shold co
 me wyth hym in to Joye perdurable /
 And whanne she awoke / she told to
 them that were there her byson e took
 her keue / and after gaf hy her spyrte
 to almyghty god / And thenne the
 good Crysten men took her body / and
 leyd it wyth the bodies of the martirs

Thus endeth the lyf of saint
Adryan martir

Here foloweth the lyf of saint
Gorgone



Saint Gorgone a
 Dorothe were in Ny
 chomede chys in the
 palays of Dyoctys
 an / and renouncd
 theyr Chualrye for

to folowe theyr euerlastyng kynge /
 And confessyd wyth an hygh wyse /
 that they were Crysten / e when them
 perour herd that he was strongly angry
 and it dyd hym moche displeys / and
 grenaunce for to lese such men / whiche
 he had nourysshed in his palays / and
 were noble of maner / and of bygnage

And when he salve / that he my
 ght not tounne them by menaces ne
 by fayne wordes / he dyde doo stray
 ne and payne them in the tounment of
 Caule / and dyd alle to rende and bre
 ke them wyth scargys and hokes of y
 ron / and to caste in theyr wombes salt
 and vnygre / whiche entred in to the
 yre entayples / And they suffryd hit

The lyf of saint Prothe and Jacynthe

Joseph / Whanne he made them to be
wised; vpon a gredepon / And they
lay therepon / as they had leyn vpon
a bedde ful of floures / and suffred no
ne harme / And after this thempour
commanded; / that they shold be hanz
ged; with cordes / And theyr bodies to
be gyuen to houndes and; wolues to be
deuoured / And soo they yelde vp theyr
yr spirytes to admygth; god; / but theyr
yr bodies abou; Inuouchyd; / e were ta
ken vp; e hurged; by good cristen men; e
they suffred; delte the yere of oure lord;
tho hunderd; and; foure score; / Whanne
many yeres after th; body of saynt gor
gon was transported; to Rome; / And;
the yere of oure lord; vij; C; lxxiij; / the
bissop; of Meis neuwe of kyng; ppp
ppp transported; the same body in to
Fraunce; / And; leyd; it ho nouwably in
the Monasterie of Gorgone /

Thus endeth the lif of saint Gorgone martr

And here begynnen the liues
of the saintes Prothe and Ja
cynthe and Eugenne And firste
of; their names

Prothos is said of
prothos / that is to say
syrt; / And; of panthos
whiche is as moche to
saye as presentacion /
For he was of the firste
of his bygnage presented; to god;
by good; werkes; / and; by martirdome
Jacynthe is as moche to saye as by
eng; with; in; or a precious stone; named;
Jacynthe; / For he playd; in the tormen
tis; / And; therfor; he is in Joye abou;
as a precious Jacynthe / Eugenne is
sayd; of; eu; / whiche is as moche to saye

as good; / and; Signo gignis; / that is to
engendre; / And; so Eugenne is as mo
che to saye; / as well engendryng; / For
the engendryd; to Ihesu; Cryst; good; by
bygnage; / That was fader; and; moder; / e
many other; / whiche; by; her; were engend
ryd; to the Crysten; faith; /

Of saint Prothe and Jacynthe

Prothe and Jacyn
the were gentylmen of
noble bygnage / and;
were schalres in the
schole of philosophie
of Eugenne daughter

of Helyp; / of the moost noble bygna
ge of the Romaynes / whiche; Helyp;
hadde taken; of the Senate; the promou
tye of Alexander; / And; hadde ladde
with; hym; Claudius; his wyf; / his sonnes
Nyxte; and; serge; / and; his daughter; eu
genne; / And; Eugenne; was; perfect
in; all; the; lyberalle; artes; and; letters; /
Prothe; and; Jacynthe; hadde; studyd;
with; her; / and; were; comen; to; perfec
tion; of; those; sciens; / And; Eugenne; in; the
yere; of; her; age; was; requyred; to; be
martyed; of; one; Aquyllyn; / sone; of; the
Consul; Aquyllyn; / And; she; answered;
that; she; behoued; to; be; martyed; and; chose
a; husbond; full; of; good; maners; / and;
not; of; hye; bygnage; / And; thenne; com
to; her; hond; the; doctryne; of; saynt; thold
le; / And; began; in; her; courage; to; be; ma
de; Crysten; by; good; maners; / And; thenne
at; that; tyme; the; Crysten; men; were
wel; suffryd; to; dwelle; besyde; the; Cytie;
of; Alexander; / And; as; she; went; pla
yng; and; walkyng; by; the; Colne; /
she; herd; Crysten; men; synge; a; Verse; of
the; salter; whiche; sayth; / Alle; the; good
des; of; the; my; freauntes; ben; deuyd; /
Our; lord; certaynly; made; the; tenen; /
Thenne; sayde; she; to; Prothe; and; Ja
cynthe; that; had; eschued; with; her; in; the
artes; lyberal; / We; haue; ouer; passd;
th; argumentes; / and; syllogysmes; of; the
philosophers; by; eschued; corruptyble;
the; Argumentes; of; Aristotle; / And;

pdr of plato / e then signementes of
 focuities / e shortly al that the poete sa
 ge e made / or the philospher thoughte
 it is al cōspyd by his sentence / late ho
 thene be bretheren / e folowe the our lers
 de Iesu crist / e this coucil plesid them
 e thene the woik thabyte of a man / e
 am to the monastery where elkeyn was
 abbt / whiche wolde in no wyse suffre
 that any woman shold come to hym / e
 this elkeyn had on a tyme disputed as
 wylt an heweys / e whan that he salve
 that / he myght not sustene the force of
 arguments / he dyd do brenne a gres
 se fyre for to proue his saythe / e said /
 we shalle see now which is the ryght
 faith / e he hym self entred first in to the
 fyre / e am out ageyn without hurte
 or greif / but the hertys wolde not ent
 re in to the fyre / e was cōfused / e put
 awy / e whan Eugenne was gone to
 hym / e had sayd / that she was a man /
 he said to her / thou saist truly / e wel /
 thou art a man / for thou werkest her
 trouly / e the condicion of her was ser
 ued to hym thene of god / e she recey
 ued thabyte with spowhus e jaicnde /
 e dyd her to be callid of al / broder Eu
 genne / e whan her fader e moder salve
 her there come home empty e void / th
 ne they did do seke their douzter oueral
 but the myzt not be fowden / e thene wēt
 they to dymours e soch sayers / e de
 maind them where their douzter was
 become / e they answered / that she was ra
 uysid of the goddes amōg the sterres
 e therefore her fader made an ymage of
 his douzter e comāced that al the peple
 shold worship her / e she duellid amōg
 the compagne of bretheren in the drede
 of god / e when the prouost of the chir
 ch was dede / she was made prouost / e
 thene in Alexandre was a lady no
 ble e ryche / which was named Melan
 ce / whome saynt Eugenne enoynd /
 with oyle / e delyuerd her of a quart
 pnc in the name of god / e she sente to
 her many yfetes / which she wolde not re
 ceyue / e the said lady supposed that eu
 genne had ken a man / e visid her oft /
 e beheld the gretnes e beaulte of her
 body / in such wise / that she was stōg
 e espresed e chauffed in her loue / and
 was greatly troublid / how she myght
 do to make eugenne to haue to do with

her / e thene she sayued her to be seke /
 e sent for this broder eugenne to come
 e haue wyte on her / e whan she was co
 me she tolde to her in what manere she
 was taken in his loue / e how she brent
 ned in despyng hym / e prouid her / that
 she wolde lye by her / e haue to do car
 nally / e embaced her / e kyssed her / e
 exhorted her for to do synne / e eugenne
 had grete horour e abhomy nation of
 her / e said thou art by ryght called me
 kance / for hit is an euyl name e ful
 filled of trasoun / thou art said black e
 derke douzter of detrenes / frēce of the
 deuyll / byt of pollucion / nourysshynge
 of lechery / anguysshous / douzter of sem
 pytēnal deth / e when she salve her de
 ceued of that she conceitid she doubted
 that eugenne shold discouere her felon
 ny / e began fyre to cry that eugenne
 wolde her haue enforced her / e thene
 she wente to the prouost phelyp / e com
 playned sayng / I a yong yman a fals
 wisten was come to me by cause of me
 dycyne / e wok me e wolde haue enfor
 ced me by strengthe for to haue synned
 with hym / yf I had not be holpen e de
 lyuerd by a chamberere which was in
 my chābre / e when the prouost herd this
 he was greatly meuid e sent for a mul
 titude of peple / e made eugene to be bro
 ught with the other seruātes of Iesu
 crist bound in prys / e establisshid a day
 whan they al shold be delyuerd to her
 ses for to be deuoured / e thene wete
 they called to fore the prouost / whiche
 said to eugene / say to me thou wyzt ar
 syd wretche / yf your god hath taughte
 you to do such werkes / as for to cor
 rumpe e defoule the wymmen forably
 agens theyr wyll / e made Eugenne /
 whiche had the hede enclyped / by cause
 she wolde not be knowen / sayd that our
 brde taught and enseygned chastyte
 entylerly / and promysid to them / that
 kepte hit the lyf perdurable / And we
 maye wel se we / that Melançe is
 fals and lyeth / But hit is better to
 be to suffre / than she sholde be ra
 ynquysshid / and pugnysshid / And
 that the fruyt of our payence perss
 not / but notwithstandinge leske her chā
 berere be brought forth here / she is the
 wytnes of oure felonye / so that the les
 synges of her may be reuoyd / And
 m j

The lyf of saint Prothe and Jacincte

Whan she was one/ she beyng learned
of her lady opposed agaynste eugene / e
sayd/ that he wold haue taken her by
force / And also alle the other of the
meyne corrupte by the lady wytnesseyd
that it was soo / And Eugene sayd/
the tyme is passed of seplence/ and the
tyme to speke is now/ I wyll no len-
ger suffre/ that this shameles creature/
put more blame gyltes on the scrui-
unt of Ihesu cryste/ ne that the glorye
fye not in her malycie/ ne in her falsete
And by cause that trowth surmount
with her lesynge/ and that wysdome
surmounteth her malycie/ I shal thelbe
the trowth for none auantage / but
for the glorye of our lord/ And then/
ne she woke her coe/ and wente it into
her gyrdel about / and sayd/ that she
was a woman/ as it apperyd/ And al
so sayd/ to the prouost/ thou art my fa-
der / and Claudyenne is my moder /
And the thweyne that spak wyth the
Nuyce / and Serge ben my bretheren /
And I am Eugenne thy daughter /
And these thweyne ben Prothus / and
Jacincte/ And Whanne the fader her-
de that / he knelbe well his daughter /
And thenne he and her moder embra-
ced her/ and wepte tenderly for ioye/
And thenne they clothed Eugenne/
with clothes of gold/ and enhauned
her on hye/ And after this cam a fy-
re from heuyn/ and brent Melanycie/ e
alle her meyne/ Thenne Eugenne wnt
uertid to the faythe/ her fader/ moder/
bretheren/ and alle the meyne/ e ther-
fore leste the fader the prouost/ And
was ordeyned Bisshop of the Crysten
peple / And as he was in prayer/ and
orison he was slayne of the myfcreati-
tes/ and paynyms / Thenne Claudy-
enne with her sones and Eugenne w-
toned to Rome / and there conuertid
moche peple into the faythe of Ihesu
Cryste/ Thenne by the commaundement
of the emperour ther was a grete stone
bounden to the neck of Eugenne / and
was throlben in to tyber/ but the stone
brake/ and she wente without harme
vpon the water/ Thenne she was thro-
wen in to a brennyng fornaie / but
the fornaie was quenched by myra-
cle/ and bycam cold/ And thenne she
was pulte in to a darke prysyn/ but a

grete thynnyng light made it all clere
and lyght / And Whanne she hadde
ben there ten dayes without mete our
lord Ihesu Cryste apperyd to her/ and
brought to her a ryght whyte loaf/ and
sayd to her/ take this mete of my han-
de/ I am thy sauour/ Whome thou hast
bowed wyth alle thy thought/ And on
that day that I descended in to thethe
I shal receyue the/ Thenne on the daye
of the Natyvyte of oure lord/ the for-
mentour was sente to her/ and he sm-
te of her hede/ And after that she appe-
red to her moder/ and sayd to her that
she shold folowe her on the sonday af-
ter/ And Whanne the sonday cam/ clau-
dyenne put her self to prayer/ e gaf her
spyrte to god/ e thenne Prothus e
Jacincte were dailben to the temple/
for to do sacryfise/ e they by their pri-
uers al to brake thidolle/ e Whan they
wold in no wyse to do sacryfise they ac-
plyfied their martirdom in suffryng
their hedes to be smyt of/ e suffred with
vnder Coalerpen e galpen/ about the ye-
re of our lord ii C e lviij/ by whos me-
rytes late vs praye almyghty god to
haue mercy on vs/ e bryng vs to his
blyffe Amen/

Thus enden the lyues of Pro-
the and Jacincte
Here foloweth the Exaltacion
of the holy Crosse



Exaltacion of the ho-
ly Crosse is sayd / by cause
that on this daye the holy
crosse & saythe were greatly
enchaunyd / And it is to be vnderston-
d / that to fore the passion of our lord
Jhesu xyste / the tree of the crosse was
a tree of felthe / For the crosse were
made of hyle trees / & of trees without
fruyt / For all that was plantyd on
the Mount of caluarie haue no fruyt
It was a folbe place / for hit was the
place of the torment of theuys / it was
derke / for it was in a derke place and
without ony beaute / It was the tree of
deth / for men were put there to deth / It
was also the tree of stench / for it was
plantyd amonge the carnyes / & after
the passion the Crosse was moche en-
chaunyd / For the hyle was transpor-
tad in to paxious pte / Of the which the
holy saynt Andrewe sayth / O pxi-
ous holy Crosse godd saue the / his car-
nyes was turned in to fruyt / as it
is sayd in the Cantiques / I shall as-
cend vp in to palme tree / et cetera /
His ignobyltye or vnderworthynes was
chaunyd in to sublymyte and height /
The Crosse that was torment of the
pnyes is now born in the fronte of them
pnyes / his derkenes is turned in to
lyght and clerenesse / wherof Crystosom
sayth / the Crosse and the woundes shall
be more shynnyng than the tapes of the
sonne at the Iugement / his deth is con-
uerted in to perdurablyte of lyf /
wherof it is sayd in the preface / that
fro whens that the deth getwe / from
thens the lyf resourde / And the stench
is turned in to swetenes / cetera /
This exaltacion of the holy crosse is
solempnyse and habyled / solempny
of the church / For the saythe is in his
moche enchaunyd / For the xre of our
lord fixe hondred & viii / our lord suffred
his people moche to be tormentyd by
the crueltie of the paynyms / And Cos-
dore kynge of the Spercens subdued
to his empyre alle the Royalmes of
the world / And he cam in to Jerusas-
lem / and was aferd and adrad of the
sculer of our lord & returned / but he
saw with hym the parte of the holy
crosse / that saynt Helene had left ther
And the same he wold be worshiped of

alle the peple / as a god / & dyd to ma-
ke a font of gold and of syluer where
in pxiuous stones stone / and made
therin the ymages of the sonne and of
the mone and of the sterres / and made
that by subtyle conduytes water to be
hydd / and to come doune in maner of
rayne / And in the laste stage / he made
horses to dralbe charyottes wound a
soulte lyke as they had meuyd the tou-
re / & made it to seme as it had thownded
and deluyerd his Royalme to his
sone / And thus this cursyd man ab-
de in this Temple / & dyd doo sette the
Crosse of our lord by hym / and com-
manded that he shold be callyd god of
alle the peple / And as it is wode in li-
bro de mittali officio The sayd Cosdore
resydent in his trone as a fader / sette
the tree of the Crosse on his ryght syde
in stede of the sonne / and a cok on the
lyft syde in stede of the holy ghoost / &
commaunded / that he shold be alledd
fader / And thenne Heracle themp-
ur assembled a greete host / and cam
for to fyght with the soune of Cosdore
by the ryuer of danubye / & thenne hit
pleasyd to epyther pnyce / that eche
of them shold fyght one agens the other
ther vpon the bridge / & he that shold
reynquyssh & ouercome his aduersarye
shold be prync of the myppe / withoute
hurtynge eyther of bothe partes / & so hit
was ordyned & sworn / & that lyf son-
euer shold helpe his prync / shold haue
forthwith his legges & armes cut of /
& to be plnged / & cast in to the Ryeur
And thenne Heracle commaunded
hym all to god and to the holy cros-
se with all the deuocyon that he myght
And thenne they fought longe / And
at the last our lord gaf the vctory to
Heracle / and subdued hym to his em-
pyre / The host that was contrary / and
alle the peple of Cosdore obeyd them
to the Crysten saythe / & receyued the
holy baptyfme / And Cosdore knewe
not the ende of the batayll / For he was
adoured and worshiped of alle the pe-
ple as a god / so that no man durst say
nay to hym / And the same Heracle cam to
hym / and soude hym spytynge in his
syege of golde / and sayd to hym /
For as moche as after the manere
thou haste honoured the Tree of

The exaltacion of the holy Crosse

the crosse/ if thou wilt receyue in thy
 ande the saythz of Ihesu Crys/ I shal
 geue it to the/ and yet shalt thou holde
 thy crolne ande Royamme with lytel
 hostages/ And I shalle lete the haue
 thy wyf/ And if thou wilt not/ I shal
 slee the wyth my swerde/ and shalle
 smyte of thyne heed/ And whanne he
 wold not acorde not thereto/ he dyd anoy
 do smyte of his heed/ and commaunded
 that he shold be buryed/ by cause he
 had be a kynge/ And he fonde wyth
 hym one his sone of the age of ten y^r
 re/ whome he dyd doo buryse/ and left
 hym fro the fontz/ And lefte to hym
 the Royamme of his fader/ And thens
 ne dyd doo breke that Colbre/ And
 gaf the syluer to them of his hooste/ &
 gaf the goldz ande precious stones for
 to repaire the churches that the tyraunt
 had destroyed/ ande toke the holy crof
 se/ ande brought it ageyn to Iherusa
 lem/ And as he descended fro the mo
 unt of Olyuete/ ande wold haue en
 tryed by the gate/ by whiche our sayd
 our wente to his passion on horsbacke
 aourned/ as a kynge/ suddenly the sto
 nes of the gates descended/ & ioyned
 them in gyder in the gate lyke a wall
 & alle the peple was affrighted/ & then
 the Angell of oure lord appered
 vpon the gate holding the signe of
 the signe of the crosse in his hande/ ande
 sayd/ whanne the kynge of heuen went
 to his passion by this gate/ he was
 not arayed/ lyke a kynge/ ne on hors
 backe/ but cam humbly vpon an asse/
 in the wyngz the example of humylyte/
 whiche he left to them that honoure hym
 And when this was sayd/ he departed
 ande saynted alwey/ Thenne thempe
 our took of his horsz ande shone hym
 self in wepyngz/ ande despoyled hym
 of alle his clothes in to his theret/ ande
 toke the crosse of our lord/ ande
 bare it moche humbly vnto the gate/
 Ande anone the hardnes of the stones
 felte the welsaypable commaundment/ &
 remeued anone/ ande opened/ ande gaf
 entree vnto them that entred/ Thenne
 the swete odour that was felt that day
 whanne the holy crosse was taken
 fro the Cour of Cosdore/ ande was
 brought ageyne to Iherusalem fro soo
 fewe countre/ ande so grete space of tyme

returned in to Iherusalem in that mo
 ment/ ande replenished it with al swete
 tenes/ Thenne the ryght deuoute kynge
 beganne to saye the praynges of the
 Crosse in this wyse/ O Crosse moche
 dyor/ et cetera/ O Crosse moche shynnyng
 than alle the sterres/ honouered of the
 world/ ryght holy/ ande moche ampa
 ble to alle men/ whiche only were wor
 thy to bere the ransom of the world/
 Swete tree/ Swete nayles/ Swete vy
 ron/ swete spere beryng the swete bur
 thens/ Saue thou this present compa
 ny/ that is this daye assembled in thy
 laude ande praynges/ Ande thus
 was the precious tree of the Crosse re
 establyshed in his place/ Ande thus
 cwent myracles wened/ For a wode
 man was resyed to lyf/ ande four men
 taken with the palsy were cured/ ande
 led/ & leprois were made cleue/ ande
 fortye blynde receyued theyr syghte
 ageyn/ Deuyles were put out of men
 Ande moche peple/ ande many wode
 tyuerys of dyuerse sekens end mala
 dyes/ Thenne thempe our dyd doo re
 payre the churches/ ande gaf to them
 grete yftes/ Ande afar returned home
 to his Emppre/ Ande hit is sayd in the
 Cronycles/ that this was done othe
 wyse/ For they saye/ that whanne Cos
 dre hadde taken many Royammes/ he
 toke Iherusalem/ ande Zachary the pa
 triarke/ ande bare alwey the tree of the
 Crosse/ Ande as Heracle wold make
 pees with hym/ the kynge Cosdore stou
 re a grete othe/ that he wold neuer ma
 ke pees with Cryssten men/ ande Roma
 yns/ if they renyed not hym that was
 crucyfyed/ ande adoured the sonne/
 Ande thenne Heracle/ whiche was ac
 mede wyth faythe broughte his hooste
 ageynst hym/ ande destroyed/ ande was
 sed the persyens with many sayntes
 that he made to them/ Ande made Cos
 dre to flee vnto the Cyte of thetyfonia
 te/ Ande att the lasse Cosdore hadde
 the fleye in his hely/ Ande wold ther
 fore crolne his sone kynge/ whiche
 was named Mendasa/ Ande whanne
 Syroye his oldest sone herde herof/ he
 made a pounce with Heracle/ Ande
 pursued his fader with his noble pe
 ple/ ande let hym in bondes/ Ande susce
 yued hym with breede of tribulacion/

with water of anguysste / Andz atte
 cause he made to shoot arrowes at hym by
 cause he wold not beleue in god & so des
 pise / after this thyng he sente to De
 cade the patriarche the tree of the crosse
 andz alle the prysoners / Andz Detace
 lare in to Ierusalem the precious tree
 of the crosse / Andz thus it is wode in
 many Croyces also / Spyle sayth
 thus of the tree of the crosse / that the
 best tree of the crosse was thre ty
 mes wite the popyms / as it is sayd
 in the poye tryper / O thyngs blest
 tree / on which god was stratched
 This radmentur is sayd for the lye
 of Nature / of grace / and of glory / whi
 che cam of the crosse / At Constantynop
 ple a Jelwe entred in to the church of
 seynt sophye / andz consyderd / that he
 was there alone / andz salve an ymaz
 ge of Ihesu Cryste / andz took his sberd
 andz smote thymage in the throte / And
 anone the blood gusshed oute / andz
 spange in the face andz on the heed of
 the Jelwe / Andz he thenne was afrod
 andz took thymage / andz cast it in to a
 pytte / And anone sleyd alwey / Andz it
 happed that a Crysten man met hym /
 andz salve hym al bloody / andz sayd to
 hym / fro wakens comest thou / thou hast
 slayne somme man / And he sayd / I
 haue not / the crysten man sayd / Wery
 by thou hast commysed somme homy
 cide / for thou art al besprongen with
 the blood / And the Jelwe sayd / Wery
 by the god of Crysten men is grete / and
 the saythe of hym is ferme andz appro
 ued in all thynges / I haue smyten no
 man / but I haue smyten thymage of
 Ihesu Cryste / andz anone yssued blood
 of his throte / And thenne the Jelwe
 brought the Crysten man to the pytte /
 And there they dwelwe oute that holy
 ymage / Andz yet is sene on this daye
 the wounde in the throte of thymage /
 And the Jelwe anone spcam a good
 Crysten man & was baptysed / In Sp
 yle in the cyte of baruth ther was a cri
 sten man / which had hyrd an holwe
 for a yre / & he had set thymage of the
 cruyse by his heed to which he ma
 de daily his prayers & said his deu
 ons / & at the yeres ende he remued &
 wode an other holwe / & forgate & lefte
 thymage behynde hym / Andz it happed

that a Jelwe hyrd that same holwe / &
 on a day he had another Jelwe one of
 his neyghours to dyner / & as they were
 at mete / it happed hym that was wode
 in byng on the walke to spyre this y
 mage / which was pyged to the walke
 & beganne to grene at it for despyte /
 & agynst hym / that had hym / & also the
 tued & menaced hym / by cause he durst
 kepe in his holwe thymage of Ihesu of
 nazareth / & that other Jelwe sware as
 moche as he myght / that he had neuer
 sene it / ne knewe not that it was there
 & thenne the Jelwe fayned as he hadde
 ben peafed / & aftir went strait to the
 pryce of the Jelwes / & accused that je
 lwe of that which he hadde sene in his
 hous / Thenne the Jelwes assembled
 & cam to the holwe of hym / & salve th
 mage of Ihesu Cryste / & they took that
 jelwe & ket hym / & dyd to hym many
 iniuries / & caste hym oute half dede of
 their synagoge / & anone they desolved
 thymage with theyr feet / & knelwed in
 it alle the timentes of the passion of
 oure lord / & when they perceid his syde
 with the spere / blood & water yssued ha
 boundauntly / in so moche that they fel
 led akesell / which they set ther vnder /
 And thenne the jelwes were abassid
 & lare this blood in to theyr synagoge
 & alle the sene men andz malades that
 were enoynted ther with / were anone
 guarysted & made hool / & thenne the
 jelwes wold & recounted al this thyng
 by order to the bissop of the countre /
 & alle they with one wyll recyued lap
 ym in the saythe of Ihesu Cryste / & the
 bissop putt this blood in ampulles of
 Crystalle & of glas for to be kept / &
 thenne he called the Crysten man that
 hadde lefte it in the holwe / & enquird
 of hym / who had made so fayr an yma
 ge / & he said that Nychodemus had ma
 de it / And when he dyde / he lefte it to
 gamalpel / Andz Gamalpel to Zache
 & Zache to Jaques / andz Jaques to
 Symon / Andz hadde ben thus in Ier
 rusalem In to the destruction of the
 cyte / And fro thennes hit was borne
 in to the Royamme of Agypte of
 Crysten men / And fro thennes it was
 brought ageyne in to my Countre /
 & it was lefte to me by my parentes by
 a giftful heritage / althis was done in h
 m in

¶ Exaltacion of the holy Crosse

were of our lord seuen hundredz and fifti
 ty And thenne alle the Jewes hallo
 wede theyr synagogues in to chircches
 And therof cometh the custonne that
 Chircches ben halloved/ For to fore that
 tyme / the aulters were but halloved
 only/ And for this myracle the chir
 che hath ordeyned / that the fiftthe ka
 lendar of december / or as it is redde in
 an other place / the fiftthe ydus of No
 uember shold be the memoze of the
 passyon of our lord/ wherfor at Rome
 the chircche is halloved in thonoure of
 our sayour wher as is kepte an am
 pulle with the same blood/ And there
 a solemne feste is kept and done/ and
 there is proued the ryght grette vertue
 of the crosse But to the paynyms and to
 the myshelensyd men in alle thynges /
 ¶ And saynt Gregozy recordeth in the
 thirde booke of his dyalogues / that
 whanne Andrewe Bisshop of the Epi
 ste of Fundane suffred an holy nonne
 to dwelle with hym / the fende thenemy
 beganne temptynge in his herte the les
 aultre of her / in such wyse / that he thos
 ught in his bedde wycked and cursyd
 thynges / And on a daye a Lette cam
 to Rome / And whanne he saide / that
 the daye sayled / and myght fynde noo
 lodgyng / he wente that nyght / and a
 boode in the Temple of Apolyn / And
 by cause he doubted of the sacrylege of
 the place / hold he hit / that he hadde no
 saynt in the Crosse / yet he markyd and
 garnysshed hym with the signe of the
 Crosse / Thenne at mynyght whan he
 alwoked / he saide a compaigne of euylle
 spyrytes / whiche went to fore one / lyke
 as he hadde so nime auctorite of purg
 saunce aboute thother by subiection / and
 thenne he saide hym spte in the myd
 des among the other / And beganne to
 enquire the causes and dedes of eue
 ryche of these euylle spyrytes / whiche
 okeyed hym / And he wolde knowe /
 what euylle eueryche had do / But
 Gregozy passyth the maner of this by
 spon / by cause of shortnes / But we
 fynde semblable in the lye of faders /
 That as a may entred in a Temple
 of thyddes / he saide the deuylle spt
 ynge / and alle his meyny aboute hym
 And one of these wycked spyrytes
 cam / and adouryd hym / and he dema

ded of hym / fro whens cometh thol
 And he sayd / I haue ben in such a
 prouynce / and haue moued grete
 waues / and made many tribulacions
 and haue shedde moche blood / and am
 come to telle it to the / And Sathan sa
 yd to hym / in what tyme hast thow do
 ne this / And he sayd in thyrty days
 And Sathan sayde / why hast thow be
 soo longe there aboutes / and sayd to
 them that stode by hym / goo ye and see
 hym / and all to lasse hym / Thenne
 cam the second and worshyded hym /
 sayde / Syr I haue ben in the see / and
 haue moued grete wyndes and tor
 mentes / e dwolned many shippes / e
 slayn many men / And Sathan sayde
 how longe hast thow ben aboute thys /
 e he sayd wyi dayes / e Sathan sayd
 hast thow done nomore in this tyme /
 e comaded that he shold be beten / e the
 third cam / e said / I haue ben in a Cyt
 e haue meuyd seruyes and debte in a
 wyddynge / e haue sidx moche blood / e
 haue slayne the husbond / e am come
 to telle the / e sathan ayde in what ty
 me hast thou done this / e he said in ten
 dayes / e he sayd / hast thou done nomore
 in that tyme / e comaded them that we
 re aboute hym to see hym also / Thenne
 cam the fourthe e sayd / I haue ben in
 the wyldernes fortyr yere / e haue la
 boured aboute a Monke / e Syneth att
 the laste I haue thowben e made hym
 falle in the synne of the flesch / e when
 satan herd that / he twos fro his fet / e
 kysed hym / e took his coloure of his
 hede / e set it on his hede / e made hym to
 spte with hym / e saide / thou hast done
 a grete thyng / e hast laboured more
 than all thother / e this may be the ma
 ner of the byspon / that saynt Gregozy
 leueth / whan eche had sayd / one sterte
 by in the myddle of them alle / e seyd
 he hadde meuyd / Andrewe agynste the
 nonne / e had meuyd the fourth part of
 his flesche agens her in temptacion / e
 ther to / y wstreday he deuyd so moch his
 mynde on her / that in the hour of enen
 songe he gaf to her in Jappyn a kuffe /
 e seyd pleyntly y she myzt here it that he
 wold synne with her / thene the maister
 comaded hym that he shold performe y
 he had begonue / e for to make hym to
 synne he shold haue a singular dextory

and rebardz among alle the other /
 And thenne commaunded he that they
 shold goe toke who that was that lay
 in the Temple / And they went / e
 haled / And anon they were ware /
 that he was marked with the signe of
 the crosse / And they beyng aferd esay
 ed / and sayd / Werth this is an emp
 ed / alas / alas / he is marked /
 And with this woys alle the company
 of the iudeys suppytes kanyssed a s
 wape / And thenne the Jewe al amoe
 wyd cam to the bisschop / and wold
 to hym a l by ordre what was happend /
 And whan the bisschop herd this / he
 wyre strongly / and made to wyde all
 the iudymyn out of his holbe / And
 thenne he kuptyted the Jewe /
 Szent Gregory reherch in his dyalyz
 gurs that a nonne entryd in to a gar
 dyne / and saibe a letuse / and couyted
 that / and forgate to make the signe of
 the crosse / and toke it glotonely / And
 anon fell: doune / and was rauyffed
 of a deuyll / And ther cam to her saint
 Equyven / And the deuyll beganne
 to spee and to saye / what haue I doo /
 I saie thyon a letuse / and she cam /
 and toke me / and anon the deuyll
 ysued out by the commaundment
 of the holy man of god / It is wode
 in the tyme of Scolastike / that the pay
 nyms had wynted on a walke the ar
 mes of Serapis / And Theodosyen di
 ed doo putt them out / and made to be
 wynted in the same place the signe of
 the crosse / And when the paynyms &
 prestes of the dolles saibe that / none
 they dyde them to be kuptyted / sayenge
 that it was gnyen them to vnderstonde
 of their olders / that the armes shold
 endure tyll / that such a signe were ma
 de ther / in whiche were lyf / And they
 haue a lettre / of whiche they the / they
 alle holy / a had a forme that they said
 it exposet and signyfyed by perdua
 ty

Here foloweth the lyf of saint
 Johan Crisostome



Johan Crisosto
 me was of Antioche /
 And was borne of no
 ble kynode / of whome
 the lyf / the bygnage / the
 conuersacion / and the

persecucion is more playnly conspyred
 in the tyme of terrytyt / whan he hadde
 ben in the stude of philosophye / he left
 hit / and gaf hym self to the seruyce of
 god / and was made a prest / And for
 the loue of chastyte / he was reputet
 old / For he entandyd more to the beu
 nyng loue of god / than to the world
 delectacon / And for the right wysnes
 of his lyf / he entended most to the thyng
 ges to come / and was demed proude of
 them / that knelbe hym not / He was no
 ble in trehyng / he was wyse in exy
 nyng / and ryght good in refraynyng
 of wyne maners / Archadyen
 and Honorien waned thenne in them
 pyre / And Damasus sat thenne in the
 See of Rome / And whanne Cry
 sostome was made Bisschop of Con
 stantynople / he beganne to correcte has
 tely the lyf of Clerkes / And therfore
 alle they were moeued / and styrd to
 hate hym / and escheibed hym / as he
 hadde ben a madde man / And spacke
 euylle of hym / And by cause he
 wolde not bydde them to dyne / and
 ete with hym / He wolde not ete with
 them / they sayde / that he dyde hyl
 by cause he ete his mete so folbe /
 And the other sayde / that hit was for
 the excellence and noblese of hys
 metes / And the trowth was / by
 cause / that his stomacke was ofte
 sore / and greuod / Wherfore he esche
 ybed the grete dyners and the festes /
 And the peuple bouyd hym mocke for
 the good Sermons / that he made to
 them / and sette bytell by that his ene
 myes sayde. Thenne Crisostome began
 to reprene somme of the lawons / And
 therfor the enuy was the more agaynst

Thus enteth the exaltacion of
 the holy Crosse

¶ The life of saint Eustome

hym / And yet he dyd other thynges /
that moeued yet more / For Eu
trops prouost of the mynster / whiche
had the dignite of consul / wolde ha
ue auengyd hym on somme that fled
to the chyrche for socour / And seyd
that a lalbe shold be ordeyned by the
perour / that none shold flee to the chyr
che / And they that had ken therin to
fore shold be deualbe oute / And a by
tel whyle after / Eutrops had trespa
sed to the mynster / and fled anone to
the chyrche / And whanne the Bysshop
herd therof / he cam to hym / whiche was
by de vnder haulker / And made an
Omelepe agens hym / in the whiche
he reprevyd hym ryght sharply / And
therfor many were brothe / by cause he
wold do no mercy to that cursyd man
And yet he dyd no thynges but chyd /

And whanne the mynster salbe hys
wylle / he made Eutrops to be borne out
of his chyrche / and dyd doo synne of
his herte / And he reprevyd sharply
many men for dyverse causes / And
therfor he was hateful to many / And
Theophyle Bysshop of Aleandrye wot
de haue deposyd Johan Crystosome / &
wold haue sette in his syege yspore /
the prest / And therfor he fought dyly
gently cause to depose hym / And the pe
ple that were fedde merueylously with
the doctrine of saynt Johan / defendyd
hym strongly / And Johan Crystosom
constrayned the prestes to lye after
the holy ordynances of holy chyrche
And sayd that they shold not vse the
honour of presthode / For they despised
the by of a prest / and wold not for
tolbe it / And Johan governed not
only the Bysshoppe of Constantynople
but he ordeyned to other prouyn
ces by auctorite of the mynster such la
wes as were moche prouffitable / And
thenne when he knewe that yet the pe
ple sacryficed aboute the other prouyn
ces to the deuyles / he sente thyrer Mon
kes and clerkes / & made them destroye
alle the Temples of thyddoles /
In that same tyme was a man whi
che was made mayster of the chynals
rye / and was named Gannas / of the
lygnage of Celysque barbaryn / whi
che strongly was bytten vp / and by su
ge of tyrannye was corrupt of herte

spe / Arxenne / And that same Gann
nas prayd the mynster / that he wold
gyue to hym a chyrche within the cite
for hym and his to make in theyr pra
yers / And whanne the mynster had
graunte hym / he cam to Johan Crysto
sme for to haue a chyrche / as was gra
unte to hym by the mynster / but Jo
han whiche was stronge in vertue / and
all embraced in the loue of god / sayd
to the mynster / promys not ne gyue no
such thyng ne holy thyng into dogges
And drede the no thyng of this barba
ryn / but commaunde that the both shold
be called to fore the / And take heed
what shal be sayd / bytwene vs botte
softe by / For I shalle soo strayne hym
that he shalle no more dare demande
such thyng / And whanne the mynster
herd this / he was glad / and the next
day he dyd doo calle that one and that
other / And as an orator requyrd
for hym / Johan said / the holbe of god
is open in every place to the / wher as
no man is warned to adoure & praye /
And he sayd I am of another lalbe
Make requeste that I may haue a tem
ple for my self / For I haue emplyed
many trauayles for the comyn prouit
fyt of Rome / And wherfor I sought
not to be warned of my peticion / And
Johan sayd to hym thou hast receyued
many rewarde / whiche amounte more
than thy payne / and hast ken made mai
ster of the knyghtes / and clady with
the acournementis of consul / and hit be
houeth the to conspore / what thou be
re late / and what thou arte now / and
thy rather pouerte / And thy ryche
to fore / & what araye thou lberst now
And by cause that a bytel labour he
ue gyuen to the soo grete rewarde / he
not now disagreable to hym / that had
soo moche honoured the / And by such
maner wordes he stopped his mouth /
and constayne to be styll / And as
saynt Johan governed nobly the Cyt
te of Constantynople this same Gannas
coueyteth the mynster / And by cause he
myght doo no thynges by day / he sente
by nyght his barbaryns for to breune
the pylays / And thenne it was that
the mynster saynt Johan kepte the
Cyt / for a grete compaigne of angles

whiche had grete bodyes/ and; ther ar
 many apperdy to the karkyrns / and;
 chard; them alwey anone/ And; whan
 they had to doo to theyr lord; that whi-
 che was happye d; / he merueyled; strong
 ly/ for he knewe well that the hooste
 of the other knyghtes were spred; in o-
 ther cyties / And; thenne he sente them
 the second; tyme / and; they were recha-
 ged ageyne by the vysson; of the aun-
 gels / And; at the last he yssued; hym
 self with them/ and; salve the myracle/
 and; fled; / and; supposyd; they had; ten
 knyghtes that had; by day tyme haue
 ten wythim/ and; hadde walcked; by ny-
 ght / And; thenne he wente to Charle
 with grete strengthe/ and; wasted; / and
 destroyed; alle the Countre / soo that
 alle the peple drede the cruelte of the
 Charlyns / And; thenne thempour
 commyded; to saynt Johan the charge
 of his legacion / And; he not remem-
 berge the enemye byslyue them
 wente for the Joyously / And; whenne
 Hannas whiche knewe the trouthe of
 hym; am to mete hym on the way / for
 he knewe wel/ that he cam for pite / e
 tooke hym by the hond; / and; kysed;
 his mouth; and; his eyes / and; com-
 maunded; his sones / that they shold;
 kysse his holy knees / And; he was
 of such; vertue and; so holy / that he
 consweryed; the moost cruel; men to dre-
 de hym / In this tyme whanne these
 thynges were done / and; saynt Johan
 flouryde in Constantynople by doctry-
 ne/ and; was holden merueylous of al
 them of the seate of tharyens / whiche
 thenne increasid; frely / And; they had
 a chyrche withoute the cyt; / And; in
 the saterdaye and; sondaye they wold;
 synge within the gates by nyght hym;
 vnes/ and; Antihems / And; on the
 moine they wold; goo thorough the cy-
 ty synge Anthems and; yssued; by
 the gates/ and; entred; in to theyr chir-
 che/ and; cassyd; not to doo thus in des-
 pyte of Crysten men / And; songe ofte
 this songe/ where ben they that saye o-
 ne only to be thre thynges by his ver-
 tue/ And; thenne Johan doubted; that
 by this songe symple men myght be de-
 ceuyed; / And; ordeyned; that the good;
 Crysten peple shold; go by nyght with

tapers/ torches/ and; lakeres synge
 gloruous ympnes of the chyrche / that
 the cyllie lakeres of the other myghte
 be destroyed; / And; the saythe of the gos-
 od; may myght be affermed; / And; dyd
 doo make crosses of gold and; of syl-
 ner/ whiche were borne with tapers br-
 nyng; / And; thenne the seate of thary-
 ens embraid; with enuys welkyd; into
 the dethe/ Soo that Bryson on a nyght
 whiche was chamberlayne of then; p-
 roure was synge with a stone / who
 was ordeyned; by saynt Johan crys-
 tome for to goo with thym; / and;
 of the peple were many slayne on that
 one part; / and; on that other/ Eke
 thempour meuyd; by these thynges/
 defend; that tharyens shold; synge
 nomore ympnes in comyn / And; after
 this holy man suffred; grete persecuci-
 on for ryghtwysnes and; twelue doctry-
 ne / And; was exyled; / and; after xxx;
 led; ageyne / And; yet after for en-
 ye he was exyled; ageyne / And; soo a-
 ter many a grete labour/ and; noble doctry-
 ne he ended; his lyf beinge in exyle the
 viij; day of septem; / And; whanne he
 was passyd; / a stronge hyle fylle in
 Constantynople vpon the cyt; / and; vpon
 the suburkes / whiche dyd; mocke hars-
 me / And; thenne alle the peple sayd; / It
 was done by wyathe of god / for the
 wrongfull explyng; and; condempnyng;
 of the holy man saynt Johan crys-
 tome/ and; that was shelled; wel by the
 dethe of then; perisse his gretest enemy
 whiche deyde the fourth; daye after the
 hylle / And; whanne this noble doctour
 of the chyrche was passyd; oute of this
 world / the bisschops of the west wolde
 in no wise comyn; ne haue a doo with
 the bisschops of the east/ till that the na-
 me of that holy man saynt Johan be
 re sette among; the bisschops his pre-
 cissors / And; thenne
 Theodosy; a ryght good crysten man
 sone of the sayde emperour whiche he
 de the name and; part; of his graunt
 fyre dyde doo bryng; the holy relikes
 of this doctour in to the real; cyt; with
 tapers and; lyches / Thenne Theodosy;
 dyde doo put and; surpe the sayd; bo-
 dy of saynt Johan crysostome in the
 chyrche of saynt Sophye in the month

The lyf of saint Cornelij and saint Ciprian

Januar/ And alle the peple wente to
 mete with it and accompanied it wth
 torchys and byghes/ And thenne
 Theodosy wth orhiped; deuoutely the
 hoole wepyours/ and; byghed; ofte his
 sepulture prayenge the hoole saynt to
 pardone Archadep; his fader and; Eu
 doxia his moder/ and to foryeue them/
 that they hadde done ignorantly agens
 hym/ And they were dede longe to fore
 This emperoure was of soo grette deb
 nayte/ that he juged noman to dethe/
 that hadde offendyd hym/ And sayd;
 that his wyfe was to calle the dede
 men to lyf ageyne yf he myghte/
 It semed; that his Courte was a mo
 nasterie/ For therein were sayd; conty
 nuelly matyns and; laudes/ he redde
 the bookes dyuine/ And his wyf was
 called Eudochie/ she had; also a dought
 ter named; Eudoge/ whome he gaf to
 wyf to Walentyng; whom he made em
 perour/ And alle these thynges ben
 wretyn more playnly in the storye tri
 perite/ And; this hoole man saynt Jo
 han Crystostome passed; aboute the yere
 of our lord; thre hondred; four score/ &
 ten/

Thus endeth the lyf of saint Johan Crisostome

Here foloweth of saint Corne
 li; the pope and; martir
 And first the p^{ro}ficacion of his
 name And of saint Ciprian

Cornelij is exp^{ro}ss
 ned; And; is as moche
 to saye as enten
 dyng; in prayer/ And
 the garte in abdyng;e
 thynges outrageous/
 Or Cornelij is sayd; of Cornu/ whiche

is as moche to saye as strange/ and of
 leos that is peple/ that is the strengthe
 of peple/ Cyprian is sayd; of Cypres
 that is oynure/ and; Ana/ that is by
 gh; / Thenne Cyprian is as moche
 to saye/ as oynure of bygh;e/ For he
 had oynure of the grace fouerayne and
 of vertues/ or Cyprian is sayd; of Cyp
 res/ that is to saye Cypres or Cypre
 ge/ For he had; Cypres of his syn
 nes/ and; herpage of the heuenty Do
 yes/

Of saint Cornelij and saint Ciprian

Ant Cornelij was
 good to Fabjan in the
 papacye/ And; was
 sente in exyle of Adrian
 Cesar/ And; his Cler
 kes with hym/ And;
 there receyued; letters of comfort fro
 Ciprian bishp; of cartage/ And; atte
 laste he was brought; ageyne from ex
 yle/ And; presented; to Decen/ And;
 whanne he salde hym fast in the saynt
 he commaunded; that he shold; be kept
 with p^{ro}metys of lede/ And; that he
 shold; be brought; to the Temple of
 mars for to doo sacryfyle or els to ha
 ue his hede smytyn of/ And; as he was
 ledde/ a knyght prayd; hym/ that he
 wold; retorne to his holdes/ by cause of
 salusie his wyf/ whiche had; leyn; seke
 fyue yere of the palasye/ And; she was
 heled; by his prayers/ And; one and;
 thienty knyghtes with her byleuyd; in
 god/ and; were al brought; to the tem
 ple of Mars by the commandement
 of decen/ And; alle they sp^{ro}ke agens
 hit/ & were al martred; with Cornelij
 And; they suffred; dethe aboute the y
 re of our lord;/ ii C/ and; liii/

And; Cyprian bishp; of Cartage
 was present in the same exyle/ & was
 brought; to fore paterne the Consul/
 And; whanne he couthe not tyme hym
 in no wyse fro the saynt; of exyle/ he
 sente hym in exyle/ And; fro thens he

was called ageyne of Galeryen Cons
 full whiche cam after paterne / And
 martyred martiridome by smytinge of
 his hede / And whanne the sentence
 was gyuen on hym / he sayd / graces e
 thankynges be gyuen to god / And
 whanne he cam to the place of his mar
 tyrdome / he commaunded his seruau
 ts to gyue to hym that sholdy smyte
 of his hede wyth pyxes of gold / And
 whenne he woke a linnen clothe / and
 bounde his open with his owne handes /
 And thus he receyved the crowne of
 martiridome / the yere of our lord / ij C
 and lxxj /

Thus enden the lyues of saint
 Cornely and Cipriane

Here foloweth the lyf of saint
 Eufemie And first of chynter
 pretacon of hir name

Eufemia is said of
 eu / that is good / and
 of femne / that is a wo
 man / as who sayth / a
 good woman / that is
 to wete / a prouffitable
 honeste / and delectable / For in this tre
 ble maner she is sayd good / She was
 prouffitable to other by conuersacion /
 honeste by ordynance of maners /
 And delectable to god / Or Eufemie
 is sayd thus as swete of solbne /
 swete solbne is made in thre maners /
 that is to wete by voyes / as in syngyng
 by touchyng / as in an harpe / and by
 charyng / as in pyres / and organes /
 Thus was the blessed Eufemie swete
 of solbne to god in voyes of predicacon
 by touchyng of good werke / and in
 charyng of deuocyon

Of saint Eufemie

Eufemie Was do
 ughter of a Senour
 And salbe Crysten men
 in the tyme of Dyocle
 syan so fore tormentyd
 and al to rente by dy

uerse tormentys / she cam to the Juge /
 And confessed her to be Crysten / And
 she confortyd by ensample the courages
 of other men / and by her Coustaunce /
 And whanne the Juge sawe the cry
 sten men / the one to fore another / And
 made other to be present / by cause they
 sholdy be aferd of that they salbe the
 other soo cruelly tormentyd / and bro
 ken / And that they sholdy sacryfise for
 drede and fere / And whanne Eufemie
 salbe thus seuen to fore her the holy sa
 yntes / she was the more constaunt by
 the see fastnes of the martires / And
 sayd to the Juge / and sayd that she
 suffryd wronge of hym / Whenne the Juge
 was glad / wenyng / that she wol
 de haue consentyd to doo sacryfise / and
 whanne he remaunded her / what wronge
 she had done to her / she sayd to hym
 For sythe / I am of noble bygnage /
 Why puttest thou to fore me the straun
 ges / and Inknowen / and makest them
 goo to Cryste to fere me / For hit were
 my playse to goo thysse by martiridome
 me to fore them / And the Juge sayd
 to her / I had supposyd / that thou wol
 dest haue returned in thy thought / and
 I was glad that thou haddest remem
 bred thy nobleffe / And whenne she
 was enclosed in the pryson / And the
 daye folowynge with oute bondes was
 brought to fore the Juge / And then
 ne she complayned ryght grievously /
 why ageynste the lawes of themprow
 urs she was alone spard for to be out
 of bondes / And whenne she was longe
 lcten with fynes / and afar sente aye
 ne to pryson / And the Juge folowed
 her / and woldy haue taken her by force
 for to haue accomplysst his fowle
 luste / but she defendyd her forcibly /
 and the vertu dyuine made the bondes

The lyf of saint Eufemye

of the Iuge to be lame / And thenne
the Iuge wende to haue her enchaun
ed; / and sente to her the prouost of his
holdes for to prompse to her many thyng
ges for to make her consente to hym /
but he myght neuer opene the pryson /
whiche was hytte / ne yther with keye
ne with ages / tyll he was rauysshed
with a deuylle wyng and twynge
hym self / that thynke he escaped / And
thenne she was dralven oute / and sette
vpon a wyche full of breynnyng coles /
And tharfalloure that was mayster
of the tumentys had gyuen a token to
them to tome it that whan he shold ma
ke a solne / that they all shold tourne
it / And the fyre shold sprynge oute / e
alle to breke and wende the body of the
Byrgyne / but by thordynance of god
the wyng that the artillour and may
ster had in his honde felle to the erthe /
and made the solne / And they tomed
hastely / soo that the wyche brente the
mayster of the werke / and kepte Eu
femye without hurte spyttyng vpon the
wyche / And the parces of tharpyllour
wepte / and putte the fyre vnder the
wyche / and wolde haue brent Eufemye
with the wyche / but the wyche was brent
and Eufemye was vnhounden by the
aungel of god / and was sene stonde
all hole vnhurte in an hye place /
And thenne Apulpyen sayde to the Ju
ge / the vertue of Crysten people maye
not be ouercomen / but by vpon / therefore
I counceyle the to doo synce of her be
de / Thenne they sette vp ladders / and
as one wold haue sette hond on her / she
was anon smeten with a palafre / and
was borne thens half we / And anon
ther namede softnes wende vp on hye
but anon she was chaunged in his co
rage / and wentyd hym / and requy
red her humbly pardon / And whanne
he had his liberd dralven / he cryed to
the Iuge / that he had leuer see hym
self / than touche her whom the angels
defended / At the last whanne she was
taken thens / the Iuge sayde to his cha
celler that he shold sente to her alle the
yonge men that were Joly for tenfor
ce / and to make her do theyr wylls tyll
she shold sayle and depe / And thenne
he entryde in / and salde with her ma
ny fayre Byrgyns prayenge with her /

And she made hym to be crysend wyth
her admonsmentes / And thenne the
Iuge dyde do take the Byrgyne by the
heer / and henge her therby / And she es
uer abode Constaunt and vmmouable
And thenne he dyde doo hytte her in
pryson withoute mete seven dayes / and
pressyd her there bytwene foure grete
stones / as who shold presse olyues /
but she was euery daye fede with an
Angel / And whanne she was bytwe
ne those two hardy stones / she made her
prayers / And the stones were conue
tid in to ryght softe assies / Thenne the
Iuge was ashamed for to be sayn /
quysshed of a mayde / And thenne he
made her to be thowen in to a pytte /
wher as cruel keses were / whiche de
uoured euery man that cam therein / e
sthalboddy them in / And anon they
tanne to this holy Byrgyne in fald
nyng her / and ioynded theyr caples to
gyder / And made of them a chayer for
her to syte on / And whanne the Ju
ge salde that he was moche confounde
soo that almoost he depe for anguysh
and sorowe / Thenne the Boucher cam
for sauenge thyniurde of his lord /
and smote his liberde in to her pytte /
al to helpe her / and made her there the
martir of Ihesu Cryste oure lord /
And the Iuge clad hym with cherys
of sylke / and henge on hym owtis e
broches of gold / But when he shold
haue pyssyd oute of the pytte / she was
rauysshed of the bestes / and all deuon
red anon / And thenne his peple sent
hym longe / and thynke she was
lytel of his bones with his clothe of
sylke / and his ouches of gold / And
thenne the Iuge ete hym self for mad
nes / and soo was soude dede wretchy
de / And Eufemye was buryed in cal
doine / and by her merces alle the Je
wes and paynyms of caldoine byde
vnder in Ihesu Cryste / And she suffred
deith aboute the yere of our lord ii C / e
lyve / And saynt Ambrose sayth of
this Byrgyne thus / The holy Byrgyne
triumphant in Byrgynye receyving
the myre defecyde to be clad with
cwoide / by whos merces the wyche
enemy is raynysshed / and gressas
her aduersary and Iuge is ouercomen
The Byrgyne is saued / soo the fornygo

of her hard stones ben conuertid in
 the poude/whiche keestes ben made me
 the/andz same/andz enclpyne doune thes
 pe needes/ andz all maner of paynes
 and tormentes by her oracions/and pra
 yers ben ouercome/ Andz at the laste
 fructon with a swerd/ she left the clois
 ter of her flassie/ andz is ioyndz to the
 myrrall company gladd andz ioyous
 Andz blessed lordz this blessed wyf
 commaundeth to the thy chyrche/
 Andz goodz lordz let her praye to the
 for so synners/ andz this byrgyne
 without corruption flourysshing ges
 to vnto vs/ that oure desyres maye be
 grauntidz of the



Lambert was of a noble bygnage/ but he was more noble by ho lyenes/ Andz was enformedz in letrure in his first age/ so for his

holynesse he was luyd of all the peple in such wise that after his maister the obarde he deseruyd to be promotidz to be bissshop of Trecht/ whom the ylderik kynge of Fraunce louted moche/ Andz hadz hym allweye dore before other bisshops/ But whanne the mayer of the Zelves grewe/ the felons put hym out of his honour without cause/ andz sett Jerramundz in his chayer/ Andz Lambert entryd in to a monasterye/ andz was there/ andz conuersydz seuen yere goodly/ On a nyght whanne he awoos fro prayer/ he lete wynde goo beynde by ignoraunce/ Andz whanne thabbot herd it/ he sayd/ she that hath done that late hym go oute to the crosse surefoote Andz anone Lambert wente oute to the crosse surefoote in his haire/ andz was there/ andz wente in the snolbe/ andz in the stroke whanne the bretheren chaufedz them after matynes/ Andz the abbot demaunded/ where Lambert was/ Andz a broder sayde/ that he was gone to the crosse by his commaundement/ he dyde doo alle hym/ Andz thenne the abbot andz his Monkes requyrdz hym to pardone them/ but he not only pardonned them/ but also prechydz to them the vertue of payence/ Andz after vii yere Jerramundz was putt oute/ Andz saynt Lambert was brought ageyne by the commaundement of pepyn to his fyrst see/ Andz there he shone by worde andz/ by ensample in all vertue/ Thenne tibo wicked men adressedz them ageynst hym/ andz beganne to rebuke/ andz blame hym strongly/ Andz the frendes of the same bissshop slewe them In that tyme Lambert beganne to blame strongly pppyn for a comyn womā that he helde/ Andz Dodo a Cosyn of them/ that had be slayne/ andz brother of the same comyn womā/ andz offyccr of the kynges halle/ assemblyd a grete felawshipp/ andz aspedged al aboute the bissshops place/ Andz wolde auenge the dethe of his Cosyns on saynt Lambert/ Andz whanne a childz

Thus euadeth the lyf of saint Eutempe

Here begynneth the lyf of saint Lambert And first of thyn interpretation of his name



Lambert is said of lampos in greke/ whiche is as moche to saye as brennyngz/ Andz of thus/ that is enance/ That is to saye enance to godd/ Or he may be sayd of lampas a lampe/ whiche gnyeth lye in the chyrche/ he was enance brennyngz to godd by distresse of consyens/ andz for to kepe oledyence/ Andz he was luyt in the chyrche by noble prechacion/ andz by ensample of good ope

¶ Of saint Lambert

The lyf of saint Mathewe

cam to saynt Lambert / whiche was in
his prayers / and told hym therof / he
trustyng he bel in oure lord / thought / he
shold wel raynquyssh them / And to
ke a swerde / And whanne he had re-
membred hym self / he thelde alweye
his swerde / And Jugeo hym self bet-
ter to raynquyssh in suffryng of deeth
than to ke his hooky bondes in the
bloody of the felons / And this hooky
man warned his peple / that they shol-
de confesse theyr synnes / and suffre pa-
cely upon them / and stode forth with
saynt Lambert / whome they fond in
orison and prayer / And whanne they
were gone / somme of his men / that es-
capede here the body to the cathedrale
chirche secretly by water in a hose /
And buryed hit with grete hurynesse
of them of the Cyt in the yere of oure
lord four hundred and ten /

applied / or putte to / or sette / he was of
sumpte and taken alwey fro gaderyng
of tolles / he was applied to the nomi-
bre of thapostles / he was putte to the
company of theuangelistes and set to
the Cathologe of martirs /

Of saint Mathewe



**Thus endeth the lyf of saint
Lambert**

Here begynnech the lyf of sa-
int Mathewe / And firste of the
Interpretacion of his name

Mathewe was named
by theryn names / that was
Mathewe and Leuy / Ma-
thewe is expounded an ha-
sey pest / or a gyner of counnyll / Or
it is sayd Mathewe of magnus / and
theos that is god / as it were a grete
god / or of manus that is an hond / e
theos that is god / as it were the hond
of god / he was a pest of hastynes by
hasty conversion / a gyner of counnyll
by holseme predication / grete to God /
by perfeccion of lyf / And the hond of
god by trytyng of the gospelle of
god / Leuy is interpret / assume / or

Mathewe thapostel pre-
chenge in Ethyope in the cy-
te that is sayd Madake /
Fonde there also enchaun-
urs named Zawe and Arphogal /
whiche enchaunted the men by there
Arts / soo that whome that they thold
shold some that they were payred of
the helthe / and offier of there membe-
whiche were soo eleuate in pryde / that
they made them to be honoured as god-
des / Thanne Mathewe thapostel entred
in to that Cyt / and was lodged with
the ennuche of candace the queene wher
phelyp baptysed / Thanne he discouered
the sayntes and dedes of thenchant-
urs in this maner / that alle that they
dyd to men in to hurte / that turned ma-
thewe in to helthe / Thanne this ennuche
demanded of saynt Mathewe /

Andersode so many tonges/ and
 Matthee told hym/ how the so
 the ghost descended/ and had gyven to
 the apostles alle scyence of tongues/
 that spake as they had empyred/ by
 thei speche to make the Courte into
 whiche assed/ by confusyon of ton
 that were chaunged/ alle in by
 the wyse the apostles made a toure of
 of vertues/ and nothyng of
 but of vertues/ by the whiche all
 that speake shalbe mounte vp in to he
 Tenne cam before them a man
 that sayd/ that thenchantours were
 with tyo dragons/ whiche caste
 sulphur by thei mouthes/ and
 skete alle the men/
 the Apostle garnyshted hym
 the signe of the Crosse/ and went
 surely to them/ And anone as the
 dragons salbe hym/ anone they cam
 at his feet/ Thene sayd Ma
 thewe to thenchantours/ where is yo
 cause/ alwake ye them if ye maye/
 And yf I wolde praye oure lord/
 that whiche ye wolde haue compsed/
 I shold soone exeat on yob
 whanne the people were assem
 the commaunded the dragons/ that
 they shold departe withoute hurtynge
 of any/ And they went anone/ And
 the apostle there made a grete sermon of
 the geyse of paradys tresser/ sayng
 that it apperdyd aboue all the Monta
 and was nyghe into heuen/ And
 that there were nyghe thounes ne to
 And that the lylies and Rosces
 flourysshid allwey/ and waydy neuer
 but the people were there allwey
 And the solbne of angel's sou
 they were allwey/ and the byrdes cam
 as they were calldy/ And sayd
 that oute of this paradys was a man
 sent/ but he was calldy to the paradys
 by the natyure of our lord/
 And as he sayd these wordes to the
 people/ anone a grete noyse aros/ and
 a grete theppynge was made for the so
 of the kynges/ whiche was deed/
 whanne these enchauntours my
 not ryle hym/ they made the kyng
 that he was rauyshted in to the
 company of the goddes/ And that he
 shold make to hym a Temple/ and an

ymage / And thenne the forsayd Em
 nuch kepar of the queene of Cardax/
 Made thenchantours to be kept/ and
 sente for thapostle/ And thanne the
 Apostle was comen/ he made his pray
 er/ and ryled the kynges sone anone
 And thenne the kyng whiche was na
 med Egeypte/ sente for alle the men in
 his prouynces/ sayenge to them/ Come
 and see ye god in the lyknes of a
 man/ And thenne the peple cam wyth
 crownes of gold/ and dyuerse manere
 of sacryffes/ and wolde haue sacryfyd
 to hym/ And thenne saynt Matthee
 kesede them/ and sayd/ what do ye men
 I am not god/ but I am seruaunt of
 oure lord/ And by the commaundemēt
 of hym/ they made a grete churche of the
 gold and syluer that they had brouzt
 whiche in thyrty dayes spax was edy
 fyed/ and achyueud/ in whiche Churche
 the Apostle sat thre and thyrty yere/
 And conuerted at Eghypte to the fas
 tyke of Cryste/ And thenne the kyng
 Egeypte wyth his wyf and his douz
 ter/ and all the peple were baptyfed/
 And thenne thapostle halowed to god
 Ephygene the kynges daughter/ and
 made her maystresse and gouerneesse of
 moo than tyo hundred wyrgyns/
 And after this byrtake succedyd to
 the kyng/ and couerdy the sayd byr
 gyne Ephygene/ and promysed to the
 Apostle half his Royamme if he wol
 de make her consente to be his wyf/ and
 thapostle sayd to hym/ that after the
 customme of his predecessour/ he shold
 come on the sonday to the churche/ And
 Ephygene kyng present with the o
 ther virgyns he shold here what he shol
 de say of the goodnes and lausful ma
 rpage/ And thenne departdy with gre
 te ioye/ and supposed/ that he wolde ha
 ue styrd/ Ephygene to his marpage/
 And whanne the byrgynes and alle
 the peple were assembled/ he spak long
 of goody and lausful matrimonye/ e
 was mocke aduised of the kyng/ whiche
 supposed/ that he had sayd for to ha
 ue ioynd the byrgyne to hym/ for to
 consente the marpage/ Thenne scyence
 was made/ he made thersayle of his
 sermone sayenge/ that marpage is ge
 ody/ yf it be truly holdy by good alpa
 ce/ but ye that ken few/ knowe ye well

that if any seruaunt wolde take the wyf of a kynge wrodder he shold not only wenne to the offence of the kynge/ but adoue that he shold deserue deathe / and not for to wedde her / but for that he in so taking the spouse of his lord shold corrupte the maryage iogned / And thus the kynge that knewe that Ephygene is made the spouse of the kynge perdurable / and is sacred with the holy wyfe / how mayt he take the wyf of a more purpasant kynge / couple her to the by maryage / And whanne the kynge heere this / he began to rage / and departed al wode & frantike / And thapostle withoute drede & constant confirmed alle the other to paynce / And Ephygene byenge before hym for drede he blessed / and alle the other byrgens also / And after the solemnityes of the masse / the kyng sente a tormentour / which swaie maiches we with a swerde kelynde hym / whiche he was standynge by the altar holdynge vp his handes in to heuen / And so was consecrate a martyr / And the nexte alle the peuple wold haue gone to the palays for to haue slayne the kynge / And with grete payne were they holden of the prestes and dekenes / and had away with grete ioye the martyr / some of the apostle / And the kynge thenne sente to Ephygene matrones & enchaunteresses / but for all them when he salde that he myghte not turne her rage / he dralbe her to hym in no manere / he enuyroned and bysette the holbs of her with a ryght grete fyre / for to brenne her / and al the other virgynes / And thenne the holy apostle appered at the fyre / and put out the fyre about the holbs / and hit took the palays of the kynge / soo that it wente and consumed alle that was therein / that none escaped sauf the kynge / and his sone only / And the sone was rauysshed of the deuyll / and began to crye and confesse his faders synnes / and wente to the sepulchre of thapostle / And the fader was made a foule meselle / And when he salde that he myghte not be cured / he selde hym selfe with his owne hande with a swerde / And the peple thenne establisshed for to be kynge the broder of Ephygene /

whome thapostle hadde kelyfced and regned bye yere / and establisshed his sone for to be kynge after hym / And encreeper moche thonour of cristen men and replenyshed al the wyche with noble churches of our lord / And thenne Jannes and Alphasat stode in to wroth fro the day that thapostle wedde the sone of the kynge / but saynt Symon & Jude konyquesshed them there / And knowe ye that four thynghes ben vncapable considered in the blessed saine Mathewe / the fyrst is the hastynesse of obedyence / for as soone as our lord called hym / he left al / & doubted not the wordes / & left the rekenynges of his wyfys imparfyght / And ioyneyd hym parfeghtly to our lord Jhu crist / And for this hasty obedyence / somme take occasion of errour in them selfe / he as saynt Jerome recordeth in thargental vpon the forsayd place / sayng in that place / Morphyre and Jule / an Auguste reproceth in the same place the folye of the story byeng sayenge that as the story sayth / lyke as they folowed sodenly the sayour / that they wold as farsely folowe another man that had called them / For there were shewed so many vertues / and so many tokens to fore / that thapostles of our lord byleuyd veryly withoute doubt / And certynly this respensysshur of the prey mageste shone in his blessed face at the fyrst to them that salde hym / And he myghte by that syght and wyll dralbe them to hym / yf such vertue as men saye is in a precious stone / which is named Magnete / which dralbeth to hym feres and seruantes / how moche more the creatour of alle thynge maye dralbe to hym whome he wyll / This sayd Jerome. The second is his largesse or his liberalyte / For anone he made to hym a grete feste in his holbs / the which was not grete by apparayle of mete / but hit was moche grete only by reason of grete wyll / For he receyued with right grete wyll / and ryght grete wyll / And also it was grete by reason of frugalityte / For this feste was demonstraunce of grete mystery / which mysterye the gospel expoundeth vpon saynt Jhu crist / he that receyued our lord /

by his holys was fede withinforth
 plentifully of greter thynges/ than
 the other / that is to wete of delecta-
 cions of goody maners / and of goody
 wyfdomes / And after he was greet by
 reason of his enseygnementis / For he
 shewed grete techynges and doctrynes
 And this was of grete mercy by desp
 and not by sacrifice/ as he said Mis-
 ricordiam volo et non sacrificium/ et cetera
 And also they that ben hooke/ nece-
 ssarye / and so it was grete/ for there
 was Ihesu Cryste and his disciples /
 The thirde is humylyte/ whiche appie ryde
 to hym in two thynges/ first he shewed
 hym a publican / the other euangelists
 as saith the gospel/ by cause of shame
 and for the honour of the euangeli-
 st they set not their comyn name/ but
 as it is wryton/ the Juste is first act
 cause of hym self/ And Mathewe nam-
 med hym self publican first/ by cause
 that he shewed/ that none conuerted
 ought not myseruste of helthe/ lyke as
 he was made of a publican an Aposto-
 le and euangelist /
 Secondly / by cause he was payent in
 his iniuryes / For whanne the pharise-
 ys murmured that Ihesu crist was de-
 cayed to a man synnar/ Mathewe my-
 ght haue answered/ ye ben more wicked
 e more synful than I bene ye be Juste/
 e refuse the leche / for I maye nomore
 be said synnar/ that am gone to the les-
 se of helthe/ e hyde not my synne/ ne
 hounde/ The fourth is the grete solemp-
 nite of hym in the Church of his Gos-
 pelys/ his gospellis ben ofte and mo-
 re read in the church / than the other eu-
 angelyfles / lyke as the psalmes of
 Dauyd/ e the psalmes of noble ben read
 and before other scriptures / whiche ben
 more ofte read in the church / And
 this is the reason/ that James witness-
 eth that ther ben thre maner of synnes
 that is to wete/ the synne of pryde / of
 envye/ and of auarice/ In the syn-
 ne of pryde synned saulus / for saule
 by the synne of pryde persecuted the
 church ouer prodolde/ Dauyd synned
 by the synne of lechery / For he maade
 Boubatris his trauel knyght / And
 Mathewe synned in the synne of auar-

tice / for for covetous he medled hym
 of vylaynous geyn / For he was in a
 port of the see / wher he occupied the
 tolle and customme of shippes e mar-
 chaundises/ and hold he it that they be
 re spynners/ yet allwey oure lord took
 their penaunce in grete / and was pes-
 sid ther with/ so that he pardoned them
 not only their synnes/ but multiplyed
 in them his yefes of grace / For hym
 that was a ryght cruel persecutour/ he
 made a ryght true prechour / And
 hym that hadde be anonkerer / and hos-
 tyte he made a prophete / And hym
 that coueyted so vylaynous gayne /
 he made apostle and euangelist / And
 therfor these forsaide thre ben ofte wa-
 red/ that no man that wolde be conuer-
 tid shold haue despair of pardon/ when
 such that were in so grete synne he be-
 holdeth to haue ben in so grete grace /
 And it is to be considered / that after
 saynt Ambrose somme thynges oughte
 to be noted in the conuersion of saynt
 Mathewe / That is to wete/ somwhat
 of the partye of the leche /
 And somme of the partye of the seeke
 to be helpe / In the leche were
 thre thynges / that is to wete / wyse /
 dome / by whiche he knewe the Rose
 of the maladye / And the hounde / by
 whiche he mynystered the medycyne /
 And the polber / by whiche he helpe
 hym so soone / Of these thre saynt
 Ambrose in the persone of the saynt
 Mathewe / This Mayster maye sa-
 ke alwey the sorowe fro my herte /
 And the drede of the soule / whiche
 knoweth the thynges hyde and pres-
 ey / And this is as touchyng to
 the fyrste / And as to the second / I
 haue founden a leche / that dwellyth
 in huen / and the deeth in erthe his
 medycyne / And as to the thyrde /
 he sayd / he maye well hele my wound-
 es / that knoweth not his owne /
 In this blessed seeke man / that
 was helpe / that is to saye / saynt ma-
 thewe / thre thynges ben to be consi-
 dered after Saynt Ambrose / He took
 alwaye first his maladye / He was al-
 waye agreable to his leche / And he
 was allwey clene and hole / after

he hadde receyved his helthe / & Jemie he sayd / Mattheiwe folowbe now thy lecte mercy and gladly / and he ioyng sayd / now I am no publycan / ne am not leuy / I have put alwey leuy / yf the I have receyved Cryste and folow hym and this is to the fyrst / And as to the second / I have my bygnage / and fley my lyf / and folowbe only the lord

¶ And as to the thyrde he sayd / who shall departe me fro the charyte of our lord / god which is in me / Crystallacis on or anguysshe / or hongre / as who sayd yth / nothyng / And the maner of his lunge as Ambrose sayth was treble / fyrste Ihesu Cryste bonde hym wryth bondes / Secondly / he Impressed in hym charyte / And thyrde / he cleneyd hym from al wrynes / And Ambrose saith in the persone of Mattheiwe / I am bound with the nayles of faythe & good lyf of charyte / Secondly / I shall kepe thy commaundement as emprynted in me by charyte / And as to the thyrde Good lord come soone / and open my woundes / lest any noyeful humour corrupte ne rote the hpyd passions / and wasshe them that ben foule & clense / them / his gospel / that he had wryton with his own honde was founden with the bones of saynt Bernabe / the whiche the gospellys barnabe hure with hym / And leyde them wypon them that were seke / And anone they were heled / by the mercyes of the martir / and were founden in the yere of our lord / 8 / C /

¶ Thus endeth the lyf of saint Mattheiwe thapostle and euangelist

Here foloweth the lyf of saint Maurice And first of his name

Maurice is said of many that is bytter / and as that is to saye somtyme of dour or hard / or of be that is to saye counseyllour or hasty / Or it is sayd of Mauron which after yfidor in greke is sayd black / he hadde byttynesse for his euyle ydolatre / and yelacion of his Countrey / he was somtyme by cunctye of thynges superflue / hard and ferme to suffre tormentes / Counseyllour by thadmonestement of knyghtes / his felawes / hasty by ardur / and multyplunge of good werkes / Whiche by despyngge hym self / And the blessyd Euthere wrote and receyved his passion whan he was Archbyschop of Lyon

¶ Of saint Maurice or Moris

Moris or Maurice was out of the regyt hook he is gyon of Thelans / They were named Thelans of the les theyr cyte / And that regyon is in the parties of the east beyond the parties of Arabye / And it is full of chesfes / plentuous of fruyt / delictable of trees / The Indwellers of that regyon ben of grete bodyes / and noble in armes / strong in bataylle / subtil in engyne / and right habundaunt in bysedome / And this cyte had an honderd yates / of which is sayd this lre Ecce latus Thelca centum iacta obruta portis / that is to saye / the Towne of Thelca with an honderd / is now overthrowen right stronge / To them James the broder of our lord prechyd the go spell of our lord / In that tyme Drockesyan and Mayymyon Emperours wolde haue Esterly destroyed the faythe of our Lord Ihesu Cryste / And sent such Epytles into alle the prouynces / where Crysten men dwellyd / wif any thyng behoued to be determyned or to be knowen / and al the world there assembled on that one party / e Rome assent were of y party at y world shold be as

many suffred and ouercomen / And
 Rome only shold abide in the byenes
 of spere / And wherfor thenne ye
 that be not but a lytel peple & contrar
 to the commaundement of her/ and
 so folpely the establyshment
 of that cyt of Rome/ wherfor we pue
 the faythe of the goddes immortal /
 as els sentence irruocable of dampna
 tion shalke be pronouncd agaynst you
 And thenne the Crysten peple receyued
 these letters / and sente ageyne the
 messagers al wyde wylshoure answere
 And thenne Dyoctesyan and Mayz
 myn were moeued by grete ire and
 waite sente into alle the prouynces /
 And commaunded that they shold co
 me to Rome wedy in armes of batayll
 for to discomfyte al the rebelles of the
 empyre of Rome / Thenne the letters
 of thempourours were sente and dycr
 to the Thelians/ whiche peple after
 godd commaundement of godd they ren
 dyd to godd that was due to hym/ &
 to the Cesar that was longyng to hym
 Thenne assuubled this chosyn legyon
 of knyghtes/ that is to wete sye thou
 sand sye honderd by thre knyghtes/ and
 were sente to thempourour for to helpe in
 theyr luste and lausful bataylles / &
 not to bere armes agaynst Crysten men
 but rather to defende theym / And the
 noble man Mauryc was duk of this
 hooly legyon/ and they that gouerned
 vnder hym/ whiche were the baners wer
 named saynt Candidus/ saynt In
 nouent/ saynt Euyerpe/ saynt Opytor/ &
 saynt Constancyen/ alle these were ca
 ppaynes/ Dyoctesyan thenne sente as
 agaynst the frensshyns Mayzmyen /
 whiche he hadde made felawe with hym
 in the empyre/ and delueryd to hym gre
 te strengthe/ wylshoure nombre/ and ad
 veyned to hym the legyon of Thelians
 And they had ben exhorted of marcol
 to the pope/ that they shold rather sust
 re wylshoure than to corruppe the fayth of
 Ihesu cryst/ And when this grete host
 wylshoure nombre had passyd the mon
 tynes/ and cam synethe/ thempourour
 commaunded that alle they that were
 with hym/ shold saerpyse to theydokes
 and on them that wold not/ they that
 wold not be wonnen on as rebelles to
 the Cesar/ and sprea they on Crysten

men/ And whanne the holy knyghtes
 herd that they departed fro the hooste
 eyght myle fr/ And toke there a cert
 ayne place delectable by the Ryuer of
 Rhone / whiche was named Aganon/
 And whan Mayzmyen knewe it / he
 sente knyghtes to them/ and commaun
 ded that they shold come hastely into
 the sacrefys of the goddes with theyr
 othel / And they answered / that they
 myght not soo doo/ by cause they helde
 the seythe of Ihesu cryst/ And thenne
 thempourour embraued wyth yre sayd/
 The iniurye wylshoure is medled wyth
 my despyte/ And the Kelygion Ro
 mayne is despyed wyth me/ Now shal
 that Contynay knyght fele/ not only
 for me/ but for fauenge myr goddes /
 Thenne Cesar commaunded his kny
 ghtes that they shold goe / and con
 strayne them/ to do sacrefys to the god
 des/ or els they shold seee alibey the
 tynthe man/ Thenne the hooly sayntes
 stretched theyr hedes wyth Joye/ and
 hastedy that one to fore that other to
 come to the dethe / And after say
 ynt Mauryc arros vp / and sayd to
 his felawes among other thynges/
 Enioye ye wylshoure / and I thank you
 for the ken al wedy for to deye for the
 faythe of Ihesu Cryst/ we haue suffred
 our felawes knyghtes to be slayn /
 And I haue suffryd your felawes to
 suffre dethe for Ihesu Cryst/ And I ha
 ue kept the commaundement of godd /
 whiche sayd to peter / putt thy slyber
 in to thy stryke/ but now by cause that
 we be enclopyd wyth the wydes of the
 knyghtes our felawes/ and haue our
 clythes wedy of theyr blood / late be
 thenne folowe them by martirdome/
 And yf it plese yow late be sente this
 answere into Cesar/ We ken thy kny
 ghtes spere Empourour/ and haue kas
 sen armes to the defence of the wyl
 myn wete / In be is no traysonne /
 ne wedy / But in no wyse we wylle
 forsake the wylshoure / ne faythe of Ihesu
 Cryst / And whanne the Em
 pourour herd that / he commaunded to
 bynde yet the tynthe man of them
 And whanne that was done / one of
 the Baners / named Euyerpe /
 wote the Baners / and stode amonge
 them/ and sayd / Our gberous
 in 4

The lyf of saint Maurice and his felabes

duck Ma ryce hath spoken of the gho
 ry of our felabes knyghtes/Ne thyn
 he not that I take armes for to resiste
 suche thynges/ but let our ryght hon
 des cast alwey suche flesshly armes/
 And late vs arme vs wth vertues/
 And yf it plese you late vs remaunde
 vnto themproure suche wordes/ we ben
 knyghtes of thyn empyre/ but we con
 fesse vs to be seruauntes of Ihesu crist
 we olde vnto the chyualrye/ and to
 hym Innocence/ and of the we atende
 the rebard of our labour/ And of
 hym we haue the begynnyng of lyf/
 And we ben wedy to recyue for hym/
 alle tormentes/ And we shal not de
 parte fro his sayth **¶** Tenne Cesar
 commaunded/ that his hostes shold en
 uyrnone al that legyon of knyghtes/
 so that none shold escape/ Tenne we
 re ienuyroned/ the knyghtes of Ihesu
 Cryste with knyghtes of the deuyll/ that
 one of them shold not escape/ & were
 al to helben/ and symon of heedes &
 hondes/ and twodey vnder the feet of the
 horses/ and were sacred martiris of
 Cryste/ And they suffred deeth in the
 yere of our lord in C/ & lxxxv/ Neuer
 theles they escaped somme by the wyll
 of oure lord/ and cam in to other Res
 gions/ and prechyd the name of Ihesu
 crist/ and had in other places dyce
 tory of martirdome/ And it is sayd/
 that Solutor/ and auctor and Ocas
 uis wente vnto Thauryne/ And A
 leyander to byrgame/ Second vnto Dyn
 ample/ And Vitor Constancye &
 Bryn and other that escaped/ And
 when the Houchpers deuyded the pra
 ye amonge them and ete to gyde/
 They salbe an old man named Byctor
 passe forth by/ and they had hym come
 and ete with them/ and he beganne to
 demaunde them/ how they myght ete
 with ioye amonge so many men slayn
 and deed & when that he had herd that
 they were crysten men/ syghyng he wai
 llyd greately/ & sayd/ he hadde by wel
 blessed yf he had be slayne with them/
 And when they apperceyued that he
 was a Crysten man/ they anone ranne
 vpon hym/ and slewe hym/ After this
 Maymyen at Melane/ and Dyoclesian
 an at Nychomedye in one day forsoke
 theyr purple clothynge/ and leyd hit

doune for to lede a more symple lyf/
 And that they that were yonger/ as
 Constancye/ Maymyen and Galery
 en/ whom they had ordeyned Cesar
 ens shold gouerne themproure/ And as
 Maymyen wold ageyne regne & com
 maunde as a tyraunt/ he was purse
 wedy of Constancye his stepson/ and
 synnyshyd his lyf by hangynge/ And
 afar this the holy body of Innocent
 one of that legyon/ which had ten cast
 in the Kyuer of Rome/ was founden/
 and by danyngan of genanence/ And
 graue of Augustodonenle and protha
 se of the same bisschops in theyr church
 is honourably buryed/ & there was a
 paynym a werlt man that wrought to
 make the church with other/ but he wro
 ught not but on the sondays in the ty
 me when men sange/ and made solemp
 nyte of masses in the sayd church/ &
 ther cam to hym a company of sayntes
 whiche rauysshed hym/ and let hym
 & also re preyd hym by cause he wro
 ught in masonrye/ when other dyde the
 dyuine seruyse and offyce in the chir
 che/ And thenne he so correctede ranne
 to the church to the bisschop & requyred
 to be crystened/ And Ambrose sayth
 thus of these martiris in his preface/
 The companye of these twelue cristen me
 enlunyned with dyuine lyt comynge
 fro the further endes of the world/ whi
 che were armed with spiryтуel armes
 and hped to theyr martirdome with sta
 ble feyth/ & dyligent constauce/ whom
 the cruel tyraunt for to fere them ty
 thed vbo tymes by the slaughter of the
 swerdy/ And after he seynge them con
 stant in the saythe commaunded them
 alle to haue their heedes symon of/
 But they brenned in so grete charyte
 that they cast & thwibe alwey theyr ar
 mes and harnoyes/ and kneelunge on
 their knees recyued suffrably wth a
 Joyous herte the swerdes of them that
 martyrd them/ amonge whom may
 ryce embraced in the loue and saythe
 of Ihesu Cryste recyued the coloure of
 martirdome/
 Bec Ambro
 sius/ Ther was a woman whiche de
 uerdy her sone to lerne vnto thabbotte
 of the church/ in whiche the holy sa
 yntes lye inne/ And the sone wro

In short tyme after/ Wherefor the moder
 wepe without remedye/ Etienne saynt
 Maurice appered to her/ and enquired
 why she wepte soo for her sone / And
 she answered/ that as longe as she shol
 be lyue she shold wepe for hym/ And
 she sayd to her/ wepe no more for hym/
 as he were dede/ For knowe thou for
 certayne he is with vs/ And yf thou
 wepest preue it/ aryse to morne/ and eue
 re daye of thy lyf and come to maty
 nes / and thou shalt here his toyes a
 monge the monkes synge / And
 euer after duryng her lyf she cam eue
 re day/ and herde the toyes of her sone
 synge amonge the Monkes/ Whan
 the synge guttunynche had gyven all
 that he had to poure men/ and to chir
 ches/ he sent a prest for to fetch to him
 of the relikes of this holy companye
 And as he returned with the relikes
 the tempest awoos in the lake of wsan/
 in such wyse / that the shyppe was in
 perill/ he sette the casse with the relikes
 agaynste the walbes of the water/
 And anone the tempest ceased / And
 the walbes of the water were appea
 red/ It happed in the yere of our
 lady nyne hondred/ and lxxiiij/ that som
 Monkes by thacorde of Charles had
 impetred/ and gotten of Nicholus the
 pope the body of saynt Orban pope and
 of saynt Cybure martir / And wro
 unge they dyspleyd the chirche of the
 holy martiris/ and impetred/ and ga
 te of thabbot and Monkes / that they
 transported the body of saynt Maurice
 / and the hede of saynt Innocent vnto
 to Auarre/ in to the chirche that saynt
 Germaine had dedyed in the name of
 these martiris/ and brought it thider/

¶ Peter of Ampens reherceth that in
 Burgoyne was a proude clerke and
 ambitious/ which had gotten a chirche
 of saynt Maurice / and vsurped hit
 by force agaynste a myghty knyghte /
 which was contrary/ and agynst hym
 And on a tyme was songe a masse in
 the chere of the gospel/ that they that en
 haunte them shall be meked/ and they
 that meke them shall be enhaunted /
 This said Malerous and cursyd clerk
 talde and sayd/ that is fals / For
 yf I had humbled/ and meked my
 self/ I hadde not had this day so mo

che rycheffes/ as I haue in the chirche
 And assone as he had sayd that / a
 none cam thondre and vyghnyng fro
 heuen in manere of a sterre / and en
 tred in to his mouthe oute of which
 yssued the blasphemys / and anone
 he was eygnt and dede soonly /
 Etienne late vs deuoutely byseche Al
 myghty god / that by the meryte of
 this holy martir saynt Maurice/ and
 his holy felawshipp the legyon / which
 is siye thousand / siye hondred / thre
 score and siye / that suffred martirdome/
 as her to fore is wreted/ we may af
 ter this transpoyre lyf come vnto the
 euerlastyng blysse in heuen/ where he
 regned wordly without ende/ Amen/

Thus endeth the lyf of saint
 Maurice with his felawes

Here foloweth the lyf of saint
 Juliyne and first of her name

Iuliana is sayd of iul
 ian / For by Iulijne she ren
 dyd to euerych that was
 his / that is to wete / to god
 oledyence / vnto her superiour prelate / w
 uerence / To her lyke and semblable co
 cord / To them / that were byneth and
 inferior dyscipline / To her enemyes /
 pacyence / vnto wretchis / and to them in
 distresse compassion and werkes of
 pyte / and to her self holynes /

¶ Of saint Juliyne

Iuliyne the virgyn
 was of the Cyte of Antwy
 ocht daughter of a prest of
 the wyddes / And enty daye

He sat at a wyndow by a preest which
wode the go spell/ of whom at the last
she was conuerted/ And whanne the
moder of her had wold hit into her far
der in his hode/ Ihesu cryst apperyd to
them with his aungels sayeng / come
to me / I shulle geue to you the kyng
grome of heuen / And whan he alwoke
anone they dyd them to be kyttyled /
with theyr dougher / And this bys
gyne was strongly grieved and vexed
of Epyrian / And at the last she con-
uerted hym / to the fayth of Ihesu crist
And Epyrian from his childhede had
ben an enchaunter / for so the tyme
that he was seuen yere old / he was con-
secrate by his parentes to the deuylle
And he fled craft of nygromanceye
And made hymmen to torne in to ju-
mentes and bestes / as them semed
and many other thynges semblable /
And he was couepous of the loue of
Iustyne / and brente in the concupys-
cense of her / And resorted to his arte
magyke / that he myght haue her for
hym self / or for a may namede Uclas-
dye / which also brente in her loue /
Thenne he callyd a deuylle to hym / to
thence that he myght by hym haue ius-
tyn / And whan the deuylle cam / he
sayd to hym / why haste thou called me
And Epyrian sayd to hym / I loue a
vyrgyne / canste thou not soo mocke /
that I maye haue my playser of her
And the deuylle answered / I that mys-
ghe case man oute of paradyse / and pro-
uoced that any slewe his broder / and
made the Ielues to flee cryste / and
haue troubled the men / twoluest thou
I may not doo that thou haue a mai-
de wyth the / and se her at thy playse
Take this oynement / and enoynte
wyth all her holdes withoute forthe /
And I shal come / and kynde her her
to in thy loue / that I shalle compelle
her to assente to the / And the next nyg-
ht forkyng the deuyll went / and
enforced hym to mene her herte In to
Unlawful loue / And whan she felte it
she recommaunded her self deuouely
to god / and garnysht her wyth the
signe of the Crosse / And the Deuyll
all affrayed of the signe of the crosse /
fled away from her / and cam ageyne
to Epyrian / and stode before hym

And Epyrian sayde to hym / why
hast thou not brought to me this byr-
gyne / And the deuyll saide
I see in her a sygne / which ferre me /
that alle strengthe is fayed in me /
Thenne Epyrian leste hym / and called
another deuylle more stronger than he
was / And he sayd / I haue herd thy
commandement / and haue sene the
nonpouber of hym / but I shal amens-
de it and accomplishe thy wyll /
Thenne the deuylle went to her / and
enforced to mene her herte in loue /
And enflamme her courage in thyng-
ges not honeste / And she recomman-
ded her to god deuouely / and put soo
her that temptacion by the sygne of the
Crosse / and blewe on the deuyll / and
threwe hym anone albey from her /
And he fled al confuse / and cam to so-
re Epyrian / And Epyrian sayd to
hym / where is the mayde / that I sent
the for / And the deuylle sayd I know
leste that I am ouercomen / and am re-
bouted / And I shal say so / for I
saue in her a sygne herbyle / and he
anone all my vertue / Thenne Epyrian
leste hym / and blamed hym / e called
the prync of the deuyll / And whan
he was comen / he sayd / wherfor is yo-
ur strengthe soo lytel / which is ouer-
come of a mayde / Thenne the prync sa-
yd to hym / I shall goe / wepe for wyl-
gite feuers / And I shalle enflame
me more ardently her herte / And I
shalde arouse / and bydele her to dy-
with so ardaunt desyre of the / y she shall
be all frantkye / e I shall offre to her so
many thynges / that I shall buyng her
to the at mydnyght / Thenne the deuyll
transfigured hym self in the lyknesse
of a mayde / e cam to this holy vyrgyn
e sayde / I am comen to the for to lye
wyth the in chastyte / e I pray the that
thou sape / what reward shall we haue
for to kepe vs so / e the vyrgyn answers
de / the reward is grete / e the lasture
is smal / e the deuyll said to her what is
y the / y god comaded whan he said /
grolde e multiplye e wplynysshe thet /
Thene fair suster I doubt y if we aby-
hyde in vyrgynyte / y we shal make the
word of god saye e also wplynyge e
inokediēt by which we shal fall in to a
groue / iugemet wher we shal haue no

hope of rebard/ but shalke renne in gre
 t torment and payne/ Thenne by the
 tement of the deuyll/the herte of the
 Dyrghne was smytyn with euyl tho
 ughts/ and was greatly enflamed/ in
 desyre of the synne of the fleshe/ so
 that she wolde haue gone thereto/ but
 thenne the Dyrghne cam ageyne to her
 self/ and consydered wth that it was/
 that spak to her/ And anone she blest
 god her wth the sygne of the Crosse/
 and bleibe ageynst the deuyll/ and a
 none he kanysted/ albove/ and malte
 lyke waye/ and incontyent she was
 deuyred/ from alle temptacion/ A lye
 wll whysse after the deuyll transfigu
 red hym in the lyknes of a fayre yon
 ge man/ and entred in to her chambre
 and founde her allone in her bedde/ and
 withoute shame spange in to her bedde
 & embard her / & wolde haue had a
 done wth her And whan she saw this
 she kneled wll/ that hit was a wyg
 kyng spyrte / and blessed her / as she
 had done to fore / and he malte a
 way lyke waye / And thenne, by the
 suffraunce of god she was tryed wth
 gresse and feuere/ And the deuyll stou
 lde many men and bestes / and made
 to be sayd by them that were demony
 aked/ that a ryght grete mortalyte shol
 to be thorough al Anthyoch/ but yf Ius
 tyn bold consente vnto weddys/ and
 haue Cypriane/ wberfor alle they that
 were seke and languysshynge in mas
 ladies laye at the gate of Iustynes
 fader and frendes erpunge / that they
 sholde marve her / and deuyer/ the cyte
 of that right grete peryll/ **I**ustyne
 thenne wolde not consente in no wyse
 And therfor euery body menaced her/
 And in the sygthe yere of that morta
 lye/ she prayd for them/ And charid/
 and droof thens that al resylence / &
 whanne the deuyll salde/ that he prouf
 fered no thynge / he transumed/ and
 transfigured hym in the forme of Ius
 tyn for to defolde the fame of Ius
 tyn/ and in mockynge Cyprian/ He
 auauanced hym/ that he had brought to
 hym Iustyne/ And cam to hym in lye
 benesse of her/ and wolde haue kyssed
 hym/ as yf she had languished for his
 hie/ And whan Cyprian salde hym
 & supposed that it had be Iustyn/ He

was al replenyssed wth Joye and
 sayd / Thou art welcome Iustyne the
 fayrest of al wmmen/ And anone as
 Cyprian named Iustyne/ the deuyll
 myght not suffre the name/ but as so
 ne as he herd it/ he kanysted/ alwey as
 a funce or smoke/ And whan Cypri
 an salde hym deuyred/ he was al hur
 & sorouful / & was thenne more ben
 nyng & desyrous in the bone of Iustyn
 ne/ & wolke long at the dore of the Dyr
 ghne/ & as hym semed/ he charged hym
 somtyme in to a byrde by his art may
 ke/ & soteyne in to a woman/ but whā
 he cam to the dore of the Dyrghne / He
 was neyther lyke woman ne byrde /
 but apperyd Cyprian as he was / Al
 cladyn by the deuylls craft / Was as
 non turned in to a sparow/ & whan he
 cam to the wyndolde of Iustyne/ as sone
 as the Dyrghne beheld hym/ he was not
 a sparow/ but sheld hym self as a
 elayon/ & begay to haue angnyssed &
 drede/ for he myzt neyther flee ne kepe /
 & Iustyne dredyng lest he shold fall/ &
 herte hym self/ dyd do set a ladder/ by
 whiche he went doune/ wbarnyng hym
 to sear of his woodenes/ lest he shold
 be punysshed as a malefactoure by the
 salde/ thenne the deuylls bynge kany
 quysshed in al thynge/ returned to Cy
 prian/ and held hym all confused to
 fore hym/ & Cyprian sayd to hym/ & hou
 art not thou ouercomen/ what vndap
 py is your vertue / that ye may not ou
 uercome a mayde / haue ye no myghte
 ouer her/ but she ouercometh you/ & he
 keth yow al to pyeres/ Telle me I pra
 ye the/ in whome she hath all this gre
 te myzt & strength/ & the deuyll said/ yf
 thou wylt stow to me/ that thou wylt
 not depart fro me ne forsake me/ I shal
 shelde to the her strength & her victo
 ry to whom aprian said/ by what oth shal
 I stow/ & the deuyll saide/ I stow thou
 by my grete vertues yf thou shal neuer
 depart fro me / & aprian said/ I stow
 to the/ by thy grete vertues/ yf I shal ne
 uer depart from the/ thenne the deuyll
 sayd to hym wbenyng to be sure of hym
 This maide maketh yf signe of the cros
 se/ & anon thenne she wode felle & wse
 al oure myzt & vertu/ & fle from her/
 lyke as waye fleeth fro the face of
 the sun/ And Cyprian sayde thenne to

¶ The lyf of saint Cyprian and Iustyn

hym/ the Crucyfyed god/ is than greet
 ter than thou/ And the deuyll sayd
 yf wyllynly he is greater than al other
 And alle them that the herte deuyne /
 he Iugeyth them to be tormentid wylth
 fyre inextynguyshle / & Cyprian said
 thenne ought I to be made frende of
 hym that was crucyfyed / lest I falle
 herafter in to such paynes/ To whome
 the deuyll sayd/ Thou hast sworne by
 the myghte and vertues of my sereng
 thes/ the whiche no man may forswere
 that thou shalt neuer departe from me
 To whome Cyprian sayd / I despyse
 the/ and forsake the / and alle thy wo-
 lber / And renouuce the/ and alle thy
 deuylls / and garnysse and marke
 me with the signe of the crosse/ And
 anone the deuyll departed al confu-
 sed/ Thenne Cyprian wente to the bish-
 shop/ And when the bishshop salde hym
 he wende that he were come to put the
 Cyprian man in error/ And sayd/ Cas-
 te it suffyse vnto the Cyprian them that
 be withoute forthe/ For thou mayst no
 thyng preuayle ageynst the chyrche of
 god/ For the vertue of Ihesu Crist is
 ioynded thereto/ and is not ouercomen/
 And Cyprian sayd/ I am wyllynne /
 that the vertue of our lord Ihesu Crist
 is not ouercomen / And thenne he was
 countid alle that was happend/ And
 dyd hym to be suppyed of hym/ And
 after he prouffyled moche / as wel in
 seynt/ as in vyl/ And when the Bis-
 shop was dede/ Cyprian was ordeyned
 Bishshop/ And prouffyled the blespyd
 vrgyn Iustyne with many virgyns
 in a monasterie/ and made her Abbes-
 se ouer many holy vrgynes/ Seynt
 Cyprian sente thenne epyttles to mar-
 tires/ and comforted them in their mar-
 tirdome/ The erle of that Countrey her-
 de of the fame and renomme of Cy-
 prian and Iustyne / he made them to
 be presented to fore hym/ and demaun-
 ded them/ yf they wold doo sacryfise/
 And whanne he salde that they abode
 stedfastly in the faythe of Ihesu crist
 he commaunded that he shold be put
 in a Caldron ful of wyge/ pytche/ &
 grece brennyng and boyllyng/ And
 alle this gaf to them merueylous re-
 freythyng/ and dyd to them no gref-
 ne payne/ And the prest of thyddles

sayd to the prouost of that place/ Com-
 maunde me seue to stande / and to be to
 fore the Caldron/ And I shall anon
 ouercome all theyr vartue/ And then-
 ne he cam to fore the caudron/ and sa-
 yd / Grece is the god Hercules / and
 Jupyter the fader of goddes/ And of
 none the grete fyre yssued from vnder
 the Caldron/ and anone consumed &
 hante hym/ Thenne Cyprian and Ius-
 tyn were taken out of the Caldron
 And sentence was gyven ageyn them
 And they were bothe byshed to gyde
 And theyr bodies were thowen to
 boundes/ and were there seuen dayes/
 And after they were taken vp/ and
 translated to Rome / And as it is sa-
 yd/ now they resten at place / And
 they suffred dethe in the seuenth kalen-
 des of Octobre / about the yere of our
 lord CC lxxx vnder Dyoclesyn

Thus enden the lyues of saint Cyprian and Iustyne

And here folowen the lyues of saint Colme and Dampyan And first of their names

Colmas is said of col-
 mos/ whiche is to saye a fos-
 urne / shappe or ornaton /
 Or after yf dore / Colmos
 in greke/ is sayd elene in latyn / He
 was a fourne to other in example /
 He was ornat in good vertues/ and
 elene few alle vrges /
 Dampyan is sayd of dama / whiche is
 a best humble and meke / Or damian-
 nus is said of dogma/ whiche is dode-
 ne/ and Ana that is aboue / or of da-
 minum that is sacryfise / Or Dampyan-
 nus is sayd / as it were the honde of
 our lord/ he had mekenes in conuersa-

supernal doctrine in predication /
 was in mortification of
 his fleshe / And he was the hand of
 medycynal curacion and

of the sayntes Colme and da-
 mphan

Colme and Dampyan
 were brethren germanes /
 that is of one fader and of
 one moder / and were of the
 Egze / And borne of a Religyous
 man named Theodora / They lve
 bred in the arte of Medycyne / e
 of the craft / and receyved so grete
 grace of god / that they helde alle ma-
 ninges and languages / not only of
 man / but also cured and helde bestes
 And dyd alle for the loue of god /
 withoute takinge of any reward /
 There was a lady which had spent
 all her goodes in medycyns / and cam
 to these sayntes / and anon was helde
 of her sickness / and thenne she offred
 a gyfte yeste to saynt Dampyan / but
 he wold not receyve it / And she was
 and conured hym by horryble othes
 that he graunte to receyve hit / And
 not for covetyse of the yeste / but for
 to the deuocion of her / that offred
 it / And that he wold not be sene to de-
 spise the name of our lord / of which
 he had be conitred / And whanne say-
 sant Colme knele hit / he commaunded
 that his body shold not be leyde after
 his de the with his broderes / And the
 wight folowynge our lord apperyd to
 saynt Colme / and excused his broder
 And whanne Epydas herd the r-
 monnee / he made them to be callyd to
 for hym / and demaunded their names
 and their countrey / And thenne the
 saynt martres sayd / Our n ames ben
 Colme and Dampyan / And we haue
 there other brethren / which be named
 Antyne / Leonar / and Eupreye / Our
 countrey is Arabye / but Crysten men
 shold not fortune / Thenne the prece

ful or Juge commaunded them / that
 they shold bringe forth their brethren
 And that they shold alle to gyde doo
 sacryfise to the ydolles / And whanne
 in no wyse they wold do sacryfise /
 but despyed the ydolles / he commaunded
 they shold be sore tormentid in the han-
 des and feet / And whanne they despy-
 sed his tormentys / he commaunded
 them to be bounden with a chayne and
 throwen in to the See / But they were
 anone deliuered by thaugell of oure
 lord / and taken oute of the See / and
 cam ageyne to fore the Juge / And
 whan the Juge salde them / he sayd /
 ye overcome our grete goddes by your
 enchainmentes / ye despyse the tormen-
 tis / and make the see wasyble / Ecce
 ye me your wychecraft / And in the
 name of the god Neryan I shall for-
 loibe you / And anone as he had said
 this / two deuyls cam / and bete hym
 greteley in the bysage / And he axynge
 sayd / O ye good men I praye you
 that ye pray for me to our lord / And
 they thenne prayd for hym / And anon
 the deuyls departed / Thenne the Juge
 sayd / Soo ye may see how the goddes
 had indignacion agaynst me / by cause
 I thought to haue forsaken them / but
 I shal not suffre my goddes to be blas-
 phemed / And thenne he commaunded
 them to be cast in to a grete fyre / But
 anone the flamme sprange fere from
 them / and slewe many of them / that
 stode by / And thenne they were con-
 maunded to be putte on a torment nas
 med Scalle / but they were kepte by
 the Angell of our lord / And the for-
 mentours tormentid them aboute alle
 men / And yet were they taken of with
 oute hurt or gryef / and soo cam all to
 le to fore the Juge / Thenne the Juge
 commaunded the thre to be put in pry-
 son / And made Colme and Dampyan
 to be crucyfyed / and to be stoned of
 the peple / but the stones returned to
 them that threw them / and hurted e
 wounded many of them / Thenne the
 Juge replensshed with woodenesse /
 made the thre brethren to stande by the
 Crosse / And commaunded that foure
 knyghtes shold stode arowles to Col-
 me and Dampyan / but the arowles re-
 turned and hurted n any / and dyd

no harme to the martirs / And when
the Iuge saide that he was confusor
in all thynges / he was anguyssous
in all the deathe / and dyde soo by the all
spue brethern to gyde / Thenne the
cristen men doubted of the word / that
saint cosine had sayde / that his brother
shold not be buryed wylth hym / and
as they thoughte the way / there cam a
woy / whiche cryed and sayde / they be
al of one substance / kepe them all to
gyde in one place / And they suffred
with Sinter Dyocephyan / aboute the yere
of our lord thio hundredy four score
and seven / It happend that an hus
bond man after that he had laboured
in the felde aboute reppinge of his corn
he steyt wylth open mouthe in the felde
And a serpent entred in by his mout
he in to his body / thenne he alboke / e
felte no thyng / and after returned in
to his hold / And at euen he beganne
to be tormentid and cryed pyvously /
and called vnto his helpe / the holy sa
yntes of god / cosine and dampyan / and
whanne the payne and anguysshe ens
crewd / he wente to the church of the
saintes / and fylle sodenly a slepe / and
thenne the serpent yssued oute of his
mouthe lyke as it had entred /
There was a man that shold haue go
ne a longe wyage / and recommended
his wyf to cosine and Dampyan / and
left a token wylth her / that ys he sente
for her by that token / she shold come
to hym / And the wyffe knewe well
the token / e transfigured hym self in
the forme of a man / and brought to
the woman the signe of her husbond / e
sayde / thy husbond hath sente me fro
that cyt to the / for to lede the to hym /
And yet she doubted for to goo wylth
hym / and sayde / I knowe wel the to
ken / but by cause he left me in the ke
ppinge of the saintes cosine and Damp
myan / where to me vpon theyr anker
that thou shalt bypunge me to hym sure
ly / And thenne I shall goo wylth the
And he swate lyke as she hadde sayde /
Thenne she folowed hym / And when
she cam in a secreet place / the wyffe
wolde haue throwen her doune of her
hors for to haue slayne her doune of her
she felte that / she cryed to god and to
the saintes cosine and dampyan for helpe

And anon these sayntes were then
wylth a grete multitude clothed in wyffe
te and deluyered her / and the wyffe
transfigured alway / And they sayde to
her / we be cosine and Dampyan / so
whos othe thou beleuest / Therefore
we haue byed vs to come to thy helpe
Fellye the egght pope after saint gre
gory dyd doo make a noble church at
rome of the saintes cosine and Damp
myan / and ther was a man / whiche
serued deuoutely the holy martirs in
that church / whome a Cancer had con
sumed al his thyfe / And as he steyt /
the holy martirs cosine and Damp
myan apperyd to hym theyr deuout fe
uauit / bypunginge wylth them an In
strument and oynement / of whome
that one sayd to that other / where shal
we haue fleshe whan we shane cute a
wepe the token fleshe to fylle the wyde
place / Thenne that other sayde to hym /
ther is an ethyoppen that this day is
buryed in the churchyerd of saint mi
ser ad Vincula / whiche is yet fusse /
late vs here this thyde / and take the
oute of that morgans fleshe / and fyll
this place wylth all / And soo they felte
the thyfe of this dede man / and cute
of the thyfe of the seke man / and so
chaunged that one for that other / and
when the seke man alboke / and felte
no payne / he put forth the his hand / and
felte his legge wylthoute hurt / And
thenne woked a candle / and saide wel
that it was not his thyfe / but that hit
was another / And when he was well
come to hym self / he sprange oute of
his bedde for ioye / and recounted to al
the peple how hit was haped to hym /
and that whiche he had sene in his sle
pe / And hou he was helod / and they fer
te hastely vnto the tombe of the dede
man / And fonde the thyfe of hym cute
off / and that other thyfe in the tombe in
stede of his / Thenne late vs praye vnto
these holy martirs to be our souere e
helpe in al our hurtes blechures and
fores / And that by their mercyes of the
this lyf we may come to euerlastyng
blysse in heuyn / Amen /

Thus enden the lyues of the

Saintes Colme and Damyan

Here foloweth of ſaint Forſyn
And firſt of his name

Forſyn is ſaid of forſma/that is the rule of vertu
to other by enſample/Or he
may be ſayd Forſyn / lyke
as ſyttynge oute of paradys/as long
as the ſynelle of aungelſ/and of ce
tyles dured for hym/Or he is ſayd of
forſ/whiche is clark / and of ſewo ſe
dis to ſytc / For he ſytc in the clers
nes prouuable

Of ſaint Forſyn

Forſyn was a Biſſhop
And Bede wryteth thys
wyſe of hym / And lyke
as he ſhone in al bounce / e
vertue/ſo at his laſt ende he yeldd by
his ſpyryte/And wanne he paſſyd/he
ſawe two angelſ cor hym/whi
che ſawe his ſoule by ruyne/ and the
theyr Angel cam with a whyc ſheld
ſhyngyng/and he wente before / And
of the that he ſawde deuyls cryenge and
theyr holt they ſayd/late he go to ſor
re and make a ſynelle to fore hym /
And when they were gone to fore him
they returned ageynſt hym/and threibe
to hym brennyng darcs/ But the an
gel that wente before receyued them
with his ſheld/And thenne the deuyll
ſete them ageynſt the Aungelſ / and
ſayd/ that he hadde allweye ſayd ydle
wordes / And therefore he ought not
withoute payne Be the bleſſyd by /
And the Aungel ſeyd to them / yf ye
purpoſe not ageynſt hym the pynical
wordes/ſe ſhal not perſſe for the ſma
le / And thenne the deuyll ſayd / yf
god be rightwys/ this man ſhalke not
be ſaued / For it is wretyn/yf ye be not
conuerted / and made lyke as one of

my lytel chidren/ye ſhal not entre in
to kyngdom of heuyn/ To whom thall
gel excuſyng hym/ſayd/te had indul
gence in his herte / but he obſeyned the
cuſtom e ſyaze / e the deuyll ſaid lyke
as he hath taken euylle cuſtomme/ ſoo
late hym receyue kyngraunce by the ſo
uerayne Juge / And the holy Aungel
ſayd/ we ſhalke be juged to fore god /
Thenne the deuyll was ſycke / yet he
aroud ageyne / and ſayd / Into nob
we tolved/that god had be treibe/ for
al tho ſynnes that ben not purged in
erthe / he promyſed that they ſhold e
uerlaſſyngly be punyſſed / This man
receyued a veſture of an ſwurr / And
was not therof punyſſed / where is
thenne the rightwysnes of god / To
whome thauangel ſayd/holde your pes
For ye knowe not the ſecrete Juge
mentis of god/as longe as a man ſo
peth to doo his penaunce / ſoo longe the
mercy of god is wedy to the man / The
deuyll answered / her is no place of pes
naunce / To whom thauangel ſayd/ye
knowe nat the profoundeſſe of the
Jngementis of god / Thenne the de
uyll ſmoke hym ſoo greuously / that
after when he was reſtable/ſayd to lyf
the token and trace of the ſtroke abow
euer after / Thenne the deuyll tooke o
ne/that was tormentid in the fyre / e
threibe hym on Forſyn/ſo that he brent
his ſholdre / And thenne Forſyn ſall
ibel / that it was the ſwurr of whom
he hadde receyued the veſtment / And
thauangel ſayd to hym/ by cauſe thou
receyuedſt it/he hath brent the/yf thou
haddeſt not receyued the yre of hym/
that is wedy in ſyaneſ/this payn ſhol
de not haue brent the / And thou haſt
this payn of brennyng by cauſe thou
receyuedſt of the veſtment of hym /
And that oher deuyll thenne ſayd/yet
muſt he paſſe by the ſwaye yate / whi
che as we may ſurmounte and ouerco
me hym/and ſayd to the Angel/god
ommaunded to loue his neyghboure /
as hym ſelf/and the angel ſayd / this
man hath done good werkes to his
neyghbours / And thadueryſayd
It ſuffyſeth not / but yf he hath loued
them/as hym ſelf / To whom
the Aungel ſaide/ the fruyte of loue
is to doo well / For God ſhalke

The lyf of saint Forſyn

rebard; euerp man after his werkes/
 Andz the enemy ſayd; by cauſe he hath
 not fulfilled the worde of loue / he
 ſhall be dampned; / Thenne the deuylls
 fyghtynge were ouercomen of the An
 gels; andz yet the deuyll ſayd; yf god
 be not wycked; this man ſhall not eſ
 cape withoute payne; / For he promyſedz
 to renounce and forſake the world; /
 Andz he hath not done it; / Thenne than
 gel anſwerd; / he ſayd; not thoſe thyng
 ges that ben of the world; / but he ſayd
 well to diſpende them / In to them that
 hadde need; / Andz the deuyll anſwerd;
 In what ſomeuer maner he loued them
 it was ageynſt the commandment of
 god; / Andz theſe aduerſaryes thus ſa
 inquyſſed; / yet the deuyll beganne as
 geerne malycious accuſacions ſayenge
 It is wretyn yf thou ſkilbe not to the
 wycked man; / his wyckednes I ſhal
 requyre his blood; of thyne hond; andz
 this man hath not ſhewed; worthely
 penaunce; to the ſynners; / Andz the an
 gel ſayd; / when the ſynners deſpyſe the
 word; that they ſee; / thenne the tounge
 of the doctour is lettyd; to ſpeke; / when
 he ſeeth that his predication is herd; e
 deſpyſed; / thenne it appertheyneth wel to
 a wyſe man to ke ſylle; / when it is no
 tyme to ſpeke; / Andz this katayl was
 right ſtronge; ſoo moche that they cam
 to fore the aungel of god; / And that
 the good hadde ouercomen the aduerſa
 ryes; / Thenne this holy man was en
 uyonned; with grete cleerneſſe; / Andz
 as Bede ſayth; / one of thangels ſayd;
 to hym beholde the world; / Thenne he
 turned; hym; andz ſalbe a kalepe werke;
 andz tenebrous; andz foure fyres in the
 ayer aboue; / whiche were ſe for that one
 from that other; / Andz thanngel ſayd;
 to hym; theſe ben foure fyres that bren
 ne; / that one is the fyre of leſynges; /
 For in baptyſmal promyſe to renounce
 the deuyll andz al his werkes; / Andz
 they accompliſſe hit not; / The ſecond
 is of couetyſe; that is when the rycheſſe
 of the world is ſette to fore hewenly
 thynges; / The thyrde is of diſſenſyon;
 that when men dar not offende theyr
 neyghbours for ſplaynous andz vici
 ous thynges; / The fourth is of wy
 kednes andz felonye; / when they deſpe
 yle them; that be ſelbe andz your ge

faude andz deaple; / as by egwrepon
 andz tyrannye; / for nought; / Andz after
 theſe fyres aſſembled; to gger in one
 Andz he approched; to it; andz doubt
 andz was aferd; andz ſayd; to than
 gel; / Syr this fyre approcheth to me;
 And the Aungel anſwerd; / This that
 thou haſt not ſet a fyre ſhall not bren
 ne the; / For this fyre ſer examyneth
 the peple after their merites; / Andz by
 he as the bodies brenne by wyll not
 couenable; / right ſo brenneth the fyre by
 payne due; / Andz at the laſt the ſolbe
 was brought ageyne to his propre bo
 dy; / Andz his neyghbours wepte; / whi
 che had ſuppoſed; that he hadde ben de
 d; / Andz after this he luyed a certayne
 tyme; andz fyniſſed his lyf laudably
 in good werkes; /

Thus endeth the lyf of saint Forſyn

Here foloweth the ſette of la
 int Mychel archaungel And
 firſte thepſicion of his name



fol. 4.

Mychel is expounded
 somtyme as god / And
 of tymes as saynt Gregoꝛe
 sayth / Whan a thyng of mer
 itious vertu is done / Mychel is sen
 to forth / so that he by the dede and the
 name be gyuen to vnderstonde that no
 we may doo that god may doo / And
 theyfore sen attrebued to hym many
 thynges of merueybus vertu / For lvs
 he as Dangel wytnesseth / he shalle
 arys and adresse in the tyme of Ante
 cryst agaynst hym / And shalle stande
 as a defendoure and kepar for them
 that sen choyse / He also fraught wyth
 the dragon and his angels / and cast
 theynge them oute of heuyn had a grete
 thoroꝛe / He also had a grete plee and
 intercession with the deuylle for the bo
 dy of Moyses / by cause he wolde not
 shew hit / For the children of Israell
 shold haue adoured and worshyppd
 hit / He receyued the solbles of sayntes
 And brought them in to the paradyse
 of regulacion and ioye / He was pry
 ce of the synagoge of the Ieiues / but
 wold he is establisshyd of oure lord
 vnto the chirech of Ihesu Cryste /
 and as it is said he made the plaghes
 of egypte / he departed and deuydyd
 the red see / he laddde the peple of Is
 rael by the deserte / and sette them in the
 land of promysyon / he is had among
 the compaigne of holy Angels / as he
 neuer / and berynge the signe of oure
 lord / he shalle see by the commaundes
 ment of god right pupssauntly Ante
 cryst / that shalle be in the Mount of o
 lyuete / And dede men shalle arys atte
 tops of this same Archaungel / And
 he shalle helpe at the daye of Iuge
 ment the Crowne / the spere / the nayles /
 and the Crowne of thornes of Ihesu
 Cryste /

Of saint Mychel

The holy Colempnyte
 of saynt Mychel / is sayd
 a pperynge dedycacion / by
 thys / and memorize / The ap
 paricion of this aungel is many folow
 The fyrste is / Whan he appered in the
 Mount of gargan / This Montayne is
 in Naples / whiche is named gargan /
 And is by the Cytie named Syponce
 And in the yere of our lord the hon
 derd four score and ten / was in the sa
 me Cytie of Syponce a man / whiche
 was named Garganus / whiche after
 somme bookes had taken that name of
 the montayne / or els the Montayne to
 be the name of the man / and he was
 ryght ryche / and had a grete multytu
 de of sheep and besties / And as they
 pastured aboute the sydes of the Mon
 tayne / It happed that a bulle left the
 other besties / And wente vpon hy
 on the Mountayne / and returned not
 home agayne with the other besties /
 Thenne this ryche man the olbner to a
 grete multitude of seruantes / and
 dyde doo seke this bull al aboutes /
 And at the laste he was founden on
 hyght on the Montayne / by the entree
 of an hole or a caue / And thenne the
 mayster was wrothe / by cause he hadde
 strayed allone from other besties / and
 made one of his seruantes to shote an
 awole at hym / And anon the awole
 returned with the wynde / and smote
 hym that had shotte hit / wherwith they
 of the Cytie were troublid with this
 thyng / and wente to the Bisschop / e
 enquyred of hym / what was to be do
 ne in this thyng that was so wonder
 ful / And thenne he commaund them
 to faste thre dayes / and to praye vnto
 god / And whan this was done / sent
 Mychel appered to the Bisschop sayn
 ge / knowe ye that thylke man is so
 hurt by my wyll / I am Mychel the
 Archaungel / whiche wyll / that thys
 place be worshyppd in erthe / and wyll
 haue hit surely kepte / And therfor I
 haue prouyd that I am kepar of this
 place by the demonstraunce and by
 the wyng of this thyng / And thenne
 anone the Bisschop / and they of the
 Cytie wente with processyon vnto that
 place / And durst not entre in to hit /

The lyf of saint Mychel

but made theyr prayers without forth
 the second apparicion was in the yere
 of our lord seven hundred and ten in
 a place / whiche was named Tumbra
 by the see syde / five myle fro the Cytē
 daueraunce / Seynt Mychel apperyd to
 the Bysshop of that Cytē / and com-
 maunded hym to doo make a chyrche in
 the forsayd place / lyke as it was ma-
 de in the Mount of gargan / And in the
 the wyse / shold halowe the memoire of
 saynt Mychel there / And the Bysshop
 doubted in what place it shold be ma-
 de / And saynt Mychel sayd to hym /
 in the place where he shold fynde a bul-
 le hory of thenes / and yet he doubted
 of the largenesse of the place / And sa-
 ynt Mychel apperyd to hym / e sayd /
 that he shold make hit of the brede that
 he shold fynde that the bulle hady to
 den and traedy with his feete / e there
 were two rockes / whiche no mannes po-
 wer myght remoue / Thenne saynt My-
 chel apperyd to a man / and commaun-
 ded hym that he shold goo to that same
 place / and take alwey the two rockes
 And when he cam / he remoued the two
 rockes as lychtly as they hady weyd
 no thyng / And when the chyrch was
 ediffyed / there mychel set a pyece of a
 stone of marbly / ther vpon whiche he
 stode / and a parte of the palle that he
 hady leyd on the altar of that other
 Chyrche he brought thider to this Chyr-
 che / And by cause they hady grete pe-
 nyre and nede of water / they made
 by the thadmonestment of thanngelle
 an houle in a stone of marbly / e anone
 there shewed oute soo muche water /
 that vnto this day they be susteyned by
 the benefayt therof / And this appar-
 icion is solemnyly halowed the vij ka-
 lendes of Nouembre in that place /
 And there happed in the same place a
 myracle worthy to be putt in remem-
 braunce / This Montayne is enuyous
 ned aboute with the see Ocean / but on
 saynt Mychels day it auoydeth tydes /
 and gyueth way to the peple / And as
 a grete compaigne of peple went to the
 Chyrch / hit happed that a woman grete
 with childe nelyt her tyme of deliuer-
 raunce was in the compaigne / e whenne
 they returned / the walwes and wa-
 ter cam vnto grete force / so that the compa-

ny for drede fled to the Ryuage / And
 the woman grete wyth childe myght
 not flee / but was take and waered
 in the floodes of the see / but saynt My-
 chel kepte the wyf al hool / and she
 was deliuered and childe among the
 walwes in the myddel of the see / And
 she toke the child bytwene her armes
 and gaf it southe / and after when the
 see was withdrawen / she went a can-
 ce al hool with her child / The thyrde
 apparicion happed in the tyme of Gre-
 gory the pope / For when the sayd pope
 hadde establisshed the staynes for
 the perylence that was that tyme and
 prayd deuoutly for the peple / he salde
 vpon the castel / whiche was sayd some
 tyme the Memoire of Adryan / the an-
 gel of god whiche wyxed and made
 cleue a bloody swerd / and put it in to a
 sheeth / And therby he vnderstode / that
 his prayers were herd / Thenne he de-
 doo make there a Chyrche in honoure
 of saynt Mychel / And that Castell is
 yet named the Castell angel /
 And yet another apparicion was in the
 Mount of gargan when he apperyd e
 gaf victory to them of Sypon / whiche
 he halowed the eyght yeres of Iu-
 det / The fourth apparicion is that whiche
 is in the Getarchoy of the same an-
 gels / For the fyrst apparicion is sayd
 Epyrhan / that is the apparicion of so-
 ueraynes / The second sayd peryhan
 ny / that is the mene apparicion / And
 that other is sayd poryhan / that is
 the moost holwe apparicion / And Getar-
 chy is sayd of grete that is hooly / e
 of Archos that is a prynce / And so
 getarchoy is to saye an holy pryncat
 e euery getarchoy conteyneth thre or
 dres of aungels / For the souerayn ge-
 tarchoy after the assignacion of saynt mi-
 chel conteyneth Cherubyn / Seraphyn /
 and the thrones / The myddle contey-
 neth the domynacions / the vertues / and
 the potestates / the last conteyneth the
 pryncipales / angels and Archangels
 And thordynance and disposicion of
 them may be sene by semblable and li-
 ke in earthly pryncipales / For of the
 mynisters that ben aboute a kyng /
 som werke immediatly aboute the pr-
 sone of the kyng as chambellere / Coun-
 seylours and thassylenters / and the

the ordre of the fyrst Ser-
uante / Somme ther ten that haue
the kyng of the Royanne / somme in
the prynces / and somme in another /
the prynces Capytaynes of
the knyghtes and Judges / And they be
the fyrst Seruantes / And they be
the ten assigned to particuler offy-
ces in the dyuerse parties of the Ro-
yanne / as Mayres / Seruantes / knyghtes
and suche other lasse offyces / And
the ten lyke to thowdes of the thirde
Seruante / the thre ordres of the fyrst
Seruante ten taken in as moche as
the god / and ten conuertid to
the ten / And ther to ten thre thynges ne-
cessary / that is to lobe / souerayne loue
And that is as touchyng the ordre of
the thirde Seruante / whiche ten sayd fyrst / part
of the knyghtes that is touchyng the
thirde Seruante / whiche is as moche to say as ple-
nitude of science / and perpetuel fruyt-
fulnes / whiche ten sayd thirde / For
god speaketh and resteth in them / The
thre ordres of the myddel Seruante /
ten taken and haden in as moche as
they domyne and gouerne thynnyng /
of the puple in comyn / This seynour
and this gouernynge is in thre thynges
the fyrste in seynourie and com-
mynynge / and that apperteyneth to
the good of domynacion / whiche seynour-
ie aboue other that ten lobe / and
aduerseth them in alle the mynystres dys-
myne / and commaundeth to them alle
thynges / And that sayth Zacharye in
the fyfthe chaptyr / that one Angel
sayth to another / Kenne and speke to
the chyld / Secondly in doynge / And
this apperteyneth to thowde of vertues
to whome no thyng ne is impossyble
to execute / whiche that is commaunded
to them / for to them is gyuen polber to
do alle thynges dyspysyble whiche ten
apperteyneth to doynge mysterie / And
therefore it is attribued to them to do
myracles / Thowde in confestynge /
for to confestynge the Impydymentes e-
uyls / And this apperteyneth to
thowde of the potestates / And this is
attribued in Thowde / where Rapha-
el toke the demyl in the ouerest deserte
the thre ordres of the last Seruante /
ten taken after that they haue gouer-

nement and lymyted / Some of them
seynourie and gouerne in one pro-
uynce / And that ten they of thowde
of the prynces / lyke as the prynces
of perses seynouryeth vpon the persas
lyke as it is wode in daniel in the ten
the Chaptyr /

And somme ten deputed to the gouer-
nauce of a multitude of a cyte / And
they sayd archangels / and the other
ten commyted to the gouernance of one
persone / and they ten sayd Angels /
and ten sayd to the the small thyn-
ges and lytel / by cause that their ser-
uice and mynystre is lymyted to
to one man / Archangels ten sayd
more and greater / For the lobe of a
multitude is better and more worthy
than the lobe of one man / In that
signacion of thowdes of the fyrst Ser-
uante / Gregory accordeth with Dyo-
nyse / and Bernard also / whiche is to
ten aboute theyr fruytfulnes / whiche is
in brennyng loue / as touchyng to se-
uante / In profounde cognicion / as to
Seruante / and in perpetuel retencion /
as touchyng the thrones / but they dis-
corde in the assignacion of the myddel
and last two ordres / that is prynci-
tes and vertues / Gregory and Ber-
nard haue another consideracion / that
is to lobe that the myddel Seruante
is in his seynourie or prelacye / and
the last is taken in his ppe or mynys-
tracion / the prelacye in angels is tres-
ble / for Angels domyne ouer spirites
angelys / And they ten sayd domyni-
cations / And they domyne also ouer god-
od werkes / And they ten sayd pryn-
cipales / And they domyne ouer deuils
and they be said potestates / and the ord-
er and the degrees of theire dignyte
apperteth in these thynges / The mynys-
tracye of them is thowde / Somme sau-
deth in werkyng / somme in techyng / e-
in techynge somme more and som las-
se / The first apperteyneth to vertues / the
second to archangels / and the thirde
to angels / The fyfthe apparacion is hit
whiche is wode in thistorie tripartite /
There is a place besyde Constantinople
where as somtyme the goddesse Vesta
was worshipped / but now there is
hyl dede a chirech in thonour of saynt
Mychel / and is named Mychels place

¶ The lyf of saint Mychel

For a man that was namede A guy /
 tyme was taken with a ryght grete fe-
 uer meuyd of red colere / And the
 phisiciens gaf to hym soo breyning / in
 a agne a drynke / whiche anon he to /
 mydder oute at his mouthe / and / what
 he ete or dranke / allweye he vomited &
 casted oute / soo that he was nyghe dede
 And dyd hym to be borne to that pla-
 ce / And supposyd wel ther to be soone
 dede or skedy / And thenne saynt My-
 chel apperyd to hym / and sayd to hym
 that he shold make a confesion of his
 ny and wyng and xxv / And what
 somer he ete he shold bete therein /
 And so shold he haue playne ketche /
 whiche thyng he dyd / and anone he
 was deliuerd from his maladye / shold
 wel that after the Jugement of the
 phisiciens that drynke or medycyne
 was contrary to them that ben Coleric
 This is had in thy storye terryfic /

Secondly / this solempnyte of saynt
 mychel is sayd byctorye / And the vic-
 tory of saynt mychel is manyfold /
 And also of other Aungels / the first
 is that saynt mychel gaf to them of
 Syxonte in this maner / A far a certayn
 tyme that the place was founde /
 they of Naples were yet paynyms /
 And ordeyned theyr host for to fyght
 ageynst them of Syxonte and of Ho-
 nent / And by the counseyll of the
 Bisschop the Crysten men tooke triall
 for thre dayes / that they myght faste
 thro thre dayes / and requyre theyr pa-
 tron saynt Mychel into theyr ayde &
 helpe / In the thyrde nyght the hooly
 saynt Mychel apperyd to the sayd
 Bisschop / and sayd that theyr prayers
 were herd / and promysed them to ha-
 ue byctorye / And commaunded them
 to ronne on their enemyes atte fourthe
 hour of the day / withoute more taryng
 And whan they ronne ageynst them /
 the Montayne of gogon began strong-
 ly to tremble / and a grete tempest aw-
 ke / soo that byghstuyng fleygh aboute /
 And a werke childe couerd the Mon-
 tayne / soo that sive hondred of theyr
 aduersaries dyd of the fyre arolves
 whiche cam fro the ayre / And alle the
 residue of them that were not slayne /
 lefte theyr ydolatre / and submytted
 them anone to the Crysten faythe /

The second byctory of saynt mychel
 was / whan he put out of heuen the dra-
 gon Lucyfer with all his folowers /
 Of whiche is sayd in thapocalyps /
 Factum est prelium magnum / A poms
 hysis dnocaimo / For whanne Lucifer
 conceyted to be lyke to god / tharchan-
 gel / whiche hure the baner of the alse
 tyall hoost cam and chasede Lucifer out
 of heuen with alle them that folowed
 hym / & hath enclosed them in darke ayre
 Into the day of dome / For they be not
 suffred to durle in heuen / neyther in
 the vpper parte of thayer / by cause that
 place is clere and delectable / ne yet to
 be in erthe with vs / to thence that they
 shold not ouermode tempte ne tormen-
 te vs / But they ben in thayer sillene
 heuen and erthe / soo that whan they be
 ke vplward / they maye beholde the ioye
 that they haue loste / and haue themf
 grete sorowe / ¶ And whan they like
 downward / they maye see the men mor-
 unte by to heuen / fro whens they fyll
 Notwithstandyng by the dnyne dis-
 pensacion they desceade of & into vs in
 erthe / As lyke hit hath he shewed to
 somme hooly men / they see aboute vs
 as fyles / they ben Innumerable / And
 lyke fyles they fyll thayer withoute
 nombre / wherof sayth Ieremo / as the
 philosophers sayden and doctours haue
 oppoyon / This ayre is also full of ves-
 uyls / and of wycked spyrtes / as the
 sonne comes ben full of smale motes /
 whiche is smal dust or pouder / And
 holt wel that they be soo many / Hur-
 theles after the sentence of Orygene /
 theyr polber ne stryngthe is but nyghte
 lytel / and that we may ouercome them
 here / And yf ony of them ben ouer-
 men of ony hooly man / he may netter
 after tempte a man of that byre / Of
 whiche he is ouercomen /
 The thyrde byctory is / that Aungels
 haue eury day of the dayes whanne
 they fyght for vs ageynst them / And
 deliuer vs fro their temptacions / and
 they deliuer vs in thre maners / First
 in refrenyng the polber of the ayre
 lyke as it is sayd Apocalyps Bist
 mo / of the angel that bounde the drage
 And sente hym in to A bisme / that is
 the pyte of helles / And the bye whiche
 sayth that the Aungel Raphael bounde

the deuyll in the ouertse deserte / And
 this byndynge is none other thyng /
 but the refraynyng of his pupffauce
 & myght / Secondly he deluynereth vs
 in refraynyng our couetyse / the which
 thyng is in genesis the xxvii chapitre
 there where he sayth / that thangel took
 the synelw of Jacobs / & anone it dryed
 vp / Thirdly in impressyng in our hert
 as the memozye of the passion of oure
 lord / this is signefyed apocalypis vii /
 where it is sayd / He wyll ye not gret
 we ne noye in thertthe / ne in the feet / ne
 the trees till we haue marked them /
 Ezechyel saith / the signe of thau be in
 the foreheades of the peple / Thau is me
 & the an hedeles crosse / And they
 that ben marked ther with drede not
 thangel synnyng / wherof is sayd / vp
 on whome ye see thau / flee them not /
 The fourth victory is that / that thars
 changel mycell shall haue of Antec
 ryst when he shal slee hym / thenne my
 chael the grete prynce shall aryse / as
 it is sayd danielis vii / he shal aryse for
 them that ben chosyn / as an hylar and
 a poudour / & shall strongly stande a
 geynst Antecryst / & after as the glose
 sayth / Antecryste shal fayne hym to be
 ded / and shal hys hym three dayes / &
 after he shall appere sayng that he is
 risen fro deth to lyf / & the deuylls shall
 see hym / by arte magyke & shal mou
 te vp in to thayer / & al the peple shall
 meruayle & worshipe hym / & atc last
 he shall mounte vp on the mount of
 oluete / & when he shal be in a payple
 by in his syege entred in to that plaz
 & where our lord ascended Mychel shal
 come & shal slee hym / of which bycto
 ry is vnderstonde n after saynt grego
 ry / that which is sayd in thapocaly
 ps / the batayll is made in heuen / This
 word of the treble bataylle in heuen is
 expounded of the batayll that he had
 with Lucifer / when he expulldid hym
 out of heuen / and of the batayll that
 he had with the deuylls that torment
 vs / And of this last solempnyte is sa
 id deopacion / by cause on this daye
 the sayd place in the Mount gargan
 was dedycat / & hallowyd of hym by re
 uelacion / For whanne they of Syron
 & were returned fro thocasion of theyr

aduersaryes / & had so noble byctorye /
 yet doubted they to entre in to the said
 place / & hallowe it to tharchaungel /
 Thanne the bisschop bened / & ayed coun
 seylye of pope pelagyn / And he answered
 yf the church ought to be dedycat / that
 ought to be on that day that the bycto
 ry was done / And yf it plese other
 wyse to saynt Mychel / men ought to
 requyre his wyll therof / & thenne the
 pope / the bisschop & men of the cyte fas
 ted three dayes / & saynt Mychel appie
 red to the bisschop and said / It is no ne
 ce to yoll to dedye & hallowe that I ha
 ue hallowe / & commanded that he shol
 de entre in to that place the next daye
 with the peple / & shold frequens hit
 with prayers / and they shold sele
 that he shold be a speycal patro
 ne to them / & he gaf to them a seg
 ne of consecracion / that was / that they
 shold goo vp theru by a posterne to
 ward the east / & they shold fynde there
 the steppes of a ma impressyd in a mar
 ble stone / thene the bisschop on the morn
 & moche grete peple cam to the place / &
 entred in / & fonde a grete caue & thre
 altars / of which thre were sitte to
 ward the southe / and the thyr to ward
 & the east moche honourably / & was co
 uered al aboute with a red mantel / &
 when the solempnytes of the masses
 were done / & the peple had taken hooly
 comunyon / al returned to their pro
 pre places / & the bisschop lefte there pre
 stes & clerkes for to syng & say good
 by the dyuine offyce / & withyn the said
 church soulders clere water & swete /
 which the comyn peple drynketh & ben
 heled therby of many dyuers malady
 es / And whanne the pope herd these
 thynges / he establyssed to hallowe
 this day in thonoure of saynt Mychel &
 of alle the hooly Angels / and to be
 kepte hooly thorough alle the world /
 Fourthly / this solempnyte
 is sayd the Memozye of saynt My
 chael / so well that we alle solemp
 nyte this feeste in the honoure of alle
 the Archchaungells of oure Lord /
 We doo the Memozye and the honou
 res generally / And hit appertey
 neth and is behooffull to vs to gyue
 to them / laude praynyng and honou
 r

by manyfold reasons experte/ that is to wote/ For they ben our hepars/ oure mynsters/ oure bretheren/ oure myghours / the hears of our folkes in to heuen/ and representers of our prayers vnto god/ Ryght noble knyghtes of the kynge of heuen/ And poudurable comfourtours of them that ben in heuy nes and tribulacions/ And fyrst we ought to honoure them / For they ben oure hepars/ wherfor we ought to wor shippe them / To every man ben gyuen tibo Angells/ One euylle for to styre hym to vyle/ and one good to kepe hym The good Angells ben deputed to the keepynge of men in theyr byrthe/ e after the natyvyte also/ and ben all wey with them / whanne they ben full growen / And in this thre astates is an aungel necessarye to a man / For whanne he is yet lyttell in the wombe/ he may be dede and be dampned/ whan he is oute of the wombe to fore he be growen/ he maye be lette fro bapty sme / And whanne he is growen/ he maye be dialden to dyuerse synnes/ The deuylle deceptueth them/ that ben growen by fall lace and hearkenynge / he flatereth them by deluges and blaundyces/ And op pressyde vertu by dyolence/ therfore hit is nede that a good Angell ben deputed to the keepynge of a man/ to thensure that he addresse and endure may as geynsee the fallace that he exhorte and somone to doo good/ ageynste flateynge and blaundyces / And that he defende hym from oppression ageynste dyolence/ And the prouffyte of the keepynge of the angel to a man may be as signedy in foure maners/ The fyrste/ that the soule may prouffite in the wele and good of grace/ And this dothe the Angel to the soule in thre maners And the fyrst is in to remeunge all lettynge to doo well and good/ And that is signefedy in Exodi duodecimo wher the angel smote alle the fersse gotten of Egypte / Secondly in aldaynge or exptyng from schultre / And that is signefedy Zacharye quart to/ The Aungell of our lord sayth awaye for me / as a man that is wakedy oute of his sleep/ Thirde in ledynge a man in the waye of penance / and brynnyng ageyne/ And this is signefedy

in Thobyte in the fyfthe chaptyre in the Aungel that laded hym and brought hym ageyne/ The second prouffyte that thangel doth/ is/ that he falle not in to synne/ And this doth the Angells in thre maners / fyrst in lettynge the euylle to be done/ that it be not done/ And this is signefedy in the booke of nombres in the viii chaptyre/ For dauid laam whiche went for to curse Isra el/ was lette of thangel/ Secondly in blamyng the synne passed/ that may departe fro it/ And that is signefedy in the booke of Judges in the second chaptyre/ wher the angels blamed the chyldren of Israel for brekyng of the lawe/ wherfor they wepe/ Thirde in brynnyng strength for to take awaye the synne present/ And this is signefedy in bothe / whan he was ledde oute by force/ he his wyf and his daughters fro the cyte of Sodome/ that is to wote fro the customaunce of synne / The thirde effect and prouffyte is/ yf that yf he falle / that he aryse anone ageyne/ And this doth the aungelle in thre maners/ fyrst in meynynge a man to contricion/ And this is signefedy in Thobyte in the viii chaptyre/ wher as he taught thobyte to enoyne the eyen of his fader with galle/ that is to wote/ fonde contricion of the herte enoyne the eyen of the herte / Secondly in purgynge lypes by confession/ And that is signefedy in ysaye the vii/ wher the angel purged the lypes of ysaye/ Thirde in enoyng to satisfaction/ And that is signefedy in Luke the viii chaptyre/ that sayth/ that greter ioye is in heuen of a synnar that yng penance than of lxxxvij ryghtful men whiche nede no penance/ The fourth prouffite is / that man falle not so ofte in to synne as the deuyll enepeth hym therw / e this doth he in thre maners/ that is to wote in refraynyng the purysaunce e myzt of the deuyll in affeekynge the couetyse e desyre of synne/ e in enpwyntynge in our mynnes the passion of our lord Iesu crist/ of whiche thynge it is said to fore/ We ought to honoure them secondly/ for they ben our admystratours/ lyke as thapostle sayth ad hebreos v/ They ben spyrytes of admystracion/ alle spyrtes ben sent for to

the superiors ben sente to the moyens
 the moyst ben sente to the lowest/ and
 the lowest ben sente to vs/ And this sen
 dyng cometh of the dyuine counce /
 And in this sendyng appereth how
 made the counce dyuine apperteyneth
 to the loue of our helthe/ Secondly of
 the charite of the aungel/ For this sen
 dyng apperteyneth that it be of ardas
 and charite/ specialky to desyre the hel
 the of othyr/ Wherfor Vaxe sayth / Eoo
 I am her lord/ sende me forth/ And the
 aungels may helpe vs by cause they see
 that we haue neede of them/ and maye
 therwith ouercome the euyls spyrytes and
 aungels/ And therfor the lawe of cha
 rite angelys requyret / that they be
 sente to vs /
 Thirdly/ this
 sendyng is needfull to the neede of man
 for they be sente to inflamme our affec
 tion to loue/ Wherof in signe herof it is
 wode that they were sente in a fyre cha
 r / Secondly/ they ben sente to conlumpne
 to vnderstandyng vnto knowlege/
 And this is signefyed apocalypis v/
 in the aungel/ whiche hadde a booke o
 pen in his hond/ Thyrddly/ they be
 sent for to strengthe in vs alle our per
 fection vnto the ende/ And that is sig
 nifed iij Regum viij / Wher the an
 gel brought to Helpe a loof of brede ha
 ky vnder assen/ and a vessel of was
 ter/ And he etc / and walced in the
 strengthe of that mete vnto the Mount
 of god Oreb Thyrddly they ought to
 be honoured / For they ben our brethe
 ren and our neyghbours/ For al they
 that ben chosen ben taken to the ordres
 of aungels / the somme vnto the ouer
 wt/ and somme to the lowest/ and som
 me to the myddel/ For the dyuersyte of
 her merites/ And how be it / that the
 blessed byrgyne be abouen alle / Lyke
 as saynt gregory sheweth in his Ome
 lye/ For he sayth/ ther ben somme/ that
 doo the smale thynges / but yet they
 are not to shewe hit to the bretheren /
 And they wene in the nombre of aun
 gels / And these ben they/ that may ta
 ke the soueraynties of the secretes cele
 stial/ and shewe it to othyr/ And thes
 e ben the archaungels celestyalle / and
 shewe it to othyr/ And these ben the ar
 chaungels / and ben they/ that make

mercurious signes/ and werke purg
 sauntly/ And these be that with vertu
 es werke/ And somme there be / that
 chaace awei the bypocryt spyrytes / by
 the vertu of prayre/ and by strengthe of
 theyr polber trewytyd of god / And
 these haue their merites with the po
 trestates / And ther be somme that by
 their vertues mounte aboue the mery
 tes of them that ben chosen / and do
 myne ouer the bretheren/ and sorte the
 yr merite with the principales/ And
 there ben somme that ouercome and do
 myne ouer al byres in hem self /
 And they by right ben callyd of the
 world/ Goddes amonge men /
 Lyke as god sayd to Moyses/ Eoo I
 haue establysshed the godd of pharao/
 And these ben with the compnacions
 And there ben somme that syte in the
 Crowne lyke presydenes / and exam
 ne the werkes and dedes of othyr/ by
 whome whanne hoaly churche is go
 uerned / alle they that be chosen ben
 Iudged / And these ben with the thron
 es / and ben they that with the Cha
 rite and loue of god/ and theyr ney
 boure before othyr ben ful / And these
 by theyr merites haue taken theyr sor
 te in the nombre of Cherubyn/ For the
 rusyn is sayd the plentyfude of serpen
 And as pabbe sayth/ the plentyfude of
 the laibe is loue and charite /
 And these ben they / that enbward in
 the brennyng loue of supernal consem
 placion/ by whiche only to be in the desyre
 of their maker/ They desyre no thyn
 ge of this world / but only ben fedde
 in the loue of the lord perdurable/ they
 eschewe al earthely thynges/ and ouer
 passe by thought al temporal thynges
 they loue/ they brenne/ and wse in that
 brennyng loue/ they brenne in louyng
 And ben enflammed in spekyng
 And alle that euer they touch in ony
 maner by word/ they make them anoz
 ne to brenne in the loue of god/ And
 where shalle these take theyr soure / but
 among the nombre of Seraphyn/ Bec
 Gregorius/ this saith saynt gregory /
 Fourthly / they ought to be honoured
 by cause that they be forars of oure sou
 les in to paradys/ And this done they
 in thre maners / The fyrste
 in malynge wdy the waye /

as Malachiel sayth in the thyrd chas
 ptre/so her I sende myn angel whiche
 shall make redy thy waye to fore thy
 face/Secondly in bryng them to heuen
 by the way made redy/lyke as it is se
 yo in Exodo the four and tibeny chas
 ptre/ I sende to the myn angel whiche
 shall kepe the in thy waye/e shall
 brynge the to the lord whiche I haue
 promysed to thy faeces/ Thyrdly in set
 tyng them in heuen/e herof sayth lucas
 lxxv/ It was done when the hegy
 gar dyd/ his soule was borne of an
 gels in to Abrahams bosome/ by fyfte
 they ought to be honoured/ by cause
 they ben representers of oure soules to
 fore god / and this representacion is in
 thre maners first they represente our pra
 yers to fore god/ and this sayth Tho
 bye the vii chapptre/ when thou pray
 est with axes/ And burredst the ded
 men/ I offered thy prayer to our lord/
 Secondly they alledge for vs to fore
 our lord / And herof sayth Ioh the
 xxviii chapptre/ yf ther were an auz
 gell spekyng for hym/e sayd one of
 lyke thynges/that he shelde the equyte
 of the man/our lord shold haue mercy
 and pte on hym/Also Zacha primo/
 And thaungel of our lord answered
 and sayd/ O lord of all strengthes/
 shalt not thold haue pte of Iherusa
 lem/and of the cytes of Iuda / To
 whom thou art wothe / This is the
 lxxviii chapptre/ Thyrdly they shelde the sen
 tence of god as it is sayd in daniel
 that the angel gabryell fleyng sayd/
 Spith the begynnynge of the prayers /
 the word ysued ouer/ that is to wete
 the sentence of god / and I am comen
 for to shelde it to the / For thou art a
 man of despres/ Of these thre thynges
 sayth Bernard vpon the Cantiques/
 The aungel secketh moeyn bytvene the
 loue and the louer in offryng the de
 spres/ and bryngyng yeres/and me
 ueth her /and plesyd hym / Sixthly/
 they ought to be honoured / For they
 ben the ryght noble knyghtes of the
 kyngge perdurable/after that Job saith
 in the xv chapptre / Is not this the
 noble nombre of his knyghtes For as
 we see in the knyghtes of somye kyn
 ge/that somme of them dwelle alwayne
 in the halle of the kyng/and accompa

nye the kyng/ e coueyt honour e solas
 ce to the kyng/e some other kepe the cy
 tres e castles of the kyng e other fze
 ageynst the enemyes of the kyng/
 Thus is it of the knyghtes of Cresse/
 Some ben in the halle yall/that is to
 seye in the heuen Imperial/e accompa
 nye alwey the kyng of kynges / and
 syngge alwey songes and gladnesse to
 his honour and glary / sayenge Sanc
 tus/sancus/sancus/Blessyng and cler
 nes and wgedome / And the other ke
 pe the cytes/the townes / the castelles
 and the fawbourghs /they ben deputed
 to the keepyng of vs / keepyng the state
 of byrgens/of contynentes /of marred
 peple / and the castelles of Kelyngon/
 Wherof ysaye sayth/ vpon the walles
 of Iherusalem I haue establishyd the
 pte/Other ther ben that fyght e bryn
 quysse the enemyes of god/ Of whom
 it is sayd in thapocalypsis/ Ther is a
 batyll made in heuen/that is after som
 exposityon/in the church mylitaunt/
 Mychel and his angels foughten with
 the dragon/The seuenthe and the laste
 they ought to be honoured / by cause
 they ben comfortours of them that ben
 in trybulacion/And herof sayth Zacha
 rye in the fyft chapptre/ Thaugel that
 spak to me good wordes were wordes
 of comfort/And this done they in thre
 maners/ fyrst in comfortyng e streng
 thyng/ danielis xxiio / For wher as
 daniel fyll the aungel of our lord tu
 ched hym e sayd/ be not aferd/ne dre
 de the no thyng/yes be to the/Comfor
 te thy self and be boyfous/Secondly
 in keepyng fro Impacence / and this
 sayth Dauid/ He hath commaunded
 his Aungels to kepe the in al thy wa
 yes / Thirdly in wrefsyng and las
 syng that trybulacion/and that is sig
 nefyd in Daniel the third chapptre/
 Ther wher as the angel of our lord
 descended in the fornays with the chit
 dren / and made the myddel of the for
 nays as it had ben a wynde blowing
 with a soft deibe/ By these ensamples
 we may vnderstande that we ought to
 gyue honour to the holy company of
 Aungels/And to praye them to kepe
 vs in this wretched lyf/from our e
 nemyes the deuyll/ the world/ and
 the flesshe / that after whanne

the halle departe / they presente our fou
 unto almyghty godd in heuyn / there
 by dwelle / and abyde sempytternally /
 praye them / godd ipse prefeatur / qui sine
 fine uiuit et regnat in secula seculorum
 Amen

Thus endeth the Historie of
 saint Mychel and thaugels

Here foloweth the lyf of saint
 Iheromme And first of his na
 me



Iheromme is said of
 Iheru that is hooly / And
 of nemus / that is to saye a
 wood / And so Iherome
 is as moche to saye as an hooly wood
 Or it is sayd of norma / that is to saye
 lawe / wherof is sayd in his legende /
 that Iheromme is interpreted an hooly
 lawe / He was ferforth hooly / that
 is to saye ferme or clene / or dyed of
 his ed / or deputyd to hooly usage / by the
 wylles of the Temple sen sayd ho
 ly / In they sen ordeyned to hooly be

sage / he was hooly that is to saye sted
 fast in hooly werke by longe perseues
 tance / he was clene in mynde by pure
 te / he was dyed in blood by thynkyng
 of the passion of our lord Ihesu cryste
 he was deputyd to hooly usage / by the
 position of hooly scriptur / he was sayd
 an hooly woode / by the conuerfacion
 that he somtyme dyde and abode in the
 woode / And he was sayd lawe for the
 wylles of his disciplyne / whiche he tau
 ght to his Monkes / or by cause he ey
 polned / and interpreted the holy la
 we and scriptur / Iheromme also is in
 terpretd the vision of beaulte / or Ju
 genz wordes / ther is beaute manyfold
 First is spyrituall / whiche is in the
 soule / Second morate / whiche is in ho
 neste of maners / The thyrde is intelle
 ctuall / whiche is in the aungels / The
 fourthe is substanciall / whiche is dy
 uyne / the fyfthe is heuynly / whiche is
 in the Country of sayntes / This spue
 fold beaulte had saynt Iheromme in
 hym self / For he had spyrituall in dy
 uersyte of vertues / The morall he hadde
 in thoneste of his lyf / he had intellectu
 al in theyllence of purete / He had the
 substancypell in burnynge charyte / He
 had the celestyal in the perdurable and
 exallent clerenes or clarte / He juged
 the speches and wordes / his owne wel
 examyned in clerly pronouncynge /
 The others byng twelue in confermyng
 The fals conuempnyng and confusynge
 And the doubtful in expolnyng

¶ Of saint Iheromme

Iherome was the lone
 of a noble man uamed Eui
 sele borne of the wyllyng Str
 done / whiche is in the witer
 ende of Dalmaze and of panonye / he be
 yng yet a child went to Rome / e was
 there taught in letters of grece / latyns
 e hebrewe / he had for his teacher in gras
 maire / Donat / In Retthorpyque / wyctw
 ryng thowtur / e he was day e nyzt oc
 cyped and exercised hym self in dy
 uyne scripturis / whiche he dwlbe couer
 tussly / And after shedde hit oute
 haboundauntly / And as he wyrcath in
 an Epytelle to Eustochium / that on a
 o iij

¶ The lyf of saint Jeromme

tyme as he red on a day plaw/ And in
 the nyght Tullye desprouly by cause
 that the booke of the prophetes pleyd
 hym not / he was aboute mydolente tas
 ken with a sodayne and brunnynge fe
 uer / that alle his body was cold / In
 such wyse that ther was no bytal hit
 sauf a bytall which he felde in his bras
 se / And as the raynes for his dethe
 was makynge wy / he was soenly
 broughte to the Jugement of god /
 And there he was demaunded of what
 condiaon he was / And he answerd
 boldly that he was a Crysten man /
 And the Juge sayd / thow byest / thow
 art a Crysten man / and no crysten man
 wher as thy trefour is / ther is thy bet
 tene saynt Jeromme was styll / e
 sayd no thyng / And anone thenne the
 Juge commaunded that he shold be so
 re beten / thenne he cryed and sayd / ha
 ue mercy on me lord / haue mercy on
 me / Thenne they that wer assistynge
 our lord / prayd hym that he wold for
 gyue this yonge man his trespas /
 And he thenne beganne to swere e say
 bred / yf ever I rede or here more sculer
 bookes I shalle forsake the / And with
 the wordes of this promesse and oth
 he was late goo / And anone he wry
 ued / And thenne he salde hym self al
 byllyve / And of the swokes of the
 kerynges that he receyved / for the
 Twene of our lord the tokens of the sw
 kes and lasses were sene on his shol
 dres ryght horryble and grete / And
 fro than forthon he leam good / and
 wode dyvne bookes with as grete stu
 dye as ever he hadde redde the bookes
 of poetry and of paynyms / And whan
 he was nyne and thienty yere old / he
 was ordeyned Cardynal prest in the
 Chirke of Rome / And whan Pyteri
 us was deed / all the peple cryed to ha
 ve saynt Jeromme souerayne prest
 And whanne he beganne to blame the
 Jolyte and Lauays by of some cler
 kes and Monkes / they had indignas
 ion and despyte of hym / and laye in
 a wayte to hurte and seclandre hym /
 And as Jochay Beletth sayd / they
 scorned and mocked hym by the ch
 thyng of a woman / For on a nyght
 whan he arose to makyn / as he was a
 customed / and found a womans ch

thyng byng by his bedde / whiche his
 enemyes had leyd there / And he was
 nyng that they had ben his olde dy
 de them on / and soo clothed cam in to
 the chirke / and this dyd they that had
 enemye at hym / by cause other spold be
 ne that he hadde a woman in his cham
 bre / And whan he sawe that / he est
 wed their woodnes / e wente into
 Gregory Nazanzeune bishopp of con
 stantinople / And whan he had lerned
 of hym the booly scripture and booly
 letters he went in to deserte / wher whan
 and how moche he suffryd for Crystes
 sake he recounte / to Eustochium / and
 sayd / that whan he was in that grete
 deserte e waste wildernes / whiche is
 brent by the sonne / that he gaf to the
 Monkes a ryght drye babytacle / I sup
 posed me thenne to be at Rome among
 the delyses / and my memberes sallow
 brent made drye and blacke lyke to
 the skynne of a Morayn / or an Ethiop
 y / And I was alwey in tere and
 wepynges / And whan the very sun
 cam and opprest me / agaynst which
 I ofte repugned / thenne I leyd my
 drye bones on the bare erthe / of me
 and drynke I speke not / For they
 that were seke byed only cold water /
 And for to take ony thyng to drye
 or rosted it was to them lecherous /
 yet neuertheless I was of the felable
 for scoryons e bylde bestes / e yet the
 carollis of maidens e themstramentis
 of lechery grede in my old body / and
 in my flesse / wherfor I wept cony
 nuelly / e for to aduante e subdue my
 proud flesse I rose at mydnyght alle
 the weke long / iorynyng ofte the nyght
 with the daye / and I assid not to take
 my breste prayenge our lord / to reuise
 to me the passible pes of my flesse /
 And I also doubted my propre will
 as feryng my consaytes and thow
 tes / wherfor I wente and dwelle
 in wythe and weyngynge my self wyl
 sed allone thurgh the sharpe e thyrte
 desertes / And as our lord is wyte /
 he askt many wepynges and teeres /
 It semed me that I was among the
 pany of angels / this duryng four y
 re / Thenne his penance was done
 he returned to the towne of Bethle
 hem / wher as a wise e a prudent

offred hym self to abyde by the Crybz
 of our lordz/ Andz thenne his hooly
 blylle whiche with studie he hadz trans-
 latedz and other bookez he wode / andz
 had the daye forth with fastynge vnto
 euen / Andz there he assembledz many
 disciples vnto hym for to labour there
 in his hooly purpos / andz abode there
 in the translation of holy scripture / 3
 yere andz syxe monethes / andz remay-
 ned a yere vnto the ende of
 his lyf / Andz hold well that it he sayd
 in his legende that he was euer a Vir-
 gyne / yet neuerthales he wrote of hym
 self to palmarcy / I here vnto vnto in
 to heum / Not for that I haue virgy-
 nyte / but for I meruaile more that I
 haue it not / Thenne at the last he beyng
 verye for to trauaylle / laye doune in
 his bedde / wherouer henge a corde on a
 keme / wheron he leyde andz helde hys
 handes for to lyfte vp hym self / that he
 myght done the seruyce of god / as mo-
 che as he myght / On a daye towarde e-
 uen Iheromme satte with his bretheren
 for to heere the hooly lesson / Andz a ly-
 on cam haltinge sodenly in to the mo-
 nastery / e whan the bretheren saib him
 anon they fled / andz Iheromme cam az
 geynst hym / as he shold come ageynst
 his ghest / andz thenne the Lyon shelded
 to hym his foote beyng hurte / thenne
 he calld his bretheren / e commandedz
 them to waiste his feet / and dyligent-
 ly to seke and serche for the wounde /
 And that done the plant of the foote
 of the Lyon was sore hurte e prychedz
 with a thorne / Thenne this hooly man
 put thereto dyligent cure and heled him
 And he abode euer after as a tame best
 with hem / Thenne saynt Iheromme saibe
 that god hadde sente hym to them /
 not onely for the helthe of his foote /
 but also for theyr prouffite / e ioynd
 to the Lyon an office by thacord of his
 bretheren / Andz that was that he shold
 conduyte e lede an asse to his pasture
 whiche brought home woode / e sholdz
 kepe hym goynge e comynge / e so he di-
 mand / e hadde thasse thus as an
 herdman / e kepte hym wyteley goynge
 e comynge / e was to hym a right sure
 e defendour / e alwey atte houre
 answered he andz the asse cam for to

haue thair refectiō / e for to make the
 asse to doo the werke accustomed / On a
 tyme hit happedz that the asse was in
 his pasture / Andz the Lyon slepte faste /
 Andz certayne marchauntes passed by
 with camellys / andz saibe the asse alon-
 ne / and stafe hym e had hym alway / e
 anon after the Lyon awoke / and whan
 he fonde not his felawe / he ranne grow-
 nyng hysder e thysder / e whan he saibe
 that he coude not fynd hym / he was mo-
 che foroufull / e durst not come in / but
 abode at the gate of the church of the
 monastery / e was ashamed that he cam
 withoute the asse / And whan
 the bretheren saibe that he was co-
 my more late than he was wonte e
 without the asse / they suposid that by
 constraint of hunger he had eten the as-
 se / e wold not geue to hym his porci-
 on accustomed / e said to hym / go e etc
 that other parte of the asse / that thow
 hast deuoured / e fyll the ghestonny /
 And by cause they doubted / they wold
 lyke yf he had so eten / they went to the
 pastures of the Colone to see / yf they
 coude haue any demonstraunce of the
 deeth of thasse / e they fonde no thyngz
 e returned e told it to Iherome / e then
 he commanded them to enioyne hym
 to doo thoffyce of thasse / thenne they be-
 wed donne bufftes / andz solbes / e leidz
 vpon hym / and he suffrid it payssiblye /
 Andz on a daye whan he had done hys
 offyce / he wente out to the felde / andz
 beganne to renne hysder and thysder e
 sprynge to knowe / what was done to
 his felawe / And saibe fro ferre mar-
 chauntes that cam with camellys char-
 ged and laden / and the asse goynge be-
 fore them / It was the maner of that
 Regyon / that whan the people wente
 ferre with camellys / they had an asse /
 or an hors goynge to fore with a corde
 about his necke for to conduyte the
 better the camellys / Andz whan the Ly-
 on knewe the asse / with a grete wryn-
 ge he ranne on them soo terriblye / that
 alle the marchauntes fledde / Andz he
 so ferred the camellys with beyng the
 erthe with his taylle / that he constray-
 nedz them to goo staye vnto the asse
 with al their charge andz ladynge /
 And whan þ bretheren saibe this / they

¶ The lyf of saint Jeromme

told it to Jeromme / and he sayd bre
 theryn wefste the feet of our grettes /
 and gyue them mete / And abyde ye
 the bytke of our lord kroupon / And
 thenne the Lyon beganne to renne iogo
 usly thurgh oute at the monastery / as
 he was woned to doo / and kneled
 doune to euery broder / and salued
 them with his tayle / lyke as he had
 demaunded pardon of the trespas that
 he had done / And saynt Jeromme /
 whiche knelbe wel what was to come
 sayd to his brethren / Goo and make
 ye redy alle thynges necessary for gre
 ttes that be comyng to vs / And as
 he thus sayd / there cam to hym a messa
 ger / sayng to hym / that ther were gre
 ttes at the gate / that wold speke with
 thabbot / And assone as they were co
 me / they knelvd to thabbot / and requy
 red of hym pardon / And he respdy e
 made them to stande by goodly / And
 commaunded them to take theyr olue
 good / and not to take alweye other
 menes / And thenne they prayde the
 holy saynt that he wold take the haly
 of their oyle / And he refused hit /
 And at the last he commaunded to ta
 ke a mesure of oyle / And thenne they
 promysed that they shold brynge eues
 ey yre a mesure of oyle to that church
 and theyr keytes after them /

It was annuently the customme /
 that whi someuer wold / myghte spynge
 in the church / soo that Theodosyan them
 prour / as Johan Beletth sayth requy
 red and prayd damase the pope / that
 he wold commysse to somme wyseman
 of the church to ordeyne the offyce and
 ordynal of the Church / And thenne he
 knelbe wel / that Jeromme was a
 man that knelbe the langages of gre
 ke / latyn and hebrewe / and in all scy
 ence / and commysed to hym the seid so
 ueayne offyce / And thenne Jerom
 to updy the psaltes by serpes / and to
 euery serpe a nocturne propre he affig
 ned / And establisthed in thende of eu
 ery psalme to be sayd Gloria patri /
 And after he ordeyned / resonably to
 be songen the epyttles and gospels / e
 and alle other thynges appertenaunt
 sauf the songe / whiche he sente from ke
 thestem vnto the pope / whiche al was
 proued and ratified of hym / and

of the cardynals for to be used perpetu
 ally and soo confirmed /

¶ After this in the mouth of the
 spelunke or cave in whiche our lord
 de laye / he dyd to make his monumen
 te or sepulture / And when he had ac
 complished xxxviij. yere and sixe mo
 nettes / he was there buryed / In what
 reuerence saynt Austyn hadde hym in /
 It apperth in his epyttles that he sent
 to hym / In one of the whiche he wrote
 in this maner / To his right dere frende
 moost best blyboud / and most cleue in
 obseruynge and embracynge of Chari
 te / vnto Jeromme Austyn / etc. etc. /
 And in another place he wrtyeth thus
 of hym / Saynt Jeromme preest kered
 in letters of greke / latyn / and hebre
 we / and in holy wrtynges approued
 vnto his last eage / Of whome the nos
 bleness of his fair eloquens / hath re
 splendyd from the easte vnto the weste
 lyke vnto the clerenes of the sonne /
 Prosper sayth also of hym in his cro
 nyques / Jeromme preest was in leth
 lessem somtyme clere to alle the world
 of noble engyne / And lyued in trau
 latynge and wrtyng of holy scrip
 ture / and with hys and noble iudge
 scrud the vniuersal church / He sayd
 also of hym self to Ambysse / I neuer
 enforced me soo moche fro myn enfan
 ce / as for tescelbe a swelkyng outa
 ge / and enhauned heedy / and callyng
 agerntse hym the hate of god / And
 euer I haue dred the sixe thynges / e
 haue entreded with al my hert to the
 Monastery / and to hospitalyte / and
 haue receyued gladly al comers / saufe
 Heretykes / and haue wefsten their fet
 te / Isidore sayth thus in the booke
 of Ethymologie / Jeromme was wr
 te in thre langages / whos Interpret
 tacion is taken to fore other / For hit
 is more holdynge and clere by wordes
 and it is interpreted of a fery wysen
 It is wretyn also of Jeromme in the
 dialogue of Seuer disciple of saynt
 Martyn / whiche was in his tyme Je
 romme withoute the merite of the fa
 ythe and dowayre of vertues / is not
 only Instruct in letters of latyn / but
 in greke and hebrewe / soo that none
 ought be comparid to hym in euery sa
 ena / the whiche had therre perpetuall

gepuff the wycked men/ The heretikes
 faced hym/for he leste neuer to jmpug
 ne ageynste them/ The Clerkes had
 hym/for he reprovdy their synnes/ &
 they wyl/But playnly goody men
 wyl hym andy meruayldey of hym/
 For they that demedy hym an Heretik
 were madd/ he was ab in lessons / all
 in bookes/ he ne rested day ne nyght/
 but all day redde or wrote, Bec Seue
 rus/ Andy lyke as it apperth by these
 wordes/ Andy also he wryteth hym
 self/ He sufferyd many persecuciounes/ &
 detractours/ whiche persecuciounes he sust
 feryd presently andy goodly/ as it ap
 peryd in an Epystle that he sente to af
 fell/ I yue thankynges to oure lordy
 god/ that I am worthy that the world
 knoe me/ Andy that wyckedy men andy
 Janglers holde me for envye/ For I
 knolde wel that men come to heuen by
 the dyffance of wyckedy men/ more than
 by goody renomnee / Andy I wolde
 that the compayny of myscreauntes
 shold purfwe andy perfect me for
 the name andy ryght of oure lordy/ My
 wylle is that the repress of the worldy
 arye more feruently ageynst me / soo
 that I myghte deserue to be preyed of
 our lordy/ andy that I may hope the re
 wardy of his promesse / Templacyon
 is despyous and agreable/ whos meri
 t in respynge is to be hopedy rebwardy
 of Cryste in heuen / He the cursynge/
 or maledicatory is not greuous whiche
 is chaunged in to dyvyns laude andy
 prayynge / He deyed aboute the yere
 of our lordy CCC/xxxv/, andy ryght /

Remygge is said of Re
 migie/ that is a boerman/ or
 a tober / Or hit is sayd of
 Remps/ whiche ben Instru
 mentes/ by whiche the shippe is tolbed
 and condynged / andy of gyon/ that is
 to saye wastelynge / He governede the
 Chirche/ and keppe it fro paryll of bla
 ke and brought it to the port of heuen
 Andy for the chirche he wastelody a
 geynst the assaultes of the dwylle/

Of saint Remygge

Saint Remygge conuer
 tid to the fayth the kyng &
 the people of Fraunce/ The
 kyng had a wyf named
 Mosalce whiche was Crysten/ Andy she
 enforced her moche to conuert her hus
 bondy to the Crysten fayth/ but she my
 ght not/ And when she hadde a childe
 she wolde haue Crystened hym/ But
 the kyng deffendyd it to her/ Andy she
 rested not/ til at the last the kyng graū
 ted that it shold be crysten/ And after
 that it was cristened/ it deyde anone /
 Thenne said the kyng/ Now hit ap
 peryth well/ that Cryste is a hyle god/ for
 by cause he may not kepe hym / whiche
 in his fayth sholdy haue ben enuoyed
 in my kyngdome after me/ Andy she sa
 id to hym/ Now sele I wel that I am
 bouydy of my gody/ by cause he hath re
 cyued the fyrst fruyte of my boude
 he hath enbauntyd to a letter kyngdom
 my sone/ and to regne perptuelly with
 outen ende/ whiche is moche better than
 thy kyngdome is/ Andy soone after she
 conuoyed ageyne/ andy hady a sone
 ne/ whome with grete prayeres she ba
 ptisedy as she dyd the fyrste/ but anone
 after he was seke / so that they hadd
 none hope of his lyf / And thenne the
 kyng sayd to his wyf / Certeynly
 this is a feble god/ whiche may not co
 serue ne kepe nony that is baptysedy in
 his name / And yf thou haddest a thou
 sand/ and dydest them to be baptysed/ al
 shold perisse/ yet neuertheless the childe
 requyed & was hole/ so that he regned

Thus endeth the lyf of saint
 Thromme

Here foloweth the lyf of saint
 Remygge And first of his na
 me

¶ The lye of saint Remyege

after his fader / And the faythful que-
ne enforced her to brynge her hus londz
to the saythe / but he refused it in alle
maners / It is sayde in that other feste
the whiche is after thepphanye / so w
the kynge was conuerted to the sayth
And the forsayd kynge Charles when
he was crystened sayd that he wolde
gyue to saynt Remyege for endowe his
chirche / as moche londz as he myght go
about whyles he slepte at mydny /
And so it was done / but ther was a
man / whiche had a mylne withyn the
craupe / whiche saynt Remyege hadde
choised / And as saynt Remyege wente
about it / the Mylnar putted hym out
with indignacion and grete dyspys /
And saynt Remyege sayd to hym / w
de haue no dyspys / and take it not to
to haue yf we haue also this Mylne /
with that other / Neuertheles the Myl-
nar put hym out / And anon the whe-
le of the Mylne beganne to torne con-
traire / And thence the Mylnar cryed
afar saynt Remyege and sayde / Ser-
uaunt of god / come a: d: late / I ha-
ue the mylle to gyde / And saynt Rem-
yege sayd / nay hit shalle neyther be
my n: h: y: / And anon the crake ope-
ned / and swole: bed: in all the mylle /
And saynt Remyege knede by the
spytte of prophete / and by the wyll
of god / that a grete famyne shold: a:
me / And assembled in a Tolbne grete
pient of whete / And the downky wy-
lour: of the Tolbne mocked and scor-
ned hym of his prouydence / And sett
the garner a fyre / And when he kne-
we hit / he cam thider / And by cause he
was cold for age / and his last tyme
approchyd fast / he satte doune by the
fyre / and warmed hym / and sayd with
a peaspble herte / the fyre is alwey go-
od / Neuertheles they that made that
fyre / and alle the men of theyr bygnas
ge were broken in her members / And
the wymmen goldby / And this endu-
red in the same Tolbne vnto the tyme
of Charles / whiche cha: d: and maade
them goo theyr waye and so disper-
sed they / And it is to be knowen /
that the feste of saynt Remyege that is
habyled in Jarpuer / is the feste of his
blessyd de: and deposicion / and this
is the feste of the translacon of hys

blessyd body / For when afar his de: with
the holy body shold: haue be b: r: d: h: e
to the chirche of saynt Elymothe / and
Apollynar with the shryne / and cam-
nyght vnto the chirche of saynt Easo-
fre / it beganne to wepe soo moche / that
they myght not meue hit fro thens in
no manere / At the last they prayd our
lord / that he wolde four: sauf to the whe-
them yf it were his wyll that the bo-
dy shold be buryed in that chirche / with
re as no relikes wite / And thence
anon they took vp the body byghely
ynoble / and buryed hym ther h: nou-
rably / And many myracles were there
shewed / soo that they enlarged / and
made the chirche more ample and lar-
ge / And thence they made an ora-
torye behynde the altar / and wold: haue to
liven for to haue be: d: the body in that
ora-
torye / but they coulde not meue hit
in no manere / Thence they watchyd /
and prayd vnto our lord / and aft-
mydnyght they spyle all a slepe / And
on the morne they fonde the sepulchre
with the body in the place / whiche our
geles had borne thider / whyle they sle-
te / And this was the h: lence of or-
to: / whiche after ward by long tyme
on the same daie it was translac: d: in
to a ferre or shryne of spluer / he shold
rid about the yeres of our lrd CCC
four score and ten /

Thus endeth the translacon
of saint Remyege

Here foloweth the lye of saint
Logier And first of his name

Logier is said of leas
that is to saye peple/and of
ganas that is to saye angell
Logyer was aungel of the
peple/ for an angel is properly lyyght
And is a messenger for to helpe the
peuple good ther kes/ And soo he shew-
ed to the peple to fore the dede/ thou he
and Ebronzen shold synesse the
eyres

Of saint Logyer

Logyer whan he thone
and resplendoy in al vertu
he deserved to be Bissshop of
Aduense Cytayre was dede
he was moche grieved for the cure and
charge of the Royamme / And by the
wyll of godd and counsell of the prin-
ce he crowned Childerick yet yonge to
be kynge/ But Ebronzen wolde haue
made Theoderick broder of Childerick
kynge/ not for the prouffite of the Roy-
amme/ but by cause he was put oute
of his polber/ and was hated of alle
the peple/ And doubtede the iwe of the
kynge and of the prynces/ And ther-
fore he requyred of the kynge lycence
for to entre in to Kelyggon/ And the
kynge graunted it to hym/ Thenne the
kynge dyde hold his broder theoderick
in garde that he shold machyne nothyng
ageynste the Royamme / And by
the holynes and prouidence of the gos-
od Bissshop Logyer alle the peple we-
re in ioye and in pes/ And soone af-
ter the kynge kyngge enparyed by es-
wylle counceylle was muryd in wrauth
ageynste this holy Bissshop seruaunt
of godd/ And sought menes ententys
by whiche he myght couenably putt hym
to deith/ But Logyer suffred all goods
ly/ and reputed his enemyes lyke as
his frendes/ and dyde so moche towarde
the kynge/ that on eester day/ he shold
synge masse in the cyte/ wherof he was
a bissshop/ And that day it was told
to hym/ that the kynge shold performe
y myght all that he had treced for his

deith/ but he ne doubtede nothyng/ but
dynded that day with the kynge at his
olde table/ And thenne he fledde his
persecutour/ in such maner that he wen-
te to the monasterye of Lucon ther ser-
uyng ourc kyng/ in which Ebronzen
ther was hys in thabyte of a Monike
And also seruyd hym in grete chary-
te And a wyghte after the kynge dyde /
And Theoderick was enhanned in
to the regne/ for which kynge the bles-
sed saynt Logyer meued by the lye-
pynges and trewes of the peple/ and
constrayned by the commandement
of his abbot/ returned into his see in
his cyte/ But Ebronzen anon renou-
ed his wylggon/ And was ordeyned
felward of the kynge/ And how he it
that he was euyle to fore yet he was
worke after/ And studeyd how he my-
ght kyngge Logyer to deith/ And sente
knyghtes for to take hym/ And whan
the blessed Logyer knewe it/ he wolde
haue escaped fro theyr woodeues/ and
malice/ And as he pssued out of the
croune in thabyte of a Bissshop / He
was taken of the knyghtes/ which as
none put oute his eyen / And thenne
swo par after saynt Logyer with que-
ren his broder whom Ebronzen hadde
eygled there brought into the palays
of the kynge/ And as Ebronzen moc-
qued the bissshop/ they answerd wyse-
ly and prayshly/ Not wythstandynge
that wycked man Ebronzen sent que-
ren for to be stoned to deith with stones
And made the Bissshop to be laded all
the nyghte bare foote vpon sharp sto-
nes/ on which the water raine falleth/
And whanne he herd that he preyed
godd in his tormentes he made to cutte
oute the wyng of his frede/ and after
to kepe in pryson/ for to make hym suf-
fer newe tormentes/ But for alle that/
he hys neuer his speche/ but entand-
ed to preche and to exhortacion as wel as
he myght/ And he dyde to fore/ so that
Ebronzen shold wepe / and whan /
Thenne a grete lyyght in maner of a
croune enuynned his frede / which
moche peple salde/ And somme demaun-
ded hym what thyng he hit was / And
he kneled doune / and made his pray-
ers yeldynge graces to godd / And
admonested alle them that were there /

that they shold chaunge theyr lyf in to a letter / And whanne Ebronzen herd that he had grete enuye at hym / And sente four men for to smyte of his hede / And whanne they kedde hym forthe / he sayd to them / It is no neede to yow to labour any more / but fulfyll ye the desire of hym that sent yow / And thenne thre of them had so grete pyte of hym / that they kneled doune / and requyred pardon / And the fourth smote of his hede / whiche anone was rauysshed of the deuylle / and thowen in the fyre ended his lyf miserably / Thanne two yere after Ebronzen herd that godd shewedy many myracles for his blesshed saynt / and the renomme of it shone ouer all / and was tormentid with cursyd enuye / and sente thyder a knyght to lye the trowth / and to retorne and telle to hym / And whan the knyght cam thyder / he proudly smote the wunke with his foot / and sayd / an eygelle deske moche he haue / that sayth e hyleueth / that this dede body maye doo myracles / And anone he was rauysshed of the deuylle and dede soonly / And the saynt was the more idorshyppid by his deith / And whanne Ebronzen herd this / he was thenne more tormentid with malice of enuye / and enforced to quench the fame of the holy saynt / but after the sayenge of fore of the saynt / he felonously selbe hym self with a sberd / And this holy bishop saynt Logyer suffred deith aboute the yere of our lord / D / C / lxxx in the tyme of Constantyn the fourth /



Fraunceis was first named Johan / but after his name was chaunged / and was called Frauncys /

The cause of chaungynge of his name was manyfold / First for the reason of his merueylous chaungynge / For it is knowen that he receyued of Godd by myracle the frensch tongue / And it is sayd in his legende that whanne he was xerlessed of the grace of god and of thardoure of the holy ghoste he pronouncd onte brennyng wordes in frensch / Secondly by the reason to publyssh his offyce / wherof is sayd in his legende / that the dyuine prouyde gaf to hym that name by cause of hym singuler / And is accustomed name / thoppynyon of this mysterye was knowen thorough oute alle the world / Thyrde by reason of his offyce in effect / wherupon was geyuen to vnderstonde that by hym / and by his sones he shold make many seruauntes of the deuylle and bnde to synne free / Fourthly by reason of grete courage / and magnanymyte of hert / For frensch men ben sayd of fierynes / For in them is naturell fierynes and grete courage of hert / Fyftly by reason of the vertuosyte in spekyng / For his word

¶ Thus endeth the lyf of saint Logier

Here foloweth the lyf of saint Fraunceis first begynner of the Freres mynours And first of his name

herd alwaye the byra lyke an eye
 sighe by reason that he chaord alwey
 comne by the wylls/Seuenthly by re
 ason of honeste in his conuerfacion/ &
 of perfection of werke/ And it is sayd
 that somme signes that were bro
 ught to Rome/ to fore the Consuls/
 whiche were in error of the peple and
 in worship were calld/ Franciscas /

whiche herd a boys sayenge to hym
 Frauncys take these byter thynges
 for the liberte/ and despise thy self / yf
 thou desire to knowe me / On a tyme
 he mete a lepre / whome naturally men
 abhorre/ but he remembred hym of the
 word that was sayd of god/ and ran
 ne to hym and kyssed hym/ And anon
 the lazare rang/ shod alway/ wherfor he
 wente to habytacion of the lazars/
 And kyssed deuoutly theer handes
 and gaf to them moneye / And lette
 hem haue no neede of such as he myght
 doo/ On a tyme he entred in to the
 Church of saynt Dampyan for to make
 his prayers / And theymage of Ihesu
 Cryst spak vnto hym and sayd/ Fraun
 cis goo and repaire my holdes/ whiche
 is alle destroyed as thou seest/ And
 from that houre / the holdes of hym by
 quessed / And the passion of Ihesu
 Cryst was meueynously inspyed in
 his herte / And thenne he dyde grete
 payne/ and was kesy in repayryng the
 church/ And sold alle that he hadde/
 and gaf the money therof to a prestre
 And he durst not receiue hit / for feare
 of his parentes and kynne / Thenne
 he castynge it alwey to fore the prestre
 as dust sett ynge not therby/ wherfore
 he was taken of his fader and bound
 den/ and restored to hym his money /
 And resygned also his clothes/ and
 soo naked he fled to our lord/ & cladd
 hym with hayre/ And thenne the blis
 syd Frauncys wente vnto a symple
 man/ whome he took in steed of his fa
 der/ and prayd hym that lyke as his
 fader doubtyd on hym his curses/ that
 in contrarye he shold blesse hym / his
 olde broder germany salbe hym in a
 wynter tyme haue on hym but folde
 and selde clothes/ and that he trumblid
 for cold/ and was entredynge to his
 prayers sayd to his felawe / Goo to
 Frauncys / and saye to hym that he
 selle to the a penyworthe of his swote/
 And whanne he herd it / he answered
 with a glad chere/ I wyll selle hit vnto
 my lord god / On a day he herd in
 the church that whiche our lord sayd
 to his discyples whanne he sente them
 to preche/ And anone he adressed hym
 with alle his myght to doo and kepe
 all tho thynges/ he dyd of his hofyn &

Of saint Frauncis

Frauncis seruaunt &
 frunde of Almyghty god /
 was borne in the Cyt of
 Assise / and was maade a
 Marchaunt vnto the xxv yere of his
 age/ and wastid his tyme by luyng
 fynly / whome our lord corrected by
 the sorge of seknes/ and sodenly chaū
 god hym in to another man / soo that
 he begarne to shyne by the spyrte of
 prophete / For on a tyme he wyth o
 ther men of peruse was taken prysoner
 And wert put in a cruell pryson/ wher
 in all the other wypledd and sorolbed
 And he only was gladd and enioyed
 And whanne they had repreyd hym
 therof/ he answered/ knowe ye/ sayd he
 that I am ioyeful/ For I shall be lib
 shipped as a saynt thorough oute alle
 the world/ On a tyme he wente to Ro
 me by cause of deuocion/ And he toke
 of alle his clothes / and cladd hym
 with the clothes of a beggar/ and satt
 amonge the poure men to fore the chur
 che of saint Peter/ And as one of them
 lagged with hem couerously / And
 moche oftener wold haue done / but
 the shame of knowen peple letted hym
 The old enemy the wyple enforced
 hym to lette hym of his hooly purpos
 And shelded to hym a woman mon
 stuous and horrybly diffygured/ ew
 he bak and lame/ whiche was in that
 Cyt/ And he sayd to hym/ that he left
 not that he had enterprised / he wold
 make hym semblable and lyke vnto
 he/ But he was comforted of our lord

The lyf of saint Frauncis

shone fro his feet/ and clad hym with
 a fowle cote/ and took a corde for his
 gyrdle/ He wente on a tyme in a sno/
 lye by a woode/ and was taken by the
 ues/ and they demaunded hym what
 he was/ And he sayd that he was the
 messenger of god/ And anone they to/
 ke hym/ and casie hym in the snolbe/
 sayenge to hym/ lye thou there vilayn
 messenger of god/ Many noble and
 vnnoble clerkes and laye men hadde
 despyed the world/ and begonne to fo
 colbe hym/ And the holy fader ensey
 gned and taught them the perfection of
 the gospel/ which was for to be in po
 uerite/ and that they shold go by the
 wey of symplenesse/ he wrote thenne
 a rule after the gospel to hym self/ and
 his brethren had and to be had/ whis
 che pope Innocent conferred/ And
 fro than forthon he beganne to sprede
 more ardauntly the seedes of the word
 of god/ and wente about cytees/ &
 castels by a feruent and merueylous
 desyre/ Ther was a frere/ which ser
 ued outward of merueylous holynes
 and kepte seplene soo strapely/ that he
 wold not be thryuen by wordes but by
 sygnes/ and euery man preyed hym
 as a saynt/ this holy man Frauncis
 cam thither/ and sayde/ leue ye brethren
 to preyse hym/ for I shall not yet preyse
 hym/ leste it be by fryntysse of the de
 uylle/ late hym be warned to be thrys
 uen thynges in the weke by woode and
 spekyng/ And yf he doo it not/ this
 is but temptacion of the deuylle/ and
 frauncelous decept/ and thenne the fre
 res warned hym so to doo/ and he put
 his fyngre to his mouth/ and shoke
 his heede/ and shewed that in no wyse
 he wold confesse hym/ And anone af
 ter he retourned ageyne to worldly
 lyf as an hound to his konyte/ And
 wente oute of his ordre/ and fynysshed
 his lyf in synful acts and werkes/
 On a tyme saynt Frauncis was wes
 ry of goyng/ and rood vpon an asse
 And his felawe one Leonard of Af
 sye was also lery of goyng/ and sa
 ynt Frauncis biganne to thynke thus/
 and say in hym self/ his kynne & my
 kynne were not lyke/ And inconty
 nent he alpyght doune and sayd to the
 frere/ It apperteyneth not to me to

ryde/ and the to goo afoote/ For thow
 art more noble than I am/ And the
 frere was abasshed/ and knelid dou
 ne and requyred pardon/
 On a tyme as he passed by a place/ a
 noble lady ranne soo hastily ageynste
 hym that she myght not speke for her
 rynges/ And he aged of her/ what she
 wold/ and she saide/ pray for me/ fader
 For I may not performe the purpos
 of helthe/ which I haue bigonne/ for
 my husbond which keth me doth to
 me many aduersites in the seruyce
 of god/ and he said to her/ goo thy way
 doughter/ For thow shalt haue anone
 comfort of hym/ And say to hym/ hus
 bond in goddes name and myn/ that
 nob is the tyme of helthe/ And hereaf
 ter shall be tyme of equyte and righte
 And when she hadde said so to her hus
 bond/ the man was suddenly chaunged
 and auolued to god/ contynence and
 chastyte/ On a tyme a poure labourer
 was almost lost in a woode for thurst
 And this holy faint impetred a son/
 sayne by his prayers/ He said on a t
 me to a frere/ that was famylar
 with hym/ this secreete/ which was sh
 wed to hym by the holy ghoost/ Ther
 is a seruaunt of God byynge in the
 worlde on this daye/ For whos sake
 as long as he shal lyue our lord shall
 suffre no famyne among the peple/ but
 withoute doute it is said/ that when
 he was dede alle that condicion was
 chaunged to the contrarye/ For after
 his blessed deith/ he apperyd to the same
 frere/ and said to hym loo nob is the
 famyne comen/ which as longe as I
 lyued vpon erthe/ our lord wold not
 suffre to come/ On an ceter day
 the freres greetes that were in desert
 hadde leyde their table more curiously
 than in any other tyme/ And had made
 redy the glasses/ and sete them on the
 hord/ And when saynt Frauncis sa
 we that/ he anone withdrew hym/ &
 sat on his heede the hat of a poure ma
 which was there/ and bare his staf in
 his honde/ and wente oute and abode
 at the gate/ And when the freres etc
 at dyner/ he cryed at the dore that they
 sholde gyue for the loue of god an alms
 messe to a poure seke man/ Therne the
 poure man was callid in/ And entred

and sette doune allone vpon the erth
 and set his dyffre in the dust/ whiche
 whanne the fyres salbe/they were as
 suffred and were sore agast / And he
 sayd to them / I see the table arayed
 and aourned/ And I knowe well
 that it is not for poure men that seke
 their mete fro dow to dow/ he loued pou-
 re in hym self/ and in all other/ soo
 that he called allwey pouerte his lady
 But whanne he salbe one more poure
 than hym self/ he had theof enuye/
 and doubted to be ouercome of hym /
 On a day/ he salbe a poure woman / &
 he shelded her to his felawe and sayde
 the pouerte of this woman doth to be
 shame / and reproueth strongly oure po-
 uerte / For for my Rycheffes I haue
 chosen my lady pouerte/ And she thys
 my more in this woman than in me /
 whanne on a tyme a poure man passid
 to fore hym / and the holy man was
 meuyd/ With inward compassion/ his
 felawe sayd to hym/ though this man
 be poure / parauenter ther is not a ry-
 cher of his wyll in alle the prouynce/
 Tenne saynt Fraunceis sayd to hym
 Anone despoyle the of thy cot / and
 gyue it to the poure man / and knowe
 like thy self culpable/ and knele down
 to his feet/ To whome anone he obeyed
 and dyd so/ On a tyme the wymmen
 byke of vsage & all thynges & of habi-
 te entid & met hym & salbed in this
 maner/ Welcome my lady pouerte and
 anone they ranspydd alwey/ and luez
 in nomore sene / On a tyme as he cam
 to the cyte of Aret / and a mortall la-
 gulle was meuyd in the Cyte /
 This holy man salbe vpon the burgh
 on the ground/ the deuyls making io-
 ynd were glady / Tenne he called
 his felawe named Syluester/ and sa-
 yd to hym/ go to the yate of the Cyte/
 And commaunde to these deuyls in
 goddes name that is almyghty / that
 they go oute of the Cyte • Tenne he
 went hastily and cryed strongly/ Al-
 le deuyls departe from hens in the na-
 me of god/ and by the commaundment
 of Fraunceis oure fader / And they
 went alwey / And thenne the Cyte
 repens anone bycam to accorde/ The for-
 sayd Syluester whanne he was yet a
 haiker prest he salbe in his shepe a gol-

den Crosse yssue oute of the mouth of
 saynt Fraunceis / of the whiche the or-
 uer ende touched heuen/ and the armes
 of the Crosse stretchyd fro that one to
 that other parte of the world/ Tenne
 this prest hadde conuersion/ and left
 the world / and folowed perfyghtly
 this holy man saynt Fraunceis/ and
 on a tyme as this holy man was in
 prayer/ the deuyll callid hym thys by
 his olde name/ and whanne the holy
 man had answered hym/ he said/ no-
 ne in this world is soo grete a synnar
 but yf he conuerted hym/ our lord wold
 pardone hym / But who that sleeth
 hym self by hard penaunce/ shall neuer
 fynde mercy / And anone this holy
 man knele by the reuelacion the sal-
 lace and decept of the sene / how he
 wold haue withorathen hym for to doo
 well/ and whanne the deuyll salb that
 he myght not preuaile agens hym he
 temptyd hym by greuous temptacion
 of the flesche/ and whan this holy ser-
 uant of godd felde that/ he despoillid
 of his clothes/ and bete hym self right
 hard with an hard corde sayng / Thus
 broder Aste/ it behoueth the to remayne
 and to be beten/ and whan the tempta-
 cion departed not/ he went oute/ and
 plonged hym self in the snolbe al
 naked / and made such grete balles
 of snolbe/ and purposed to haue taken
 them in to his body/ and sayd/ this gret
 trest is thy wyll/ and of these foure tibo-
 ken thy doughters/ and tibo thy sones
 and the other tibeynes that one thy cha-
 lere/ and that othir thy karlet or yema
 haste the and clothe them/ For they al
 dye for cold / and yf thy besynes that
 thold haste aboute them greue the sore /
 Tenne serue our lord perfyghtly/
 and anon the deuyll departed from
 them al confused/ and saynt Franncis
 is retournd ageyne in to his celle /
 gloryfyng god/ And as he dwelld
 on a tyme with Leon the cardynal of
 saynt Crosse in a nyght the deuil cam
 to hym/ and bete hym right greuously
 Tenne he callyd his felawe/ and sa-
 id to hym/ these ben deuyls saylers of
 our lord/ whome he sendeth to punyssh
 the excesses / but I can remember me
 of none offencis that I haue done/
 but by þ mercy of god I haue dwelld

them alwey by satisfaccion/ But para
uerture he hath sente me them/ by cause
he wyll not suffer me to falle/ by cause
so I dwelle in the Courtes of grece
hordes/ whiche thyngge pccauentur engen
deth not goodr suspection/ to my ight
poure bretheren / whiche suppose I ha
boure in delytes/ And erly in the mor
nyngge he aroos and departed thens /
On a tyme as he was in his prayers/
he salbe vpon the couerynge of the
holis assemblies and compaynes of
crucys/ whiche ranne hyder and thyder
with grece nosse/ And he wente oute /
and signed hym with the signe of the
Crosse and sayd / I saye to yow in
the name of a lmyghy god/ that ye de
uybles do to my body/ all that is suffrid
to yow to doo/ And I shall suffer hit
pccently/ For I haue no greter crz
mye than my body/ and ye shal anenge
me of myn aduertysse/ whyles ye take
on hit tenceaunce by my lyf / thenne
they ranysstyd alwey al confused /
There was a frere/ whiche was felatb
of saynt Frauncis was on a tyme in
uyssidz/ and salbe in spryde the glo
ryous place in heuen/ wherem he salbe a
monge other seetes a ryght noble seete
shynnyng of more noble glouze / than
the other / And as he merueyled / for
whome this noble syege or seete was
kepte/ he herd / that it was sayd / that
this seete longed somtyme to one of the
prynces that fylle / And is wolbe made
redy to the meke and humble Fraunc
cys / And when saynt Frauncys ys
suedz fro his prayers/ that frexe dema
ded hym/ Hader / what benest thou of
thy self / And he sayd / I wene that I
am greetest of alle synners / And a no
ne the spryde cam in to the berte of the
frexe/ and sayd / beholde / what was the
vysyon that thold salbest / For humyly
te shal lyfte vp the mooste meke man
And the seete lost by pryce / This hooly
man saynt Frauncis salbe in a vysi
on aboue hym Seraphyn crucyfyed /
the whiche empynyked in hym the sig
nes of his crucyfyenge / that hym ses
medz that he was crucyfyed/ and that
in his handes/ his feet and in his syde
hym semedz were the signe of the bou
des of the crucyfyeng/ but he dyde hyde
these tokenes / as moche as he myght /

that noman sholdz see them / And yet
neuertheles somme salbe them in his
lyf/ and at his deith/ they were seene of
many/ and were felled by many my
racles that tho signes were trewe / Of
whiche myracles theryne shalle suffise
for to be sette here / There was a man
named Rogger/ and was in paylle to
fore thymage of saynt Frauncis /
And beganne to thynke and saye /
may this be trewe that this man was
so ennoblez by such myracle / or was
this an illusion / or an Inuencion dissi
mplez of his bretheren the freres /
And as he thought this/ he herd seuen
ly a solone lyke as a quarel hadz be
shotte out of Arbalaste/ or a Crosse be
we/ and he felte hym greuously hurt
in his lyfte honde / but ther apperyd
no hurte in his gloue / And thenne he
took of his gloue/ and salbe in the pal
me of his honde a wounde as it hadz
ben of an arowe/ oute of whiche wounde
de ther yssuedz soo grete payne of ache
and brennyng / that almost he dyde
for sorwle and payne / And thenne he
repentidz hym and sayd / that he hylde
ydz ryght verryly the signes and to
knes of saynt Frauncis / and when he
hadz praid by thwo dayes saynt Fran
cis by his hooly signes and segnatures
he was anon deliuered of his payne
and maade al hole / In the Royalme
me of Castyle ther was a man deuou
te to saynt Frauncis / whiche wente
on a tyme to Compayne to the church
of saynt Frauncis / And men lay in
a wayte for to see hym / and in seide
of another man he was taken by eror
ur and ignoraunce / and was wound
ed / and left as half dede / And after
the cruel murderer seykedy his swerd
in his throte / and lefte it therin / and
myght not draue it oute / but went
his way / And thenne men cryed and
ranne hyder and thyder / and the man
was bewayled / lyke as he hadz ben
ded / And when they ronge to matens
at mydnyght at the church of the fr
res / the wyf of the man beganne to cry
Arise vp fyre / and goo to matens /
For the kelle calleth the / And anon
he lefte vp his hande to helpe / that
some man sholdz take alwey the swerd
fro his throte / And awone in the lyt

of them alle/ the swerd sprange out a
 ferre as it had be throlwen of a stronge
 Champpon/ Andz anone the man aros
 so parfyghly hole/ Andz sayd/ that sa-
 ynt Frauncys cam to hym / andz ioy-
 nedz his sygmaks to my boundes/ e-
 enognedz them with the swetenes of
 his signes / andz schydy them to gyde
 merueylously by his towchynge /
 Andz whanne he wolde haue gone/ I
 thebedz hym/ that he sholdz take alwey
 the swerdz / For els I sholdz uot cou-
 ne speke/ Andz anone he toke it out/
 Andz thelbe it alwey ferre from hym /
 Andz theledz me with touchyng my thro-
 t with his signes /

The two clerkes grete lumynayres of
 the worldz / that is to saye saynt Do-
 mynyke / andz saynt Frauncys were
 in the Cyt of Rome to fore the Lordz
 hospita / whiche afterwardz was pope
 of Rome / Andz this Biffhop sayd to
 them/ wherfor make ye not of your fre-
 res Biffhops andz prelates / whiche
 sholdz praye more by tchynge andz
 example gyuyng / Andz ther was long
 confacion bytwene them / who sholde
 first answer / Andz humylyte ouer-
 cam Frauncys that he wolde not spe-
 ke to fore that other / Andz thenne sa-
 ynt Domyngk humbly obgedz / andz
 sayd/ Syre oure bretheren ben leste by
 in good degre . yf they knowe hit /
 Andz I shalle neuer suffre to my wo-
 lere/ that ener they shalle hope to haue
 any byer dygnite /

¶ After that
 saynt Frauncys/ Syre my
 Bretheren ben calldyd Mynours / by
 cause they wolde / not be made greter /
 Andz the blessed saynt Frauncys ful
 of wyshe grete symplycyte admoneste
 andz warnedz alle creatures to loue thei-
 re creatour/ he preschdyd to byrdes/ and
 to was herdz of hem / they suffryd hym to
 touche them/ andz withoute lycence they
 wolde not retorne ne flee fro hym/
 Andz on a tyme whanne he prechdyd/
 the Siballwes chpyrtyd andz songe/
 Andz anon by his comaundment they
 were styll / There was also on a tyme
 a byrde on a fygge tre besyde his alle
 whiche sange of a ful swete lyf / Andz
 saynt Frauncys put forth his handz /
 Andz calledz that byrde / Andz anone

the byrde obgedz / andz cam vpon his
 honde/ Andz he sayd to her / syngz my
 suster/ andz preyse thy lord / Andz then-
 ne anone she songe / Andz departed not
 tylke she hadde lycence /

He spardz to touche byghes/ lampes/
 andz Candels by cause it wolde not de-
 folde them with his handes /
 He wente honourably vpon the stones
 for the worshop of hym that was cal-
 dyd stone / He garryd the smale
 bozmes out of the wayz / by cause
 they sholdz not be troden with the feete
 of them that passdyd by/ He commaun-
 dyd in bynkar to gyue hony vnto bees
 that they sholdz not wryste for honzre
 He called alle bestes his Bretheren/
 He was replenyfshyd of merueylous
 Joye for the loue of his creatoure /
 He behelde the Sonne / the Mo-
 ne / andz the Sterres / Andz somo-
 nedz them to the loue of theyre Ma-
 ker / He defendedy for to make hym
 a grete Ewlbne / sayngz / I wyll/
 that my symple Bretheren haue parte
 in my her

¶ Ther was a
 Sculer man / whiche saide saynt
 Frauncis the Seruaunt of Godz pre-
 chynge att saynt Seuerens / Andz
 saide by treulacyon of Godz / that sa-
 ynt Frauncys was strachyd on a
 Crosse maade of two cler swerdes /
 Of whiche that one cam fro his heere /
 to his feete / Andz that other strachydy
 from that one hande to that other /
 soo that he neuer hadde sene such a
 demonstraunce / Thanne he was
 moeuedz in his herte / Andz entrydy
 in to the ordre / Andz fenyfshyd goods
 by his lyf /

On a tyme as
 saynt Frauncys was seke on hys es-
 yen for contynuelle wepyngz / hys
 Bretheren sayd to hym/ that he shol-
 de restayne hym fro wepyngz /
 Andz he answerdy / The dyspac-
 on of the bygher prouaible / is not
 to be putte away for the bygher that
 we haue here with the fles /
 Andz whanne his bretheren consy-
 nedz hym to take a Medycyne for
 his eyen / Andz the Surgeon hel-
 de a breynunge pyon in his hande /
 Andz the blessed Frauncys sayd /
 My swether Jere / he thold to me
 q ;

The lyf of saint Fraunceis

in this houre delonayre and curable/
 I praye to our lord that made the that
 thou attempre my herte / And thenne he
 made the signe of the Crosse ageynste
 the fyre / And the fyre yron was put
 in his tendre flesshe from his ere vnto
 his eye lyddes / And he felte no payne
 He was strongly seke in the deserte of
 saynt Urban / And whanne he felt that
 nature fayled in hym / he ayyd for to
 drynke wyne / And ther was none /
 And they brought to hym wyter / and
 he blessed it / and made the signe of the
 Crosse thereon / and it was conuerted /
 and turned in to ryght good wyne /
 And the holy man gate of our lord
 that the pouerte of the deserte myghte
 not gete / And as sone as he had taf-
 ted it / he became stronge / and was all
 whole / he hadde liuer hert blame of him
 self than prynges / And for by cau-
 se that the people pryged in hym ony
 thyng of myrte of holynes / he com-
 maunded to somme broder to saye to
 hym in his ere somme bylornye in bla-
 mynge hym and desolbynge.

¶ And whanne such a broder soo cons-
 traigned ageynste his wyll / called
 hym bylaine / Marchaunt and vnpro-
 uffyttable foole / thenne was he gladd
 and blessed hym and sayd / godd bless
 se the / For thou sayest ryght very trew
 wordes / And this thyng aperteyn-
 eth to me for to her /

¶ And this holy saynt Fraunceis wol-
 de neuer be more mayster ne gouernour
 ur / but he wolde be more subgette / ne so
 commaunde as obeye / And therfore he
 lefte for to be general / and demaunded
 to be vnder the wardayne / to whos wyll
 he alwey submytted hym self in al thyng-
 ges / He promysed allwey obedyence to
 the frere with whome he wente / and
 kept hit /

¶ Whanne a frere
 had done ony thyng ageynste the Rule
 of obedyence / and hadde sygne of pe-
 naunce / yet this holy saynt Fraunceis
 is for to fere other commaunded / to cast
 the hode of hym in to the fyre /
 And whanne it hadde ben a wyll in
 the fyre he commaunded to take it out
 and gyue it ageyne to the frere /
 And the hode was taken oute of the
 fyre withoute hurte / He wente on a tyme

me by the more of tynge / and fonde
 there a grete multitude of byrdes sene
 gynges / And he sayd to his schalves /
 our sisters these byrdes gyue laboure to
 theyr maker / lat vs goo in the myr-
 de of them / and synge to our hertes
 anonyals to our lord / and they entred
 in amonge them / and they meued not
 but by cause they myghte not be este-
 other for the chyterynge and noyse of
 byrdes / he sayd my sisters byrdes / was
 so your songe / tulle we haue yolden in
 to our lord due prayynges / And then-
 ne they held hem styll / And whanne
 they hadde fynysht their laboure /
 He gaf to them lycens to synge ageyn
 And anone they reprysed their songe
 as their customme /

¶ He was on a tyme berterolbed with a
 knyght / and saynt Fraunceis sayd to
 hym / Brother sayre hooft / A grete
 that I shalle saye to the / Confesse thy
 synnes / For thou shalt soone ete in an
 other place / And anone he graunted
 that to hym / And ordeyned for hys
 meyn / and toke penaunce of hit /
 the / And also soone as they wente
 to the table / the hooft deyde sodayn-
 ly /

¶ On a tyme he fonde a grete
 multitude of byrdes / And thenne
 he sayd to theym / My bretheren / ye
 oughte strongly to prayse / and gy-
 ue laboure to youre maker / which
 hath cladde yow with fethers / And
 hath gyven to yow pennes for to fere /
 And hath graunted yow the purete
 of the ayr / and gouerned yow wyth
 oute charge or besynesse / And the
 byrdes turned their beches or bylles to
 hym / and spradded theyr wynges / and
 stretchyd their neckes and adressed
 theyr hedes / and kethed hym enty-
 ly / And he passed forth by the myr-
 de of them soo nyght that he tolked
 them with his coe / And none of them
 aroos oute fro his place / tulle he gaf
 to hem leue / that they fleyde to gy-
 der /

¶ On a tyme whanne he
 prechyd at the Castele Almarpe /
 And he myghte not be herde for
 the Sibabibes / which maade theyre
 nestes / To whome he sayd / My
 sisters Sibabibes / hit is tyme / My
 I speke / For ye haue sayd ynough /

to be nobl skylle/ till the wordz of god
be accomplisshid/ Andz they obeyed/
andz were skylle anone/

Andz this holy man saynt Frauncis
passed thorough puryle / he soude in his
lady a purs full of moneye/ and wher
his felawbe salde it/ he wold hane taken
it for to haue gyuen it to the pour pe
ple/ But he wolde not suffre hym in no
maner/ and sayd to hym/ None it ap
petyneyth not to the to take the goo
des of others/ And whanne his felaw
wasted to take it/ saynt Frauncys pra
yd a praye/ andz after commaunded
hym to take the purs / whiche henne
soude theryn a grete adde in stede of
money / And whanne the frewe salde
that/ he beganne to doubte/ but he wol
de obeye / andz toke the purs in hys
spowes/ Andz ther sprange oute anone
a serpent venemous / Andz thene saynt
Frauncys said to hym/ Money is no
nother thyng to the seruauntes of
god / but the deuyll/ whiche is a ser
pente venemous/ There was a frewe gre
nouisly temptid/ andz he began to thyn
ke/ that yf he had any thyng wher
with the hand of thir fader saynt frau
cis that that temptation shold be cha
ged alwey anone/ but he durst in no wy
se discouer this thyng/ On a tyme ses
saynt Frauncys called hym andz sayd/
None thyng to me petynyng & ynke/
for I wyl wyte somme pryng to
god/ Andz whan he had wherof he said
take this chartre/ andz kepe it vnto the
day of thy dethe delygently / Andz as
none alle his temptation wende alwey

Andz the same frewe whanne saynt
Frauncis lay seke/ beganne to thynke
our fader appoche to the deth/ Andz yf
I myght haue after his dethe his cot
I shold be gretey comfortid/

Andz after this the saynt called hym/
andz sayd/ I gyue to the this my cot
yf thou haue thereto after my dethe plea
sure/ He was lodged on a tyme
in Alkandere in lombardy. with an
honest man / whiche demaunded hym/
yf for thobseruaunce of the gospelle/ he
shold ete of all that whiche was sette
to fore hym/ Andz he consentid to the
uocacion of the hoste / Andz thenne the
hoste dyde doo make redy a capon of ses

uyn yere old/ andz as they ete/ ther cam
an vntwelve man / whiche demaunded
almesse for the loue of god/ Andz a
none whan this blessed man herd that
blessid name/ he sente to hym a membre
of the capon/ andz the curyd man kept
it/ Andz on the mozne whanne the so
ly man ptechid/ he shewde that ptece
of the capon andz sayd/ Loos seze/
what flesch this frewe eteth/ whome ye
honoure as a saynt / For he gaf hit to
me yester euen/ but this ptece of the ca
pon was sene of alle the peple as it the
re fyssh/ Andz that man was blamed
of alle the peple/ andz sayd that he was
madde/ Andz whanne he vnderstode it/
he was affamed/ andz demaunded par
don/ Andz whan this man cam ageyne
to his good thought the flesch returned
ageyne to his olde kynde/ andz four
me/

On a tyme as he satt at
the table / andz collacion was made of
the courtte of the blessed vrgyne our
lady/ anone saynt Frauncis arose/ &
beganne to wepe andz sobbe sowlfully
ly/ so that his vrsage was all wete of
teeres/ Andz beganne to ete the wme
nauit of his bred vpon the ground/
He wold also that ryght grete reueren
ce shold be done to the handes of pre
stes / To whome was gyuen power to
saue the blessed sacrament of our lord
Andz henne he seyde ofte/ yf it happed
me to mete any saynt comynge fro he
uyn / andz also a poure prest/ I wold
fyrste goo kyffe the prestes handes / &
wolde saie to the saynt/ holy saynt a
gyde a whyle / For the handes of this
prest haue handled the sone of Ihu
andz hath perfourmed a thyng aboue
humanyte/ He was ennobleyd in hys
lyf by many myracles / For the bred
that was brought to hym to blesse gaf
he lffe to many seke men / he auertid
the water in to wyne/ of whiche a seke
man tasted/ andz reuyued anone helthe
And also dyd many other myracles /
And whan his laste dayes apwochyd/
Andz was grauud by longe infyrmyte
henne he made hym self to be leyd vpon
the bare ground/ Andz dyde doo als
he alle the frewes that were there /
Andz whanne they were alle present /
he blessed them /

The lyf of saint Frauncis

as our lord fedde his disciples at sou
per in ther hurfdaye he gaf to each of
them a morfelle of breed / Andz war-
nedz them / as he was wonedz to doo / to
gyue salwe to theyr maker / Andz the
very deithe whiche is to alle men horry-
ble andz hatefull / he admonstedz them
to p'pse it / And also he warnedz andz
admonstedz deith to come to hym / andz
saydz / Deth my suser welcome be thou
Andz whanne he cam at the laste hou-
re / he slepte in our lordz / Of whome a
Frewe salbe the soule in maner of a ser-
u' lyke to the mone in quantyte andz
to the sonne in clerenes /

There was a Frewe namedz Augustyn
whiche was mynstre andz seruante
in the honde of laboure of the erthe /
Andz as he was in his last ende / andz
had lost his speck / he escapdz sodaynly
andz saydz / adyde me fader / adyde / I
shalle goo with the / Thinke the Fre-
we demaunded hym what he saydz /
Andz he saydz / See ye not oure fader
Frauncys that goth bndz huen / And
anone he slepte in pees / andz folowedz
his holy fader /

A lady which
hadde be deuoute to the blessedz Fraun-
cys deyedz / andz the Clerkes & pastres
were at the hysse for to synge the requy-
es of her / she arose by sodaynly of the
bier / andz calledz one of the wrestes /
that were there / & saydz / fader I boldz
confesse me / I was ded / andz holdz
haue he put in a cruelle pryson / by cau-
se I hadde not shryuen me of a synne
that I shalle saye / But saynt Fraun-
cys praydz for me / that this confessedz
andz shewdz I shalle haue forpeue-
ness / Andz anone as I shalle haue se-
pydz andz confessedz hit to the / I shalle
reste in pees to fore yow alle / Andz
thenne she was confessedz andz assog-
ledz / andz restdz anone in our lordz /
The frewes of wynterke woldz haue to
rowledz a cart of a man / Andz he ans-
werd in deffynce / I hadz leuer see two
of yow slayn with saynt Frauncys /
than I sholdz lene yow my cart / but
he cam ageyne to hym self / andz repen-
tydz hym self / andz repentydz hym of
the blame that he had saydz / andz doubtz
to the fre of godz / Andz anone hys
sone was seke / andz adyde / And whan
he salbe his sone dedz / he slepte on the

erthe wepyng / and calledz saynt Fraun-
cis / andz saydz / I am he / that synned
thou sholdst haue seen me / gyue ay-
ne to me / holy saynt p'pence a uon-
tey to the / whome thold hast taken a
way fro me blamyng the / andz blas-
phemynge wyrtedly / Andz anone hys
sone wryuedz andz saydz / whanne I
was ded / saynt Frauncys ladde me
by a longe way andz derke / Andz afte
laste he brought me bndz a ryght faire
grene / Andz afte saydz to me / Retor-
ne to thy fader / I wyll no lenger fol-
de the /

There was a poure man
whiche oughz bndz a cartoune Ryche
man a quantyte of moneye / Andz pra-
ydz hym for the loue of saynt Fraun-
cys he woldz prolonge the terme of pay-
ment / To whome he answeredz prowdz
ly / I shalle sette the in such a place /
that neyther Frauncys ne none other
shalle helpe the / Andz anone he tookz &
bondz hym / andz sette hym in a cart
pryson / Andz anone afte saynt Fraun-
cys cam thider and bracke by the pry-
son andz wofdz his bondes / andz leuzt
the man al saufly to his owne holoz /
The was a knyght whiche vntredz
the iberkes andz myracles of saynt fraun-
cys / andz on a tyme as he playdz
at the dyes / he beyngz alle aragedz and
full of woodenes andz cruelnes saydz
to them that stode by hym / If saynt
Frauncis be a saynt / latz come eygh-
ten on the dyes / Andz anone cam in
thre dyes in each of hem syde / andz soo
it apperyd nyne tymes / at every tyme
thre sydes / at each caste / Andz thenne he
adiouslyng woodenes to woodenes he sa-
ydz yf he twelue þ frauncis be a saynt
latz a slyberdz ryue me thurgh my b-
dy this day / Andz yf he be no saynt /
that it escape saufly / And whan the
playenge at dyes was ended / by cause
he hadde made that prayer in synne / he
saydz Iniurze to his newelbe / Andz he
wooke his slyberdz / andz stack it thurgh
helpe & flewe hym anone /

There was a man that hadde loste
his thye that he couthe not moue hit

Andz eyedz to saynt Frauncis
thus sayenge / helpe me saynt Fran-
cis / remember the of the ducacy andz
of the scruffy that I haue done to the /
For I carpedz the vpon myn asse /

and byssed; thy feet / and; thy hondes /
 And now I crye for payne of thys
 right hard; tomente / Thenne the
 wooley man apperyd; to hym with a li
 ttle staf that he helde / whiche hadde
 the signe of thau / and; touchyd; ther
 with the place of his payne / and; the
 soyme bracke / and; recoveryd; anone
 full helthe / but the signe of thau abode
 althey in the same place / with that sig
 ne saynt Frauncys was wont; al;
 waye to signe his letters / There was
 a mayde whiche dwelld; in the Monas
 terys of purle in a castel / and; her fat
 her & moder ne had; but only this do
 ughter / And; she deyde / And; her moder
 was moche deuont; towarde; saynt fra
 uncis / But thenne she was full of the
 wyues / And; saynt Frauncys apper
 yd; to her / and; sayd; / wepe nomore for
 the lycht of thy lantern is quenched;
 And; it apperteyneth; not that I yelde
 for agayne to the by thy prayer / But
 yet the moder had; affaunce and; trust
 in the saynt / And; wold; not suffre to
 bere althey the body / but in calyng; sa
 ynt Frauncis she took; her doughter
 that was ded; / and; wrysed; her by as
 kyse and; hoole / Ther was a lytel chil
 d in Rome fallen; out of a wyndowe
 to the ground; / and; deyde; forthwith;
 And; they called; to saynt Frauncys
 for helpe / and; he was anone; restored; to
 lyf / In a cyty of Siluise hit hapned; /
 that an holwe sylle / and; slewe a child
 And; wifanne they had; putt the corpe
 in a chysse for to kerye / the moder cal
 led; on saynt Frauncys with all her
 deuocion / And; aboute mydnyght; the
 chylde; collydyd; / and; aroos; all hoole /
 And; beganne; to pryse god;
 Then James of Keaten had; passyd;
 a shode; in a vesselle with other; freeres
 whiche; were sette; a land; / and; he ha
 red; so sore; after to goo; oute / by cause
 he was; lase; and; the stypp; reueryed;
 backward; in to the water / soo that he
 fell; doune; in to the depest; of the fl
 ood; / And; thenne; alle the; freeres; pray
 ed; saynt; Frauncys; for; hym / And; he
 hym; self; as; he; myght; with; lye; deuoc
 ion; callid; the; hooley; saynt; but; his; ay
 de; and; helpe; in; his; herte; / And; that; sa
 me; freer; beganne; to; goo; in; the; bottom

of the water as drye as he had; gone
 on the erthe / and; caught; the; bot; why
 che; was; downe; / and; brought; hit; to
 the; lank; / and; cam; up; withoute; wey
 tyng; of; his; clothes; / that; he; wate; / He
 neuer; drop; of; water; touchyd; his; co
 ne; wate; no; thyng; on; hym; / Thenne; la
 te; he; deuoutly; praye; this; hooley; sa
 der; saynt; Frauncis; to; be; oure; socoure
 and; ayde; in; our; aduersytes; and; pe
 rylls; / and; helpe; that; by; his; mercy
 we; maye; after; this; short; lyf; come; in
 to; euerlastyng; lyf; in; heuen; / Amen

Thus endeth the lyf of saint
 Fraunceis

Here foloweth the lyf of saint
 Delagyeune And first of hir
 name



Delagyeune is said of
 pelagus / whiche is as moch
 to saye / as the see / For in
 the See alle waters ha
 bounde / In lyke wyse habounded; she
 in the See of this world; of alle Ky
 chesses / and; of delys; / She was the
 See of Inyquyte / and; the flood; of
 synnes / but she ploned; after in the
 See of tere; / And; weest; her in the
 flood; of baptyse; /

Of saint Delagienne

Pelagienne Was the
 formest and noblest of the
 wyemen of Antioche fulle
 of Rycheffes in all thynges
 She was ryght fayr of body/noble of
 habyte/kayne and faryable of courage
 and not chaste of body/On a tyme as
 she wente thorough the Cyte with grete
 pryde and ambicion/that ther was no
 thyng sene on her/but gold and syl-
 uer and precious stones/And orical
 wher as she wente / she fylled thayer
 with dyuerse odours/and swete smel-
 lys/And to fore and after her wente
 a grete multitude of ponge men/ and
 maydens / which were also clad
 with ryght noble vesture and ryche/
 And an holy fader/whiche was na-
 med Nonnon bissshop of leopoles/
 whiche now is called daunete/ passyd
 thorough the Cyte / and salve her/
 Thenne he beganne to wepe ryght byt-
 terly / by cause she hadde more cure to
 please the world/than she hadde to ple-
 se god/ And thenne fylle doune vpon
 the pavement / and smote therthe with
 his bysage/ and wet it with his te-
 rys/and sayde/O moost hgh god/has
 ue pyt on me synnar/ the adournemet
 and arape of one comyn woman hath
 surmountyd in one day alle the wyfedom
 of all my lyf/O lorde late not thar
 ray of one woman of folye cofounde me
 tofore the syght of thy dredefull ma-
 gester/ She hath araped her self with hys
 studye/and alle her myght for earthely
 thynges/ And I had purposed lorde
 to haue pleased the / but I haue not
 accomplisshyd it/ by cause of my ne-
 clygence/Thenne he sayde to them / that
 were with hym / In trouthe I saye to
 yow/ that god shalle sette this woman
 in wytnes ageynst vs in the dome / by
 cause that she soo besply payneth her
 for to please worldly frendes & louers/
 And whanne we ben necllygent for
 to please the feuently spouse oure lorde
 god/ And whanne he hadde sayd thes-
 se or semblable wordes/ He fylle sodan-
 ly a slepe/ And hym semed that a fou-
 le doune or black culuer feldhe about
 hym/ whyles he was at masse at aul-
 ter/ And whanne he commaunded/
 that they that were not baptysed shold

departe and goo their way/this doune
 departed anone/ and cam ageyne after
 the masse / and was plyngeyd in a
 kessel ful of water/ & wente out all cle-
 ne and whyte/ and feldhe vp soo hgh
 ghe/ that she myght not be sene / And
 thenne he alboke / **4** On a tyme
 whanne he preachyd in a church Pelag-
 yenne was present/She thenne became
 so repentant that she sente hym a let-
 tre by a messenger thus sayenge/ To the
 holy Bysshop of Ihesu Cryste/Pelag-
 yenne disciple of the deuyll et attri-
 bythowd art verly the disciple of Ihesu
 Cryste/ the whiche as I haue herdy
 sayd descended from heuyn for the syn-
 ners/ Woucheisauit to receyue me repen-
 tant synful woman/ To whom the
 Bysshop sente ageyne / I praye the
 not to tempte my humyltye / For I
 am a synfulle man / yf thow despayst
 to be saued/thow mayst not see me al-
 lone/but among other men thow shalt
 see me/ Thenne she cam to hym to for-
 re many / and tooke his feete / And
 moost bytterly wepyng she sayd /
 I am Pelagienne / the See of Syn-
 quyte / I flood of synnes/the Sward
 be of perdyceyon / And the deuourer
 of soules / I haue deceuyed many
 by deuytes / whiche now alle I as-
 horre / Thenne the Bysshope
 demaunded her / sayenge / what is thy
 name/She sayd/I haue be called fro
 my byrthe / Pelagienne/ But for the
 pompe of my clothynge / men calle me
 Margaryte/Thenne the Bysshop wep-
 ued her benygntly / and enioyned to
 her helthfull penance/ And enformed
 her in the dreed of god dyllygently/
 And Regenered her by holy bapty-
 me / The deuyll thenne cryed there /
 sayenge / O what tyolence I suffer
 of this oldy seruaunt of God/O tyol-
 lence/O euylle oldy age/acausyd to the
 day/ in whiche thow were born contri-
 ry to me / For thow hast taken alwey
 my grettest hope / On a nyght whyles
 Pelagienne slept/ the deuyll cam to
 her/and alboke her/and sayd / Lady
 Margaryte/ what harme dyce I cure
 to the/haue I not aourned the in alle
 Rycheffes / and in alle glorye / I
 praye the/tell me/ wherynne I haue

angryd thz/ and I thalle amende it as
 none/ I requyre the leue me not / lest
 I be made reproche vnto the Crysten
 people/ & thenne she blessed her/ & blew
 on hym/ And the couple kanyssed as
 way/ And the thir d day after she as
 sembled alle the goodes that she had/
 and gaf hit to the poure peple for the
 the loue of god/ And a lytell whyle
 after she fled alye by nyght without
 knowlege of any persone / and toke
 habyte of an heremyt/ and set her self
 in a lytell celle/ and there seruyd our
 lord in moche grete abseynece / and
 was of moche grete and good renom
 me vnto alle the peple / and lade a
 ryght hooly lyf/ and good. And was
 called broder Delagien/ A fer a Des
 key of the same bisschop/ that had kys
 tled her wente to Iherusalem for to
 vlyte ther the hooly places/ Thenne
 that bisschop sayd to hym / that after
 the vlytacion of the hooly places/ he
 shold see a Monke that was named
 Delagien / and that he sholde vlyte
 hym/ For he shold fynde there the tre
 ue seruaunt of our lord/ And soo he
 dyd/ And anone she knelbe hym /
 but he knewe her not for the grete les
 nesse that she had / And Delagien
 demaunded hym haue ye a bisschop/
 And he sayd ye lady/ And she sayd
 to hym/ Say to hym/ that he praye for
 me/ For truly he is thapostle of Iher
 usalym/ And thenne the prest de par
 tid/ and came ageyne the thyrde day
 But whanne he cam/ he knockyd atte
 doore of the celle / and none answerd/
 he openedy the wyndowe / and sawe
 that she was ded/ Thenne he cam/ and
 toke hit to the bisschop/ thenne the Biss
 chop and the clerge/ and all the mon
 kes assemblyd for to doo theryn
 for this hooly man/ And whanne they
 hadde taken the body oute of the celle /
 they fonde that she was a woman/
 And thenne they merueyled gretly/
 And gaf thankynges vnto god/ and
 buryed the body moche honourably/
 the epyght day of October the yere of ou
 re lordz elbo hunderd/ and foure scos
 w

Thus endeth the lyf of saint
 Delagien

Here foloweth of saint Mar
 garite laide Delagien, And
 first of her name

This virgynne Marga
 ryte hadde threyn names/
 She was called Margary
 te/ and Delagien / In soo
 moche as she was named Marga
 ryte/ she is alye lykened to a flour
 For she hadde in her flour of her wy
 gyngte / And in that she was called
 Delagien she myght be sayd of pena
 payne/ and lego legis to gadre / For
 she gadred payne in many maners /
 in the Kelygion / where she putte her
 self as a man for to kepe to god/ her
 vlytynge/

Of saint Margarity ocher wy
 te Delagien

Margarite ocherwise cal
 led Delagienne / was a
 ryght noble vygynne/ ryght
 ryche/ and ryght frye /
 And was moche nobly kepte by the
 dyligence of her frendes/ For she was
 instrud in good maners / And she
 was entantys to kepe chastyte and ho
 nestie / in such wyse/ that she refused
 to be sene of all men in ony maner/
 And att the laste she was requyrd
 to maryge of a noble yong man /
 And by the accord of one and ocher
 of eche ocher frendes / alle thyn
 ges necessarye to the weddynges /
 were maade redy / and hadde wythe
 q iii

¶ The lyf of saint Margrete called pelagyen

moche grete glorie of rycheffes andz de
lyces / Andz whanne the day of wedz
dyngc cam / that the yonglynges andz
maydens were assembled in ryght gre
te noblesse to fore the chambz/and the
faders and moders made grete feste for
the maryage with grete ioye/ the vyrgyne
enfpurred of godz/that the dama
ge of her vyrgynyte was brought by
foo grete harmeful eniougenge/e strat
chyd her to the erthe fore veyngge/and
beganne to thynke in her herte the recom
pence of her vyrgynyte / andz the sorow
wes that folowen of maryage/andz re
putyd alle the ioyes of the worldz as
ordure andz fylthe / Andz that nyghte
she kepte her fro the companye of her
husbondz / Andz at mydnyght she com
mandyd her to godz / Andz cutt of her
hert / andz clad her in thabyt of a mā
Andz fledde fro thennes to a monaste
rye of Monkes / Andz dyd do alle her
broder pelagyen/andz ther was wey
ued of thabbot/and dyligently inderuct
andz tauzt / Andz she helde her self the
re holyly/and vlyggyoufly/Andz when
the pypour/whiche was therby of non
nes was dedz/by consent of thabbotte
and of thauuncient may she was set to
be mayster of thabbotte of Monnes /
hold he hit that she refused it strongly
Andz as she admyntred not only the
ye necessaryes/but also fode to the sou
le contynuelly without blame/She de
uylle hadz enuye of her/ andz thoughte
he myght occuppe her goodz tyme / by
somme obiedion of synne / Andz as a
vyrgyne whiche was dwellyng with
oute the gates hadz synned in lechery
by thynymacion of the deuylle / Andz
whan her sely awos/ soo that she my
ght not hyde it / Alle the vyrgynes we
re so aferd andz so shamefast/andz also
the Monkes of epyther monasterye/that
they wysk not what to doo / Andz sup
posed verryly that pelagyen / whiche was
prouost / andz also famyllyer with the
woma n hadde done this dede / Andz soo
condempned hym withoute Jugement
Andz thenne he was put oute e wyse
not why / Andz was clodyd in a pytte
with in a rocke / Andz thenne he that
was moost cruell of alle the Monkes
was ordeyned for to mynyste hym /
whiche seruyd hym with carly brede z

water/andz that in ryght lytel quan
tite / Andz whanne the Monkes hadde
enclodyd hym they departed / andz left
pelagyen there alone / Andz was not
troublyd in ony maner / But euer than
ked god/andz comfortyd her self in her
contynence by thensample of holy sa
yntes / Alle laste whanne she knelbe
that her ende apowchyd / she wrote let
tres into thabbotte andz to the Mon
kes in this wyse / I of noble bygnage
was callyd Margarete in the worldz /
but for I wold of eschewe the temptaci
ons of the worldz I called my self pe
lagyenne / I am a man / I haue not
lyed for to deceyue / but I haue swelbed
that I haue the vertu of a man / Andz
haue vertu of the synne / whiche was
put on me / Andz I innocēt therof ha
ue done the penance therfor / I requy
re yob for as moche as I am not kno
wen for a woman / that the holy sus
sters maye burpe me / soo that the de
monstraunce of me deynge / maye be
the clensyng of my vyrgyne / Andz
that the bymme may knoibe that I
am a vyrgyne / whome they judge
for aduoultreer / ¶ Andz whanne they
herd herof/the Monkes andz the non
nes ranne into the pytte/in which she
was enclodyd/andz the bymmen then
ne hadz knowlege that she was a wo
man andz vyrgyne withoute touchyng
of man / Andz thenne they were peny
tente/e hadde grete repentaunce of that
whiche they had done / And burped her
in the church amonge the vyrgynes ho
nourably /

Thus endeth the lyf of saint
Margrete otherwise called pe
lagyen

Here foloweth of saint Chais
oz Chailis first of her name

Chais is said of ta-
phos / that is to saye dethe/
for she was cause of the dethe
of many that deyde for her
in synne / or she is sayd of thakos /
that is to saye delyce / For she was de-
vout to man/ and accomplyshed all
worldly delytes/ or she is sayd of tha-
lamo/that is wyllie or affection of ma-
riage/ For at the laste she had wyll to
be maried to god by grete penaunce

9 Of saint Chaisis

Chaisis as it is redde
in vitas patrum was a co-
myn woman/ and of so gre-
te beaulte / that many folow-
ed her/ and solde alle their substauces/
as that they cam vnto the vitaxest por-
tett/ And they that were her louers /
ofen sought for her/ and seroof for ja-
lousye / so that they otherwhyle sleibe
eche other / and therof her holbe was
ofte fulle of blood of yonge men that
dribe to her/ whiche thyng cam to the
knowlege of an hooly Abbot named
pasuncius/ and he tooke on hym secul-
er habyte/ and a stekyng in his purs
and went to her in a cyte of egypte/
and gaf to her a stekyng / that is to
saye abelue pens / as if hadde be cause
for to synne with her / And whanne
she had taken this money/ she sayd to
hym late vs entere in to the chambre he-
re within/ And whanne they were to-
gether/ she entred in to the chambre/ she sayd
to hym/ that he shold go in to the bedde
whiche was preciously aourned/ wyth
claythes/ thenne sayd he to hir / yf there
be ony more secreet place here / late vs
goo ther to / and thenne she ledde hym
in to dyuerse secreet places/ And he sa-
yd/ alwey he doubted to be sene/ And
she sayd to hym/ ther is within a place
where no man entreteth/ and there shalbe
no man see vs but god/ and yf thou
drece hym/ there is no place that maye
be hpyde from hym/ And whanne the

oldy man herd that she said to her/ and
knowest thou that ther is a god /
And she answered / I knowe that there
is a god/ and a Royamme of a to co-
mynge worldy for them that shalbe
saiued/ and also tormentes in helle for
synners / And he sayd to her/ yf thou
knowest this/ wherfor hast thou lost so
many soules/ and thou shalt not on-
ly gyne accomptes for thy owne syn-
ne/ but thou muste rekene them / that
by the haue synned/ **9** And when she
herd this/ she knelid/ and came to the feet
of the abbot pasuncius / and sore we-
pyng she prayd hym to receyue her to
penaunce sayng/ fader I knowlege me
penyent and contrite/ and trust very-
ly by thy prayer/ that I shal haue re-
myssyon and foryuenes of my syn-
nes/ I age of the but the space of thre
houres / And after that I shal goo
whyer somerue thou wyllt/ and shalbe
doe that/ whiche thou shalt commaun-
de me . And when he had gyuen to her
that terme/ and assigned her / whyer
she shold come/ thenne she took all the
goodes that she had wonne with syn-
ne/ and brought them in to the myddle
of the cyte to fore the peple/ and brent
them in the fyre sayng/ Come ye forth
alle that haue synned with me/ and see
ye how I brenne that whiche ye haue
gyuen to me / And the saleye of the
goodes that she brent was of fyue hon-
dred pound of gold / And when she
had all brent it/ she went to the plas-
ce/ whiche thabbot had assigned to her /
And ther was a monastere of byre
gynes/ and there he closed her in a cal-
le/ and sealed the dore with leed/ and
the alle was eytell and sturpe/ And
but one lytel wyndowe opene/ by whi-
che was mynystred of her poure by-
winge/ For thabbot commaunded/ that
they shold gyue to her a lytel brede &
water/ And whanne the Abbot shold
departe/ Chappys sayd to hym/ fader/
where shalbe I shede the water / and
that whiche shal come fro the condy-
tes of nature / And he sayd to her in
thy selfe/ as thou arte worthy / And
thenne she commaunded how she shold
praye/ And he answered/ thou arte not
worthy to name god / ne that the nas-
me of the Trynity be in thy mouth/

¶ The lyf of saint Thais

ne stretch the handes to heuen/ by cause the thy lippes ben fulle of iniquities / And thy handes full of euyl atour chynge and folde ordures / but like only towarde the east / And saye of the these wordes / Qui plasmasti me miserere mei / lord that hast fourmed me / shewe mercy on me / And whanne she had sen ther thre yere clofed / thabbot pascunius rememberd / and forwold / & wente to thabbot Anthonye for to requyre of hym yf god had forgouen her her synnes / And the cause told / saynt Anthonye called alle his disciples / & commaunded them / that they shold all walke that nyght / and ke in prayer / so that god shold declare to somme of them / the cause why thabbot Pascunius was come / And thenne as they prayd withoute cessynge / thabbot paul the greitest disciple of saynt Anthonye / sawe sodenly in heuen a hedde arrayed with precious besymentes / which thre byrgnes arrayed with clere bysages / And these thre byrgnes were named / the first was drede / which drewe thays from euylle / And the second shame of the synnes / that she commysed / and that made her to deserve pardon / And the thyrde was loue of ryghtwysenesse / which brought her to her fouerayne place / And whanne thobbe had sayd to them / that the grace of this bysion was only by the merces of saynt Anthonye / a goodly boye answered / that it was not by the merces of Anthonye his fader / but by the mercy of thays the synnar / And on the morn whanne thabbot wolde recounte his bysion / And they had knowen the wyll of god / thabbot pascunius departed with grete ioye and wente anon to the monasterye / where she was / and opened the dore of the Celle / And she prayd hym / that she myght yet abyde there enclosed in / and thabbotte sayd to her yssue and go out / For god hath forgouen to the thy synnes / And she answered / I take god to wytnesse / that yf I entreyd herin / I haue made of all my synnes a some / and haue sette them to fore myn eyes / And lyke as the brette departeth not fro the mouthe ne the nosethynges / so the synnes departed neuer fro myn

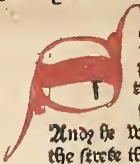
eye / but althey haue beueyn them / To whome the Abbot pascunius sayd / god hath not pardoned the thy synnes for thy penaunce / but by cause that thobbe had allwey drede in thy courage / And he took her oute fro thens / And she lyued after yd dayes / and thenne she rested in our lord / Thabbot Estren conuertyd in lyke wyse another comyn womyn / For whanne that comyn woman wolde haue drawen saynt Estren for to haue synned byshonesty / he sayd to her / forbe me / and she forbod / And whanne they cam in a place / where a grete multitude of men were / he sayd to her / yet to doune here / that I may haue to doo with the / and she sayd / how may I this doo amonge so grete multitude of peple here standynge / And he sayd / yf thow be ashamed of the peple / thow oughtest haue greater shame of god / which seeth alle thynges hyde / And she wente alwey all ashamed /

¶ Thus endeth the lyf of saint Thais

Here foloweth the lyf of saint Denys And first of his name

Denys is as moche to saye / as haste ly sleynge / or Denys is sayd of dyal / which is as moche to saye / as two / and nygus / which is to saye / lyft vp / For he was lyft vp after two chynge / that is after the body and the soule / Or denys may be sayd of Denys that is Venus / the goddess of beauty / and of spous that is to saye god / as who sayth / he is fayre to god / or as somme saye he is sayd of Dionisia that is after yf dow a precious stone black / which is good age yfse down benesse / he was hasty in sleynge the

the world by purghe renouacion /
 He was lyf by contemplacion by
 thynges within forth / he was saye to
 god by beaute of vertues / He prouffye
 god by pynars ageynste drunkenesse
 of wyces / And he had many names to
 for his conuersyon / For he was called
 Anopogita for the street that he dwelz
 in / he was called theosophus / that
 is to saye wyse to god / Also of the wy
 semyng of grece he is sayd / vnto this da
 ye persera deanos / that is to saye / the
 wyngte of heuen / For he flewe meruei
 lously with the wyngte of sperryuall
 wyse / standynge in to heuen / Also he
 was sayd Macharius that is blessyd
 Also he was sayd of his Countreye
 Jonias / Jonia as sayth paye is o
 ne of the langages of grekes / Or Jo
 nyas sen sayd a maner of rounde py
 lre / or Jonicum is sayd a foote of
 the wyngte / whiche hath tibo sylakus
 shote / and tibeayne longe / By whiche
 he is shewed / that he was wyse & knos
 wyng god / by Inquyrycon of thyns
 ges prey and hyde / wyngte of heuen
 by howe of thynge celestyal / and blis
 syd by possion of euerlastyng good
 res / By other thynge it is shewed
 that he was a merueilous Kethour by
 sequene / a susteynour and a kear by
 of the church by doctryne / sorte to hym
 self by humyltye / and longe to other
 by Charite / Saynt Austyn sayth in
 the eyght booke of the Exe of God /
 that Jonique is a kynde of phibos
 phre ysalyens / whiche ken toward ys
 talye / and Joniques sen of the part
 of grece / And by cause that dny was
 a souerayne philosopher / he was named
 Jonique / And Methodins of Cons
 tantynople endyad his lyf and his
 passon in grekesshe tongue / And A
 nastasius in latyn / whiche was a wri
 ter of the byble of the church of Rome
 as ygnarus biffop of Raynes sayth /



Denys Denys Aris /
 paye was conuerted to
 the faythe of Ihesu Cryst of
 saynt polbe thapostle
 And he was altyr Arpogage of
 the street that he dwelld in / And in
 that street altyr Arpogage was the
 Temple of Mars / for they of Athenes
 named euery street of the goddes that
 they worshyde in the same / And that
 street / that they worshyde in the God
 Mars they called Arpogage / For Ar
 rpos is to saye mars / and pagus is a
 street / and where they worshyde pay
 they named panopage / and soe of all
 other streets / Arpogage was the moost
 excellent street / by cause that the noble
 men launded it / And theryn were the
 scolers of the artes lyberalle / And de
 nys dwelld in that street / whiche
 was a ryght grete philosopher / And
 for as moche as the plante of wysed
 me of the wyse was in hym / he was
 called Theosophus / that is to saye / kno
 wyng god / And one Arpokolphanus
 was his felawe in philosophye / Ther
 were also Epicuri / whiche sayd / that
 alle felcypc of man was in only de
 lyte of the body / And stoicy / whiche
 helde oppnyon that it was in the only
 vertue of courage / And thenne on the
 daye of the passion of our lord / when
 darknesse was vpon the vniuersalle
 worlde / the philosophers that were at
 Athenes coude not fynde in causes
 naturelle the cause of that darknesse /
 And it was no naturall eclipse / For
 the mone was thenne fro the sonne / &
 was ys dayes old / and soe was in a
 purghe distaunce fro the sonne / And
 nenertheles an Eclipse taketh not a
 lwey the pyght in the vniuersall party
 tyes of the world / And it maye not
 endure thre houres longe / And it apper
 eth that this eclipse took alwey all the
 pyght / by that whiche saynt Luke sayth
 that our lord suffryd in alle his mem
 bers / And by cause that the Eclipse
 was in Etyopolym / in Egypte / in Ro
 me and in grece / And Orose sayth /
 that it was in grece / and in the ende of
 Asye the lasse / And sayth / that when
 our lord was naped to the Crosse /
 ther was a ryght grete tremblyng &
 eth quaus thorough the world / The

A Of saint Denys

¶ The lyf of saint Denys

Rocks were cutte a fowde / and the
 Montaynes clouen/ryght greet floodes
 fylle in many partyes more than they
 were wonte to doo/ And that day fro
 the sythe houre vnto the nythe houre
 the sonne loste his syghte thorough oute
 alle the bondes of the vniuersall world
 And in that nyghte ther was no ster
 re sene in alle Egypte / And this re
 membryth Denys to Apokolphanes sa
 yenge in his Epytyle/ The world was
 derke communely of obscurte of cerke
 nesses/ And after the onky dyametre re
 turnede purged/ And whanne he had
 founden that the sonne myght not sus
 taine suche heuyntes / And we ne maye
 not haue knowlege in our courage yet
 the mystere of this thyng/ by our
 vniuersite and wysdome/ And O Ap
 kolphanes my wron of doctryne what
 shall I saye of these secrets and hyd
 thynges/ I attribute and putte them
 to the/as to a mouth dymyne / and
 not as to vnderstandunge ne speche hu
 mane/ To whome he sayde/ O gooder de
 nyse/ these ben the mutacions of dymy
 ne thynges/ And in thence it is sayd
 nyfedyd al along the day and the yere
 of thanunacion/ that wolde our doo
 our sayde to our deef ceteres / And by
 the signes that al men cryed/ whiche I
 remembryd/ I haue founden the very
 trouth/and am deliuerd from the laas
 of falsenes/ These ben the wordes of de
 nys that he wrote in his epistle to poly
 carpe/ and to Apokolphanes sayenge /
 we were lye thweyne at Helyopolym/ e
 we saue the Monie of heuy god disor
 dynately / And the tyme was not co
 uenable/ And yet ageyn fro the nythe
 houre vnto euenyng tyme at the Dya
 metre of the sonne establysshedyd aboue
 all naturall ordernaunce / That eclipse
 we saue begynne in the east / and co
 mpyng vnto the arme of the sonne/
 After that rebornynge ageyne and not
 purged of that default/ but was made
 contrarie after the Dyametre/ Thenne
 Denys and Apokolphanes wente to
 Helyopolym in Egypte by desyre to
 lerne Astronomye/ And after Denys
 returned ageyne / That the sayde E
 clipse toke alye the lyght fro the v
 niuersalle partyes of the world / It
 apperith that Eusebe wyrtnesseth in his

Cronycles / whiche sayth that he hath
 wrote in the dyctes of the Ethyopiens
 that ther was in Bithynnia / whiche
 is a prouynce of Asye the lasse a gre
 te erthe thalyng / And also the gre
 test derkenesse that myght be / And al
 so sayth that in Nyene whiche is a cy
 ty of Bithynne / that the erthe turne
 s blyng threwe doune holwes / And it
 is wode in Scolastica Historia that the
 philosophers were brought to this /
 that they sayde / that god of nature suf
 fered this / or els the ordynaunce of
 nature in this world was dissolued /
 or that the elementes lyeden/ or god of
 nature suffred / And the elementes had
 pyte on hym / And it is sayd in ano
 ther plac that denys sayth/ this nyght
 s gnededyd that the nelve very lyght
 of the world shold come / And they
 of Athens made vnto this god an
 altar / and sette this tytle theron /
 This is the altar of the god vnkno
 wen e on euery altar of their goddes
 the tytle was sette aboue in shelvynge
 to whome that altar was dedyca / e
 whanne that he nyens wold make the
 yr sacryfyse vnto this vnkno wen god
 The philosophers sayden / this god hath
 no neede of none of our goddes / but ta
 ke vs knele doune to fore hym / and pra
 ye vnto hym deuoutly / If or he requy
 reth not the oblacions of bestes / but the
 deuocions of our corages / e after wher
 the blessed saynt pabls cam to Ate
 nes / the philosophers Epicuri / and sto
 cy disputyd with hym / Somme of
 them sayde / what wyll this folwer of
 wordes saye / And other sayde / that he
 semed a shelder of nelve goddes / that
 ben deupls / And thenne they brought
 hym in to the strete of the philosophers
 for to examyne theyr nelve doctryne /
 And they sayde to hym / bringest thou
 ony nelve tydynge / we wold knowe
 what thou hast brought to vs / For
 that engens entended to none other
 thyng / but to here somme nelve thyng
 ges / And thenne whanne saynt Pol
 carpe hadde beholden al theyr altars / he
 saue amonge them the altar of God
 vnknowen / and pabls sayde / whome
 honoure ye that ye knowe not / Wher
 shelde I to pol to be very god that ma
 de heuy and erthe / And after he saue

to Denyse / whome he saide best lerned
 in dypnye thynges / Denyse what is
 that vnknowen god? And Denyse
 sayd / He is verly a god / whiche as
 monye goddes is not shewed / but
 he is vnknowen / and to come in to
 the world / and to regne withoute ende
 And palble sayd / Is he a may only
 as spryde / and Denyse sayd he is god
 and man / but he is vnknowen / by cau-
 se his conueracion is in heuen / Etienne
 sayd saynt polble / this is he that I pre-
 che / whiche descended fro heuen / And to
 be our nature humayne / and suffryd
 with / and awos ageyne the thyrd day
 And as saynt denys dyspud yet with
 saynt polble ther passed by aduenture
 by that way a blynd man / to fore them
 And anone Denys sayd to polble /
 if thou saye to this blynd man in the
 name of thy god / see / and thenne seeth
 I that anone byleue in hym / but thou
 shalt the no wordes of enchauntement
 For thou mayst happily knowe somme
 wordes that haue such myghte and
 vertue / And palble sayd / I shal trowe
 to fore the forme of the wordes / whi-
 che thyng these / In the name of Ihesu
 Cryste soone of the byrgyne / crucyfy-
 ed / and dede / whiche awos ageyne / e
 ascended in to heuen / and from thens
 shal come for to Iuge the world / See
 And by cause that alle suspeon he to
 aby / palble seyd to Denyse / that
 he hym self shold pronoune the wordes
 / And whanne Denys had seyd
 those wordes in the same maner to the
 blynd man / Anone the blynd man re-
 uerid his syghte / And thenne De-
 nys was baptyfed / And Damare hys
 wyf / and alle his meyn / And was
 a trewe Crysten man / And was In-
 structe and taughte by saynt polble
 the yere / and was ordeyned Bysshop
 of Athenes / And there was in pray-
 acion / And conuertyd that Cyte / and
 gret parte of the regyon to crysten faith
 And it is seyd that saynt polble shew-
 ed to hym that he saide whanne he
 was rauysshed in to the thyrd heuen /
 bye as saynt Denyse seyth e shewyth /
 in dyuerse places / wherof he speketh so
 clerly of the getarchyes of Aungels /
 of the ordres and of the disposicions e
 offys of them / soo that it is not sup-

posed that he lerned of ony other / but
 only of hym that was rauysshed into
 the thyrd heuen / and hadde sene alle
 thynges / He flouryd by the spryde of
 prophete / bye as it apierth in an
 epistle that he sente to Johan theuange
 lyst in the yle of pathmos / to whiche he
 was sente in eyple / wher as he proph-
 eyed that he shold come ageyne / saunge
 thus / Enioye thou verly bybued / ver-
 ry wonderfulle / and to be desired / ryt
 well bybued / thou shalt be laken ourte
 fro the keepinge that thou hast in pa-
 mos / And shalt retourne into the land
 of Aste / And thou then make there
 the folowynge of thy good god / and
 the good werkis of hym / and shalt de-
 lyuer them to them that shalle come af-
 ter the / And as it is sene and shewed
 in the booke of the names dypnye / he
 was at the deynge of the blesyd Vir-
 gyne Marce / And whanne he herd that
 petre e polble were enprysoned at Ro-
 me vnder Nero / he ordeyned a Bysshop
 vnder hym and cam for to dyspud them
 And whanne they were martyd and
 passyd to god / And Clement was sett
 in the see of Rome / After a certayne ty-
 me he was sente of the seyd Clement
 in to fraunce / and he hadde in his com-
 panye Rusyke and Glentherpe / And
 thenne he cam with them to paris / and
 conuerted there moche peple to the faith
 and dyde doo make many churches / e
 sette in them clerkes of dyuerse ordres /
 And thenne he thone by soo gret truer
 by grace that wher the Bysshop of the
 doctes moeued by stryfe the peple agens
 hym / And the peple cam for to deswy-
 che hym / Anone as they had sene hym /
 they lete alle their crueltie / And kne-
 led doune at his feet / wher they hadde
 soo gret drede / that they fledde alweye
 from hym for feare / But the couple
 whiche had enuye / and saide euery day
 his polber mynyssed and destroyed /
 And that the church encreased / and
 hadde bycorte of hym / and moeued
 Domycen thempour in soo gret cru-
 elte / that he made a commendemant /
 that who someuer myght fynde ony cri-
 sten man / that he shold constrayne them
 to doo sacryse / or tormente them by
 dyuerse tormentes / And thenne he sent
 the prouost spynnys of Rome to paris

ageynste the Crysten men / And fonde
 there the blessyd denys prechynge/and
 made hym cruelly to be leten, bespyta/
 and despyed / and fast to be bounden
 wth Rustyke and Elentherpe / and
 to be brought to fore hym / And whan
 he sawe that the sayntes were constant
 and ferme in the knoblechynge of o
 ur lord / he was moche firy/and sorow
 full/ thenne cam thyder a noble matro
 ne/whiche sayd that her husband was
 folly decayed of these enchauntures
 And thenne anone the husband was
 sent fore/ And he abydyng in the coz
 session of our lord was anone putte to
 deith/ And the sayntes were leten cru
 elly of the lye knyghts/and were strai
 pely bounden with chaynes of yron/ &
 put in pryson/ the day folowynge Des
 nys was led/ Upon a gredyow/and
 stratede/ al naked/ Upon the cles of
 fyre/ And there he sauge to our lord sa
 yng/ Lord/ thy word is tramently fy
 ry / And thy seruaunt is enburde/ in
 the loue therof/ And after that he was
 putte amonge cruel bestes/whiche be
 re excited by grete hongre and samyne/
 by longe fastynge / And as soone as
 they cam wynnge vpon hym/ he maade
 the signe of the crosse ageynste them/ &
 anone they were made mooste mekte &
 tame/ And after that he was cast in to
 a fornais of fyre/ and the fyre anone
 quenched/ And he hadde neyther payn
 ne ne harme / And after that he was
 putte on the crosse/and theron he was
 longe tormentid/ and after he was cas
 ten doune/ and put in to a derke pry
 son wth his felawes / And many o
 ther Crysten men/ And as he song ther
 the masse/and communed the people /
 our lord apperyd to hym wth greete
 lycht / and delyuerd to hym greete sa
 uinge/ Take this my dew frende/ For
 thy reward is mooste grete wth me/
 After this they were presented to the
 Juge / and were put ageyne to nelde
 tormentes/ And thenne he dyde do my
 te of the hodes of the thre felawes/ that
 is to seye denys Rustyke and Elenthe
 rpe in the name of the holy trynyte/ &
 this was done by the temple of Mer
 curpe / And they were byheded wth
 the axes / And anone the body of sa
 ynt Denys reysed hym self vp/ and

bare his heede hit bene his armes /
 as the aungels ladde hym thro leghe
 fro the place / whiche is sayd the helye
 of the martire/ vnto the place where he
 now resteth by his election/ and by the
 purueaunce of god / And there was
 herd soo grete and swete a melodye of
 Aungels/ that many of them that herd
 hit byleupd in cure corde/ And Larcia
 wyf of the forsaide prouost luby/ sayd
 that she was Crysten/ And anone she
 was byheded of the wycked felons / &
 was luptysed in her blood/ and soo dy
 ed / And Elphen his sone whiche
 was a knyght at Rome / vnder thre
 Emperours cam afterward to parys/
 and was luptysed/ and putte hym self
 in the nombre of the Relygious/ and
 the wycked paynyms doubtid that the
 good Crysten men wold burpe the ho
 dyes of Rustyke and Elentherpe/ and
 commaunded that they shold be caste in
 to sayne the Ruer / And a noble wo
 man hadde them to dyne that bare them
 And whyles they dynd/ this lady to
 ke albeie the bodies/ and burped them
 secretly in a felde of herps/ And af
 ter whanne the persecution was cessid
 she toke them thens/ and byde them
 honourably wth the body of seynt De
 nys / And they suffred deith about the
 yere of our lord four score and syght/
 vnder comycan/ the yere of the age of
 saynt Denys four score and ten/
 On a tyme whanne Regulus the ho
 ly bissshop songe masse at Arelatene
 & rehered the names of thapostles in
 the canone/ he added and ioyned to the
 blessid martire Denys/ Rustyke/ and
 Elentherpe/ whiche soo sayd/ many sup
 posed that they had yet luyd/ and mer
 uyleid why he so rehered their names
 in the canone/ And they so wondrynge
 ther apperyd vpon the Crosse of the
 aulter thre doules spytynge / whiche
 hadde the names of the sayntes mar
 ked and wreten on their bestes wth
 blood/ whiche dyspyently beholdynge/
 vnderstode well that the sayntes were
 departed oute of this world / And v
 narus Bissshop of Reynes sayth in a
 pistle/ whiche he sent to Charles / that
 this denys/ that was sent in to fraun
 ce/ was denys Aripagite as afore is
 sayd / And the same sayth Iohannes

was in a pylle to charles/lest by the
 of the countynge of the tyme /
 to sayd ageynst/as so mme wol
 aboute the yere of our lord
 hondred; xxxii in the tyme of los
 frange o; Fraunce/ the Messagz
 of Michael emprouer of Constanz
 amonge other thynges brought
 sonne of Charles le graunt
 bookes of saynt denys of the gear
 of the aungels translatoz oure
 in to latyn and there wepyed
 grete ioye/ And that same nyght
 nyeten seke men heled; in his
 / Aboute the yere of our lord/
 hondred; and thre and fourty/ by
 as hit is conteyned; in a Cronycle
 Dogobert kynge of Fraunce / whiche
 longe to fore ppppy; beganne
 to haue fro his childhede grete reueren
 to saynt Denys/ For whanne he dou
 in that tyme the tre of his fader
 / he fledde anone to the Chirch
 of saynt Denys/ And whanne thys
 kynge was ded; it was helbed
 in a bysson into an holy man/ th
 the soule of hym was rauysst; to u
 gment/ and that many sayntes ac
 by hym that he hadde despoyled theyr
 / And as the wycked; Nun
 wold; haue had hym to the pay
 the blessed; Denys cam thider/ e
 hym he was delpuerd at his comyn
 / and esaped; fro the paynes /
 And peraduenture the soule returned;
 to the body/ and; dyd; penaunce /
 kynge discovered; the body of
 saynt Denys not delbely / and; brake
 the bone of his arme / and; rauysst;
 alway coueously / And; anone; he
 fram oute of his mynde / Thanne; late
 his worship; almyghty; god; in his; ses
 / that; the; by; their; merces;/ may
 our; self; in; this; wretchyd; lyf;
 that; the; may; after; this; lyf; come; into
 his; sempytural; blysse; in; huen; Amen

Here foloweth of saint Calyxt
 pope And first of his name

Calyxe is said of caleo
 cales / that is to say escha
 uffe or to make warme /
 For he was hoot and breu
 nyng; in the loue of god; And
 after he was hoot and breu
 nyng; in
 getyng; and; purchasyng; soldes;/ and;
 thydol; he was hoot in destroyng; the
 false ydolles;/ and; also; in; shelvyng; the
 paynes; for; synne;/

Of saint Calyxe

Calyxe the pope was
 martyrd; the yere of our lord
 two hondred; and; two; and;
 twenty; Under; Alysander; the
 Emperour;/ And; by; the; werkes; of; the
 sayd; emperoure;/ the; mooste; appaunt
 partye; of; Rome; was; thenne; brent; by
 vengeance; of; god;/ And; the; laste;
 ar; me; of; thydolle; Jupyter; / whiche; was
 of; fyne; gold; was; molten;/ And; then;
 ne; alle; the; prestes; of; thydolles; wente
 to; the; emperour; Alysander; / and; requy
 red; hym; that; the; goddes; that; were; an
 gry; myght; be; appeased; by; sacryfyses;/
 And; as; they; sacryfysed; on; a; thursday
 by; the; morne;/ the; ayer; kynge; al; clere;/
 foure; of; the; prestes; of; thydolles;/ were
 fynet; to; de; with; one; stroke; of; thons
 dre; / And; the; aultre; of; Jupyter; was
 brent;/ soo; that; alle; the; peple; fled;
 oute; of; the; walles; of; Rome; / And; whan
 Spalmachy; Consul; knele; that; Cal
 lyxt; with; his; clerkes; hode; hym; ouer
 the; water; of; Tyber; / requyrd; that; the
 Crysten; men;/ by; whom; this; euyl; was
 happed; and; wmen; shold; be; putte; oute
 for; to; purge; and; clense; the; cyt;/ And;
 whanne; he; hadde; wepyed; polber; for

Thus endeth the lyf of saint
 Denyse

The lyf of saint Calypte

to doo soof he basted hym incontyent/
 wyth his knyghtes saccompleffe hit/
 And anone they were al made blynde
 And thenne palmachyen was aferd/
 And shewedy this vnto Alysandre /
 And thenne thempour commaunded
 that the wednesday alle the peple shold
 assemble/and sacryfy to Mercurye/
 that they myghte haue answeere vpon
 these thynges/And as they sacryfyedy
 a maye of the temple whiche was nar
 med Iuliane was rauysshed of the
 deuyke/ and beganne to crye/The Godd
 of Calypte is very trewe and luyng
 whiche is brothe/ and hath indignaci
 on of our ordures/And whanne pal
 machyen herd that he wente ouer by
 bre vnto the Eyre of Raucenne vnto se
 ynt Calypte/and was baptyfed of hym
 he/his wyf and alle his meyny/ And
 when thempour herd that he dyd do
 alle hym/and deliuerdy hym to Sym
 ply cyer Senatour / for to warne and
 treate hym by fayr wordes/by cause he
 was moche prouffittalle for the comu
 ne / And Palmachyen perseueryd in
 fastynges/and in prayers / Thenne
 cam to hym a may whiche promped to
 hym/that yf he helde his wyf / whiche
 hadde the palsey / that he woldy belyue
 in god anone/And when Palmachi
 en had adourid and prayd/the woman
 that was seke aroos/and was al hole
 And ran to Palmachyen sayenge /
 Baptyse me in the name of Ihesu crist
 whiche hath taken me by the hand/and
 lifte me vp/Thenne cam Calypte/ and
 baptyfed her and her husband/and sym
 plycyer/ and many other / And when
 thempour herd herof/he sente to symple
 of the bedes of all them that were bap
 tised/ And made Calypte to lyeue syue
 dayes in the pylon withoute mete and
 drynke/And after he salbe that calypt
 was the more comfortid and gladd/
 And commaunded that he shold euery
 daye be leachy with stanes / And after
 he made a grete stone to be boundy to
 his neck/and to be throlwen down
 an hille out of a wyndwe in to a pit
 tle/ And Aleryx his preest took vp
 the body oute of the pytte/And after
 burydy the body in the Cymptorye of
 Calypteyn/

Thus endeth the lyf of saint
 Calypte

Here foloweth the lyf of se
 int Edward kyng and confes
 soure



In old tyme the Ro
 yamme of Englonde
 was greteley troubledy
 wyth the Danes / So
 that in many kny
 ges dayes there woulde
 werre / And the Danes penyalyd as
 geynste Englonde / And they brought
 it vnder their subiection / for their cru
 elte and tyrannye was soo grete / that
 withoute sparynge of any thyng want
 and despoedy / But at the laste / it ples
 syd almyghty god / that this tyrannye
 shold cease / And sente of his grace
 to this Royame of Englonde a preast

The lyf of saint Edward kyng and Confellour folio CCCxxiii

kyng named Edgar/ In whos byrth
 an gylt song in that yere shal be in his
 tyme/ & so in his dayes was no werre
 in england/saynt edward kyng & mar
 tie his sone reigned not long afte r hym
 for his stepmoder dyde do slee hym in
 his yonge age/by cause for sone Ethel
 red folde regne/ & saynt Dunston bap
 tised Ethelred andz saide/ by cause he
 despyled the fontstone/that he shold be
 in grete trouble/& so he dyde for the
 danes that yde alle his tyme / & thys
 Ethelred wedded Erle Goodwyns
 daughter/on whome he gate Edmondz
 pryncpe / Andz afte the deith of that
 queene he wedded the daughter of Rys
 chardz duke of Normandy which hys
 Emme / by whome he had two sones/
 Alured andz Edwardz which was a
 saynt andz Confellour / of whome we
 purpose to speke/ whan kyng Ethelred
 was falle in age / he made a parle /
 ment/whiche of his two sones shold be
 kyngz afte hym/ Andz thenne by the
 prouysson of godd it was concluded /
 that Edwardz / whiche was not then
 so borne & in his moders hely shold be
 kyngz andz excluded Edmond pryncp
 & Alfrede / whiche were the kynges
 olde sones/ Andz whan the kyngz had
 consenterd thereto / a generall othe was
 made to performe the same in tyme co
 munge / Andz afte whan this childz
 was borne / Alle the lorde enioyrd in
 his byrthe/hoppng to be greatly reioyd
 by hym / yet althowe the auela of the
 danes was soo grete/whiche the kyngz
 so muche doubtedz/that he sente the quee
 ne andz his two sones/ Alfrede & Ed
 wardz in to Normandy/ & took his ol
 de sone edmond with hym to litarill to
 fyghe agaynst þ danes / the sowld was
 thanne grete in Englondez/for muche pe
 ple turned to the danes agaynst theyre
 olde kyngz/& withoute pyte dyd beyn
 ne andz slee their owne Countre wyth
 the danes/ among whome was slayne
 saynt Alphey/ Archbissop of canter
 burz at grenewyche / and many other
 good men/ & some bisschops/pristes / &
 may of Kelyggon fledde in to secrete
 places andz desertez / where they deuou
 tly prayd Andz almyghty godd for to ha
 ve they res in this landz/ but this wer
 re continued alle the lyf of Ethelred

accordynge to the prophete of saynt
 Dunston / Andz afte Ethelredz reg
 nedz Edmondz pryncpe his sone in ful
 grete trouble/ for in his dayes no man
 durst truste other/ne open his courage
 to his neygghbour / for that tyme ecke
 man appechyd other of treason/to then
 tence that he myght haue his goodz/
 Andz they that were not of polde to
 ouercome their neygghbour/turnedz Inz
 to the danes agaynst their olde neyggh
 bourz/& so by the helpe of the danes/
 they fulfilled theyr curfpyl purposes/&
 so ther was moche eyrtion/ Andz mos
 che peple slayne in dyuerse places / in
 holtes/feldys & wayes/that the wo
 ple Innoches durst burpe them / Also
 in that tyme was grete tyranny/mur
 der opowssng of bymmes as wyues
 wydolwes andz mayens agaynst their
 wylls / Andz in this persecution En
 glysshmen were nyggt destroyed/ andz
 grete desolacion was in holy churchz/
 If or monasterpes / Chirches & holtes
 of Kelyggon were burnt & destroyed/
 whiche causedz many to flee in to wyld
 ernes among whome the good bisschop
 of wynterburz bryghthbold fledde in to
 thashby of glastenbury/where he dayly
 prayd In to almyghty godd for res of
 this Royamme of Englonde/ Our bles
 syd lordz sounge his mekenes shelledz
 to hym a vesyon/by whiche he was gre
 ty comfortd / For in a nyght as he
 was in his oratorye/he felle in a swe
 te slumber/& sawe the gloruous Apof
 tle saynt Peter with bryght shynngz
 clothz / appierng in an hye place of
 dygnyte / & with hym a semely yonge
 man rycheley arrayd in clothng of a
 kyngz/whome saynt peter dyde consecra
 te andz enoynt in to a kyngz/& com
 mendng his chasite greatly/& his cle
 ne luyng/& it was shelledz to this bis
 shop many yeres to fore þ this edward
 shold regne in this landz / & the bisschop
 kepng abissed of this vision despyd of
 seint peter to knowe þ vision therof/ to
 whom saint peter seid thesact of this to
 yam/ & wold þ þ furre & wodenes of þ
 danes shold cease sone afte & said þ al
 this punysshment was for the synnes
 of the peple/& godd shold punyxe for a
 peassible kyngz whiche shalle fenyfsh
 alle the woodnes of his enemyes the

The lyf of saint Edward kynge and Confellour

danes In whos tyme shalle be plente
 of pees/ to he to the chyrche/ and to the
 londe/ and grete haboundaunce of corn
 and fenyce/ And this Rogamme shall
 be prosperous in alle thynges/ And the
 peple shal be of such condicions/ That
 other bondes shal bothe lue and drede
 them / the kynges name shalle be Ed-
 ward/ whiche shal rule all maner thyng
 ges to the plesynge of god/ And shal
 ende his lyf in the loue of our lord gra-
 ciously / And whan this holy bisskop
 alwote / he knelyd doune/ and maade
 his prayers with shedynge of teares /
 And though that pees was not yet re-
 formed / Neuertheles he thanked al-
 myghty god / that he was certayne /
 that by goddes grace he shold see hit /
 in his dayes / wherfor he wente aboute /
 and prechyd to the peple for to doo pe-
 naunce / And our lord shold shewe to
 vs mercy/ and gyue to vs pees / and
 alle thynges plentyuous / And in
 this luerre was the kyng slayne by
 treason / And he was buryed at glas-
 tisbury / Thenne bothe his bones were
 broughte to kyng Canutus the dane /
 to doo with them what he wolde / And
 whan he salbe them / he myght not for-
 pyte see them / but sente them ouer the
 see to be slayne there / soo that he myght
 regne in Englonde prayssably / whan the
 ryghtfull blood were destroyed / Not
 withstondynge they were preseruyd &
 kepte alyue / and were conueyed to the
 Emperour of Rome / the whiche kepte
 them / till saynt Edward was maade
 kyng of Englonde / & thenne he maryed
 tholdest of them to a wyf of his / by
 cause of the bone that they had to kyng
 Edward / whiche was due to them /
 Thenne hadde kyng Canute the rebble
 of Englonde by stronge honde / Alle ca-
 lve & good rebble set a wyde / For in his
 dayes was full moche trouble and to-
 lerye with other grete oppressions and
 importable charges among the comon-
 te / For he dead no man / excepte the
 sones of the kyng / that were thenne
 with the emperour / wherfor his councyl
 wolde that he shold wedde the moder
 of them namede Emme / to make the
 more allyance betwene them / And so-
 ne after Alfrede cam in to Englonde /
 for to speke to his moder / And anone

as he was come ouer the see in to this
 lond / Erle goodwyn cam / and to etow-
 myd hym / And anone after selbe
 hym by treason er he cam to the presens
 ce of his moder / For whos dethe saynt
 Edward made grete sorowe / & whyle
 this holy child saynt Edward was in
 Normandy / he spyd a full good lyf /
 hauntynge of tymes holy Chyrche /
 And buyd and conuersyd many ty-
 mes with the company of holy Reli-
 gious men and specially amonge holy
 monkes / And spyd to praye and saye
 in this maner / O good lord I haue
 none helpe but the only / my frendes
 ben gone fro me / And they ben become
 myn aduersaries / Myn fader is dede /
 My brethren ben slayne / My moder is
 wedded to my moost enemy / And I
 am left allone / And daily they seeke the
 moyens to slee me / but to the lord I
 am left poure / I beseeche the lord to hel-
 pe me that am a fatherles child / for thou
 somtyme helpedest merueylously Ed-
 wynd and Oswald / whiche were eyn-
 led and ordeyned for to deye / Thou
 defendest them only from dethe / but also
 thou good lord restoredest them agayne
 to their owne kyngdomes / O good lord
 I beseeche the / and pray the to kepe me
 safe / and bringe me in to the kyng-
 dome of my fader / Thou shalt be my god
 And saynt Peter the Apostle my pa-
 trone / The relyques / of whome by the
 grace of god / I purpose to vsyte / and
 to honoure in the same place / wher they
 now rest / yf thou lord sende to me as
 helthe oportunte and spae / And
 whan kyng Canute had regned in
 Englonde xx yere / haung also sones
 by the said Emme / that is to wete Har-
 rold & hardknoute / he deyd / & when
 his fyrst sone had regned four yere / he
 eyyled his owne moder / and deyd so-
 ne after / And after hym regned his
 broder a lyttell tyme / & deyd also as ou-
 ure lord had ordeyned / & thenne was
 Englonde depyred fro the greuous tri-
 bute of thraldom of the danes / & thene
 the lordes & the compyns of Englonde
 remembred the othe that they maade in
 the parlement / whiche sware that Ed-
 ward whiche was thenne in his mo-
 ders wombe / shold be their kyng /
 And anone sente in to Normandy
 for this holy child Edward / And

the lordes and the comyns receyved
 hym with grete gladnes/ And thenne
 the archebiffhop of Caunterbury and
 the archbiffhop of yorke with other bis-
 shops dyde consecrate hym enoynted/
 and crowned hym kyng of Englonde
 O good lord/ what ioye and gladnes
 was thenne in Englonde/ For whanne
 the old feylfete of this lond was al
 most despayred thene it was kyndeled
 ageyn by the comynge of this blessed
 kyng saynt Edward/ Thene had the
 comyns wite & pes/e the lordes & gen-
 til men wite & honour/ And thenne hos-
 tyr chyrche receyved alle her lyfertes
 ageyn/ Thanne was the sunne lyfte
 vp/ and the mone sette in his orde/
 that is saye/ prestes thyned in wylde-
 me & in holynes/ The monasteryes flou-
 ryd in deuocion by holy religyon/
 The Clerkes gaf lycht & prosperyd in
 their offices to the plesure of god/ The
 comyn peple were content and were io-
 yefull in their degre/ and in this kynges
 dayes ther was no kynm that mys-
 ght thenne corrupte the erthe with pes-
 tyllence/ and in the see none outcragyous
 us tempestes / & the londe plentyuous
 of all maner of frutes / And in the
 Clergye no hyngge inordynate/ and a-
 monge the comynge peple was no grut
 chyng/ And the renomce and fame of
 this holy kyng saynt Edward spran-
 ge so merueyllously aboute to oþer na-
 cions / in suche wyse that alle Cristen
 kynges desyred to haue pes with hym
 The kyng of Fraunce/ whiche was
 nyght of his kyng made with hym a ges-
 newalle pes/ soo that it myght be sayd
 of hym as it was sayd of Salamon
 Alle the kynges of therthe desyred to
 see his face/ and to here his wyldeome
 expre only denmarke/ whiche yet con-
 tyned ageynste this Royamme of en-
 glond/ And what fylle therof/ it shal
 be declared here after more openly/ for
 this holy kyng Edward was euer
 full of mekenes and of vertue / And
 neuer lyst vp by kayne gloupe/ but e-
 uer he remembryd the wordes of oure
 lord that sayth/ I haue sette the prync-
 ce of the peple/ but be not therfore lyfte
 vp in kayne gloupe/ but be thou among
 ge them / as one of them/ He was a-
 monge his household mayezall and sa-

mylter / among prestes make and de-
 sonayre / to his peple ampyable / & chyr-
 ful / To wretchedis and nedye men ful of
 compassion / and large of almesse wyl-
 ynge/ He was also moche deuoute in
 the scruple of god / And dylygent to
 repaire and redyfye chyrches that we-
 re destroyed by the danes/ And in ju-
 gement full discrete / consideryng no
 mans persons/ but only the wyght of
 his cause/ as well to the rich/ as to the
 pouer/ and he hadde rychesse ynough/ &
 And his tresour semed comyn to alle
 pouer men/ his wordes were sad & dis-
 cret/ & medlyd with myrthe/ spekyng
 ofte of Ihesu Cryst the second persone
 in the Trynyte / And of oure blessed
 lady his moder/ And somtyme he spak
 sharply/ as he salde nedre correctyng tre
 spassours / gentyl & swete to good men
 He was neuer elate ne enhanned in
 pryde/ no dishonest by glouynge/ He
 wolde not be compellid by w rathe/ ne
 enclyne for ryche/ He despyded rychesse
 and was neuer fory for losse of world
 ly goodes and rychesses / ne the more
 gladd for wyynynge therof / in suche
 wyse / that alle men merueyled of the
 sadnes of hym/ And aboute the kyng
 were dyuerse coueitous men/ whiche sa-
 id to the kyng holw his tresoure was
 tyd faste / And yf the danes come a-
 geyne / he hadde not there wyl to de-
 fende hym/ wherfor they counceiled hym
 to wele an ayde amonge his comyns
 lyke as kyng Canute hadde done dy-
 uerse tymes / An ayde was thenne
 clyped the dane gylte / And they coun-
 ceiled to doo in lyke wyse/ And he sa-
 id nay/ And he wold not agre ther to
 Notwithstondynge / they dayly cryed
 vpon hym/ & when he salde them so im-
 portune/ & shelved so grete pryces/ then-
 ne at the laste he saide to them to prey-
 the them/ late vs see/ how ye wyll do/ And
 when they herd that of his oþer men
 the were ryght gladd/ & sente out com-
 myssiones for to gadre it/ & spard no
 countrey but made them paye in the lar-
 gest wyse/ & when this money was le-
 ned/ & brought in to the kynges tre-
 soryr / thenne they brought the kyng
 thider for to see it/ The kyng thene stan-
 dyng a fer fro it salde the deuyll in lye-
 kenes of a; app sitting vpon y tresour

The lyf of Saint Edward kynge and Confellour

And sayd what haue ye done / e what money haue ye broughte to me / Forsoth there shall not one peny be spente to myn vse / but I charge yow for to deliuer to eche man his money ageyne / but ther to they were moche wote / e saide that they myght spende it in dedes of charyte / Thenne the kyng sayde / god forbode that I shold spende the goodes of other men / For what almesse shold I make with þe goodes of your compyns e lauborers / see ye not how the deuyll syteth vpon the hipe of money / e maketh grete ioye that he hath taken vs in his snare / wherfor I charge you on paine of dethe / that ye deliuer this money ageyne / ther as ye had it enery peny / Thenne they okeyd the kyng / and re-paid it vnto them / of whome they had receyued it / and durst neuer after moeue the kyng to such maters / ne in no other lyke / so that all the dayes of saint Edward was neyther taske ne taxlage leueyd amoge his compyns / which was a grete ioye to the royaume In a tyme the kyng was seke lying in his bedde / And ther stode in his chambere a chesse open full of gold e siluer And a clerke cam / in supposyng the kyng had slepte / and took out of it a certayne somme of money / e wente his way / And soone after he cam agayne / e wold haue taken more / then ne the kyng said / Forsothe now thou arte vnblyse to come ageyne / For thou haddest suffycently ynolde to fore / therfore helde / For yf the tresour come / e fynde the / thou arte lyke to deye therfore / wherfor yf thou loue thy lyf / flee fast alwey with that that thou hast / And anone after cam the tresour / and found hou of the tresour was boru alwey a grete parte / And sought and enquired dyligently for the theef / that stole hit / And the kyng seynge the grete trouble and sorowe of the tresour demaunded hym the cause of his theyues And whan he had tolde to the kyng / the kyng sayde to hym / sorowe no more therfore / For peraduentur he that hath it hath more neede to it / than we / And so the theef escaped e was not pursued after / whan all thynges were quyte in the Royaume / the counceill of the lorde assembled for to treat for a maryage

for the kyng / which thyng whan it was moeued he was greatly abasshed dredyng to lese the tresour of his byrgyns / which was kepte in a fayrle and brutyll vessel / and what he shold doo or say / he wylde not / For yf he shold obstyually deny it / he drede lest his a uolbe of chastyte shold be openly knowen / and yf he consentid ther to / he drede to lese his chastyte / wherfor he commended hym self onely to god saynge these wordes / O good lord / shold deliuerdest somtyme the chyldeyn fro the flamme of fyre in the chymney and founais of the chaloyes / and by the lord Joseph escaped with his chastyte / fro the wyf of putypdar the holdyng his mantell / And yet by thy mercy he escaped / e good lord by thy vertu Susanne was deliuerd fro the dethe / to the which shold in chasite preestes hadde dampned her to / And by thy myghte lord Judith escaped whan she hadde slayne Holofernes / And referuyd her fro desolbyng / e escaped without hurt / And aboue all other thow hast referuyd thy blesseyd moder moost best e swete lady / the kynge to the wyf e byrgyne / thenne beholde on me thy seruauit / and some of thy handmayde / that am in grete dethe / I lyst to myn herte to the bischopyng the that arte my lord / and thy moder my swete lady / to helpe me now in this moost neede / that I may so receyue the sacrament of wedlok / that I falle not in payrle of my chastyte / And with this condycion in his herte he consentid to matrimony Thenne was al the counceyl ryght glad / e serchid for a byrgyne that were accordyng to his estate / And amonge all the byrgyns of the londe Edith daughter of erle goodwyn was founden moost accordyng to hym by her vertuous condicions / and her fader maad grete meantes to the kynges counceill for to accomplysse this maryage / by which he myght come in the kynges conceyte / And by his wyfdom / for his grete myght e polber he had his enant e whan the maryage was solomnyssed and accomplyssed by the holy sacrament / He and the queene auolbed to lyue to godde chaste secretly / that noman knelbe it but god allone / The

The lyf of saint Edward kyng and Confellour folio CCC xxv

was bitbene them a kyngs spouse
 withoute bodily knowyng of dede/
 chaste embracynge withoute defloraci
 on of byrgnyete / Ther was bytbene
 them verely chaste loue withoute flesche
 by whiche ande knowyng / After
 ward somme of the Royamme grut
 cid / sayenge / he had taken a wyf by
 compulsion ageynste his wyll / of an
 unkynde bygnage / And wold not
 knowe his wyf / by cause he wold not
 bynge forth mo tyrantes / And this
 none knewe the very trouthe of his
 chaste by whyles he lyued / but the ve
 ry cleutesse of his mynde was suffy
 cient wytnes of his chastyte / **W**hit
 spenny on a wyfsonday as the kyng
 was croubened at Westmeste in his as
 sise / And kneelunge made his prayers
 deuoutly for the tranquyllyte & peas
 of his lond / byfore the autter of the
 blessed trynyte / at the leuacion of the
 blessed sacrament / he fylle in a softe &
 demure laudhyng / soo that the lordes
 that were there present alwaytynge on
 hym merueyled greatly / but durst saye
 no thyng to hym till the seruyse was
 done / Therne one that was hardy /
 than another demaunded of hym the
 cause of his laudhyng / And thenne he
 told to hym / how the danes had assen
 selyd a grete powder of peple ageynste
 the Royamme of Englonde / And we
 re entrynge in to their shippes / And as
 the kyng of denmarke wold haue en
 tryed in to the shippe / soonly his streng
 the was taken from hym / And soo fell
 in to the See / bytbene two shippes / &
 was drowbened / by whos wyse the pe
 ple of denmarke and also of Englonde
 were deliuered fro synne ande paylle /
 They herynge this merueyled greatly /
 and sent in to denmarke to knowe the
 trouthe / And when the Messagers re
 turned / they reported that it was trewe
 as the kyng had sayd / And that the
 kyng of denmarke was drowbened that
 same tyme that saynt Edward lobbte /
 After this the noble saynt Edward re
 membryd his auolbe and promesse to
 byste saynt peter at Rome / whiche he
 made in Normandye / wherfore he lete
 make his compys and his lordes to a
 Coumpelle to fore hym / wherof he come

ned / with them / how and in what ma
 ner he myght departe / and of the gouer
 nance of the Royamme in his absence
 what peple shold be conuentent for
 to accompanye hym / And what Money
 shold suffyse hym and his meyn / and
 when the lordes and compys herd this /
 they were full fey and sorowful that
 he shold departe from them / And he se
 yng their feynesse comforted them / &
 said how that our lord had sent to them
 peas / & by his good grace shold conty
 nue the same in his absence / yet notwithstanding
 stonnyng the peple requyred hym to se
 de into the pope to be assopled of his
 auolbe / or els delaye it tyl another ty
 me / And the kyng seynge the sorowe
 and lamentaacion of his peple / whiche
 hepte & brough their handes / & as pe
 ple amased withoute a defendour ande
 repar / comforted them & graunted / ta
 byde synne with them / And ordeyned
 certayne Bishoppes for to go to Rome
 & to aske of our holy fader counaylle /
 how he myght be assouled of this auo
 lbe that he had made to vifite saint pe
 ter / And thenne tharchbishopp of yor
 ke & bishopp of wyndesore & ii abbots
 with dyuerse clerkes & laye men went
 to Rome / & when they cam to Rome the
 pope had made that tyme a grete con
 gacion of clerkes of dyuerse grete mas
 ters & longynge to holy chirche / & when
 the pope wist of their comynge / he was
 ryght glad & sent for them / & the pope
 hadd they telle the cause of ther comyn
 ge / & anon sentence was made / & they
 exposed the cause of their comynge / & re
 cited the auolbe & the dyspre of kyng
 Edward / the peryl of the Royamme / the
 trouble / the drede of the peple / the gre
 kyng of the peas / the clamour of the
 poure compys / the icopardy of the kyn
 ge in his absence / & the pious destruc
 tion which the danes had late made by
 their crueltie / & also declared the grete de
 uocion that he had to vifite the holy ap
 postles peter & polbe / thenne the po
 pe & the clergie merueyled greatly / &
 gaf talbe & praisynge vnto almyghty
 god that he had sent so deuoute & vertu
 ous a prynce in the angle of the world
 to mayntene by his wysdom the cristen
 faith / And how dredefull he was to
 offende ageynst the holy Chirche /

¶ The lyf of saint Edward kynge and Confellour

And whanne the pope vnderstoode how his peple louyd hym / & how sorowfully they wolde be of his departyng / They merueyled greatly / and thowzte veryly / that he was greatly bylouyd of god / & was with hym in alle his werkes / For they salbe in hym the mekenes of dauid / the chastyte of Ioseph and the Rycheffe of Salamon / And yet he sette nought ther by / thenne the pope conspyerynge the grete peryles / that myghte ensue by his departyng dispensid with hym / & assoylde hym of his auolbe / of which he sent to hym a bulle vnder leed / And enioyned hym in penaunce to yue the goodes that he shold haue spent in his pylgrymage to dedes of charyte and to redyfy som chyrche of saynt peter / and endolbe hit with sufficient lychede / And thenne the messagers receyued the popes blessing / And retorneid in to Englonde / & cam vnto the kyng at Westmestre / and whan the kyng vnderstode how he was assoylde of his auolbe / And how they had spedde / he was glad / & than shewid almyghty god / & our hooly fader the pope / There was an hooly man a recluse in the dyocese of Worcester / whichs name was no thyng of the councyll assembled vpon the gouernaunce of the lande / ne of the auolbe of the kyng / ne of the message sente to Rome / To whom saint Peter apperid in a nyght / & said to hym / how kyng Edward had sent to Rome to be assoylde of the auolbe that he made / when he was leyd vnto the see / and he hath grete conspyence by cause his councelle wol not suffre hym to accomplissh hit in goyng in his propre persone to Rome / wherfor thou shalt wryte to hym in my name / & gyue hym knowlege / that he is assoylde by myn auctorite fro the bonde of his auolbe / And how he shall haue in commaundment of the pope for his penaunce / to yue such goodes as he hath ordeyned for his expensis to poure men / and to make a nelbe Abbay in honour of saynt Peter / or to repayre an old oue / and sende it sufficiently / and wryte to hym / that by the same wher / that he chaas me somtyme to his patroue in Normandy / that he repayre the Abbaye called Thorney /

in the west syde of the Cyte of london / which somtyme I halolded my self / And late hym sette therein Monkes of good conuersacion / For fro that place shall be a ladder stretchyng in to heuen / And Angels descendyng and ascendyng / & seruyng vp to heuen to our lord / the prayers of meke and deuout men / ¶ And to him that ascendeth by that ladder / I shal opene the gates of heuen / lyke as our lord hath enioyned me by myn offyce / and I shal kepe them / that ben bounden / and receyue them / that ben vnbounden / Alle this that thou hast herd of me / thou shalt wryte it / and sende it to kyng Edward / which thenne was many a myle thens / And the Messager / that cam fro this Anker or recluse / cam to the presence of the kyng / the same tyme / that the Bishops cam fro Rome / And when the kyng hadde receyued the lettres that cam fro Rome with grete reuerence / and redde them / he thankyd God / that he was soo clerely releyed of the bonde of his auolbe / And thenne he commaunded the lettres of the Recluse to be redde / And when they were redde / and salde they were acordyng to the lettres / that cam fro Rome / he humbly thankyd god / & saynt peter his patroue / and incontinent disposid hym to fulfill his penaunce / And began to repayre that Abbaye that he was assigned to repayre by the graunt of our apostle saint peter / and gaf large lyalmesse to poure peple / & fraunchysed al Englonde of the trebut / that was thyn / vnto the paye of the daynes for euermore / On a tyme whan kyng Edward was at Westmestre / ther cam to hym a Creppel born in Arden / which was named Gylmpechil / And this Creppel had no feet / but went vpon his handes & knees haupyng in either hand a lytel stole to go with / His legges were sothe bent backward / and cleuyd to his thyes / and his toes grewe fast to his buttockes / This Creppel entrid boldly in to the kynges palais / and cam to the kynges chamber dore / And one Hulyn the kynges chamberlayn demaunded hym shapely what he dyde there / To whome the creppel seid lette me not I pray you for I

must needs speke to the kynge / For I
 came to out of this kinde five tymes to
 see the holy Reliques of the ho-
 ly apostle saint peter to the intent for to
 be healed / and saint peter denyed me not
 but hadde me go in to england / & late
 the kyng ber me on his back in to the
 church of saint Peter / & thene I had
 to make purgently hole / which thyn-
 ge was tolde to the kyng by the same
 Duffyn / & anone the kyng had pye on
 the yowre may / and deseruyndy not /
 but took hym on his sholdres / & lare
 hym / whom the crypel feclyped / with
 his folde & skabby hondes & ames / &
 so in the berung his synelwes losed / &
 were rethepd out / And of kynellys
 & botches of his face & of saurffys ther
 came grete plente of bloody and after
 on the kynges clothes / which was tol-
 de to the kyng / & also that he was al
 hole / but the kyng took none hede ther
 of / but bare hym to the hyle aulter / and
 there he was sette doune on his feet / &
 was made purgently hole to ryde or
 go whyde he wold / but the kyng wold
 in no wyse haue this myracle ascrybed
 to hym / but yaf to hym a reward & had
 hym go to rome & thanke god & his ho-
 ly apostle saint peter / In the tyme of
 kyng Alhelere / which reigned in
 Kent / And Sygebert in myddelse /
 which were contredid to the saythe of
 Crist by saint Austyn / which Alhel-
 bert made in london withyn the Eyre a
 noble & ryall church in thonoure of sei-
 ynt Polle / in which saint Austyn
 admynd saint Mellyt to be Bissop of
 that Eyre / which thynge was not satis-
 fyed with that good dede but thought
 And also did do make another church
 in the west ende of the Eyre / which the
 me was called Thorney / & now is na-
 med Westmynster / which church he pra-
 yd Mellyt for to habite in thonoure of
 saint Peter / and the nyght before that
 he had purposed to habite it / saint pe-
 ter appered to a fysshar in Temse / & had
 hym set hym our fro stangate to west-
 mynster / And he prayde the fysshar to
 abyde hym there tyll he come ageyne / &
 he wold well rewarde hym / for his la-
 bour / And soone after the fysshar sa-
 the saint Peter entrie in to the Church
 with a grete lyght / which lyght endu-

redy contynuelly as longe as he was in
 the church / And a certyne space after
 he returned to the fysshar / avyng hym
 yf he hadde any mete to ete / And the
 fysshar was soo greatly abasshed of the
 lyght that yfined oute of the church
 with hym / that he durste not speke to
 hym / To whom saint Peter sayde /
 Wroder / drede the not / I am a man as
 thow art / last thow take any fyssh / &
 he sayd nay / For I have abyged on
 yow alle this nyght / whyle ye have
 ben in the church / And thene they en-
 tred in to the boke / And saint Peter
 commaunded hym to cast out his net-
 te / And whanne he had so done / there
 cam soo grete a multitude of grete fysh
 thye in to his nette / that ymethe they
 myght dralle by the nette for brekyng
 ge / And whan they were come to lond
 Seynt Peter draynd the fysshes / and
 hadde the fysshar bere the greatest into
 Mellyt Bissop of London / and de-
 livered it to hym / And tolde to hym that
 I have habited the church of west-
 mynster this nyght / And saye to hym /
 that he saye masse theryn to morrowe / &
 yf he wylle not byde it / saye to hym /
 whan he cometh / he shall fynde there to
 kenes suffreynt / And I shall be par-
 tnone of that church / and byste it of
 tymes / and her in the lyght of almy-
 ty god / the prayers and deuotions of
 trewe cristen peple that pray in that pla-
 ce / & take thou the wemenant of the
 fyssh for thy labour / And this sayd /
 saint Peter ranysyd away / Thene
 the fysshar marueyled grete ly of
 the lyght that he hadde sene / And erly by
 the morowe he wente to the Bissoppe
 Mellyt of london / & deluyred to hym
 the fyssh that saint Peter had sent to
 hym / & tolde to hym by ordre / lyke as
 saint Peter hadde gyuen hym charge /
 & as ye haue herd to fore / but the Bis-
 shop wold not bilyue hym til he cam to
 westmynster / & for the whenes for to put
 hym oute of doubt / & whan he had ope-
 ned the church dore to fonde a crosse ma-
 de of sonde / fro that one syde of the chir-
 che into that other with a / b / c / letters
 of grete / & he fonde also vii crosse ma-
 de on the walles in dyvers places of
 the church / & thendes of vii candles al
 most brant out / & also he salve þ places

4 The lyf of saint Edward kynge and Confessor

that were enoynted with hoely oyle/
 which yet were moyst and appered
 newely done/ Thenne the Bysshop by
 leyd this thyng verylye sayd mas-
 se that same daye in the chyrche/ And
 so prechyd to the people a glorvous
 sermon / And declared the grete myra-
 cle openly/ wherefore the people gaf lau-
 de and praysonge to god / and to hys
 glorvous Appostle saynt Peter / And
 whanne saynt Edward vnderstode/
 that this chyrche was of old tyme hab-
 wed by saynt Peter / And how saynt
 Peter hadde commaunded hym to repai-
 re the same Chyrche/ as the lxxv of the
 reclus makeh mention / Soo thenne
 euer after he hadde full grete deuocion
 to the same place/ And he dyd do caste
 downe the old werke/ and dyd do byl-
 de it vp newe/ and endowled that Mo-
 nastery worshipfully with tyuelode &
 Jewellis/ And at that tyme pope Leo
 was ded / And pope Nicholas was
 after hym / And thenne the kynge to
 gyue relacon to hym of his penaunce
 enioyned by leo his predecessor/ to re-
 edifye a monastery of the glorvous ap-
 postle saynt Peter/ And sente Alured
 the Archbysshop of yorke to Rome /
 with other Clerkes to reforme the pope
 that he hadde accomplisshd his penaun-
 ce / that is to wete/ to the dysurbance
 his goodes to poure men / And also re-
 payred a monastery of saynt Peter/
 And how he hadde by reuelacon what
 place he shold repayre/prayenge hym to
 ratifye and conferme the same / which
 pope Leo hadde done to fore hym /
 Thenne pope Nicholas consydering the
 grete deuocion and true entent of this
 Crysten kynge saynt Edward/ confer-
 myd the bulle of absolucion/ and rat-
 ifyd the fundacion and the statutes of
 the monasterye/ And gaf thereto grete
 and large pryuelleges/ that who so e-
 uer presumed to take alwey any moe-
 uable or immuable goodes or wolde fa-
 ke any man by force or strengthe oute
 of that chyrche or of the precynte of
 the same shold be acausyd by thaudory
 & of pater and pabbe/ to be dampned
 with Judas in helle euerlastyngly to
 lye in payne / Thenne the Messagers
 returned agayne fro Rome with the
 lxxv of confirmacion / And whan

the kynge salde the grete penyolence
 of our hoely fader the pope / and hys
 fauour and gentylnesse / gyuynge to
 hym by wyrtynge moo pryuelleges/ &
 freedom than he desyred/ Thenne he was
 fulle of gladnesse and ioye/ and thon-
 ked almyghty god of alle his yetes/
 On a tyme the kynge was in the chyr-
 che of saynt Peter at Westmynstere/ and
 was disposed in grete deuocion/ as his
 custome was to here masse/ Erle Les-
 ofryke kneled behynde the kynge/ and
 salde with his bodily eyen our lord Ie-
 su cryst by the presens handes /
 apperynge in the lyknes of a glou-
 ous child or traueurous persone /
 which blessed the kynge with his
 ryght hande / And the kynge which
 was greteley comforted with the sight
 solued doune his heere/ and with grete
 deuocion and mekenes requyred the
 blessynge of our lord/ Thenne the erle
 atooos to telle the kynge / supposynge
 that the kynge hadde not sene it/ but he
 knede the erles entente/ and bad hym
 stonde styll/ For that thou seest I see/
 And hym I honoure / And whanne
 masse was done. they talkyd to gyder
 of their dysyon / and they were mer-
 ueylously wretched with the yetas
 of the hoely ghost / and myghte not
 wel speke for ioye/ and wepyng /
 Thenne the kynge commaunded Leo-
 fryke that this dysyon shold neuer be
 vtterd/ ne openly knowen / tyll the
 tyme that they shold deye/ And whan
 Leofryke shold departe hens/ he told it
 in Confession to his ghoostly fader/
 and made it to be wretton / And that
 wyrtynge was leyd in a chyste among
 other wyques / And many yeres after
 whanne they were both dede/ the wy-
 tyng was founde and radd / And
 thenne the holynes of the kynge was
 knowen/ and his mekenes sheldyd
 which wolde not hit shold be sheldyd
 by their lyf for kynges gloure /
 There was a yonge woman yenny in
 marriage to a noble man/ and not lon-
 ge after she hadde theryne myffortunes
 I praye she was hatayne/ And also ther
 atooos vnder her cheeke many foule bot-
 chys and kernellys full of corrupt hu-
 mours / which engendyd foule wor-
 mes/ and made her fleshe to stynte/

¶ The lyf of saint Edward kynge and Confellour folio CCC xxviii

so that she was abhominable and
 hateful unto her husband and to alle
 her frendes / And whanne she couthe
 not be helde by no medycyne / thenne
 she put al her hope and trust in almyg
 ty god / And with many a bytter tere
 to the day and nyght besought and pra
 yed hym to redyue her fro that reprof
 and dysese / or els to take her oute of
 this world / And whanne she hadde
 thus longe contynued in prayr / she
 was commaunded by a voys in her sle
 ep / that she shold go to the holy kyng
 Edward / And yf he wolde wasshe her
 face with his hondes / she shold be all
 hole / And whanne she abokte she awo
 ked to see the kyng in his palays /
 And thenne she cam thider / and maad
 meanes that the kyng myghte haue
 knowlege of her dreme / And whanne
 the kyng vnderstood it / he call'd her to
 hym / and sayd / yf godd wyll that I
 shold wesse thy face / I wyll not re
 fuse it / And call'd after water / and
 with his owne handes he wesse her
 face / And wronge oute the wormes /
 and all the foule bloode oute of her
 face / And hadde her carpe there thre
 or four dayes / tyll the skynne myght
 ouer ageyne her dysage / And thanke
 thou godd for thy deliuerance / And
 whanne she was maad parfaythely
 hole / and her dysage fayr and beau
 tuous / thenne she spelle doune at the
 kynges feete / and thanked hym hum
 bly of her deliuerance / but he forbad her
 for to geue any praysonge to hym ther
 for / but hadde her to geue laboure and
 praysonge to godd therfore / For he is
 the doar and not I / Thenne she prayd
 the kyng / that he wolde pray to godd
 for her / that she myght haue a childe /
 by her husband / For she hadde ben long
 dyseyne / And the kyng promysed her
 so to doo / And thenne she retourned to
 prayse home to her husband / And so
 ne after conceyued and had a childe /
 wherof she thanked godd that she was
 helde of bothe her dysese /
 Seynt Doules wyrt / that the holy
 ghost reueth graces dyuersly / to some
 he reueth wysedome / to some comynge
 And to somme grace to hele and to cu
 re like peple / But this blessed kyng
 saynt Edward hadde a special grace

aboute oher in geuyng syght to blynd
 men / Ther was a blynd man wel kno
 wen / whiche herd a voys in his slep
 that yf he mygt haue of the water that
 the kyng wesse his handes in / and
 wasshe his eyen therwith / he shold ha
 ue his syght ageyne / Thenne the next
 day after this blynde man wente in to
 the kynges palais / And told his vy
 sion to the kynges Chamberlayne /
 And the Chamberlayne tolde it to the
 kyng / Thenne the kyng sayd that it
 myght be well an illusyon or a dreme
 whiche is not alwey trewe / for it hath
 not be sene / that foule water of a syn
 ners hondes shold geue syght to blynd
 men / Thenne said the chamberlayn that
 many tymes drems haue ben founden
 trewe as the drems of Joseph / phar
 rao / Danye / and many oher / Thenne
 the kyng in grete humylyte wente in
 to the chirche on a solempne day with
 a luffne of water / And commaunded
 the blynde man to be brought to hym /
 And as the kyng wesse the face of
 the blynd man / his eyen were opened
 and had his syght / and stode all a las
 syd lokyng on the peple / as he hadde
 newely comen in to this world / And
 thenne the peple wepte for ioye to see
 the holynes of the kyng / And the
 ne he was demaunded yf he myght see
 clerely / And he sayd ye forsothe / And
 the kyng knelyd doune before the aut
 ter sayenge this vers with grete drede
 and mekenes / Non nobis domine non
 nobis sed nomini tuo da gloriam / That
 is to say / Not to vs lord / not to vs / but
 vnto thy name be geuen gloure /
 After this the holynes and fame of
 saint Edward sprange aboute / so that
 a Epytayne of Lyncolne whiche had
 be blynd thre yere cam to the kynges
 palais to haue of the water that the
 kyng hadde wasshen his handes in /
 For he belyued that it wold hele hym /
 And as he had gotten of that water by
 one of the kynges offyars / he wesse
 his face and his eyen ther with / And
 anon he was restored to his syght /
 and was parfaythely made hole / and
 so ioyfully returned home / magnify
 eng god and saynt Edward / that he
 had his syght ageyne /
 In a tyme ther were gadrid to gyde

4 The lyf of saint Edward kynge and Conſellour

certayne wickednes to helde doune tre-
 es to the kynges palais at Brunham
 and after their labour they layd them
 doune to ſleepe in the ſhadowe / And a
 yong man of that ſelauſhip that he yf
 byſlypne / whan he ſhould ype / he ope-
 ned his eyen / e myght not ſee / he we-
 ſte his face e rubbed his eyen / but he
 myght no thyng ſee / wherefore he was
 full of heynneſſe / Thanne one of his ſe-
 laves ladde hym home to his helde /
 and above ſo blinde eyghen were /
 And at the laſte a worſhipfulle woz-
 man cam to Dyſpe and comforte hym
 And whanne ſhe knele helde he was
 made blinde ſhe ladde hym he of good
 cheere / and ſayd / yf he wold Dyſpe by
 churches with good deuocion / and then
 ne to haue the waſter / that the kyng
 had waſte his hondes in / and waſte
 his eyen with al / he ſhould haue his ſy-
 ght ageyne Thanne he was grete by con-
 fortd and gate hym a gyde / and wen-
 te / and diſperd thre ſoure churches with
 grete deuocion / and cam to the kynges
 palays / and cryed for helpe / And they
 that herd hym / and hym craue of his cry-
 enge / but for all that he cryed more e
 more / And when the kyng vnderſtoode
 it he callid hym to hym / And ſayd /
 why ſhould I not ſet my hondes to hel-
 pe this poure man / though I be vn-
 worthy / yf it pleaſe god to relieue hym
 and to geue to hym his ſyght / And
 by cauſe he wold not be ſouner diſor-
 bedgent to god ne preſumptuous / he to
 ke waſter / and weſte his eyen ful me-
 kely / And anon he was reſored to
 his ſyght / and ſalbe as clerly as euer
 he dyde / Alſo ther was a fayre myracle
 of thre blinde men / And the fourth
 had but one eye / whiche camy to the
 kynges palais / And thanne cam one
 of the kynges ſeruauntes / whiche had
 ype on them / e he gate of the waſter
 that the kyng had weſten his hondes
 in whan he hadde helde that other blyn-
 de man / And he brought this waſter
 to the gate / and told theſe poure men
 helde the kyng a lytell before had he
 lyde a blynde man with the ſame wa-
 ter / And ſayd to them / yf they wold
 weſten their eyen with good deuocion
 they myght be helde by goddes grace /
 with the ſame waſter / And thanne they

kneled doune with grete deuocion / and
 prayde this man to weſte their eyen
 ther with / And thanne he made a croſſe
 with the waſter upon eche of their eyen
 e before almyghty god to open their eyen
 And they alle there receyued theyre
 parſyght ſyght / And returned in gy-
 upnge laude and prayſynge God of
 their ſyght geuen to them / by the mere-
 tes of ſaynt Edward /
 As the kyng on a tyme ſat at the ta-
 ble with the queene / and her ſister Ele-
 Goodwyn / and ſalbe holt Harold e
 Coſtyn the two ſones of Goodwyn
 plaid to fore the kyng / but at the laſt
 the game turned in to ernest / e they be-
 game to feyght / And Harold took
 his broder by the ther / and thurwe hym
 to the creche / And ylle ſpon hym in
 grete angur / and wold haue ſtrangled
 hym / but yf he hadde ben lett / Thanne
 the kyng demaunded Goodwyn yf he
 vnderſtoode any thyng therly / And he
 ſaide nay forſothe / e thime the kyng ſa-
 yd / ye ſhal ſee when they come to ma-
 nes age / that one of them ſhal ſlee
 that other yf he can / And Harold whi-
 che is the ſwenger ſhal put that other
 oute of his lorde / Thanne ſhal he bro-
 der Coſyn come ageyne with the kyng
 ge of Glozber and holde a bataylle as
 againſt Harold his broder in Eng-
 land In the whiche bataylle the kyng of nor-
 wye / and Coſtyn ſhal be ſlayne / e
 al their hooſte ſauf a ſelle that ſhal
 eſcape / And the ſame Harold ſhall ge-
 ue hym ſelf to penance for the dethe of
 his broder / and ſo eſcape / or els he ſhal
 be put oute of his kyngdome / and de-
 ye wreteſpoldy / The kyng was many
 tymes moened and diſpleyde with
 Goodwyn / For he myſufed the kynges
 powder / and atamped the kyng in ma-
 ny thyngis / that were vnreſfull / And
 in al that he myght / he labourde to
 bringe oute of conſort the kynges co-
 ſyns and ſendes that cam to hym out
 of Normandy / to thencant that he my-
 ght haue alle the rebelle about the kyng-
 ge as wel ſecretly as out ward /
 And the kyng vnderſondynge his
 falſenes ſayd but lyell / But in a ty-
 me as the kyng ſat at his dyner with
 dyuerſe lordes and gentils about hym /
 One of his ſeruauntes was almoſte

oner to wen / as he smote that one foot
 with that other / And yet the sadder
 foot sayd / al / and kepte hym on his
 feet / whiche thyng gaf occasion to the
 kyng to talke to his lordes / And tho
 the foot were lykned to two brether
 en / that yf that one were ouer charged
 that other shold helpe and soure hym
 Thene sayd the kyng / soo myght my
 lordes haue ben an helpe to me / and a
 support in tyme of neede / yf he had not
 ben byward of good wyng / Thene good
 wyng heryng these wordes of the kyng
 ges mouth / was soore aferd & sayd
 swer yf come that I shold bytraye yo
 ur boder / I pray god that this mor
 alle of brede may chok me yf I con
 sider to his deeth / Thene the kyng blas
 spyd the brede / and hadde hym ete hit /
 And the morsell abode in his throate / &
 chokedy hym / soo that his brethe was
 stopped / and so deyde wretchydly /
 Thene the kyng sayd drewe the tray
 our oute of my presence / For now his
 trayfone and falsheod appereth /
 On an easter day whanne he had recey
 ued our lord / & was sette at his dyner
 In the myddle of it whanne all was
 seple / he felle in to a smylng / and
 after in to a sadnes / wherfore alle that
 were there merueyled gretly / but no
 ne durste aye of hym what he ment /
 but after dyner duker hawold folowed
 hym in to his chamber / with a bisskop
 and an Abbot that were of his prey
 our / whanne I remembred at my
 dyner / the grete benefetes of worship &
 dignite / of metes / of drynkes / of ser
 uantes / of away / and of alle kyng
 lices and kyalte that I stood in
 at that tyme / And I referyd all that
 worship to almyghty god / as my cus
 tome is / Thene our lord openyd my
 eyen / And I salve the seven sleepers by
 enge in a caue in the Mount Celbon /
 wher the Cyte of Ephesym / in the last
 me fourme and maner / as though I
 hadde ben by them / And I smyled /
 whanne I salve them foune them fro
 the ryght syde to the left syde / But
 whan I vnderstode what is signyfyed
 by the said fornynges / I hadde no cause
 to laughe / but rather to moerne / The to

kyng signyfyeth that the prophete be
 fulfilled / that sayth / Surget gens co
 tra gentem / that is to saye / people shall
 arse ageynste peple / and a kyngdome
 ageynste another / they haue leyn ma
 ny yeres upon their ryght syde / And
 they shal be yet on their left syde by
 yere / In whiche tyme shall be grete
 bataylles / grete pestilence / and grete
 moeryn / grete erth quakes / grete hon
 gre / and grete derthe thorough alle the
 world / of whiche sayng of the kyng
 they gretly merueyled / And anone
 they sent to the emperour to knowe yf
 ther were any such cyte or hylle in his
 londe / in whiche such seven men shold
 slepe / Thene the Emperour meruay
 lunge sent to the same hylle / and there
 founde the caue / and the seven martires
 slepyng as they had ben deed / byng
 on the left syde euerychone / And then
 the emperour was gretly astysshed /
 of that syght / and commended gretly
 the holynes of saynt Edward the kyn
 ge of England / whiche hadde the spy
 ryte of prophete / For after his deeth
 beganne grete insurrections thorough al
 the world / For the papyns destroyed
 a grete parte of Syrre / and threwe
 doune bothe monasterys and churche /
 And what by pestilence and stroke of
 siberde / sektes / felde / and Townes
 lay ful of dede men / the pryncer of gre
 ce was slayne / Emperour of Rome
 was slayne / The kyng of England / &
 the kyng of Fraunce were slayne / and
 alle the other Royames of the world
 were gretly troublid with dyuers di
 scases / whan the blessed kyng Ed
 ward had lyued many yeres / and
 was falle in to grete age / it happed he
 cam rydng by a churche in Essex cal
 led Claueryng / whiche was at that
 tyme in hablyng / and shold be des
 dicate in honour of our lord and saint
 Johan the uangelyst / wherfor the kyn
 ge for grete deuocion ryght doune / and
 tarped whyle the churche was in hab
 lyng / And in the tyme of procession
 A fayr old man cam to the kyng / &
 demaunded of hym almesse in the wor
 ship of god and saynt Johan euan
 gelyst / Thene the kyng founde no
 thyng redy to yue / ne his Amen
 was not present / but toke of the ryng

¶ The lyf of saint Edward kynge and Confellour

fro his kynge / and yaued it vnto the
 pouer man / whome the pouer man thas
 ked / and departed / And within certayn
 yere aftir tibo pylgrims of En
 gylondz wente in to the holy lande for
 to vyfite holy places there / And as
 they hadde lost their way / and were go
 ne fro their felawship / and the nyghte
 approched / and they sorowded greately
 as they that wyfte notlyghder to goo /
 and drede sore to be prysshid / among
 wyfte beestes / ¶ At the
 last they sawe a fayr company of men
 arayed in wyfte clothynge with tibo
 lychtes borne a fore them / And behyn
 de them ther cam a faire auncient man
 with white heer for age / Whanne these
 pylgrims thought to folowe the lyfte
 and dwelbe nyght / Whanne the oldz man
 apperid them what they were / and of
 what Regyon / And they answered /
 that they were pilgrims of Engylondz
 and had lost their felawship and way
 also / Whanne this oldz man comforted
 them goodly / and broughte them in to
 a fayr cyte / where was a fayr Cenat
 ele honestly arayed with all maner of
 dyntees / And whanne they had well
 restysshid them / and restyd there alle
 nyghte / On the morne / this fayre oldz
 man wente with them / and broughte
 them in the ryght weye ageyne / And
 he was gladd to here them talke of the
 welfare and holynes of their kynge
 saynt Edward / And whanne he shold
 departe fro them / thenne he told them /
 what he was / and sayd / I am Johan
 theuangelyst / And saye ye vnto Ed
 ward youre kynge / that I grete hym
 wel by the token that he gaf to me this
 ryngge with his owne handes at the ha
 lolyngge of my chirche / which ryngge ye
 shalle deliuer to hym ageyne / And
 saye ye to hym / that he dispose his go
 odes / For within fyve monethes he shal
 be in the Joye of heuyn with me / wher
 he shalle haue his rebardz for hys
 chastyte and for his goodz bysynge /
 And drede ye not / for ye shalle spede
 ryght well in youre journey / And ye
 shalle come home in short tyme / sauf e
 sounde / And whan he hadde deliuerd
 to them the ryngge / he departed fro them
 sodayntly / And sone aftir they cam hos

me / and dyd their message to the kyn
 ge / and deliuerd to hym the ryngge /
 sayd that saynt John euangelyst sente
 it to hym / And as soone as he herd
 that name / he was full of ioye / and for
 gladnes hee falle weeres fro his eyen
 reynge laboure and thankynge to al
 myghty god / and to saynt Johan his
 aualbyr / that he wold touch sauf to la
 te hym haue knowlege of his depar
 tynge oute of this world / Also he had
 another token of saynt Johan / e that
 was that the tibo pylgrims shold
 weye to fore hym / which thynge was pro
 uyd twelbe / for they luyd not long
 aftir / And at the feste of Crisemasse
 the kynge was seke / And on the day
 of thynnocentes he herd masse in the new
 Chirche of Westmynstre which he had
 rededged / And thenne he gyngyn than
 kynge vnto almyghty god / returned
 in to his chamber fore seke / there aby
 dyng the mercy of our lord / And all
 the lordes / gentiles / and comyns were
 in grete heuynesse whanne they herd
 stode that the kynge myght not lye /
 remembreynge what welthe and prof
 perete the lond had ben in / during his
 dayes / And what Jeopardy hit was
 lyke to stande in / aftir his dysces /
 Whanne alle thynges were commyttd
 to the quene whome he luyd specially
 And she fulle dyligently myghtid
 to hym alle thynges necessary / And
 whan he was soo feble by sekenes that
 his naturall herte was almost gone /
 he laye nyght tibo dayes in a traunce /
 as a man / that hadde ben raysshid /
 And whanne he cam to hym self agene
 they that were aboute hym merueyled
 greately / For they wende veryly that he
 shold nomore haue spoken / Notwith
 standynge aftir he spak with an hote
 spyrre these wordes / O thow merciful
 lord god / that arte in synne almyghty
 In whose polber alle thynges ben put
 which chaungeth Royammes and em
 pyres / yf ho thynges ben twelbe / that
 thow hast shelded to me / so graunte to
 me space and strengthe to declare them
 to my peple / that yf peraduenture they
 gyue them to penaunce / they may haue
 grace and foryettenes / Whanne almy
 ty god gaf to hym a newbe strengthe /
 that passyth al mannes reason / And

myght not be withoute myracle /
 for that tyme he spak so softe
 for feblenes he myght not wel be
 And at that tyme he spak with
 these besse these wordes folkbygge /
 I was yong / and dwelldor
 Normandy / I luyd well the fe
 of good men / For he that spak
 wyllyngly and goodly / wyth
 was I most conuersant / And a
 alle other ther were idyene /
 I dwelbe moche for theire ho
 conuersacion / and for the holynes
 of the lyl / wetnes of their maners /
 their comfortable wordes / whome
 alle translated in to heuch / For
 yeres gone they deyde / and noli
 have apperour to me by the sus
 of god / and haue shewed to
 the state of my peple / and what
 regne among them / And what
 shalbe taken on them for
 synnes / wherfor they haue offendyd /
 for they myster the holy sacramen
 with unclene thoughtes and pol
 lute handes / And as an hyred man /
 not as a veray shepheard defende
 their shepe ne fede them / And as
 the wyces and gentils / they ben for
 fals and vntrewe / and sela
 to the fowles theys and Robbers of
 the Countre / which haue no drede of
 god / ne honoure hym / And trewe la
 is a burthen to them / and hadde in
 wyse / and cruelnes moche used / and
 the prelates kepe not right wyse /
 they correcte not their subgettes / ne tes
 ne enforzme them as they shold doo
 And therfore our lord hath noli dour
 the oute his swerd of reuengeance to
 smyte his peple / This punysshment
 shall be yunge within this yere to the by
 ward and wastage this Royamme
 byn / And thenne I beganne to
 sighe and moine for the trouble / that
 was comyng to my peple / And sayde /
 if they wold be turned and doo penan
 shall not they haue foryewnes / and
 godd shall blesse them ageyne / And
 it was answered to me / the lictes of the
 peple ben so indurate / and so blynded
 theyre eies so stoped / that theys
 wylde not here of no correction / ne they
 be not moeued ne prouoked by no be
 nefytes that our lord wyth them

Thenne I sayde yf ther were ony res
 medye that myght attempre the wrake
 of our lord / To whome it was answered
 in these wordes / A grene tre cutte
 fro his stocke shalbe decayed / fro
 his propre rote the spax of the fur
 longe / And withoute mannes hande
 shalbe torne ageyne to his old rote / e
 take ageyne his sappe / and flouryssheth
 and bryngeth fourth the fruyte / And
 when this is done / ther may come reme
 dy / And when this was sayde / they
 were sodanly gone oute of my syghte
 Ther was aboute the kyng that tyme /
 the queene / Duke Harold her brother /
 Robert kepar of the palais / And Ste
 grande / which had defouled his faders
 bedde / For whyles Robert tharchbis
 shop of Caunterbury luyed / the said
 Stygande put hym doune / and cam in
 by symonyng / wherfor he was suspendyd
 by the pope / And afterward godd wolk
 reuengeance vpon hym / so that his fe
 by bracke / and his bowellis fylle oute
 And soo he deyde wretchedly / This
 Stygande gaf no credence to the kyngs
 ges wordes / but despyced it to his a
 ge / and to the feblenes of the kyng / e
 made it but a fantasie / but other / that
 were better auyserd wepte e sorowbed /
 and vbrange their handes / and sente
 to our holy fader the pope / wyng hym
 information of the same bysion / And
 our holy fader wrote Epistles to En
 glande / exhortyng the peple to do pena
 unce / but his wrytyng prouiffed not
 But when kyng Harold had be
 ten the othe / that he had made to duke
 William / therfor he was slayne in bat
 taille / thenne they knewe wel that the
 prophete of saint Edward was comen
 For thenne the kyng of Englonde ma
 de an ende / And thenne cam in bond
 ship and thraldome / That tyme En
 glond was al chaunged / And I vn
 derstonde saynt Dunston propheted the
 same trouble comyng / And after a cer
 tayne tyme he promysed comfort also /
 wherfor this forsayd bysion may be
 conueniently expolned / as here folow
 eth / The tre signefyeth the Royame
 of Englonde / Whos grenesse and fay
 renesse bitokeneth rychesse / plenty
 uous and honour of Englonde / of who
 me alle worshippe proceedeth / which

¶ The lyf of saint Edward kynge and Confessor

Worshippe hath proceede of the trewe
 bodye of the bonde / and of the trewe
 bygnage / which descended fro Alurd
 whom our holy fader the pope crowned
 and enoynted kynge / as for the firste
 bynne of the trewe bygne of Englonde
 into this holy kynge Edward by
 succession / The tree is cut doune fro the
 stocke / when the Royame is decayed
 and translated from one seed or byg-
 nage to an other / The space of thre fur-
 longes / is the tyme of thre kynnges /
 that is to saye Harold / William Con-
 querour / and William his sone / The coz-
 myng ageyne of the tree to the stocke
 without mannes helpe / was whanne
 kynge Henry the fyrste cam in to this
 Royamme / not by mannes strengthe /
 but by very trewe houe of his comyns
 He took his sappe and his very stren-
 gthe / when he wedded Molve the dough-
 ter of the nre of saint Edward ioyng-
 ge to gyde the seede of Englonde / and
 of Normandye / And by the tree stode
 ryffed / whome Maulte themperesse
 sprange of their seede / And it brought
 forthe fruyt / when of her cam Henry
 the second / And thus this lvo people
 were ioynd to gyde / yf this exposy-
 on displese ony man / late hym expou-
 ne it better / or els late hym abyde a ty-
 me / tyll it be fulfilled / so that the pro-
 phete of kynge Edward acorde to the
 prophete of saynt Dunston /
 This holy kynge saynt Edward know-
 whyng that his houre dwelbe nyght /
 spack to them / that stode wepyng abou-
 te hym / And in comfortyng them sayd
 / Forsothe / yf ye louyde me / ye wold
 pray / that I shold passe fro this world
 to the face of heuyn there to receyue the
 ioye which is promysed to alle trewe
 crysten men / put ye alwey your we-
 praye / e speeke forth my iourney / with
 almeffe dedes / For though myn enemy
 shal fede may not overcome me in my fa-
 the / yet ther is none founden so partiz-
 but he wyll assaye e tempt to sette / or
 to feer hym / And thenne he commaun-
 ded the quene to her broder in commen-
 dyng the vertues into his lordes / and
 declared to them their pure chastyte /
 For she was to hym in open places as
 his wyf / and in secreete places / as his

suster / And he commaunded also that
 her dolbayre shold be made sure to her
 And they that come with hym oute of
 Normandy shold be put to thre choy-
 is / whether they wold abyde bynne in
 Englonde / and to be endowbed with
 tyuelode after their degre / or els to re-
 torne ageyne in to Normandy with a ful-
 frepent rebaro / And he chaas his pla-
 ce for his sepulture in the churche of
 ynt Peter / which he had newe bylde
 And sayd he shold not longe abyde
 in this world / And whanne he kiste
 the quene / and salde hir wepe e segge
 amonge / he said to her of tyne / My
 daughter wepe not / for I that not dy-
 e / but I shall lyue / e shalle departe fro
 the lond of deth / And bylene to see
 the goodnes of god in the lond of
 lyf / And thenne he sette his mynde al-
 in god / and yaf hym self hooly to the
 faythe of the church / in the hope and
 promys of cryste vnder the sacramen-
 tis of the church / And amonge these
 wordes of prayse he yelde / by
 his spyrte vnto god / In the yere of
 our lord M lxxij / when he hadde regi-
 ned in this londe xxij yere / and fixe
 monethes and xxij dayes / the fourthe
 day of January / And as his Consyns
 and his louers stode about this holy
 body / when the spyrte was passed /
 they salde a merueylous haue / e an
 heuynly sighte in his face / And when
 they looked on his naked body / they sa-
 we it shyne with a merueylous light-
 nesse / for the clernes of his byrgynne
 And thenne they wrappedy the holy bo-
 dy in pallys / And berped it with grete
 reuerence and worship / and largely
 almeffe was gyuen for hym / And all
 the lordes spyrituell and temporel we-
 re present at the berpeng of hym / than
 kynge god of the grete benefaite /
 that he shelled in this lond during the
 lyf of the holy saynt and kynge saynt
 Edward / wherfor lalwde / glorie and
 honour be gyuen to almyghty god world
 withoute ende Amen /
 The egypt day after his berpeng ther
 cam a crepil to his Combe to be holpen
 of his grete dyscase / which many ty-
 mes afore had receyued almeffe of the
 kynnges honde / And he had be wasten
 of the kynnges honde on wenehusage

Notwithstandynge the myracle of his
 curynge was prolonged by the pro-
 uision of god / and so shewede in
 his lyf tyme / by cause that many my-
 racles god shewede for hym / In lyke
 wyse he wold shewe after his deeth /
 This Exppel was called Rauf / And
 was a norman borne / and the sune
 of his ame were shonken to gy-
 re / that his feet were drawe vp to his
 buttockis that he myght not goo / ney-
 ther on his feet ne on his knees / but
 sat on an holowe vessel in maner of a
 bishp / and byng his body after hym
 with his handes / And whan he cam to
 the tombe / he besought almyghty god
 and saynt Edward deuoutly / that he
 myght be cured and heled of his dys-
 ease / which in his lyf tyme had mooste
 lonyd by his almesse / And whanne
 he had contynued a whyle in his pra-
 yers / other peuple that had compassion
 of hym praid for hym also / And afte-
 rward he lyst hym self vp / and felde his
 synnes bled / And theune he arose vp
 and stode on his feet / and felt hym self
 made parfeghtly hole for to doo what
 he wold / We haue redde of the vertues
 that saint Edward had in helynge blyn-
 de men in his luyng / which our lord
 doth not withdraue from hym after
 his deeth / **S**t happed that thyrty
 dayes after his keryng / ther cam to
 his tombe a man which had but one
 eye ledynge after hym fyve blynde men
 eke of them helde other by the skyrte /
 And all they deuoutly prayd to god
 and to saynt Edward / that they my-
 ght haue their sight / and to be deliuerd
 of the grete mysferye / that they stode in /
 And moche peple cam thider for to see
 what shold befall of this thyng / And
 whan they saibe how hertely these blyn-
 de men prayde / thenne alle the peple be-
 yunge moeyd with pyte knelyng dou-
 ne deuoutly / and prayd for them to
 god / and to this holy seynt / And as
 none as they had endyd their prayres
 alle they wepyed parfeghtly their
 sight / And thenne eke of them . that
 had ben blynde lokyd fast on eke othir
 And thought it a newe world with
 them / and eke enquyred of othir / yf
 they myght see / and they said y / And
 alle knelyng doune thankyng god ful

hertely / that by the merces of saynt
 Edward had restored to them their sight
 parfeghtly / And also to theyr lede /
 which had but one eye at his comynge
 And had syght of the blynde eye also /
 And soo alle had their parfeght syght
 And after they returned homr eke in
 to his Countrey gyuynge laboure and
 thankynges to god and this holy kyn-
 ge / After this Harold Arphage kynge
 of Norwey and Cosyn broder of kyn-
 ge Harold of Englonde cam with a
 grete nauy and a grete hoost and arry-
 ued in humbre / and ther made werre
 entandynge to conquere this londe /
 how be it / the peple beganne to resyste
 them / but they were not of polbre to
 ouercome them / And when Harold yn-
 derstode this / he reysed a grete multitu-
 de of peple to withstonde them / Thenne
 saynt Edward on a nyght appered to
 an holy Monke which was Abbot of
 Rammesey / And had hym go and tel-
 le to Harold that he shold ouercome
 his enemyes / the which entended to des-
 troye and consume this Royanne of
 Englonde / And sape to hym / that he
 drede not / For I shal so conduye hym
 and his hoost / that he shal haue victo-
 ry / For I maye not see ne suffer this
 Royanne of Englonde to be destroyed
 And whan thou hast tolde to hym this
 he wyll be not blyue the / wherfor thou
 shalt proue thy vision in this maner /
 late hym thynke and set his mynde on
 what thyng he wille / And thou shalt
 telle hym / what he thynketh / For god
 shalle shewe that to the / And thenne
 he shalle geue credence to thy wordes
 On the morn the abbot of Rammesey
 namede Alexys went to kynge Harold
 and tolde to hym this vision / And
 how he shold by the aide of saint Ed-
 ward ouercome his enemyes / And
 when he herde hit fyre / he supposed hit
 had ben a fantasye / And when he shew-
 ed to hym his prey thought / thenne
 he gaf faith therfo / And went to the
 bataille / how be it / he was thenne seke
 in his grende of a pestilence botche /
 And seibe Cosyn his brother / and
 Harold Barfage / And right selde or
 none escaped a lyue fro the bataille /
 wherfor the Englyshmen thanked god
 and saynt Edward of their victory /

¶ The lyf of saint Edward kynge and Confessor

In the monastery of Westmynstere there was a fayr yonge man / whiche was kelynde / whome the Monkes hady ordey nedz to ryngge the kelyngs / And he hady a customme dayly to vspyte the Tombe of saynt Edward with certayne prayes / And on a tyme as he prayd thez he fe fylle a slepe / And he herd a vois / that had hym go and ryngge to the last houre / And whanne he awakod / he salde saynt Edward goynge to fore hym lye he a kynge with a Crowne on his heude / and hady a merueylous lycht about hym / And he kelynde hym tyl he cam to the hys aulter / And thenne he salde hym nomore / ne the lycht / but he hady his lycht euer after tylle hys lyues ende / And thenne he wold kno the mores how he was helyd / and hadde his lycht ageyne by this myracle /

Of the deposition of saynt Wulfstan / And how he was restored ageyne / Whan William Conquerour hady go ten al Englonde / and had it in her his power / thence he beganne to medle with the Chirche / And by thadrys of Lanfrank the holy Bisschop Saynt Wulfstan was chalenged / that he was not able of lettrue ne of conyng / for to occuppe the Royanne and offyce of a Bisschop / and was callyd to fore Lanfranke / and wylled hym to resigne by the consent of the kynge / to the sayd Lanfranke Archebisschop / that a man of gretter conyng myght occuppe the dignyte / To whome Wulfstan seyde / Forsothe fader I knowe well that I am not worthy to haue this dignyte / ne am not suffeyent to occuppe so grette a charge / For I knele well myne Inconnyng at such tyme / whan I was elect thereto / but I was compellyd by our holy fader the pope and by goody kynge Edwarde / And sith hit signyfyd the contrarye that I shalbe resigny / I shalbe gladly resigne / but not to yold / but to hym / that compellyd me to take hit / e thenne he departed incontinently to tharchebisschop Lanfranke / and wente straye to the tombe of saynt Edward with his crose in his hande / And he sayd to saynt Edward as he hadde thenne ben a lyue / O thow holy and blessed kynge / thow knowest well that I took this charge on me ageyne

my wyffe / but by constreynnt of the pope and the / I okyed to take hit / and it now so is that I be haue a neibe kynge / neibe lawes / and yett neibe sentens / in repaynyng the of thyng eroure for soo moche as thou payest it to me / symple and Inconnyng may / And me for the presumption that I wolde consent to take it / That tyme thow myghtest well haue ben begyled / For thou were a frayel mā / but now thou art ioynd to god / where as thou wast ife not be repaynd / thou gauest to me the charge / And to the I bett resigne if ageyne / And with that he fygged his staf in to the hardy stone of his tombe / seynge / take this / and yue it to whome it pleasith the / And the hardy stone / that lay vpon his Tombe resolyd by myracle / and repaynd his Crose / or pastoral staf / and held it so fast / that it myght not be taken out by mannes hande / And anone he dyde of thabysse of a bisschop / and dyde on a Cool / and stode amonge the Monkes in such tyme as he dyde to fore he was Bisschop / And when wordy cam / and was reported to them / that had consentyd to his resignacion / they merueyled / and they / and were all abasschyd / And some of them wente to the Tombe / and wolde haue pullyd oute the staf / but they couthe not moeue hit / And when tharchebisschop Lanfranke herd thereof / he commaunded to Guulff Bisschop of rouchestre to go and fetch to hym the pastoral staf / but when he cam / he set hande on it / and pullyd at hit / but the stone helde hit so fast / that he myghte not moeue hit / wherfore he was sore abasschyd / and cam to Lanfranke and tolde to hym of this myracle / Thenne the kynge and Lanfranke were abasschyd / And cam bothe in their persones to see this thyng / And ther maad their prayers / And after with grett reuerence Lanfranke affayrd / and sette hande on the staf for to haue pullyd it oute / but it wold not meue / Thenne the kynge / and the Archebisschop were sore aferyd / and rependid them / And sente for seynt Wulfstan / whome they founde amonge the monkes / And brought hym to fore the kynge and tharchebisschop / who anone kneled downe and ayid forgyues

And Wulstan mekely kneled doune /
 And paid them not so to do to hym / e
 humbly e mekely pardoned them / and
 paid tharchebiffhop humbly to blesse
 hym / thenne Lanfrank went to this ho
 ly man Wulstan e sayde / Broder / thy
 ryghtful sympleyete hath ben but by
 all set by among vs / but our lord hath
 made thy ryghtbyfnes to thyn lyke
 as a day sterte / but broder / we haue tre
 spared e erred in jugeng the good to
 the euyl / e the euyl good / but our lord
 god hath awysed the spryete of saynt
 Edward / which hath made voyde alle
 our sentences / e thy sympletes is al
 lued to fore god / wherfor come hyder to
 thy kyng e ouris saynt Edward / e re
 ceyue ageyne thy staf which he hath de
 nyed to vs / for we suppose he wyll de
 quere it to polv / thenne Wulstan the ser
 uant of god mekely obeyed with gre
 te reuerence vnto tharchebiffhop / e went
 vnto the Tombe where as the staf stode
 fast fixed in the ston / e kneylng down
 sayng / O blesyd saynt of god / I here
 mekely submyt me to thy sentence / to
 whom somtyme thou gaust e chargist
 me vntowrthy with this staf / yf hit soo
 please the that thyn old sentence abyde /
 thenne restore to me ageyne this pastos
 tal staf / e yf it please the to change
 it / so shalwe to vs to whom thou wylt /
 shal take it / e this seid / he set a his hon
 de humbly e with grete reuerence on þ
 staf / e anon the hard ston resoluyd / e
 let the staf to go out / as hit had ben
 softe erthe or claye / e whan they that
 stode about hym sawe this grete myra
 cle they wept for ioy / in gyunge out
 largely teares / e aydd hym forreuenes
 gyung laude and prayng vnto al
 myghty god / e to this holy kyng saynt
 Edward / And euer after kyng
 William hadde grete deuocion to vspete
 the tombe of his Cosyn saynt Edward
 And dyd grete cosse to ward the ma
 kyng of his thryne / Hold his holy
 body has found incorrupt many yeres
 after / After this myracle was thes
 wed / ther was much talkyng of his
 holynes / And the deuocion of the peple
 encreased dayly more and more / so that
 there were many dyuerse worshopful
 risones that desyred to see this holy
 body / For some saide that it lay incor

rupt / e some sayde nay / e in this ma
 ke styp they gaue licence of thabbot gil
 bert to see it / e whan the day was sette
 that this holy body shold be shewed /
 ther cam thyder many worshopful may
 e wymmen of Religyon / among whos
 me cam Gaudulf bisskop of Rouchester /
 And this was sise and thyrty yere af
 ter his kerpenge / that they opened his
 tombe / And whan the ston was reme
 uyd / they felte a merueylous swete sa
 uoure that alle the chirech was replect
 therof / as though an odour aromatikke
 had stowed out of the Tombe / And
 they fonde the palle that lay next hys
 body as hool and as fayre as it was
 whan he was buryed / And whan the
 palle was take of / they drewe forth
 his armes / they moeued his fyngers
 and his toes / and they were solyng
 and hool / as they hadde be newely bu
 ryed / And in his fleshe was fouden
 no corrupcion / but it was fair e fressh
 of colour / pure and dryghter than glas
 whytter than snowe / And it semed a
 body glorified / And they serchid to dis
 couer his dysage / but gundulph whi
 che was hardyer than another with des
 uocion vntonde his hede / And the first
 that apperyd was the fayre hoor here
 of his hede / e thenne he thought to take
 some therof for a relique / e with wee
 rence e drede plucked ther at / but he
 coude none haue out / for they were as
 fast as they were when he was a lyue
 thenne said thabbot / ffader suffre hym to
 lye in rest / e attēpt not to mynyssh
 þ that our lord hath so long preseruyd
 e kept hool / thenne the palle in which
 the holy body was wrappid was taken
 alwey / and another of the same kalure
 was sette / e the holy body leid therein e
 couerd ageyne his tombe with ful gre
 te reuerence / abydng the grete resurrec
 tion / Holy Sengaur was shewed
 to a damoiselle that blasphemyd saynt
 Edward / In the Cyte of london there
 was a noble woman which was ryzt
 connyng in sylke werke / which was
 desyred to be a lady of certayne garmen
 tes to the countesse of glouastre whi
 che thenne was yong lusty / fressh and
 newely wedded / e wold haue them ma
 de in short space / And whan the festi
 ual day of saynt Edward apperchyd / this

The lyf of saint Edward kynge and Confessour

noble woman was sore troublid in her mynde/for she duode the indignacion of the grete lady/wher her garments were not redy at tyme sette / And also she duode to werke on y day of saynt Edward/for it was bothe synful & perilous/Thenne she sayd to a yong damoiselle/that was felawe with her/& was icht in the same werke/whan theynke ye best now/either to dispense this lady or els this good saynt Edward/ and she answerd is this not that Edward whom the chorles of the country worshipe/as he were a god/ & she saide yet more/whan haue I to do with hym/I wyl no more worshipe hym/than yf he were a chorle/thene this noble woman was sore abussyd/and moeyd with her that said such wordes of blasphemie to this holy saynt / And she all to late her for to be in pees/& she of frewardnes blasphemyd hym more & more / & thenne so duntly she was smeten wyth a palsey /so that her mouth was dwiben to her ewe/& also she had lost her speche & foorned at the mouth lyke a fore/& grised/her teth to gyde merueylusly/& was sore punysht in all her membris & whan this noble woman salde thie/for was ful heuy that she had been her by cause almyghty god had so punysht her/& wept ful bytterly/& whan hit was knolwen in the cyte/her neyghbours cam some for to comforte her/& some to wondre vpon her so long/& thene ther cam a worshipful man to visite her/& counsailed that she shold be caried by water vnto the shryne of saint edward & to pray to god ther/ that by the merites of the holy saynt Edward he wold shewe some myracle for her/ and whan she was so brought thider/moch peple paid for her/ but they had not the intent anon/ but abode in her prayers tyl mydnyght that matyns began/and thenne they paid the Monkes to praye for her/ And whan they hadde done matyns/they come to the shryne also / & paid for this damoiselle whiche lay there in full grete payne & torment / & whan the holy monkes had praide for her a good whyle/thenne this damoiselle arose vp al hole/& demanded wher they went/ and made so moche sorowe And whan they saue hir mouth in his

ryght place/ & all hir members restored ageyne / they were full of ioye/ & gaf laude & thankynges vnto almyghty god & to his holy kyng & Confessour saint Edward/ Golt a Monk was kered of a feuer quartane/ In thaburay of westmynstre ther was a certous us monke and conyng named Gylberd whiche was sore keryd with a feuer quartane fro the month of July to Crismas/& consumed lyke a dize ymage/wherfor he praide god to releue his payne or take hym oute of this world/ And on Crismasse nyght / he toke herte to hym/and went to matyns wyth his bretheren / And whan he herd the gospel how a yuell chylde was borne and reuy to vs fro the fader of heuen/whos moder was a pure vergyne/he hadde so grete deuocion that his mynde was rauysht with so grete ioye that he felt no dyscase thow daies after / And after tho thow daies the feuer cam ageyne and keryd hym continually vnto the fest of saint Edward / whiche is allwey in the begynne of the pyphane/& that daye in the helle masse hyme he cam to the tombe of saint Edward / & fell down plat in grete deuocion/& wepyng sayd thus/ O thow my lord and my kyng how long wilt thou forgete me/how long shall I suffer this payne/ how long shall thou tormente thy face fro me/wher ken alle the grete myracles that our fathers haue told to be done in theire dayes/thou hast holpen many straungers/but me that am in thyne owne church thow forgetest / And closest to me the gate of thy pyte wold god that I myzt dye/I am now stred in payne/& may not dye / my lyf is sorowe to me/ but it can haue none ende/& I desyre deeth/& can not haue it what shall I stryue with the/ but I wese the good kyng/laudable prynce / & swete patrone/ moue thy welles of mercy on me / yf it plese the/ yeue me helthe or els late me dye anon/& and ge these wordes the awes brake oute of his eyen/and sobbynges fro his herte/ that he coude not speke with hys mouth/ but with his affection / And whan masse was done/ he awose vp fro prayr alle hole/and felt alle his members merueylusly restlyd/

The lyf of saint Edward folio CCC xxxij

with a newe strengthe / And entred in
 and aydyd after mete andy drynke / e
 anon he felte hym self that he had recey
 ued agayne his strengthe / And euer
 after he was moeued with grete deuot
 ion into the glorious saynt Edward
 by whose mercyes he was deliuered
 fro his sickness andy dyscase / And in
 the wyse a knyght namedy Geryn /
 was sleedy that same day / a yere after
 of the feuer quartane / whiche cam that
 same day into the shyre / e herte the sa
 me Monke / that hady soo be sleedy / whiche
 the thenne was pryour / make a sermon
 in whiche he tolde of the myracle / how
 he was hool / And after the Sermon
 this knyght thought / he wolde not ceas
 e / but deuoutly pray this holy saynt
 till he were hool / and abode there pra
 ynyng alle that daye andy nyghte folow
 yng tyl the Monkes cam to matyns
 whome he praid to praye for hym / And
 whanne they hady prayd a good whyle
 he felte hym self made parfygghly hool /
 And thenne he with alle the peple gaf
 thankynges to our lordy almyghty god
 and saynt Edward / for his deliuerau
 ce / Also a nonne of berkynge / that hady
 byrke the libelne mouethes andy nyghte
 consumed alwey had a vision on a ny
 ght / by whiche she vnderstode that she
 shold go to saint Edwourd / e be hool /
 And the makynge her prayeres to saint
 Edwourd / and at suche tyme as her ses
 siones cam / she entred in to her oratory
 And said the seven psalmes andy let
 terys / e when she dyd so terys / al her
 payne was gone / e Was made parfyz
 edly hool / e thanked almyghty god /
 whiche by his mercyes of saynt Edward
 had helde her / e soone after cam to west
 minstre in pylgrynage / And there dis
 ce thebe this myracle / e tolde how she
 was made hool / Also ther was a Monk
 of Westmynster / whiche was accustomed
 to saye every day 3 psalmes in the wor
 ship of god / e saint Edward / whiche
 Monke was greued with thre manere
 sicknesses / For he hady in his arme a
 congeccion of blood in manere of a
 postomme / he hadde also in his breste a
 scalyntes / that brennethe he myghte die /
 in his breste / Also he had in his foote a
 merueyous swellynge / andy a grete /
 that he myghte not goo / but with grete

payne / Andy whanne the yerele fest
 was habyled / he salde his brethren
 go to the chyrche at mydnyght for to
 ryng the bells / And he was ryghte
 sorry that he myghte not doo the same /
 Notwithstandyng he payned hym self
 andy bente thyrer / e said the seven psal
 mes / andy when he had done e salde his
 brethren ryng the bells / he sayd in his
 prayer to saynt Edward / O thow my
 good kynge / I beseeche the to praye for
 me / that I may haue strengthe to doo /
 as I see my brethren do / For I com
 mytte me fully to thy myght / Andy I
 belyue thy praye that thou wylt suffer me
 no lenger in this grete dyscase / Andy
 when he hady made an ende of his pra
 yers / he arose vp / andy went to the bel
 lers for to ryng them / And anone
 the postomme of his arme brake / Andy
 when the folke maer was out / he fel
 te hym self hool of that dyscase / Thenne
 his mooste payne was in his breste / andy
 he wente agayne to praye andy to wry
 te thankynges to god / andy to saynt Ed
 wourd of the deliuerauce of his pos
 tomme / And there he prayd full deuou
 tely / that he myghte be deliuered of the
 dyscase of his breste / e when he arose
 fro prayer / he felt his herte made all ho
 le fro the sickness he had in his breste
 Thenne he felt no dyscase / but on his
 foote / e when he come amonge his bre
 thren in the fraiour / he tolde them how
 he was deliuerd fro tibeigne of his ses
 sionnes / e when they salde hym / they
 meruayled grete / andy besought al
 myghty god e saynt Edward that he
 myghte be deliuerd of that dyscase in his
 foote / And at nyght when he went
 to his bed / he put hym self hooly in the
 merites of saynt Edwourd / And when he
 arose he felte no payne / but put doune
 his hond to his foote to fele how it was
 e he felte that the swellynge was gone
 he lepe out of his bedde e tolde to his bre
 thren with ful grete ioye how he was
 made parfygghly hool as euer he was /
 Thenne they al were ful glad / e went
 with hym to the chyrche to yere than
 kynges e praynynges to almyghty god
 e to his holy confessour saint Edward
 for these myracles e for his deliuerau
 ce fro the thre sicknesses / wherfor god he
 praised in his seruāt without end / amē

¶ The lyf of saint Luke

Thus endeth the lyf of saint
Edward kyng and Confellour

¶ Here foloweth of saint Luke
Etuangelist And first of his
name



Luke is as moche to sa-
ye as arysynge or enhaun-
cynge hym self/ Or Luke is
sayd of lycht / he was ry-
seng hym self fro þe loue of the world
and enhauncyng in to the loue of god
And he was also lycht of the world
for he enlumyned the vniuersal world
by holy predicacion / And he wof sayth
saynt Mattheiwe / Mathei quinto / ye ben
the lycht of the world / the lycht of
the world is the sonne / And that lycht
hath lycht in his see or spege / And
he wof sayth Ecclesiastes the xxvj Cha-
ptre / the sonne rysynge in the world
is in the ryght hylke thynges of god /
he hath delyte in beholdyng / And as it
is sayd Ecclesiastes vndecimo / The
lycht of the sonne is swete / And hit

is delitable to the eyen / to see the son-
ne / He hath swyftnes in his moeyng
as it is sayd in the second booke of Es-
dre the fourth chaptre / The erthe is
grea / and the heuen is hylke / And the
conce of the sonne is swyft / and hath
prouffye in effect / For after the phido-
sophre man engendyth man and the
sonne / And thus Luke had hylkenes
by the loue of thynges celestyalke / de-
lectable by swete conuersacion / Swyft-
nes by feruent predicacion / And he
lyt and prouffye by conspccion e
wrytynge of his doctryne /

¶ Of saynt Luke euangelyst
Luke was of the naci-
on of Syrye / And Antio-
chyen by arte of medycyne
And after somme he was

one of lxxij disciples of our lord /
Seynt Iheromme sayth that he was
discyppe of thapostles and not of our
lord / And the glose vpon the xxvj cha-
ptre of the booke of Exodi signyfy-
eth / that he ioyned not to oure lorde
whan he prechyd / but he cam to the fa-
ith after his resurrection / But it is mo-
re to be holden that he was none of the
lxxij disciples / though somme holde op-
pynyon that he was one / But he was
of ryght grete perfection of lycht e moche
well ordeyned as towarde god / And
as touchyng his neyghbour / as tou-
chynge hym self / and as to behyng
his offyce / e in signe of these foure ma-
ners of ordinaunces / he was descryued
to haue four faces / that is to wete / the
face of a man / the face of a lycht / the
face of an oxe / and the face of an eyle
e ech of these bestes had four faces e
four wyngthes / as it is sayd in Eze-
chuell the first chaptre / And by cause
se it may the better be sene / late vs yma-
gyne some best / that hath his heed four
squaw / e in euery squaw a face / so that
the face of a man be to fow / and on the
ryght syde the face of the lycht / e on the
lyft syde / the face of the oxe / e behynde
the face of thagyle / e by cause that the
face of thagyle apperid aboue thother
for the lengthe of the necke / therfor hit
is sayd that this face was aboue / and
ech of these four had foure pennes /
For whanne euery best was quadra-
te as the may ymagyne / In a quadrate

ben four corners / and euery corner was a penne / By these four bestes after that sayntes sayen/ben signefyed the four euangelystes/Of whome eche of them hadz four faces in wytyngz / that is to wete of humanite/of the passion of the resurrection/and of the dypnyngte/shol be it/ these thynges ben syn gularly to syn gular / For after saynt Jeronime Mathelwe is signyfyed in the man / For he was syn gularly me uerdy to speke of thumanyte of our lord Luke was fygyurdz in the Oye / For he deuyled aboute the presthode of Ihesu Cryste / Marke was fygyurdz in the lyon / For he wrote more clerely of the resurrection / For as somme saye the failure of the lyon ben as they were dede into the thyrd day / but by the brayng of the lyon they ben respyed at the thyr d day / And therfor he beganne in the eye of predication / Johan is fygyurdz as an Egge / whiche fleeth hysse of the four / For he wrote of the dypnyngte of Ihesu Cryste / For in hym ben wretun four thynges/he was a man borne of the vyrgyne / he was an oye in his pas syon / A lyon in his resurrection / And an Egge in his ascencion / And by these four faces it is wel shewedy that he was ryghtfully ordynedy in these four manere / For by the face of a man it is shewedy that he was ryghtfully ordynedy/as touchyng his neyghbour hold he ought by reason teche hym du r the hym by dedonayre / and nouryssh the hym by lyberalyte / for a man is a best resonable / dedonayre and lyberalle / by the face of an Egge it is shewedy that he was ryghtfully ordynedy / as touchyng godz / For in hym the eye of vnderstandyng beholdz godz by con tem placion / and the eye of his desyre was to hym by thought or effectz / And olz w age was put alwy by netwe conuer sacion / The Egge is of sharp syght / so that he beholdeth well wythoute moe uynge of his eye the raye of the sonne / And whan he is merueylous hysse in the ayre / he seeth wel the smale fysshes in the see / he hath also his becke moche woked / so that he is lette to take his mede / he sharpyth it / and whereth it agaynst a stone / and maketh it conuent / he to the stage of his sedyng / And

whanne he is rosted by the hotte sonne / he throlweth hym self doune by greete force in to a fontayne / And taketh a way his oldz age by the heat of the sonne / and chaungeth his fetthers / and taketh a way the darkenes of his eyes / By the face of the lyon it is shewedy how he was ordynedy as touchyngz hym self / For he hadde noblesse by honneste of maners / and holy conuersaci on / he hadde subtyltye for to schewe the byggynge in a wayte of his enemyes / And he had suffraunce for to haue pyte on them / that were tormentid by a flyctyon / The lyon is a noble best / For he is kyng of bestes / he is subtyll / he defawth his traces and scappes wyth his tail / whan he fleeth / so that he sholde not be founden / he is suffryng / For he suffryth the quartayne / By the face of an oye / hit is shewedy / how he was ordynedy as touchyngz his offyce / that was to wryte the gospell / For he pro ucedd morally / that is to saye by moral lyte / that he beganne fro the natyuyte / and childhode of Ihesu Cryste / And so proceded bytell and bytell into his last consummacion / he beganne discretely / And that was after othe t wo euangelistes that yf they had left any thyngge / he shold wryte hit / And that whiche they had suffyrently sayd / he shold lene / he was wel manerdy / that is to saye wel keredz and endurid in the sacrafyses and liberites of the temple / as it appiereth in the begynnyng / in the myddle / and in the end / The Oye is a moralle best / and hath his foot clo uun / by whiche is discrecion vnderstan den / and it is a best sacrefysable / And truly hold that Luke was ordynedy in the four thynges hit is better the shewdy in the ordynance of his lyf / fyrste as touchyngz his ordynance into godz / After saynt Bernardez he was ordynedy in thre maners / that is by affection and desyre / by thought and iudicacion / that affection ought to be holy / the thought clene / And entencion ryzt full / he hadde the affection holy / For he was fulle of the holy ghoost / lyke as Jeronime sayth in his prologue vpon Luke / he went in to wytyngz fulle of the holy ghoost / Secondly he hadde a clene thought / For he was a

¶ The lyf of saint Luke

Byrgyne in body and mynde / in which
 is noted clennesse of thought / Third
 ly he had ryghtfull intencion / For in
 alle thynges that he dyd he sought the
 honour of god / And of these two last
 thynges it is sayd in the prologue by
 on that of Apostles / he was with
 out synne / and a bode in Byrgynge / e
 this is touchyng the clennesse of tho
 ught / he luyd best to serue our lord /
 That is to the honour of our lord /
 This is as to whyng the ryghtfulle
 intencion / Fourthly / he was ordeyned
 as to whyng his neyghbour / we ben
 ordeyned to our neyghbour / when we
 doo that we ought to do / After Ry
 charde of saynt Nicour / ther ben three
 thynges that we olde to our neyghbo
 ur / that is our polber / our knowlege /
 and our wyll / and late the fourth be
 put to / that is / alle that we may doo /
 Our polber in helppng hym / our know
 lege in counceylng hym / Our wyll
 in his desyres / and our dedes in scrup
 les / As to whyng to these foure / saynt
 Luke was ordeyned / For he gaf fyrst
 to his neyghbour / his polber in aydyn
 ge / and obseques / And that appereth
 by that he was ioynd to paulle in his
 tribulacions / and wolde not departe
 fro hym / but was helppng hym in his
 praynges / lyke as it is wroton in the
 Epistle of paulle in the second chapy
 tre to Thymothee sayeng / Luke is only
 with me / In that he sayth only wyth
 me / hit signyfeth that he was an hel
 par / as that he gaf to hym comforte e
 ayde / And in that he sayd only / it sig
 nyfeth that he ioynded to hym fermely
 And he sayd in the eyght Chaptre /
 to the Corynthyens / he is not allone /
 but he is ordeyned of the Churches to
 be felawe of our pylgrymage / Second
 ly / he gaf his knowlege to his neygh
 bour in counceyles / he gaf therne his
 knowlege to his neyghbour / when he
 wrot to his neyghbours the doctrine
 of thapostles and of the gospell that
 he knewe / And herof he writt hym self
 wytnes in his prologue sayeng / it is
 myn auy / and I assente good the
 phyl to wryte to the ryght well of the
 begynnynge by ordre / so that thou
 knowe the trouthe of the wordes / of
 which thou art taught / And it ap

ppereth well that he gaf his knowlege
 in counceyles to his neyghbours by the
 wordes that Iheromme sayth in his
 prologue / that is to wete / that his wor
 des ben medecyne into a seke soule /
 Thyrde ly he gaf his wyll into the
 scrupes of his neyghbour / And that ap
 ppereth by that / that he desyret / that
 they shold haue helthe perourable / by
 the as paulle sayth to the Colocenses / Luke
 the lech saleweyth yow / that is to saye /
 thyne ye to haue helthe perourable /
 for he desyret it to his /
 Fourthly he gaf to his neyghbour his
 dede in their scrupes / And it appereth
 by that / that he supposed that our lord
 had be a straunge man / and he way
 ned hym in to his holdes / and dyd to
 hym alle the scrupe of charyte / For he
 was felawe to Cleophas when they
 wente to Emaus / as somme saye /
 And Gregoie sayth in his moralys
 that Ambrose sayth / it was another of
 whome he nameth the name /
 Thyrde ly he was well ordeyned / as
 touchyng hym self / And after
 saynt Bernard the thynges ther ben
 that ordeyne a man ryght well as to
 chynge hym self / and maketh hym ho
 ly / that is to lyue sobryly / and ryght
 ful labour / and a conuaynt wyte /
 And after saynt Bernard eche of the
 se thre is ordeyned in to thre / that is to
 lyue sobryly yf we haue compaynably
 contynently / and humbly / Ryghtfull
 werke is yf he be ryghtfull / discrete / e
 fruytfull / Ryghtfull by good entenci
 on / Discrete by mesure / and fruytfulle
 by edyfacion / The wyte is conuaynt
 when our sayth seletth god / to be soue
 rayne good / So that by his puyssan
 ce we beleue / that our Infyrmyte be
 holpen by his polber / our ygnorance
 be corrected by his wyssedome / And
 that our wickednes be diffaced by his
 bounte / And thus sayth Bernard /
 In all these thynges was saynt Luke
 well ordeyned / He hadde fyrst sobry
 tyng in treble manere / For he lyued
 contynently / For as saynt Iher
 romme wytnesseth of hym in the probis
 booke upon Luke / he hadde neuer wyf
 ne chyldery / he lyued compaynably /
 e that is signefed of hym when it is

sayd of hym and Cleophas in thopp
 upon afore sayd/Two disciples wente
 that same day et cetera / Fellowship is
 signyfyed in that he saith two disciples
 that is to saye well manerdy/ Thyrde
 he lyued humbly/ of whiche humptye
 is shewedy of that he epressedy the na-
 me of his felalbe Cleophas/ and spak
 not of his olbne name/ **A**nd after
 thoppnyon of some Luke namedy not
 his name for mekenes/ **S**econdly / he
 had ryghtful werke andy dede/ and his
 werke was ryghtfull by Intencion /
 And that is sygnifyed in his collete
 wher hit is sayd/ Carnis mortificacio/
 nem ingit in corpore suo pro cui no /
 minis amore portauit/ he lare in his bo-
 dy mortificacion of his fleske for the
 lare of thy name/ he was discrete by at
 temperaunce/ And therfor he was fy-
 gured in the forme of an oye / whiche
 hath the foote clouey / by whiche the
 ty of discrecion is epressedy/ he was al-
 so fruytful by edificacion / he was soo
 fruytful to his neyghbours that he
 was holden moost dere of all men /
 Wherfor ad Colbenes quart he was
 allydy of thoppofile moost dere Luke
 the lare shalweth polb/ Thyrde he had
 a meke wyse / For he hyluydy and con-
 fessedy in his gospel god to be souera/
 only myghty/ souerayny wyse/ e sou-
 raply good/ Of two the fyrst it is sa-
 id in the iiii chappyte / They all were
 admyrred in his doctryne/ For the wordy
 of hym was in his polber/ And of the
 thirde/ it apperith in the viii chappyte
 wher he saith/ ther is none good / but
 god allone/ **F**ourthly and last he was
 ryght wel orderyed/ as touchyng his
 offys/ the whiche was to wyte the go-
 spel/ andy in this apperith that he was
 orderyed by cause that the said gospel
 is enoblyssedy with moche trouthe/ hit
 is ful of moche prouffite/ hit is embey-
 llyshedy with moche honeste/ And aucto-
 ryshedy by grete auctoryte / It is fyrfie
 ennoblyssedy with moche trouthe/ For
 ther ben thre trouthes / that is of lyl-
 of ryghtlyfnes/ andy of doctryne /
 Trowthe of lyl is concordance of the
 soure to the tongue/ Trowthe of ryght-
 lyfnes is concordance of the sentance
 to the cause / And trowthe of doctryne
 is concordance of the thyng to the un-

derstandyng/ And the gospel is en-
 noblyssedy by this treble wyse /
 And that this treble wyse is shewedy
 in the gospel/ Luke sheweth that Iesu
 Cryste hady in hym this treble wyse /
 And that he taught it to other / andy
 sheweth that god hadde this trouthe by
 the wytynes of his aduerfaryes / And
 that sayth he in the viii Chappy-
 te / **M**aster we knowe well / that
 thou art treble andy trechest andy faiste
 ryghtfully / that is the wyse of the
 doctryne/ but thow trechest in trowthe the
 way of god/ that is the trowthe of lyl
 For good lyl is the way of god /
Secondly he sheweth in his Gospelle/
 that Iesu Crise taught this treble
 trouthe/ **F**yrste he taught the trowth of
 lyl/ the whiche is in keepyng the com-
 maundementes of god / wherof hit is
 sayd / thou shalt loue thy lord God /
 Doo that / And thou shalt luye / And
 whanne a pharysee demaunded oure
 lord / what shalle I doo for to possede
 the euerlastyng lyl / And he sayd/ kno-
 west thou not the commaundementes
 Thow shalt not see / thow shalt doo no
 thete/ ne thou shalt doo no aduoukry
Secondly there is taughte the wyse
 of doctryne / wherfor he sayd to somme/
 that peruertid this trowth the enkerth
 chappyte / Woe be to yow pharysees that
 tyke the peple et cetera / and passe ouer
 the Iugement and charite of God /
 Also in the same / Woe be to yow wyse-
 men of laibe/ whiche haue taken the ke-
 ye of seynt / **T**hirdly is taught
 the trowthe of ryghtlyfnes wher hit
 is sayd / yelde ye that longeth to tempe-
 rou / And that ye olbe to god to god
 And he seyth the viii Chappyte /
 They that ben myn enemyes/ and wyl
 not that I regne upon them / bryng
 them hether/ and see them to for me /
 And he saithe in the thyrden chapy-
 te/ wher he speketh of the dome / that
 he shal saye to them that ben reprevdy
 departe fro me ye that haue done wyse-
 kednes / **S**econdly/ his gospel is ful
 of moche prouffite/ wherof shoulde and
 hym self wyte that he was a lare or
 a phisycey/ wherfore in his gospel hit
 is signyfyed/ that he made redy for his
 medycyne moost prouffitable/ **E**th-
 er treble medycyne/ **C**uryng preseruyng

and amendynge/ And this treble medycyne sheweth saynt Luke in his gospel/that the beste celestyall hath made redy/ The medycyn curynge is that/ whiche cureth the maladye/ and that is penaunce/ whiche taketh alwey alle maladies sprytwel/ And thys medycyne sayth he/ that the celestyall lech hath made redy for vs/ whan he sayth/ Hele ye them/ that be contrarye of herse/ And preche ye to the captiues the remysion of synnes/ And in the fyfthe chapytre he sayth/ I am not come to calle the iuste and treble men/ but the synners to penaunce/

The Medycyne amendynge is that encreaseth helthe/ And that is the obseruacion of our unyelle/ For good counceyll maketh a man better and more parfyghe/ This Medycyne sheweth vs the heuenly lech whan he saith in the eyghenth chapytre/ Selle all that euer thou hast and gyue to poure men/

The medycyne preseruatyf/ is that whiche preserueth fro fallynge/ And thys is the schelvyng of thocasions to synne/ and fro euylle companye/ And this medycyne sheweth to vs the heuenly lech whan he sayth in the twelfth chapytre/ Krze yow fro the mete of the pharysees/ & there he teacheth vs to schelwe the companyes of shrewdes and euylle men/ Or it may be sayd that the sayd Gospel is replenysshed with moche prayff/ by cause that all vertue is contynerd therein/ And he of sayth saynt Ambrose/ luke compryseth in his Gospel alle the vertues of wysedome in hyforye/ he enseigned the natyure/ whan he shewed thycarnacion of our lord/ to haue he made of the hooly gost/ But Dauid enseigned naturall wysedome whan he sayd/ Sende out the hooly ghost/ and they shalle be created/ And whan he enseigned darkenes/ made in the tyme of the passion of ihesu cryst/ and tremblynge of the erthe/ And the sonne had wythdrawen her lycht and rayes/ And he taught morality whan he taught maners in his blessinges/ he taught resonable thynges whan he sayd/ he that is treble in lytel thynges/ he is treble in grete thynges/ And without this treble wysedome/ the mysterye of the Trynitye of our

faith may not be/ that is to wete wysedome naturalle/ Resonable/ and Moralle/ And this is that saynt Ambrose sayth/ Thyrde/ His gospel is made byffyd and made fayre wyth moche honeste/ soo that the style and manere of spekyng is moche honeste and faire/

And thys thynges be conuergent to this that somme men hold in his dicitis honeste and beaute/ the whiche saynt Augustyn teacheth/ That is to wete/ that it please that it appere and moue/ that it please/ he ought to speke ornatly/ that it appere that he ought to speke apertly/ that it moue that he speke feruently/ And this maner hadde Lucas in wyrytynge and in prechyng/ Of two the fyfth hit is sayd in the viij chapytre to the Corynthyens/ we sente with hym a brother/ the goste/ Barnabe or Luke/ of whome the prayse is in al Churches of the gospel/ In this that he sayd the prayse of hym is signefyed/ that he spak ornatly/ in this that he sayd in alle Churches/ hit is signefyed/ that he spak apertly/ And that he spak feruently hit apperedy whanne he sayd/ was not thonne onre here brennyng with vs in the loue of ihesu whanne he spake wyth vs in the waye/

Fourthly his gospelle is autorysed by Androyc of many sayntes/ What merueyle was it though it were autorysed of many/ whan it was autorysed first of the fader/ wherof Iheronimy sayth in the viij chapytre/ So the dayes shalle come our lord sayth/ I shal make a newe conuenaunt with the hous of Israel and of Iuda/ not after the conuenaunt that I made with theyre faders but this shal be the conuenaunt with our lord/ I shalle gyue my salwe in to the houbeltes of them/ And he spekech playnly to the letter of doctryne of the Gospel/

Secondly hit is enforced of the Sonne/ For he sayth in the same Gospel the one and twentys chapytre/ Beuen and erthe shal passe/ And my word shal not peryshe/ Thyrde he is ensyfyed of the hooly ghost/ wherof saint Iheronime sayth in his prologue vpon luke/ He wrote this gospel in the pat

types of Achaze by admonestment of the holy goste / **A** fourthly he was to fore figuryd of the Angels / For he was prefiguryd of the same Angel of whose thapowful sayth in the viii Chaptrye / I salve the Angel fleyng by the myddes of heuyn / And had the gospel perdurable / This is sayd per durable / For it is made perdurable / that is of Ihesu Cryste /

fyfthly the Gospel was pronouncyd of the prophetes / that Ezechyel the prophete pronouncd to fore this Gospel when he sayd that one of these besters shold haue the face of an oye / wherefor the gospel of Luke is signefyd / as it is said to fore / And when Ezechyel seid in the second Chaptrye / that he had seene the look that was wroton without and within / In whiche was wroton the lamentacion songe /

A By this woode is vnderstonde the gospel of Luke that is wroton within for to hyde the myserte of profoundnesse / and without for the sturynge of thystorye In whiche also ben coneynyed the lamentacion of the passion / the Joye of the reuolucion / and the woo of the eternal compnacon / as it appereth the vij Chaptrye / where many woos ben putte

together / the gospel was shewyd of the vergyne / For the blessed vergyne marye kept and heled dyligently all these thynges in her herte / as it is sayd Luke seauende / to the ende that she shold afterward shewe them to the wyrtars as the goste sayth / that alle thynges / that were done and sayd of our lord Ihesu cryste / she knele and receyved them in her mynde / So that when she was requyred of the wyrtars or of the prechers of thynarnacion / and of all other thynges she myght expresse them suffycently lyke as it was done / and were in woode / whereof seynt Bernard of sygnethe the reason why the Angel of our lord shewyd to the blessed vergyne the coneynyng of Elyzabeth /

The coneynyng of Elyzabeth was shewyd to Marye by cause of the coneynyng nolt of our sauour / and nolt of his messenger that cam to fore hym / the cause why she receyved the ordynance of these thynges was by cause

that she myght the better shewe to wyrtars and prechers the trouthe of the Gospel / This is she that fully fro the begynnynge was Instruct of the alle thynges / And it is to be hyle / wryd that the angel lykes enuyrd of her many thynges / And she certyfyed them truly / And specially that the blessed lord Luke hady recours to her / lyke as to the Arke of the testament / And was certyfyed of her many thynges / And specially of such thynges / as apperteyned to her / as of the saluacion of the Angel Gabriel / of the natyvyte of Ihesu Cryste / and of such other thynges / as Luke speketh only /

A Seuenthly the Gospel was shewyd of the Apostles / For Luke hady not ben with Cryste in alle his actes and myracles / therefore he wrote his gospel / after that thapostles that hady ben present shewyd and reportyd to hym lyke as he sheweth in his prologue sayenge / lyke as they that had seene hym fro the begynnynge / and had ben mynysters with hym / and herd his woordes enformyd and told to me /

And by cause hit is acoustomme in double maner to lere wyrtnesse / It is of thynges sene / and of thynges herd / Therefor sayth saynt Augustyn / our lord wolde haue tbo wyrtnesse of thynges sene / they were Johan and Mathewe / And tbo of thynges herd / and they were marke and Luke /

And by cause that the wyrtnesse of thynges sene ben more ferme and more certayne than of thynges herd / Therefor sayth saynt Augustyn / The tbo gospels that ben of thynges sene / ben sette fyrst and last / And the other that ben of herpnce ben sette in the myddle / lyke as they were the stronger and more certyne of / and by the other tweyne /

Eyghtly / this gospel is merueylously approuyd of saynt Polble / whanne he bryngeth the Gospel of Luke to the confirmation of his saynges / and diceth / whereof saynt Jerome sayth in the booke of noble men / That somme men haue suspecyon that all they whanne Saynt Polble sayth in his Epystles / Secundum euangeliu meum / that is after my Gospel /

¶ The lyf of saint Crisauunt and Daria

that is sygnefyed the Volume of Luk
ke / And he approuyd his gospell /
whan he wrote of hym / Secundo ad
Corintheos octauo / of whome the laude
and prayfynge is in the gospell in all
the chyrche / It is reorde in the storye of
Antyoche that the Crysten men that we
re besyged of a grete multitude of tur
kes / and dyd to them many mescheues
and were tormentyd with hongre and
ylle happe / But whan they were pleyn
ly conuertid to our lord by penance /
A man full of clerenes in whiche res
tymentes apperyd to a man that wo
ke in the chyrche of our lady of Try
polyn / And whan he demaunded hym
whow he was / he sayde / that he was Luk
that cam fro Antyoche / wher our lord
had assenblyd the chynalye of Hes
uene / and his apostles for to fyghte
for his pilgrymes ageynst the Turkes
Thenne the Crysten men enshardyd them
self and discomfyrd alle the hooste of
the Turkes /

¶ Thus endeth the lyf of saint Luke theuangelist

Here foloweth the lyf of saynt
Crisauunt And first of his na
me And of saint Daria And
of her name

Crisauunt is laide as
grolben and multiplyed of
god / For whan his fader
naturalle wold haue made
hym to sacrefyce into thyddokes / God
gaf to hym force and potter to contra
rye and gaynsaye his fader / and yelde
hym self to god / Daria is sayd of da
re to gyue / and of dya / whiche is as
moch to saye as libyne / For she gaf
her to alio thynges / First wyll to do

euyl / whan she hadde wyll to draibe
Crisauunt to sacrefyse thyddokes / And
after she gaf her to good wyll / whan
Crisauunt had conuertid her to God /

¶ Of saint Crisauunt and seynt Daria

Crisauunt was sone of
a ryght noble man / that
was named Polyne / whan
the fader salbe that his sone
was taught in the fayth of Ihesu xrist
And that he couyt not withdraibe hym
ther fro / and make hym doo sacrefyce
to thyddokes / he commaunded that he
shold be closed in a stronge hold / and
put to hym fyue maydens for to wyth
draibe hym with blaundysshynge and
fayre wordes / And thenne he prayd
god that he shold not be surmountyd
with no flesshly desyre of these euylle
bestes / and anone these maydens were
soo ouercome with slepe / that they my
ght not take neither mete ne drynke /
as long as they were there / but affone
as they were oute they took bothe mete
and drynke / And one Daria a noble
and a wyse virgyne of the goddesse Is
ta arayd her nobly with clothes / as
she had ken a goddesse / And prayd
that she myght be lathen entre in to cry
sauunt / And that she wold resore hym
to thyddokes and to his fader / And
whanne she was comen in / Crisauunt
repreuyd her of the pryde of her stature
And she answerd / that she had not
done it for pryde but for to draibe hym
to doo sacrefyce to thyddokes / and reso
re hym to his fader / And thenne Cry
sauunt repreuyd her / by cause she wold
shyde them as goddes / For they had
ken in their tymes euyl and synners
and haunted comyn wymmen / And
Daria answerd of the philosophyes felte
thelementes by the names of men / and
Crisauunt saide to her / yf one wold shyde
therthe as a goddesse / And another

and laboure the earth as a Choke
 as a plough man / To whome gyueth
 the earth most / It is prouyd that it gy
 ueth more to þe ploughman than to him
 that worshipeth it / And in lyke wyse
 he sayd of the see / and of other elemen
 ts / And thence Crisauit and Dacia
 a conuertid of hym / coupled them to
 gyde by the grace of the holy ghoost / e
 ffered to be ioyned by carnal marya
 ge / and conuertid many other to oure
 lord / For claudy / which had ben wor
 shipour of them they conuertid to the
 fuffe of oure lord with his wyf and
 children / and many other knyghtes /
 after this Crisauit was enclosed in
 a stonkyng pryson by the commande
 ment of Numeryne / but the stoncke
 was anon turned in to a ryght swete
 odour and sauoure / And Dacia
 was brought to þe lord but a lyon þ
 was in the Amphitatre cam and kepte
 the dore of the towre / And thence
 she was sente thowder a man to desous
 and corruppe the Byrgyne / but anon
 he was taken of the lyon / And the by
 rgyne beganne to loke on the Byrgyne / ly
 ke as he demaunded what he shold do
 with the captyf / And the Byrgyne co
 manded that he shold not mysdo hym /
 but let hym go / And anon he was
 conuertid / and rane thorough the cyte
 and beganne to crye that Dacia was
 a good wyfe / And thence hunters were
 sente thowder for to take the lyon / And
 they anon fylle doune to the feet of the
 Byrgyne / and were conuertid by her /
 And thence the prouost commanded
 to make a grete fyre within thentee of
 the towre / so that the lyon shold be
 burnt with Dacia / And the lyon con
 uertid well this thyng drede / and
 wynged took lycence of the Byrgyne /
 and went whyder he wold without
 hurtinge of ony body / And when the
 prouost had done to Crisauit and da
 cia many dyuerse tormentes / e myght
 not greue theym / at the last they kyng
 married withoute corrupcion were put
 in a dexe pylle / and throwen on them
 stonkes and stones / And so were conser
 ued martires of Cryste

Thus endeth the lyf of saint
 Crisauit And of Dacia

**¶ Here foloweth the passion of
 enleuen thousand vprgyns**



**¶ The passion of enleuen
 thousand Byrgyns was
 folowed in this manere /**
 In Brytayne was a Kristen
 kyng named Nocus or Marrus whiche
 engendryd a daughter named
 Corisula / This daughter shone full of mer
 ueylous honeste / wysdome and beaute
 And her fame and wysdome was for
 al aboute / And the kyng of Englonde
 whiche thence was ryght myghty /
 And subdued many nacions to his em
 pyre herd the renomme of her and sa
 yd that he shold be well happy / yf this
 Byrgyne myght be coupled to his sone
 by marriage / And the yong man had
 grete desyre and wyll to haue her / And
 there was a solempne embassade to the

The lyf of saint Ursula

father of Ursula / and promysed grete
 pryncesse / and sayd many fayre wor
 des for to haue her / and also made ma
 ny maneres / yf they returnede saynly
 to their lord / And thence the kyng of
 Brytayne beganne to be moche anguyf
 thous / by cause that she that was enno
 blyssed / in the saythe of Ihesu Cryste
 shold be wedded to hym that adourde
 ydolles / by cause that he wylt well / the
 wold not consente in no maner / And
 also by cause he doubtde moche the cru
 elte of the kyng / And she that was
 dyuinely inspyred / dyd soo moche to
 her father / that she consented to the ma
 ryage by such a condycion / that for to
 solace her / she shold sende to her father
 y Brygyns / And to her self / and to them
 ten other Brygyns he shold sende
 to eche a thousand Brygyns / and shol
 de gyue to her space of thre yere for to
 dedycate her Brygyns / And the yong
 ge may shold be baptysed / and in thes
 se thre yere he shold be enforced in the
 faith sufficiently / soo that by wyse coun
 cyle / and by vertue of the condycion
 made / he shold withdraue fro her his
 couraige / but this yongynge requered
 this condycion gladly / and hasted his
 father / and was baptysed / And com
 mandede alle that Ursula had requy
 red shold be done / And the father of
 the Brygynne ordeyned that his dought
 ter whome he moost luyed / and the o
 ther that had neede of comforte of men
 and seruyse / ordeyned in their compa
 ny good men for to serue them / Thens
 ne Brygynes cam fro alle parties / and
 men cam for to see this grete compagne
 And many Bishops cam for to goo
 with them in their pylgrymage / Emon
 ge whome was pantulus Bishop of
 Basyle / whiche went with them to ro
 me / And returned to thens with them
 and requered martirdome / Saynt Ge
 rasyne quene of Seyple whiche hadde
 made of her husbond that was a cru
 el tyrant a meke lambe / And was
 sister of Moryc the Bishop / and of
 Dary moder of saynt Ursula / To who
 me the father of saynt Ursula had sp
 kesped by secreta lettres / She by thyn
 spracion of god put her self in the be
 ye with her four doughters Zabylka /
 Juliana / Victoria and auna / and her

Epst sone Adryan / whiche for loue of
 his sisters went in the same pylgry
 mage / And leste alle in the hande of
 his obue sone / and cam in to Egipt
 ynd / And sayled ouer see in to En
 gland / And by the conuylt of thes
 quene / the Brygyns were gadred to go
 dre fro dyuerse Royalmes / And she
 was leader of them / And at the last she
 suffred martirdome with them / And
 thence the condycion made / all thynges
 theren made redy / Thence the quene
 wed her conuylle to the knyghte of
 her compagne / And made them alle to
 fwee this neibe chyualtre / And thens
 ne beganne they to make dyuerse play
 es and games of kataylle / as to wyne
 ne hre and there / and faynted many
 maner of playes / And for alle that
 they leste not their purpos / And som
 tyme they returnede fro this playe at
 mydday / and somtyme dinneth at euen
 songe tyme / And the kyrons and grete
 lordes assembled them to see the fayre
 games and dysportes / And alle had
 ioye and playe in thes doyngs / wher
 and also meruaylle / And at the laste
 whan Ursula hadde conuerted all these
 Brygyns into the faith of Cryste / they
 wente alle to the see / And in the space
 of a dyce they sailled ouer the see / ha
 uynge soo good wynde that they arri
 ued at a port of gaulle namede Ely
 le / and fro thens cam to Colopy / wher
 an Angel of our lord appered to Urs
 ula / and tolde her that they shold re
 torne ageyne the hole nombre to that
 place / and there receyue the crowne of
 martirdome / e fro thens by the monye
 on of the angel they went toward Ro
 me / And whanne they cam to Basyle
 le they leste there theire shippes / and
 wente to Rome a foote / At the comp
 ge of whome the pope Ciriacus was
 moche glad / by cause he was come in
 Brytayne / And hadde many Cofyns
 amonge them / And he with his clerkes
 receyued them with alle honour / And
 that same nyght it was shewed to the
 pope that he shold receyue with them the
 Crowne of martirdome / whiche thyng
 he hadd in hym self and baptysed ma
 ny of them that were not gentile bapti
 sed / And when he sawe tyme come
 nable when he had governed the church

one yere/and enleuen bookes/and was
the xij pope after Peter / he purposed
to for alle the peple / and shewedy
them his purpos / and resigned his
offyce and his dignyte / but alle men
gogynsayd it / and specially the cardys
nallys / whiche supposed that he trespa
sed leynge the glory of the papacye /
And wold goo after this folysshe byr
gyms / but he wold not agree sayde /
but ordeyned an holy man to occupye
in his place / whiche was named Ame
tus / And by cause he lest the sege as
pystolyque openst the wyllle of the cler
gye / the clerkes put out his name of
the Catholique of popes / and alle the
gyntes that he had gotten in his tyme /
This holy compagne of bymmyen was
de hyn for to leue hit / And thenne two
foly prynces of the Schuatre of Ro
me Marrymen / and Affrayn save
these grete compagne of byrgyns / and
that many men and bymmyen assens
they to them / doubted that Crysten re
bygon shold moche be encourdyd by
them / wherfor they requyred dyligent
ly of their byge / And thenne sente
they messagers to Julyan their Cos
syn prync of the bygnage of the Du
nes / that he shold bynge his hoost ag
gynst them / And shold assemble at
Coleyne / And there bynde them / by cau
se they were Crysten / And the blessyd
Epyape issued out of the Cyt of ro
me with this blessyd compagne of byr
gyms / And Wyncant preest Cardynal
and Jaques that was come fro Bry
tayne in to Antyoche / and had holde
ther seuen yere the dignyte of the Bis
shop / whiche thenne hadde bysyde the
pope / and was gone out of his Cyt
And held company with these byrgens
whan he herd of their compyn / and suf
fard martirdome with them / And mau
rye Bisshop, of Leuytane the Cyt /
Bucke of babillye and Julyan / And
Polarus Bisshop of Lucan with sup
per bisshop of Rauenne / whiche then
ne were come to Rome / put them in the
compagne of these byrgyns / Ethernus
the bysshop of Ursula abydyng in
Galyne was warned of our lord by
a byspon of an Angel / that he shold
bynde his moder to be Crysten / For
his moder dede the fyrste yere that he

was Crysten / And Ethernus his so
ne succeded after hym in his regne /
And thenne whan these holy byrgyns
returnded fro Rome with the bysshops /
Ethernus was warned of oure lord /
that he shold anone aryse and goo to
mete his wyf at Coleyne / and ther re
ceyue with her the crowne of martirdo
me / the whiche anone okeyd to admo
nestements dyuine / And dyd so sayd
lyse his moder / and cam with her / and
his lytel suster Florence thenne also
baptysed / and with the bysshop Ele
ment / metynge the holy byrgyns / and
accompanied them into martirdome / e
Marculus bysshop of grece / and his ne
ce Constante daughter of Docthe
kyng of Constantynople / whiche was
martyred to the sone of a kyng / but he
dede to fore the weddyng / And she a
uowed to our lord her byrgynste /
they were also warned by a byspon / e
cam to Rome / and ioyned them to the
se byrgyns into the martirdome / And
thenne alle these byrgyns cam with the
bysshops to Coleyne / And fonde that it
was besyged with the Hunes / And
whan the Hunes sawe them / they be
ganne to renne byon them with a grete
crueltye and avagede lyke wolues on
shepe / and slewe alle this grete multi
tude / And whanne they were all bynde
ded / they cam to the blessyd Ursula / e
the prync of them seyng her beautye soo
merueylous was astuffred / and began
to comfort her byon the dethe of the
byrgyns / and promysed to her to take
her to his wyf / And whan she hadde re
fusede hym / and despydede hym at all
he shote at her an arrow / and perced her
thorough the body / And so accomplys
shed her martirdome / And one of the
byrgyns / whiche was named Cordula
was sore afred / and hode her self alle
that nyght in a ship / but on the morn
she suffrid dethe by her free wyllle / and to
ke the crowne of martirdome /
And by cause her feefe was not holde
with the other byrgyns / she apperid
longe after to a recluse / and comman
ded hym that the next daye forbynge
the fete of the byrgyns / her feefe shold
shold be remembryd / They suffrid dethe
the yere of our lord CC xxxviij /
But somme holde oppynyon / that the

The lyf of saint Ursula

the reason of the tyme she dwelt / that they suffred not death in that tyme / For Eclyse ne Constantinople were then ne no Royannes / but it is supposed / that they suffred death longe tyme after whanne Constant was Emperour / And that the Hunes and Gotes entered thyn ageynste Crysten men in the tyme of the Emperour Marcyen / that reigned in the yere of our lord four C lxx / Whiche is to be remembred / that amonge these enleuen thousand Virgyns were many men / For the pope Cypriane and other bisschops / and Ethernus kynge with other lordes and knyghtes hadde moche peple to serve them / And as I haue ben informed in Coleyn / that there were men besyde hymmen / that thelike tyme suffred martirdome fytten thousand / So the noble of this holy multitude as of the holy Virgyns and men were xxxij M / to whom late he praye to our lord / that he haue mercy on vs / Ther was an Abbot that impetred of the abbesse of the place wher these holy Virgyns were in Coleyn / a body of one of these Virgyns / and promysed that he wold sette it in his church in a fayre shryne of syluer / But whan he hadde kepte it a yere vpon the altar in a chyste of tye / And in a nyght as the abbot songe matynes / the sayde Virgyne ascended fro the altar bodyly / And enclyned honourably to fore the altar / And wente thorough the choer / sepyng alle the monkes whiche were therof sore alyssed / And thenne the abbot ranne / and fonde it al wyde and nothyng therein / thenne the abbot wente to Coleyne / and tolde to the abbesse alle the thyng by ordre / Thenne wente they to the place wher they had taken the body / And fonde the same there ageyne / And thenne the abbot requyred pardon / And prayd the abbesse / that he myght haue ageyne the same body / or another / promysyng ryght certaynly to make hastely a precious shryne / But he couthe none haue in no manere / Ther was a relygious Monke whiche had grete deuotion to these holy Virgyns / and it hapened / that he was on a day sick / and salbe a ryght fayre and noble Virgyne appere to hym / & demaunded hym yf he knewe her / And

he was amercyplede of this Virgyne / & sayde he knewe her not / And she sayde I am one of the Virgyns / to whom thou shalt haue grete deuotion / And therof thou shalt haue a reward / yf thou saye enleuen thousand masse for the loue and honore of vs / we shall come vnto thyne ayde and comforte at the houre of thy death / And thenne she knysshed aboy / and he accomplished her request as soone as he myght / And anone after he dyde doo calle his Abbot / and dyde hym to be eneled or enoynted / And as they enoynted hym / he cryed sodenly / make ye place to the holy Virgyns / and go out of the waye / that they may come to me / And whan the abbot demaunded hym / what it was / and what he mente / He tolde to hym by ordre the promysse of the Virgyne / Thenne alle they withdrew the them a lytel after . And fone came ageyne / And fonde hym departed oute of this world vnto our lord / Thenne late he deuoutly gyue laude and praysonge vnto the blessed Cryste / And praye hym that by the mercies of this grete multitude of martirs he wolde foryeue and pardone vs of our synnes / that after this lyf we may come vnto this holy compaignie in heuyn / Amen /

¶ Thus endeth the passion of saint Ursula with enleuen thousand Virgyns and fytten thousand men al martirs

¶ Here foloweth of the sainctes Crispyn and Crispynyan

In the tyme when the
 furious persecution of Cris-
 tian men was vnder Dyocle-
 sian and maxymyan to gy-
 der wynnynge / Crispyn and Crispynyan
 were born at Rome of noble bygnage /
 and with the blessed sayntes Quyn-
 tian / Iustyn and Victoryn vnto pas-
 syng in fraunce / e they there chese dyuer-
 se places for to preche the saynt of cris-
 t / Crispyn and Crispynyan cam to
 the cite of iussion / and chosen that
 cite for the place of their pylgryma-
 ge / where they folowed the scapes of
 the world wylde thapostyle / that is to saye /
 to labour with their hands for to pro-
 uide to them necessaryly to lyue / and
 to escape the craft of makynge of sho-
 es / In whiche craft they passed other
 good work by consteraynt no reward of
 the world / wherefor the gentyles and pay-
 gans / ourtoome by the loue of them /
 not only for neede of the craft / but also
 for the loue of godd cam ofte to them /
 And lest the error of theydolles / and
 theydoly in very good / At the last these
 holy men byng sought of Rytynona-
 ry were founden amendynge e chous-
 ynge your mennes shoes / whiche lodes
 they and bounden with chaynes / e
 brought vnto hym / And after many
 interrogacions and questions / they
 byng to sacrefyse to theydolles were
 bounden vnto a tree lodes
 commaunded to be beten with stauces
 And after alkes such as shoes ben se-
 dy with lodes theydoly and put vnder
 the angles or nayles of their fyngres /
 the lappers or lachettes of theyre
 were cutte oute of theyr back /
 amonge these sharp and strong
 they prayng / the alkes sprang from
 the angles and nayles / and smote
 theyr fleshes that payned them / and
 theydoly them cruelly / Thenne Rytynona-
 ry commaunded to hange on theyr
 lodes mylne stoues / and in the wynde
 theydoly vnder the yfe in the Ryuer of
 theydoly to be drownded / but the water
 theydoly not drowne them / ne the stones
 theydoly them to synke / ne the cold con-
 theydoly no hurte them / but as they had
 theydoly and lodes theydoly them in somer ty-
 theydoly theydolyng a lode the byrthen
 theydoly theydoly and cam to that o-

ther bynke of the Ryuer / whiche thyng
 ge Rytynonary beholdynge / and ses-
 ynge this myracle / by theynstigacion of
 the deuyll / was al ataged / and com-
 maunded to melte lode in the fyre / and
 the holy martirs to be casten in to hit /
 therein to be drownded and consumed /
 But these holy men prayng / and say-
 ynge / O lord godd / thou lord godd /
 of our faders / et cetera / A droppe of the
 feruent oylle sprange in to the eye of
 Rytynonary / and blynded it cruelly
 paynynge hym by greuous tormentes /
 But he yet for all that byng lodes
 for angre / commaunded / to lode pye-
 che oylle / and grece / and to tholve the
 holy men therein for to be drownded e
 consumed / But the sayntes Inmeuable
 of their hope / and byng in their pray-
 ers sayden / O lord thou arte stronge /
 and myghty ynough to deliuer vs
 fro these tormentes to be shewed / and
 done to the confusyon of the deuyll /
 and of all his seruantes / And affo-
 ne as theyr prayer was fynnyshed / an
 Angel lode them oute of his hurte
 or scathe / whiche thyng whan Rytynona-
 ry salbe / he sprange and fylle dous-
 ne hym self in the fyre / and there crys-
 shed by the ryghtlye Jugement of
 godd / whiche lode put to dethe by fyre
 many martirs of Cryst / and descended
 doune to euerlastynge fyre / These ho-
 ly men byng this / the next nyght so
 lode byng / they prayd our lord that he
 wolde commaunde them so deliuerd fro
 the tormentes to come vnto hym / To
 whome it was shewed that same nyght
 that the next day folowynge they shol-
 de receyue the mede of their reward / e
 And so it was done / For Maxymyan
 theyng the dethe of Rytynonary / com-
 maunded that their bodies shold be sine
 wy of / And thus they suffrid and w-
 ceuyed the Crowne of martirdome the
 tenth kalendes of Nouembre / And the-
 ir bodies were left to be deuoured of
 beestes and fowles / but godd suffryd
 them to be kepte vndersolde / and not
 to be touchd of ony best / After this
 the jaungel of our lord apperyd to a
 certayne old man commaundyng hym
 to take vp the bodies and hurte them
 in his holbe / whiche old man took a wo-
 lode of his an olde woman / whiche

duellyd with hym in his celle/ he went
to the plac/ where they had ben bithred
And by cause it was nyght to the Ry-
uer/ they myght lpyghtly be broughed
to the Celle by water / but they hadde
no ship ne boze redy/ ne they couth not
the craft of rowyng/ ne had the strengs
the to brynge them ageynste the streame
of the Ryuer/ And whan they cam to
the plac they fonde the bodyes of the
sayntes / and a boze redy in the ryuer
ordyned by our lord/ Thenne they has
uynged hope and trust in oure lord eche
of them woked vp a body of the mar-
tirs / And wente freely withoute hurts
then in such wise that it semed to them
that they hure no kerthen/ but that they
were borne of the kerthen/ And they
entreyng with the holy bodyes in to the
skil boote withoute ower/ e governayl/
that myght be sene ageynste the stronge
streame of the flood/ were brought vnto
the ryuage of his celle / and there bur-
yed them in his oratorye/ And where
the persecucion of them cessedy/ the ho-
nour of them was theibedy/ the ho-
pyle by myracles / In such wyse / that
a grete church was afterwarde maade
in honoure of the holy sayntes of tre
we Crysten peple/ thenne late vs praye
to them that they pray for vs / etcetera



¶ Thus endeth the martyrdom
of the holy saintes Cris-
topyn and Crispynyan

Here followeth of the holy Ap-
ostles Symon & Jude And
first of their names

Symon is as moche to
saye / as oledyent / or brynge
in heuyne / And he hadde a
double name / He was sayd
Symon Zelotes / And Symon Cana-
nean / of cana a citee that is in galilee
therer where as oure lord conuerted the
water in to wyne / And Zelotes is as
moche to saye as canamen / This holy
man had in hym oledyence of the com-
maundements by excecacion / he myneste
by pyte of torment / And had soue of
Soldres by ferme ardour of lene / Ju-
das is as moche to saye as confessyng
or glorious / or Judas is as moche to se-
ye / as grynge ioye / For he had Confes-
sion of faythe / glorie of Regne / and
glorie of the cuerlaseyng ioye / This
Judas was called by many names /
He was sayd Judas / James / For he
was broder to James the lasse / And
he was callyd Thade / which is as
moche to saye as takynge a prynt / or
Estur / and of thawa / that is a
ment of vertues / by which he took cast
the prynt / He is sayd also in the
Ecclesiastie Leleus / which is as mo-
che to saye as herce / or worshipper of herce
Or he is said Leleus of Leles / that is

a vessel of herbe by grete hardynesse/or
a worshippinger of herbe by purete/a vessel
by plentyfude of grace/For he descriueth
to be a vessel of vertues / and a cald
dow of grace/Andz Ahdias Biffhop
of Babylyone by the Apostles order
wrote their passion andz Legendz
in greke/ Andz the disaple of Ahdias
translated it out of greke in to latyn
Andz was namedz Affrycan /

¶ Of the hly sayntes Sy
mon and Jude

Symon Cananymen

Judas thadde were brethe
ren of James the lasse and
sones of Marpe Cleophe/

whiche was maryed to Alpheus/ And
Jude was sente of Thomas to the kyn
ge Ahdgar of Edyffe after thasandz
on of oure lordz/ Andz it is wode in the
Hystorpe Scolastique / that the sayd
Ahdgar sente a ppsle vnto oure lordz
Jhesu Cryst in this maner/ Ahdgar the
son of Eucharpe/ To Jhesu blessed sa
meour / whiche appiereth in the placz
of Jerusalem sendeth salutation/ I ha
ue herd of the/ andz of the helthes/ and
miracleynges / that thou makest andz
doest/ by without medeynes andz her
bes/ Andz that thou makest the blynde
to see by thy only wordz andz the la
me go/ the mesels to be cured/ and ma
ke hole/ andz the dede bodyes to lyue as
geyne/ whiche thynges herd of the/ I
were in my contrage/ that thou arte or
me of lido/ that is that thou arte godz/
that arte descendedz from heuen for to
to this / or that thou arte the sone of
godz/ that dost suche thynges/ wherfore
I praye the by wrytyngz / that thow
wylle trauayle so moche/ as to come to
me/ andz dele me of my maladye / Of
whiche I haue be longe vexed/ Andz
I haue herd saye that the Selbes mur
mur ageynst the / andz ly in a waye
ageynst the/ Come therfor to me / For
I haue a byttell Epst/ but it is honeste

Andz shall well suffyse to be bothe/
oure lordz Jhesus answeredz by n/ by
wrytyngz in these wordes/ Blessed art
thou that hast byleuedz in me/ whanne
thou hast not sene me/ It is wretch of
me/ that they/ that see me not shalke by
lene in me/ Andz they that see me shall
not byleue / Of that thow hast wretch
to me/ that I shalke come to the/ me be
houeth to accomplysse that / whiche I
am sente for/ Andz after to be wayued
of hym from whome I am sente/ whan
I am ascendedz I shalke sende to the or
ne of my disciples to kele the/ and que
rene the / This is wretch in Histori
Ecclesiastica/ Andz whanne Ahdgar sa
we that he myght not see godz presents
by after that it is sayd in an Auncy
ent Hystorpe as Johan damascene wit
nesseth in his fourth boke / He sente a
payntour vnto Jhesu Cryst/ for to sy
gure thymage of oure lordz/ to thende /
that at leste that he myght see hym by
his ymage/ whome he myght not see in
his bysage/ And whan the payntoure
cam by cause of the grete splendour and
lyght that shone in the bysage of oure
lordz Jhesu Cryst / he coude not beholde
it/ ne outhe not counterfete it by no sy
gure/ Andz whan oure lordz saibe this
thyng/ he toke fro the payntour a lynn
ney clothe/ andz set it vpon his bysage/
andz enpryntedz the very physsonomye
of his bysage there in / Andz sente it vnto
the kynge Ahdgar/ whiche so moche
desyred it/ And in the same Hystory is
conteynedz how this ymage was sygus
redz/ It was well eyedz/ well broldedz
a longe bysage or chere/ and enclyned
whiche is a signe of maturitye / or rypp
sadnes / That Epistle of oure
lordz Jhesu Cryst/ is of suche vertu/
that in the Cyt of Edyffe no Hewtyll
ne no paynt may lyue thereynne / ne
none Tyraunt maye greue hit /
For vpon oure people come ageynste that
Cyt by force of Armes / A Chyldz
shalke stande vpon the gate/ Andz thal
rede that Epistle/ Andz that same daye
eyther thenemyes shalke flee/ andz ben
a ferdz / or they shalke make pees wryth
them of the Towne / Andz as is sayd
this hath ben done /
But thys Cyt hath ben fythe taken
of the Sarafyns / andz tuchedz / In
S

The lyt of saint Symon and Jude

such wyse that for the multiplyng of
 synnes this benefayt is lost
 Also it is redde in thystorie ecclesiastyc
 ke / that whan our lord was ascended
 in to heven / thomas thapostle sente
 thadde / that was Jude into the kyn-
 ge Abagar / accordyng to the promesse
 of our lord / And whan he was co-
 men to hym / And had wold to hym /
 that he was messager of our lord Ihu
 su Cryste / whiche hadde promysed to
 sende hym one / And Abagar saibe in
 the bylage of thadde a merueylous / e
 godly bryghtnes / And whan he hadde
 sene it / he was all astartyd / and aferd
 and worshipped our lord sayeng / Oes
 rply thow arte the disciple of Ihesu
 Cryst sone of god / whiche sent to me
 word / that he wold sende to me somme
 one of his disciples / that shold kee me
 and gyue to me lyl / To whom thad-
 de sayde / yf thou bylueest in the sone
 of god / thow shalt haue alle the dys-
 res of thyng here / And Abagar sayde /
 I bylue on hym veryly / And tho Je-
 lues that selue hym / I shold gladly
 see them / yf hit were possible to me / e
 had polber / holt he it / that thauryte
 letteth hit / And as it is redde in some
 places and bookes / that Abagar was
 lepre / And thadde took the epysele of
 our sauour / and rubbed and froed
 ther with the dysage of Abagar / And
 anon he receyued full hylthe / Judas
 prechyd first in Mesopotamye e in pon-
 to / And Symon prechyd in Egypte /
 And fro thens cam they in to Persie /
 And fonde there tibo Enchauncours /
 Zaroos / and Arphaxat / whome saynt
 Mathew had dyscuyt out of Etyo-
 pe / And fonde also there Baradach a
 duke of the kynges of Babyloyn /
 whiche shold go in bataill agens them
 o' ynde / And woude haue none answe-
 r of his goddes / And thenne they wente
 to a Temple nyghe to the Epte / And
 there they had answer / that by cause
 that thapostles that were comen / they
 myght not answer / Thenne the duk
 dyde enquire for them / and fonde them
 And demaunded them / wherfor they
 were comen / And what they were /
 whiche answered yf thow demaunde of
 our bygnage / we ben Hebrewes / and

yf thow demaunde of our condycyon /
 we ben seruauntes of Ihesu Cryste / and
 yf thow demaunde wherfor we ben co-
 men / we ben for your helthe / To whom
 the duk answered / whan I shal wene
 Joyously fro the kytayll / I shall see
 yow / To whom thapostles sayde / It
 is more couenable to the to knowe hym
 nold / by whome thou mayst ouercome
 and apese them that ben rebell to the /
 And the duk answered / I see yow mo-
 re myghty than our goddes / I praye
 yow to saye to vs to fore thende of the
 kytayll / And thapostles sayden / by
 cause that thow knowest thy goddes /
 to be lyes / we commaunde them / that
 they gyue answer to that thow deman-
 dest / by cause that whanne they haue /
 we shall proue yf they haue byrd / then-
 ne thypolles sayde / that the kytayll shol-
 de be grete / And that moche peple shol-
 de be ourthrolven on bothe sydes /
 And thenne the Apostles beganne to
 laude / And the duk sayde to them / I
 am aferd / and ye laude / And thapof-
 tles sayden / doubt ye no thyng / For
 tres shall be made amog yow e to mor-
 ne at the hour of tierce / the messagers
 of the medes shall come and shall sub-
 mytte them to thy purffance with pes
 And thenne the Bysshops of thypol-
 les maade a grete laughter / and sayde
 to the duk / These men here wold assure
 the trew / to thende / that thow shoddest by-
 leue folysshly / And that thou shoddest
 be hitaken of thyng aduersaryes / And
 thapostles sayde / we saye not Abide a
 moueth / but one day only / And thow
 shalt be kaynquysshour al in pes /
 Thenne the duk maade to be kepte that
 one and that other / that they that say-
 de the trouth shold be honoured / and
 the lyars punysshed / Thenne on the
 mon lyke as thapostles had sayd / it
 happed / And thenne the duke wold
 haue hant the Bysshops of thypolles
 but the Apostles lettedyd hym / that he
 shold not see them / For they were not
 come for to see / but for to quyen the
 dede / And thenne the duk moche wret-
 ued / that they wold not that they
 shold be slayn / ne receyue none of the-
 ir goodes / And broughit them to the
 kyng e saide / These ben goddes byd in

The lyf of saint Symon and Jude folio CCC xl

fourme of man / **A**ndz whanne he
 had to doo all to hym in the presence of
 his enchauntours / Thenchauntours they
 were moued of enuy sayde / that they
 were malycious / andz wylked men / e
 purposed somme malycie agens the wo
 gamme subtilly / Thenne the duke saidz
 to them / Now yf ye dar / assaye ye and
 dispute with them / Andz thenchauntours
 was sayde / yf thou wylt / thou shalt see
 that they shal not moue speke / we bes
 ynge present / Make men to come hyder /
 that ben eloquent / andz can well speke /
 Andz yf they dare speke to fore vs / we s
 speke ye vs / Andz say / we ben fooles /
 Andz thene were brought to fore them
 many aduocates / Andz anone they we
 re made doone to fore the enchauntours
 so that by signes they myght not see /
 / that they myght not speke /

Thenne sayde thenchauntours to the
 kyng / to thence / that thou knowe / that
 we be goddes / we shall suffer them to
 speke / but they shall not moue go /
 And thenne we shall gyue to them thes
 ye goynge / Andz shall take althep thes
 ye sight / Andz yet shall their eye be
 open / And whan they had done al thes
 se thynges / the duke brought the ad
 uocates al confused / vnto thapostles /
 Andz whanne thaduocates saide thap
 ostles so cruel / that they had of them
 grete despyte in their courage / To wh
 whome Symon sayde / Oftymes it hap
 peth / that amonge Coffres of goldz
 brought with precious stones / ben ryzt
 the thynges enclosed / Andz within
 Coffres of tre ben leyde goldz rynges
 andz precious stones / Promyse ye that
 ye wylle forsake the ydolles andz wylle
 worshippe one only god / Inuyssible / e
 we shall make the signe of the Crosse
 in your foreheades / Andz ye shall thenne
 moue confounde these enchauntours /
 Andz whanne these aduocates hadde
 pronounced the ydolles / andz were mar
 shed in the foreheades with the signe of
 the Crosse / they entred ageyne to the
 kyng / to fore the enchauntours / Then
 ne myght they not be ouercomen of the
 enchauntours / but confounded them o
 nly before the kyng and alle the pe
 ple / Thenchauntours were thenne angry
 And made to come a grete multitude of

Serpentes / Thenne thapostles cam a s
 none by the commaundment of the
 kyng / andz folled they mauntekyes
 with the serpentes / andz therbe them a
 geyns thenchauntours sayng / Mooue
 ye not in the name of our lord / Ihesu
 Crist / but be ye to come andz byten / so
 that ye crye andz bray / in the byngz /
 what forld andz payne ye suffer / Andz
 thenne whan the serpente bite andz ete
 the flesse of thenchauntours they cryed
 andz howled lyke wulues / Andz the
 kyng and the other prayde thapostles
 that they woldz suffer them to deye with
 the Serpentes / Andz thapostles an
 swerde / that they were sente for to bryn
 ge men fro dethe to lyf / andz not fro lyf
 to deth / Thenne made they their prayers
 andz commaunded the serpentes / that
 they sholdz take fro them ageyne the be
 nygn that they had / shedde / Andz retou
 ne ageyne to the places / that they cam
 fro / Andz thenchauntours felde greter
 payne / whanne they drewe out the yre
 knyfe ageyne / than they dyde the fyrst
 tyme whan they bite them / Andz thap
 ostles sayde to them / ye shall fele thys
 payne thre dayes / And at the thirde day
 ye shall be hool / so yf ye departe fro your
 malycie / Andz whan they hadde ben tou
 mentid thre dayes withoute mete and
 drynke / andz withoute slepe / the Ap
 ostles cam to them and sayde / god day
 neish not to haue seruyce by force / Andz
 therfore arye ye al hool / and go youre
 way / ye haue polber to do what ye wil
 Andz they abydyngz in their malycie as
 rose sp / and fledde fro thapostles / and
 moeued al most agens them al haby
 lone / After the doughter of a duk con
 ceiyued a sone by fornycaon / Andz at
 her deuyraunce therof / she diffamed
 an holy deken / andz sayde / that he hadde
 defowled her / Andz that she hadde con
 ceiyued of hym / Andz whanne the fren
 des of her woldz haue slayne the deken
 the Apostles cam / andz demaunded /
 whanne the child had ben borne /
 Andz they sayde / yesterday / the fyrste
 houre of the daye / Andz the
 Apostles sayde / kyngz hyder the chyl
 de to vs / Andz also the deken / that
 ye accuse / Andz whanne
 that was done / the Apostles sayde

The lyf of saint Symon and Jude

to the child; saye to vs in the name of our lord/ yf this deken hath done this de-
 do/ And the child; answered/ this de-
 ken is chaste/ and; ay holy man / ne he
 neuer defouled; his flesshe/ And; then
 ne the parentes and; frendes requyred;
 that thapostle shold; remaunde / who
 had done that felonnye/ They answered;
 It apperteyneth to vs for to yase thyn
 nocentes / and; not bytaye ne hurte
 them / that ken culpable / **A**t that tyme
 it happed; that two cruel tygres whi-
 che were enclosed; in a pytche/ brake out
 and; deuoured; alle them that they met
 and; encountred;/ And; thenne thapost-
 les cam to them/ and; made them as me-
 ke and; delonayre in the name of oure
 lord;/ as they had; ken sheep;/ or lamkes
 And; thenne thapostles wold; haue de-
 parted; thens/ but they were holden by
 prayers/ soo that they abode there a ye-
 re and; thre monethes / e in that espa-
 ce of tyme the kynge and; mo than; by
 thousand; men were baptysed; without
 chyldeyn / And; the forsayd; enchaun-
 tures went; in to a Cyte called; Suas
 mar where as were lxx bishhops of y-
 dollys / whome they meued; ageynste
 thapostles/ so that whan they cam; they
 der / e yther they shold; doo sacryfise to
 thydolles or they shold; be slayne/ And
 whan thapostles hadde gone round; ar-
 bout; the prouynce/ they cam to the sa-
 yd; Cyte/ And; anone alle the bishhops
 and; the peple wok; them/ and; brought
 them to the Temple of the sonne/ And;
 the oupels beganne to crye in the sy-
 mylacres / what wyll these apostles
 of the luyng; god; doo to vs/ soo hold
 we ken brent; by flammes in theyr en-
 tryng; in to this Cyte/ And; thenne the
 Angell of oure lord; appierd; vnto the
 Apostles and; sayd; to them / chese ye
 of two thynges that one/ that is e yther
 that this peple be sodenly; ded; or sla-
 yne or that ye be martred;/ To whome
 they sayd; we wyll; that thow; conuer-
 te them her / and; lede vs to the payne
 of martirdome/ And; they thenne com-
 maunded; seyntce / and; thapostles; sais-
 de/ by cause that ye shalle; knowe / that
 these ydolles; ken; fulle of oupels / we
 commaunde; them; for to come oute / and;
 that eche of them; bak; and; deuoie
 his fals; ymage / And; anone; two; E-

thyppens; black; and; naked; yssued;
 oute of thydolles/ alle the peple; seynge
 whiche; were; aluffhed;/ and; all to; brake
 their; ydolles/ and; wente; theyr; way; cry-
 eng; cruelly/ And; whan; the; Bishhops
 salbe; this/ they; ranne; vpon; thapostles
 And; helbe; them; to; dethe; anone / And;
 that; same; houre; whiche; was; ryght; fas-
 yr; weder; cam; so; grete; thonder; e; leght-
 nyng; that; the; Temple; was; smeten; in
 thre/ And; the; two; enchaunters; were
 torned; in; to; coles; by; the; stroke; of; thon-
 dre/ And; the; kyng; saw; the; bodys; of
 thapostles; in; to; his; cyte / And; dyd; do
 make; a; chyrche; of; merueylous; gre-
 nes; in; thonoure; of; them / And; hit; is
 founden; in; dyuerse; places; of; saynt; Sy-
 mon; that; he; was; nayled; to; the; Crosse
 whiche; thyng; yf; ydore; sayth / in; the; bo-
 ke; of; the; dethe; of; thapostles / And;
 Eusebe; in; thystory; ecclesiastyque / and;
 Bede; vpon; the; actes; of; thapostles /
And; maister; Johan; Belet; in; his
 somme; wytnessith; the; same / And; as
 they; saye / whan; he; hadde; pryched; in; es-
 gypte / he; cam; ageyne / and; was; maade
 bishhop; in; Jerusalem / after; the; dethe; of
 James; the; lasse / and; was; chosyn; of
 the; Courte; of; the; Apostles / And; hit
 is; sayd; that; he; ryed; thyrty; dede; men
 to; lyl / whan; he; had; gouerned; the; chir-
 che; of; Jerusalem; many; yeres; vnto; the
 tyme; of; Tapan; themperour / in; the; ty-
 me; that; Attiaus; was; Consull; in; Jeru-
 rusalem / of; whome; he; was; taken; and;
 tormented / and; done; to; moche
 wrong / And; at; the; last; he; was; tormen-
 ted; and; fyged; to; the; Crosse / And; the
 Iuge; and; alle; they; that; were; ther /
 merueyled / that; the; man; whiche; sye
 sawe; yere; old; myght; suffre; the; torment
 of; the; Crosse / And; somme; saye; verily
 that; it; was; not; this; Symon; that; suf-
 fred; the; martirdome; of; the; Crosse / but
 it; was; another; the; sone; of; Eleophe; bro-
 der; of; Ioseph / And; Eusebe; bishhop; of
 Cesarne; wytnessith; it; in; his; Crony-
 cle / For; ydore; and; Eusebe; corrected;
 theyre; Cronycles; of; that; they; sayd; to
 fore / whiche; appereth; by; Bede / that
 whanne; he; fete; this / He; reuoked; hit
 in; his; retractions /
 And; the; same; wytnessith; Stuart; in
 his; Martylogy /
 Ehenne; late; vs; deuoultly; praye

¶ The lyf of saint Quynntyn folio CCC xxxi

these Apostles to be our specialle Ad-
uocates vnto oure blessed lord Ihesu
Crist theyr mayster / to haue p^{er} and
mercy on vs / Amen /

¶ Thus enden the lyues of
saynt Symon and Jude Ap-
ostles

¶ Here foloweth the lyf of
saint Quynntyn And firste of
his name

Quynntyn is laide of
quim / that ten fyue / and of
tneo tenes that is to holde /
And is as moche to saye /
as holdynge fyue thynges / He held
first in hym self honeste of lyf / saynt
Catholique / purete and clennesse of
conscience / twelue preachynge / and trow-
ne of martirdome /

¶ Of saint Quynntyn

Quynntyn was of noble
lyngage of the Cyte of
Rome / and cam in to the
Cyte of Ampens / shellyng
many myracles / And was
taken there of the prouost of the Cyte /
by commaundement of Maxymen / &
was kept vntyl they that kept hym /
were there / And after was put in pry-
son / but he was vnbond of an Aun-
gel / And he wente in to the cyte / and
there preachyd to the peple / thenne he
was taken ageyne / and was stayned
on the scalle an Instruente to tor-
ment sayntes on / vnto the brykynge of
his rygnes / and kept with rathe gyne
thes egypte longe / And afterward he

was bylled in brennyng of the / and
pyrde / And yet for alle that he mo-
qued the Juge / thenne the Juge dy-
de doo put in to his mouthe quere by
me / synceaygre / and mustard / And yet
alke day he abode constant and vni-
table / And thenne he was brought in
to Wermandos / And fryed in hym in
naples for his dede vnto his knees /
And ten naples bytvene his naples /
and the flesch of his naples and the
flesch on his handes / And at the laste
the prouost made hym to be bylled /
And thwelve the body in to the water /
whiche body was hyde there lxxiij
And thenne founden there by a noble
woman of Rome / for as she was con-
tynuelly in prayer / she was in a nyght
warnd by an Aungel / that she shold
go hastily vnto the castelle of Werman-
dos / And it was commaunded to her
that she shold fetch the body of saynt
Quynntyn in such a place / and burye
it honourably / And whanne she cam
to the sayd place with a grete company
And as she maade her prayers / the bo-
dy of saynt Quynntyn appered aboue
the water swetely smellyng and with
oute corrupcion / whiche body she toke /
and buryed it worshipfully / And for
the sepulture that she maade honoura-
bly / she that to fore was blynd recey-
ued her syght ageyne for a reward /
And thenne there she couppyd a fair
chirche / and returned home vnto her
owne place ageyne / In whiche chirche
now is a fayr monastery of Monkes /
and a good towne called saynt quyn-
tyn in Wermandos / wher dayly be-
shelved many grete myracles / And in
specially for the ydowp^{er} / etc / and
swellynge of grete helyes for ouer gre-
te superfluyte of water / for this sekes-
nesse in especialle he is sought / And
many men haue ben cured and maade
hole by the merites of this blessed
saynt and martir saynt Quynntyn / To
whome praye we that we may be del-
uerd from alle Infirmities / as ferre
as it shal please god / and necessary
for vs / Amen /

The lyf of saint Eustace

Thus endeth the lyf of saint
Quynceyn

Here foloweth the lyf of saint
Eustace and first of his name

Eustace was named to
fore his kuptysme placidas/
whiche is as moche to saye/
as pleisant to god / And
Eustace is sayd of eu / that is to saye
good / and stachis / that is fortune / ther
for Eustace is as if there good fortune
ne / He was playfaunt to god in his
conuersacion / And after he had hym
in good werkes /

Of saint Eustace

Eustace / whiche firste
was named placidas was
mayster of the chynatre of
Crayan thempour / And
was ryght besy in the werkes of mercy
/ but he was a worshipper of ydolles
And he had a wyf of the same kyte
and also of the dedes of mercy / of who
me he had tybo sonnes / whiche he did
nouryshe after his estate / And by cau
se he was ententyf to the werkes of
mercy / he deseryd to be entumpnyd to
the way of trouthe / So that on a daye
as he was on hontynge / he fonde an her
d of hertes / amonge whome he sawe
one more fayre and greater than the o
ther / whiche departyd fro the compaigny
And sprange in to the thickest of the
forrest / And the other knyghtes wmen
after the other hertes / but placidas fol
wed hym with alle his myght / and en

forced to take hym / And Iohanne the
heret saue that he folowedy hym with
alle his powber / Atte last he wente up
on an hylle wiche / And placidas appro
cheunge ryght thought in his mynde /
how he myght take hym / And as he he
held and consydered the heret dyggent
ly / he saue byllbene his hornes the for
me of the holy Crosse thynge more
clere than the sonne / and thymage of
Cryste / whiche by the mouth of the her
et / lyke as somtyme Balaam by the
asse spak to hym sayenge / Placidas /
wherfor folowest me hyder / I am appie
red to the in this bestie / for the grace
of the / I am Ihesu Cryste whom thou
honourest ignorantly / thy almesses
ben ascended up to fore me / And
therfore I come hyder / soo that by this
heret that thou huntest I maye hunt
the / And somme other saye /
that this ymage of Ihesu Cryste / whiche
he appiered byllbene the hornes of the
heret sayd these wordes / And Iohann
placidas herd that / He hadde greet
dredde / And descended fro his hors to
the ground / And an hour after / he
cam to hym selfe / and arose fro
the grounde / and sayde / Retra a
geyne this / that thou hast sayd /
And I shalle bylue the / And
thenne our lord sayd / I am Ihesu
Cryste / that fourmed Heuyn and
Erthe / whiche made the lychte and
aer / And occupied it fro darkenesse /
And establyshed tyme / Dayes / and
Houres / whiche fourmed man of the
flyme of the Erthe / whiche apper
ed in Erthe in fleshe / for the helpe
the of the bygnage humayne / why
che was Crucyfyed / Dred / bury
ed / And arose the thyrde daye /
And Iohanne placidas herd this /
He fylle doune ageyne to the Erthe /
And sayde / I byleue Lord / that
thou art he / that maade alle thynges
/ And conuerted them that erre /
And our lord sayd to hym / yf thou
byleuest / goo to the Byschoppe of the
Cyte / and doo the be baptyfed /
And placidas sayd to hym / Lord /
wyll thou / that I hyde this thyng
/ fro my wyf and my sonnes / And our
Lord sayd to hym / Telle to them /

that they also make them elene wyth
 the / And see / that thou come
 ageyne to morowe hyther / that I ap
 pier ageyne to the / and may helpe to
 the that / whiche shall come heuener to
 the / And whan he was comen home to
 his holbo / and had told this thyng to
 his wyf in their bedde / she cryed / My
 lord and sayde And I salve hym this
 nyght that is passyng / and sayd to me
 to morne thou / thy husbond / e thy sones
 shall come to me / And now I knowe
 that it was Cryste / Thenne they wente
 to the Bysshop of Rome at Mydynze
 whiche baptyfed them with grete ioye /
 And named placidas Eustace / And
 his wyf theopysse / And on the morne
 Eustace wente to hunte as he dyde befo
 re / And whan he cam nyght to the plaz
 e he departe his knyghtes as for to
 fynde kynson / And anone he salve in
 the plaz the forme of the fyrst bysion
 And anone he felle doune to the ground
 to fore þe fygure / e said lord / I pray the
 to helpe to me / that whiche thou haste
 promysed to me thy seruaut / to whom
 our lord saide / Eustace / thou arte bles
 sed whiche hast taken the wasshyng of
 graze / for now thou hast surmounte the
 deuyll / whiche hadde deceyued the / and
 toke hym vnder foer / Now thy faithe
 shall appier the deuyll now by cause
 thou hast forsake hym / is armed cruel
 by agens the / And it behoueth the to
 suffer many thynges and paynes / for to
 haue the Crowne of victoiz / thou must
 suffer moche / by cause to humble the fro
 the hys kynge of the world / and shalt
 after ward be enhaunced in spyrituall
 Rycheffes / thou therfore sayle not / ne
 bide not vnto thy fyrst glorie / For the
 behoueth / that by temptacions thou be
 another Job / And whan thou shalt so
 be humbled / I shall come to the / and
 shall restore the vnto the fyrst ioye /
 Saye to me now whether thou wyllt
 now suffer and take temptacions / or in
 the ende of thy lyf / And Eustace sayd to
 hym / lord yf it so behoueth / commaunde
 that temptacion to come now / but I
 wylle the to graunte to me the vertue
 of patience / To whom oure lord saide /
 Thou constant / for my graze shall
 kepe your soules / Thenne oure lord as
 ande in to heuen / And Eustace exte

ned homz / and shewed alle this to hys
 wyf / After this a feibe depos / the pr
 tyence assaylyd his seruantes and
 his knyghtes / and felde them alle /
 And in a lytel whyle after / all his
 horses and his bestes dyde sodenly / e
 after this somme that had ben his fe
 talbes / seynng his depredacion / entryd
 in to his holbo by nyght / and robbed
 hym / and hawe alwey gold and syluer /
 e depopled hym of all other thynges
 And he / his wyf / and children thanked
 god / and fledde alwey by nyght al wa
 red / And by cause they doubtid shame /
 they fledde in to Egypte / And alle his
 grete possession cam to by rauayne of
 wycked peple / Thenne the kynge and
 alle the Senatours sorolbed moche for
 the maister of the Chyuatre / whiche
 was so noble / by cause they myght be
 re no tydynges of hym / And as they
 went they approked the see / and fonde
 a shippe / and entryd in to hit for to
 passe / And the maister of the shyp saide
 the wyf of Eustace was ryght fayre /
 And desyred moche for to haue her /
 And whan they were passed ouer / he
 demaunded his rebard for their ferryt
 And they had not wherof to paye / soo
 that the maister of the shyp commaun
 ded that the wyf shold be holden / and re
 tynd for his hys / And wolde haue
 her with hym / And whan Eustace herd
 that he gaynsayd hit longe / thenne the
 maister of the ship / commaunded hys
 matowers to caste hym in to the See /
 so that he myght haue his wyf / And
 whanne Eustace saue that / he lefte his
 wyf moche sorowfully / and toke his
 two children / and went wepyng and
 sayde / Alas wo am I for yow / for yor
 ne moder is deuyred to a straunge hus
 bond / And thus sorowlyng he and his
 children cam to a ryuer / and for the gre
 te habondaunce of water / he durste not
 passe that Ryuer with his two sones
 attones / whiche wer thenne yonge /
 But at the laste he / lefte one of them
 on the krynke of the Ryuer / And
 hure ouer that other on his sholders /
 And whanne he hadde passed the
 Ryuer / he sette doune on the ground
 the childe / that he hadde borne ouer
 And hastid hym for to fetch that
 other / that he hadde lefte on that

¶ The lyf of saint Eustace

on that other syde of the Ryuer/ And whan he was in the myddes of the water/ther cam a wulf and took the childre that he hadde borne ouer/ and fledde with al to the woode / And he thenne all despayred of hym/ went for to setch that other/ and as he went / there cam a grete lyon/ and sure alwey that other chyld/ so that he myght not wryne hym / For he was in the myddle of the Ryuer/ And thenne he beganne to wepe/ and dralbe his feet/ And wolde haue drowned hym self in the water / yf the dyuine purueaunce had not letted hym/ And the herdmen/ and plowmen salde the lyon beryng the childre all alyue / and they folowed hym wyth their dogges/ soo that by dyuine grace the lyon left the childre all sauf without hurt/ And other plowmen cryed/ and folowed the wulf/ and wyth their staffes and fauchons delpuerd the childre hool and sound fro his teth without hurt/ And soo bothe the herdmen and plowmen were of one byllage / and nourysshed these children among them / And Eustace knewe no thyng therof but wepyng and sorowlyng sayenge/ to hym self/ Alas wo is me / For to fore this myschance / I thone in grete welthe/ lyke a tree/ but now I am naked of alle thynges/ Alas I was accustomed to be accompanied wyth a grete multitude of knyghtes/ And I am now allone/ and am not suffred to haue my sones / O lord I remembre me / that thou saidest to me / the schoueth to be tempted/ as Job was/ but I see that in me is more done to than was to Job / For he loste alle his possessions / but he had a donghyll to syt on/ but to me is no thyng left/ he had frendes whiche had pyt on hym/ and I haue none/ but wyld bestes/ whiche haue borne alwey my sones / To hym was his wyf left/ and my wyf is taken fro me and delpuerd to another/ O good lord gyue thou reste to my tribulacions / and kepe thow so my mouth/ that myn herce wylne not in to wordes of malycie/ and be caste fro thy bysage / And thus sayenge and waylling in grete wepyng went in to a forest of the countre/ and there was hyrd for to kepe the felde of the men of that towne/ and so

kept them wyllyng/ his sones were nourysshed in another towne / and knewe not that they were brethren/ and our lord kept the wyf of Eustace / so that the straunge man had not to do wyth her/ he touchid her / but deyde / and ended his lyf/ In that tyme thempour and the peple were moche tormentid of theyr enemyes/ And thenne they remembreid of plaadas/ how he many tymes had foughten nobly agaynst them/ for whome thempour was moche sorowful / and sente oute in to dyuers parishes many knyghtes to seche hym/ and promysed to them yf fonde hym moche riches and grete honour / And thus knyghtes whiche had ben vnder hym in chualrye cam in to the same forest/ wher he dwellyd/ And anone as plaadas salde them/ he knewe them/ And thenne he remembreid his first dignitee/ and beganne to be heuy and sayde / Lord I byseche the to graunte to me / that I maye somtyme see my wyf / for as for my sones/ I knowe well / that they be deuoured of wyld bestes/ and thenne a wyf cam to hym and sayde / Eustace / haue thow good affaunce / For anone thow shalt recouer thyng honour / and shalt haue thy wyf and thy children/ and anone he mette wyth these knyghtes / and they knewe hym not/ but demaunded of hym/ yf he knewe we ony straunge man named plaadas / And had a wyf and two children/ and he sayde nay/ yet he had them home to his hostell/ and he serued them / And whan he remembreid of his first estate/ he myght not holde hym fro wepyng/ Thenne he wente oute / and besought his face / and returned for to serue them/ And they consyded/ and sayde that one to that other / how that this man resembleth moche vnto hym / that he seche/ And that other answered/ or saynly he is lyke vnto hym / Now late he see/ yf he haue a wounde in his face / that he gate in a bataylle/ Thanne they behelde and salde the signe of the wounde / And thenne they wysed well it was he that they soughte / Thenne they arose and kyssed hym / and demaunded of his wyf and children/ And he sayde / that his sones were dede/ and his wyf was taken alwey fro hym/ And thenne

the neighbours ranne for to see thes
 thyng / by cause the knyghtes told / &
 recounted his fyrste glory and his ter
 rible / And they said to hym the coman
 cement of thempour / And clad hym
 with noble vestymentes / Thenne after
 the iourneys of fyften dayes they bro
 ught hym to thempour / And whan he
 herd of his comynge / he ranne anone a
 geynse hym / And whan he sawe hym /
 he kysseid hym / Thenne Eustace requy
 red to fore them alle by ordre that whi
 che had karyed to hym / And he was
 reassessid / And thow he was ageryn
 mayster of the chyualrye / And was
 consayned to doo thowse as he wyde
 to fore / And thenne he comyng / with
 many knyghtes ther were / and sayde
 that ther were but fele / as to the re
 gard of their enemyes / And comman
 ded that alle the ponge men shold be
 gadowd in the cytees and townes / and
 it hapned that the countrey where hys
 sones were nonryssid shold make and
 send elbo men of armes / Thenne al the
 inhabitants of that Countre ordeyned
 thes elbo ponge men his sones mooste
 reasonable aboute al other for to go with
 the maister of the chyualrye / And then
 he whan the maister sawe these ponge
 men of noble fourme / and courned ho
 nestly with good maners / they plesyd
 hym moche / And ordeyned that they
 shold be with the fyrst of his table /
 Thenne he wente thus to the bataylle /
 And whan he had subued his ene
 mies to hym / he made his hoost to wste
 the dayes in a Towne / where hys wyf
 dwelid / and kepte a poure hostelrye
 And these elbo pong men by the pur
 uauance of god were lodged in thaby
 tion of their moder / withoute kno
 wyng what she was / And on a ty
 me aboute mody / as they spac that
 one to that other of their enfancye /
 And their moder which was there her
 kened what they sayde moche entensy
 ty / so that the greitest sayde to the last
 / whan I was a chyld / I remember
 some other thyng / sauf that my fader
 which was maister of the knyghtes /
 and my moder which was ryght fair
 and sones / that is to saye me / and
 my ponger than I / and was mo
 che / And they took vs / and then

he oute of her holbe by wyght / and en
 tred in to a ship for to go / I wote not
 wher / And whan he wente oute of
 the ship / our moder was left in the
 shype / I wote not in what manere /
 but my fader hure me and my broder
 and sore wepyng / And whanne he
 cam to a water / he passid ouer with
 my ponger broder / and left me on the
 banke of the water / And whan he re
 turned / a wulf cam / and hure alweye
 my broder / And er my fader myght co
 me to me / a grete lyon yssued oute of
 the forest / and toke me by / and hure
 me to the wood / but the herd men that
 sawe hym took me fro the mouth of
 the lyon / and was nourysshid in su
 che a Towne as ye knowe well / ne I
 wote neuer knowe what karyed to
 my broder ner where he is / And whan
 the ponger herd this / he beganne to we
 pe and saye / For sothe lyke as I here /
 I am thy broder / For they that nouri
 shed me / sayde that they had taken me
 fro a wulf / And thenne they beganne
 to embrace and kysse eche other and
 wepe / And whan their moder had herd
 alle this thyng / she consydered longe
 in her self / yf they were her elbo sones
 by cause they had sayde by ordre what
 was befall them / And the next daye
 folowynge she wente to the maister of
 the chyualrye / And requyred hym sa
 yng / Syr I pray the that thou com
 maundes that I may be brought ageryn
 to my Countrey / for I am of the coun
 trey of the Romayns / And here I am
 a straunger / And in sayng these wor
 des / she sawe in hym signes / and kne
 we by them that he was her husband /
 And thenne she myght no lenger for
 here / but felle doune at his feet and se
 id to hym / Syr I pray the to take of
 thy fyrst estate / For I wene that thou
 art pleadas maister of the knyghtes /
 which other wyse arte called Eustace /
 whose the saueour of the world hath
 comertid / And hys suffrid
 such temptacion and such / And I that
 am thy wyf was taken fro the in the
 ser / which neuer theles hure he kepte
 fro all corrupcion / and hadde of me
 elbo sones / A gyppe and theospyte
 And Eustace keryng this and dyly
 gently consydered and behelde her / anon

¶ The lyf of saint Eustace

knowe that she was his wyf/and wep
te for ioy/and kyssed her/and gloris
fyed moche our lord god/whiche com
forth the discomforts/ And thenne
sayd his wyf/ Syre/ where ley oure so
nes / and he sayd/that they were slay
ne of wyld beastes / and recountyd
to her how he had lost them/ And she sa
yd/late ys your thankynges to god /
For I suppose/ that lyke as god hath
gyuen to ys grace eche to fynde other /
so shal he gyue ys grace to recouer our
sones/ And he sayd/ I haue told the /
that they be deuouryd of wyld beastes
And she thenne sayd/ I sat yesternay
in a gardyne/and herd two yonglyn
ges thus and thus expolnyng the
re Infancye / And I hyleue / that
they be our sones Demaund them/and
they shalle telle to the the trouthe Then
ne Eustace called them/and herd the
re infancye/ and kneibe that they were
his sones/ Thenne he embraced them/ &
the moder also/and kyssed them also/
Thenne all the hoost enioyed strongly
of the fyndyng of his wyf and chyl
dren/and for the bychrype of the bar
taryns/ And whanne he was returned
Cairah was thenne dede/ And Adrian
succeeded in the myprie/whiche was werst
in al felonynges / And as well for the
bychrype as for the fyndyng of his wyf
& children/ he receyued them moche ho
nourably/and dyde do make a grete dy
ner and feest/ And on the next day af
ter/ he went to the Temple of thydolles
for to sacrefyse for the bychrype of the
Barbaryns/ And thenne the myprie
seyng that Eustace wold not doo sacre
fyse/ neyther for the bychrype/ ne for that
he had founden his wyf and children/
warned and commaunded hym/ that
he shold doo sacrefyse/ To whome Eus
tace saide/ I adoure and doo sacrefyse
to oure lord/ Ihesu Cryste/ and only ser
ue hym/ And thenne the myprie reple
nysshid with yre put hym/ his wyf / &
his sones in a certeyne place/ And di
de to go to them a ryght cruel Lyon/ &
the Lyon ranne to them/ and enclyned
his hede to them/ lyke as he hadde wor
shipped them and departed/ Thenne the
Empyriour dyde do make a fyre vnder
an oye of brasse or copper/ And whan
it was fyre hot/ he commaunded/ that

they shold be put therein al quyet and
a lyue/ And thenne the sayntes prayde
and commaunded them vnto our lord
And entred in to the oye/ And there
yelowd by theire spyrtes vnto Ihesu
Criste/ And the thirde day after they we
re dealoyd out to fore the myprie/ and
were founden al hool and not touched
of the fyre/ ne as moche as an here of
them was brent ne none other thyng
on them/ And thenne the Crysten may
take the bodies of them/ and leyd them
in a ryght noble place honourably/ and
maie ouer them an oratory/ And they
suffred deeth vnder Adrian the myprie
whiche beganne about the yere C xx /
in the kalendes of Nouembre /

¶ Thus endeth the lyf of saint Eustace

¶ Here foloweth the Colomp nyte of al halowes



The feeste of all the
Sayntes was establisht
therfor four causes /
Fyrste for the dedycacion
of the Temple / se-
condly for supplement

of offences done / Thirde / for to take a
weg necligence / And fourthe / for to
gete more lychtly / that thynge / whiche
we praye for / This feeste was establisht
therfor principally for the dedycacion of
the Temple / for the Romayns sake /
that they seynouryed ouer alle the
world / And therfor they made a ryght
gret Temple / And sette theyr ydolles
in the myddle / And al aboute this y-
dolle they sette the falsse ymages of all
the prouynces / soo that al tho ymages
that we ryght thydolle of Rome / And
it was ordeyned by act of the deuylle
that Iohanne a prouyncer wold / whiche /
agaynst the Romayns / Thynage of
that prouyncer shold / torne his backe to
thydolle of Rome / lyke as in the byng
that hit departed fro the seynourye of
Rome / And thenne anone the Roma-
ys wold / brynge grete pyssaunce in
to that prouyncer / And ther subdued

it to their seynourye / And yet it suf-
fryed not to the Romayns / that they
hadde in their seynourye alle the falsse
ymages of the prouynces / but maade
to ech of tho falsse goddes a Temple /
lyke as tho goddes hadde maade them
lordes / and saynqueurs of alle the pro-
uynces / And by cause that alle the y-
dolles myght not be in that Temple /
they made a greater Temple more mer-
ueylous and hylt than alle the other /
And for to shewe the more their wode-
nesse / they dedyed this Temple in the
nour of alle theyr goddes / And more
for to deuyne the peple / the Bisschops
of thydolles sayned that it had ben com-
maunded to them of Cybele a goddesse
that is called moder of the goddes /
And they called this Temple Pan-
theon / whiche is as moche to saye as
alle goddes / of pan that is all / and the-
os that is god / And by cause they
wold haue victory of alle the peple /
therfor they made a grete Temple to
alle the sones of Cybele / And the fou-
dament of this Temple was cast round
by a spere / that by that some / the per-
durable of their Goddes shold be

shelved/ And for as moche as the grete quantite of the erthe / whiche was within somey not susteynable to be wyded/ and that the werke was a bytelle sene aboue the erthe/ they folowed the ayres within the erthe / and medledynges with therthe/ And dyd al theye so/ tyll the sayd Temple was fully accomplysshed/ And thenne they gaf byance / that wch somcure wold take away the erthe/ that all the money that be founde with therthe shold be his/ Thenne cam hastily grete compaigne of peple/ and wyded amonge the Temple / And at the last the Romayns maade a pyne of copper and gylt / and set it in a ryght bytelle place/ And it is sayd alle the prouynces were entayled and grauncy mercifully within that pyne/ So that alle they that come to Rome myght see in that pyne / in what parte his prouynce was/ And this pyne after longe tyme fylle/ and remayned in the ouerest parte of the Temple/ And in the tyme of Joas the kyng of Iude / what tyme Rome had waxped the sayde/ Boniface the fourth pope stou saynt gregory about the yere of our lord sy hunderd and fyue/ gafe of Joas the said Temple/ And dyd doo farre alwey and enface alle the ordure of alle the ydolles/ And the fourth hundredes of Maye be halowed it in the honour of our lady saynt Marye / and of alle the martires/ And called it saint Marye at martres/ whiche now is called sancta Maria rotunda/ that is saint Marye the rounde / For thenne was made no solempnite of the Confessours/ And by cause ther assembled grete multitude of peple at his feste / And there myght not be founde haboundaunce of vitaylle for the peple that cam / Pope Gregory establisshed this feste to be in the halendes of Nouembre/ For thenne oughte to be greter haboundaunce of vitaylle whanne the come is hady in/ and wyne made/ And establisshed this daye to be halowed thorough the world in the honour of alle sayntes / And thus the Temple that had be made for alle thynges is now redyde/ and halowed to alle the sayntes / And wher as the worshippynge of ydolles was sedyd / ther is now the prayyng of all sayntes

tes / Scoundely it is ordeyned for the supplement of thynges offendyd and trespassyd/ that is to saye for to accomplyssh such as we haue ouerpassyd / For we haue be farr/ and ouerpassyd many sayntes/ of whom we haue made no feste/ ne may not halowe the feste of ouer saynt by hym self . as wel for the grete multitude / whiche ben sayntes/ as for our Infyrmyte/ For we ben feeble and weyke / and maye not suffyse for the shortnesse of tyme/ For the bysme may not suffyse thereto / And as saynt Jerome sayth in a bysle whiche is in the begynnyng of his halender/ ther is no daye/ except the fyrst daye of Ianuier/ but that ther may be founde every day mo than fyue thousande martires/ And therfor by cause we maye not syngulerly make feste of every saynt/ saynt Gregory the pope hath ordeyned and establisshed that we shall on one daye honoure them generally to gyde / And Mayster Wylliam of Auxere writeth fyue reasons in the somme of the offyce/ wherfor hit was establisshed/ that we shold here in this world make solempnite of the sayntes/ The fyrste is for the honour of the dyuine mageste/ For whan we doo worship to the sayntes or sayntes/ we worship god in his sayntes/ and say that he is merciful in them / For whiche that dothe honour to sayntes/ he honourith hym specially/ whiche hath sanctified them/ The second is to haue ayde in our Infyrmyte / For by our self we may haue none helpe/ therfor haue we need of the prayers of sayntes / And therfor we ought to honoure them / that we may deserue that they ayde and helpe vs / It is redde in the thyrd booke of kynges of the fyrst chapytre / that berfate is as moche to saye as the pyte of pylgrymage/ whiche is to saye/ the Chyrche triumphant / sayenge to the soue/ that is to saye/ that to the Chyrche triumphant he hady obteyned the vyctorye by his prayere/ The thyrd cause is for the augumentacyon of oure swete/ that is to saye for the glorie that is purposed in vs in their solempnite/ oure souerayn and swete ben augumented and encreaced/ And yf mortal men and wynght thus be encreaced by their

it is trouthe that the myght
 may pynnysshed/ne lassed/The fourth
 for then sample of vs folowynge/ For
 why the feste is remembryd/ We ben
 also tenceibe andz folowe them/soo
 that by then sample of them we despyse
 all ethely thynges/ Andz desyre cele
 stiall thynges/ ¶ The fyfthe is for the
 wyte of entrechaingynge neyghbourhe
 ed/ For the sayntes make of vs feste m
 emore/ For thaungels of godd and the
 sayntes folowes haue ioye andz make feste
 for the feruene of a synnar that dothe pena
 nce/ Andz therfor it is ryghte whanne
 they make of vs feste in heuen/that we
 make feste of them in erthe/ The fyfthe
 is for the procuracion of our honour /
 For whanne we honour the sayntes /
 we procure our honour / For their for
 myght is our dignyte / For whan
 we worships our bretheren / We wor
 ships our self / For charyte maketh al
 to be comyn/ Andz our thynges ben ce
 lestiall/ certely andz per durable/ Andz
 these reasons Johan damascene
 writeth the reasons in his fourth bo
 ok the seuenth Chaptyr / Why e wher
 for the sayntes andz their Relyques
 ought to be honourd/ of whiche some
 they saye/ for their dygnytes / andz
 for the preciousytes of their bo
 dies/ And the dygnyte of them is in
 four maners / For they ben frenches of
 god/ Sones of god/ heires of god/ and
 our dukes andz lears/ And saynt
 Johan writeth these auctorytes Jo
 hannis decimo tercio/ For the first/ Jam
 non dico vos seruos/ et cetera / I saye
 you not now seruantes/ but frenches/
 For the second/ Johannis primo/ De
 iis potestatem filios dei fieri/ he gaf
 to them power to be maade the sones of
 god/ Of the thyrde ad Romanos oc
 tawo/ yf ye be sones/ ye be heires/ et cetera /
 Of the fourth he sayth thus/ How
 muche sholdest thou labour to fynde a
 waye to bringe the to the kynge/ andz
 praye for the/ that is to wete/ that they
 ben recers of grace andz of alle huma
 n language/ andz speke andz praye for
 us to god / wherfore they ought to be
 worshipped / Other ben taken as thou
 sholdest the preciosisite of their bodies/
 And the sayd Johan Damascene writeth

four reasons/ And saynt Augu
 sty writeth therto the fyfthe/ by which
 is shewed the preciosisite of the bodies
 or of the Relyques/ For the holy body
 es were the selvers of godd/ temple of
 Ihesu Cryst/ they were the Alabastrer /
 or boye of the preciosis oynement/ andz
 the fontain of the dypune lymf/ members
 of the holy gost / First they were the
 wlers of godd/ For the Sayntes ben ce
 lers of godd and pure aounelements/
 Secondly they were the temple of Ihesu
 Cryst / ¶ For hit foloweth by
 cause that god dwelld in them by en
 tencement/ wherof thapostle sayth/ We
 knowe ye not that your bodies ben the
 temple of holy gost/ dwelling in you
 How sayth Crystostom / Man dellyteth
 hym in edificacion of walles/ and godd
 dellyteth hym in the conuersacion of sa
 yntes/ wherof Dauid sayth / Syre I
 haue buyd the beaute of the holbe/
 but that beaute is not made by dyuers
 fyte of marke/ but hit is gyuen to by
 uynge men by dyuers fyte of graces/ the
 beaute of marble the fleshe dellyteth/
 The beaute of grace quykenteth the sou
 le/ the fyte receyueteth the eyen/ and that
 offer edyffyth by double encencement
 Thyrde/ they ben the Alabastrer or boye
 of spryuel oynement/ wherfor hit is
 said oynement of goodd odour cometh
 of hym self/ And this gyuen the Rely
 ques of sayntes / yf the water ranne
 from the Roche/ andz oute of the stone
 in deserit/ Andz also water ranne out
 of the Golbe of the asse to Sampson /
 whiche had thurst/ henne it is not in s
 credyble/ that the renneth fro the Re
 lyques of sayntes / oynementes wel
 smellyng to them that knowe the yfete
 of godd/ andz honour of sayntes whi
 che cometh from hym / Fourthly / they
 ben Fontaynes of dypunyt / Of this
 me is sayd / they that lyue in vertye
 with free payence / ben assisaunt to
 god/ andz ben to vs wellles of helthe /
 Our lord Ihesu Cryst rueth vnto Re
 lyques of his sayntes many benefay
 tes in dyuers maners / Firstly they
 ben membrys of the holy gost/ this res
 ason assigneth saynt Augustyn in the
 booke de Ciuitate dei/ And sayth / they
 be not to be despyed/ but to be honou
 red greatly/ and to worships the bodies

of the sayntes / of whome whanne they
 lyued / the holy ghoost vscor as his olt
 ne membre in all goodz werke / And
 thapostle sayth / ye seke experyence of
 hym that speke th in me Cryste / And
 of seynt Saphen it is sayd / they mys
 ght not resiste his wyfdom / ne to the
 holy ghoost that spake in hym /
 And Ambrose sayth in thegmetre / It
 is a ryght precious thyng / that a man
 is made the membre of dyuine wyse /
 And with his bodily typpes expres
 syth the wordes celestyall / Thyrdly / the
 feste of alle the sayntes is establysshid
 for the cleansyng of oure neclygences /
 For holt be hit / that we halde the fes
 tes of a feibe sayntes / yet we kepe them
 neclygently oftymes / and leue many
 thynges vndon by ygnorance / and by
 neclygence / And yf we haue not for
 lemyted ouy scyces / as we ought to
 do but neclygently / Now in this gene
 rall feste we ought to fulfyll and a
 mend it / and purge vs of oure necly
 gence / And this reason is wuchyd in a
 sermoy / that is recyted this day in the
 Church / And hit is ordeyned / that at
 this day memoire is made of alle sain
 tes / that what somer fragyltye hu
 mayne hath done lasse than he ought /
 by ygnorance / by neclygence / or by oc
 cupacion of secular thynges in the so
 lempnyte of sayntes / that hit be appea
 red in thobseruacion of this holy feste /
 It is to be noted / that ther be four dif
 ferences of the sayntes / that we honou
 re by the cours of the yere / whiche ben
 of the newe testamēt / of whom on this
 day we gadre to gyder for accomplis
 she that whiche we haue neclygently
 done / that ben thapostles martirs / cons
 fessours and vergens / And as for Ra
 lene / these four ben spgncfyed by the
 four partyes of the world / By thoy
 ent that is Este / thapostles / by the
 southe the martirs / By the northe the
 confessours / And by the west the vyr
 gyne / The fyrst differens is thapost
 les / Of whom the excellens is magny
 fested / by cause they surmounte all tho
 ther sayntes in foure thyngis / First in
 soueraynte of dygnyte / For they ben
 the wyse pynnes of the church mylly
 tant / they ben the prysfaunt acassors
 urs of the Duge perdurable / they ben

swete pastours of the shepe and flock
 of our lord / And they ben swete Jus
 ges / as Bernard sayth / It seemeth
 well to establysse such pastours and
 such doctours of thumayne bygnage /
 that ben swete or soft / prysfaunt and
 wyse / swete or soft / that they receyue
 vs goodly / by mercy / Myghty / For to
 defende vs prysfauntly / wyse for to
 bring vs to the way of trouthe / After
 they surmounte the other sayntes in so
 ueraynte of prysfaunt / wherof saynt
 Augustyn sayth thus / God gaf wordre to
 the Apostles ouer the duple for to
 destroye them / About the elements to
 change them / About nature to cure it
 About the foules for to assouite them /
 of their synnes / about the deyth for to de
 spyle / hit about chaunges for to sacre
 the precious body of our lord Ihesu
 Cryste / Thyrdly / they eyde other sain
 tes in prerogatyf of holynes / so that
 by their grete holynes and plenytye
 of graces the lyf and conuersacion of
 Ihesu Crist shone in them as in a myr
 rour / and was knowen in them as the
 sonne in his splendour / as a rose in his
 odour / And as fyre in his hete / And
 he of sayth Crisostome vpon Matthe
 Ihesu Cryste sente his Apostles / as
 the sonne his rayes / as the Rose his o
 dour / And as the fyre his sparkles /
 And lyke as the sonne apperith in his
 rayes / And as the Rose is felt by his
 odour / and as the fyre is sene in his
 sparkles / so by the vertues of thm is
 knowen the prysfaunt of Ihesu Crist
 Fourthly / thapostles eyde other sa
 yntes in theffete of prouffyt / Of whi
 che the thirde saynt Augustyn spekyng of
 thapostles sayth / Of the moste wyse / of
 the moste pceofles / And of the lesse / ben
 ennobllysshid / enlumyned and mul
 typliyed / the moste eloquent and saye
 spekers / the clerest wyttes and con
 nyng / And moste plenytyous wyfdom
 me of fauours and spekyng of Auc
 tours e doctours / The second differens
 is of martirs / of whom the excellens
 is shewed / by that they suffryd in
 many maners / prouffitably / consistly
 and multiplyngly / For about the
 martirdome of bloode / they suffryd
 suffryd / the other martirdoms without
 effusion of bloode / that is Tarcenes

whiche Dauyd had / large /
 in power / whiche Thobye the webe /
 And chafeyn of wydolwedy in poynt
 whiche Joseph was in Egypte /
 And after gregory / also this is treble
 martirdom withoute shedyng of blood
 that is pacyence in aduersite / wherof
 it is sayd / we may be martir withoute
 shedyng / of the kere keryly pacyence in o
 courage / Compassion of them that
 are in affliction and tormentis / wherof
 it is sayd / who that hath compassyon
 of any that is in necessity / he bereth the
 crosse in his thought / And he that
 sufferyth bylonny / and kureth his enemy
 is a martir secretly in his mynde / So
 they suffrid martirdome prouff
 whiche prouffyt on the parte of
 the martirs is remysion of all synnes
 theyng and haunge plenty of mercy
 and wepyng of Loye peroura
 And these thynges haue they bouzt
 their precious blood / And they
 it is sayd / their blood is precious /
 that is to say / full of praye / And of
 the first and second saynt Augustyn
 sayth in the booke of the Cete of god /
 that thyng is more precious than deith
 whiche synnes ben pardoned / and
 the merites encreasid / And the same
 Iohan sayth / the blood of Ihesu
 is precious withoute synne / And
 he made the blood of his saintes pre
 cious / For whom he gaf his precious
 blood / For yf he had not made the blood
 of his saintes precious / hit shold not
 be sayd / that the deith of saintes is pre
 cious in the syghes of oure lord / And
 Ciprian sayth / that martirdom is then
 of synne / terme of peryll / ledar of
 helpe / mayster of pacyence / and howe
 of hel / Of the thirde saynt Bernard
 sayth / There thynges ther be / that make
 the deith of saintes precious / wete of tra
 uayll / Joye of noueltes / surete of per
 dounshypte / And as touchyng to be
 the prouffyt is doubt / For they be gy
 uen to be for an example to fyght /
 wherof saynt Iohan Crisostome sayth
 to be / thou Crysten man art a knyght
 of chace / yf thou wene to haue victo
 withoute fyghthyng / & tryumphe with
 oute batayll / receyve thy strength my
 self / and fyght thou cruelly in this ba
 taye / Consider the couenaunt / Under

stonde the condicion / knowe the noble
 Chynalry / knowe the couenaunt that
 thou hast made and promysed / the con
 dycion that thou hast taken the Chy
 ualrye / to whom thou hast gyuen the
 name / For by that couenaunt all men
 fyghte / And by that condicion all ha
 ue knyngdome and by that chynal
 ry / This sayth Crisostom / **S**cond
 ly / they be gyuen to be patrone for to
 ayde and helpe be / they ayde be by the
 ir merites / and by their orysons /
 Of the first sayth saint Augustyn / O
 the vnmesured pyte of oure lord / whi
 ch wyll that the merites of the mar
 tirs be our aydes and suffrages / He ex
 amyneth them for to enseigne and teche
 be / He breketh them for to gadre be /
 he wyll / that their tormentes ben oure
 prouffites / Of the second sayth saynt
 Hieronime agensyt vigilancye / yf thap
 postles and martirs / when they were
 yet in their bodyes aloue myghte pray
 for other / and were therein diligente /
 hold moche more thenne oughit they to
 do a fer their cruelnes / victoie and tri
 umph / Of whom Moyses one on /
 may gae pardon for fyve thousand
 men armed / And saint Stephen prayd
 for his enemyes / And sith they be now
 with god / shold they do lasse /
Thirdly / the martirs haue suffrid con
 stantly / Saint Augustyn sayth that
 þ soule of a martir is þ glayue wespren
 dischaunt by charite / sharp by verte
 brandysid by the vertue of god / fygh
 tyng / þ whiche hath firmoued the cop
 nyng of gaynsayeng them in repreuyng
 them / She hath smeten the wicked and
 throlwen doune them that were contra
 ry to her / And Crisostom sayth / that the
 martirs tormentid were stronger than
 the tormentours / And the wry mem
 bes knyngdome is of the confes
 sours / Of whom the dignyte and ex
 cellence is manifested by cause they con
 fessid god in thre maners / by herte / by
 mouthe / and by werk / The Confession
 of herte suffreth not withoute confessi
 on of mouthe / lyke as Iohan Crisost
 om sayth & proueth it in four maners
 And as to the first he sayth thus The
 Roce of confession is faith of the herte
 And as long as the Roce is a lyue &

quyke in the erthe it is necessary that
 the bynng forth wybes and keupe/
 And yf if it bynng none forth/it is to
 be derfonde that it is dreyed in the erthe
 And all in lyke wyse whay the Ro-
 te of sayth is hole in the herte/the bynng
 geth forth alwey Confession in þ mou-
 the / And yf the confession of the herte
 appereth not in the mouthe/Underston-
 de withoute doubt that the sayth of the
 herte is dreyed by/ As to the secondy
 he sayth/ yf it suffyseth to hylene in the
 herte/and not to confesse it to fore men
 thenne thou art vnterlybe and an vpor-
 cryt / For how he hit that he bypleueth
 not at the herte/yet hit proufficeth hym
 to confesse with his mouthe / And yf
 it proufficeth not to hym that confes-
 syth withoute hylene / It proufficeth
 not to hym that bypleueth without Con-
 fession/ And as to the thyrd he sayth
 yf it suffyseth to Ihesu Cryst / that thou
 knowe hym/ how he hit that thou can-
 fesse hym not to fore men / thenne hit
 suffyseth to the also / that thou knowe
 hym/ And yf thou confesse Ihesu crist
 to fore god/ And yf his cognosfaun-
 ce suffyseth not to the / nomore suffyseth
 to the thy faithe / **A**s to the
 fourth he sayth/ yf only the faythe of
 thy herte shold suffyseth to the/god wol-
 de thenne haue created to the but only
 the herte / but god hath created both the
 herte / and the mouthe/ For to bypleue
 with thy herte/ and to confesse it with
 thy mouth/ Thyrdly/they confesseid god
 by werke/ And saynt Iheromme the
 4 werke/how god is confesseid by werke/
 or wyged/and sayth Ihesu Cryst is sa-
 pyence/ Rychtybynes/trouth/holynes
 and strengthe / Sapence is wyged by
 folye / Rychtybynes by Inyquyte /
 trouth by lesynges/holynes by fylthe
 And strengthe by feeble courage/ And
 as ofte as we ben outcomy by vyces
 and by synnes we renye god/ Also in
 the contrarye as ofte as we done ouy
 good/ we confesse god/ The fourth dif-
 ference is of the byrgyne/ of whom the
 excellenc and dignyte is shewyd and
 manifested/ First in that they ben the
 spouses of the eternal kyng/ And he
 of sayth saynt Ambrose/ who may este-
 me more greter beaulte/ than the beaus-
 te of her that is boued of the kyng /

Approued of the Iuge/ dedpate of
 god/ alwey an espouse / and alwey
 withoute corrupacy/ Secondly by au-
 se/ she is comparid to anges/ byrgyne
 a sumcounte all condicon of nature
 humayne/ by whiche men ben associate
 to Anngels/ And the byctory of byr-
 gyno is more than of Anngels/ byrgy-
 nels byuen withoute flesse/ And byr-
 gyno byuen in theire flesse crypplen
 Thyrdly for by cause they be more nos-
 ble than other Crysten people / wherof
 Cyprian sayth/ byrgynye is the floure
 of the seed of the Church / haue and
 aounement of spyrutuel graa/ a glad
 Joye of laboure and honoure/ werke en-
 tiere and incorrupt/ ymage of God /
 And yet more noble as to the byrgyne
 of god/ and porcion of the flock of Ihesu
 Cryst/ **F**ourthy / by cause
 they ben put to their husbondes /e this
 excellenc that byrgynye had/ as to
 the respect of thaccomplement of man-
 age appereth by manyfold comparai-
 on/ For maryage fylleth and swelleth
 the hely/ And byrgynye the mynde/
 wherof Auguystyn sayth / byrgynye
 cheyeth to folowe more þ lye of anges
 in their flesse/ than teneace the nomi-
 bre of mortal peple in their flesse/ For
 it is more blessid and more plentyous
 us teneace their mynde / than to be
 grete with childe / For somme haue
 Children of sorowe / And byrgynye
 byngeth forth Children of Joye/ byr-
 gynye replenyssheth huyn of children
 And they that ben maryed replenyssh
 the erthe/ And Iherome sayth/ the wydes
 dynges fylle the erthe/ and byrgynye
 fylleth huyn/ that one is of grete byr-
 nes. And this is of grete vnterlybe
 nyte is seylene of charge/ pes of the
 flesse/ Redempcion of vyces/ and py-
 ceffe of vertues/ Marriage is good/
 But byrgynye is better/ Seynt Ihe-
 romme sayth to palmarcyen the differen-
 ce betwene maryage and byrgynye /
 sayth they difference as moche / as is
 betwene not to synne/ and to do well /
 or as I maye clerlyer saye/ as is by-
 twene good and better/ For maryage
 is comparid to thorne/ And byrgynye
 to roses/ And he sayth to Eusebi-
 um/ I preyse mariage for they engendre
 byrgynye/ I gadre fro the thornes wof

gold fro thethe/andz oute of the shelle
 a precious margaryt or stone/ Speth
 he is shewedy the dignyte and excellen
 ce of byrgyns/ For they enioye many
 ppylleges/ For the byrgyns shall ha
 ue the crowne that is calldy Turcola
 they only shall synge the newe songe
 they shall be claddz with vestmentes
 of the same with Ihesu Cryst andz ioz
 be allybdz with hym/ Andz they shall
 folowz alwey the lambe/ The fourthe e
 the laste/ this feeste is establysshedy for
 to Smytze andz gete the sonner that
 theyng that we pray for/ by cause that
 we honoure this daye alle the sayntes
 generally/ whiche also praye for vs all
 to gode/ Andz so they may the lyghtly
 er gete the mercy of our lordz for vs /
 For yf hit be Impossible that the pra
 yers of somme sayntes be not herd/ hit
 is muche more Impossible/ that the pra
 yers of al sholdz not be herd/ Andz this
 reason is touchedy whan hit is saydy in
 the collecta/ Desideratam nobis tue pro
 uincianonis habundanciam multiplicatis
 intercessoribus largiatis/ lordz gyue to
 vs by the multiplyedy prayes of all
 the sayntes/ the despyred habundance of
 thy debonaryte/ Andz the sayntes praye
 for vs by mercye/ andz by effect/ by me
 rit whan their mercye helpeth vs / by
 effecte/ whanne they desyre our desyres
 to be accomplysshedz/ Andz this do they
 not/ but ther as they accomplysse the
 wyll of our lordz/ Andz that on thys
 daye alle the sayntes assemble them for
 to pray for vs/ It is shewedy in a by
 spon/ that happendz in the secondz yre
 after this feeste was stablysshedy/ On a
 tyme whan the seytayne of saynt Pe
 ter had by deuocion visitedy all the aul
 tres of the Chirche/ Andz hadz requy
 red suffragies of alle the sayntes/ A lte
 laste he cam ageyne to thaulter of saynt
 Peter/ Andz there rested a lytell / andz
 sawe there a byspon / For he sawe the
 kyngz of kynges in an hye throne sit
 Andz alle the Aungels about hym /
 Andz the blessedz Virgyn of byrgyns
 cam crownedz with a vyght resplesp /
 synge wybne/ Andz there folowedy her
 a grete multitude of byrgyns withoute
 nombre andz countenans also/ Andz a
 none the kyngz arose ageynst her/ andz
 made her to speth on a setz by hym /

And after cam a man claddz with the
 shyne of a camell/ and a grete multitu
 tude of auncyent/ andz houourable fa
 ders folowynge hym/ Andz after cam a
 man in thabyte of a bysshop/ and a gre
 te multitude in semblable habyte folow
 yng hym/ Andz after cam a multitu
 de of knyghtes without nombre/ wh
 me folowedy a grete company of dyuer
 se peppe/ Thenne cam they all to fore the
 Throne of the kyngz / Andz adouredz
 hym vpon their knees/ Andz thenne he
 that was in thabyte of a bysshop be
 ganne matyns/ andz the other folowedy
 Andz an Aungel / whiche ladde this
 seytayne thus in the byspon / expold
 ned this byspon to hym / andz sayd /
 that oure blessedz lady the byrgyne
 was she that was in the first compa
 ny / e he that was claddz in the byr of
 camels was saint Iohan baptyste with
 the patriarches andz prophetes/ Andz he
 that was aouredz in thabyte of a by
 shop was Peter with thapostles/ The
 knyghtes were the martires/ Andz the
 other the confessoours/ the which al cam
 to fore oure lordz sytynge in his thron
 ne for to gyue to hym laboure andz than
 kynges of thonour that was done to
 them in this world of the mortallz pe
 ple/ And prayd to hym for alle the by
 nyuersal worldz/ And after the Aun
 gel brought hym in to another place /
 and shewedy to hym men andz wymmen
 somme in beddes of goldz / other enioy
 ynge in dyuerse delyses/ othir nakedz/
 andz poure/ andz other beggynge / Andz
 sayd to hym / that this was the place
 of purgatoryz/ they that dwelledy there
 were the solbles/ they that habounded in
 wylthe were the solbles of them whi
 che were scoured by their frendes by
 many aydes/ The poure were the sol
 les / of whome their eyecours andz
 frendes sete not by them/ ne dyde no
 thyngz for them / Andz thenne he com
 maunded hym/ that he sholdz shewe this
 to the pope/ that after the feeste of all ha
 liden he sholdz establissh the commemo
 ration of alle solbles/ And that gene
 ralle suffrages temporall myght be do
 ne for them on the next daye where they
 may haue none in speciall /

¶ The commemoration of al soules

¶ Thus endeth the solempnyte of al saintes

¶ Here foloweth the commemoration of al soules



The memorie of the departing of al Crysten soules is statlyssed to be solemned in the chyrche on this day / to thende that they may haue general ayde and comfort / vther as they may haue none spereyall / lyke as it is skrybed in the forsayd reuelacion And Peter dampens saith y in Ceryll in the ple of wulstan / saynt Odyll herd the wyces & the holbynges of deuples whiche compayned strongly / by cause that the soules of them that were ded were taken alye fro their handes by almesses and by prayers / And therfor he ordeigned that the feste and remembrance of them that ben departed oute of this world / shold be made and holden in al monasteryes / the day after the feste of al holden / the whiche

thyng was appoynted after of al holly chyrche / And therof we may speaklye such the thynges / First of the purgacion of the soules / And secondly of their suffrages / Of the first is to be considered the thynges / First who ben they that ben purged / Secondly by whom they ben purged / Thirdly / wher they ben purged / It is to wete that there ben thre maners of them that ben purged / The first ben they that dye to fore er they haue done satisfaction of the penaunce y hath ben enioyned to hem / Nevertheless yf they had so much condicion in the herte / that it had suffred affax the synne / they shold haue fully passed to the lyf perdurable / thoue it that they had not a complissed their wyll ne satisfaction / For contacion is right grette satisfaction of their synnes / and puttynge alye of synne And herof saith saint Iheromme / The lengthe of tyme auayleth not so much as of sorow / ne thabstynence of maner auayleth not so much as the mortyfication of vices / but nolv they that dye without this contacion to fore the complissynge of theyr penaunce / ben greuously punysshed in purgatorye / but yf it happen that the satisfaction of them be done of somone of their frendes But to this that such mutacion of the satisfaction may auaille / four thynges ben requyred /

The first is of thaudortie of the chaunger / for it ought be don of thaudortie of the prest / The second / is of his parte for whom this mutacion is of the satisfaction / that is the necessity of hym / For he may be in such estat / that he maye not well doo satisfaction for that other / that is to saye in charyte / For he ought to be in charyte / The thirde is on his syde / on whom the commutacion is maade of satisfaction for that other / that is to saye of charyte / For it is requyred that he be in charyte by whiche he maketh satisfaction to be meritorious & suffycent / The fourth thyng is proporation / that is to wete / that the lasse payne be propored in to gretter / For the propre payne of the synnar satisfieth more to god than of a straunger / And alye is he tormeid in purgatorye / but for the payn that

the sufferer / And that other payeth for
 hym / he is the former deliuered / For
 god accounteth hys payne and the pay-
 ment of that other / For if he were condem-
 ned to suffer the payne of two mones
 this in purgatory / he myght soo be hol-
 pen / that he shold be deliuered in a mo-
 neth / but he shall neuer be taken there-
 nes till the dette be payd / And when
 it is payd / that ought to be payd / af-
 ter it is conuertid in to the wele of him
 that had done hit / And yf he haue no
 need / it is to wele into the wele of o-
 ther that ben in purgatory /
 The second that ben in purgatory /
 ben they that haue accomplisshed the 3
 penance / but alweye by the neclis-
 gence or ignoraunce of the prest / whis
 he confessid them / It was not suffy-
 saunt / And yf they haue not had right
 contricion that may suffyse for their syn-
 ne / they shall accomplishe alle that
 they / by cause of the byll penance do-
 yng in this lyf / For our lord that kno-
 weth the maner / and the mesure of pay-
 nes and of synnes / he gyueth payn suf-
 faunt / in such wyse / that there remay-
 neth not one payne unpunysshed /
 Thence the penance that is enioyned
 either it is greater / or egalle / or lesse /
 yf it be greater / they that haue done mo-
 re hit shall come to thencourage of
 glorie / yf it be egall / thence hit shall
 suffyse to the remysion of his synne /
 yf it be lesse / thence that whiche lacketh
 shall be fulfilled by the vertu of the
 dyuine purysfaunce and Iustye / Of
 them that repente them at the laste / he-
 re: what Augustyn sayth / he that is
 benyfyed / e at that hour goth oute of
 this world / he goth surely / A man wel
 couynge / and soo deuyeth gooth surely /
 A man doynge penance at the laste /
 and reconciled / yf he goo surely / I am
 not sure / Therefore holde the certayn we-
 ye / and leue the vncertayn weye / This
 sayth seint Austyn for such done pena-
 ce more for neede than of wyll / and
 rather for drede of payne / than for loue
 of glorie / The thyrd / that gone in to
 purgatory / ben they that be woode / he-
 re and stubble / This ben they / that not
 withstandynge they loue god / yet they
 haue carnalle affection to their Ryches

ces / their wyues / and possessions / yet
 they haue no thyng to fore god / And
 these ben tormentid in purgatory after
 the maner of their longe or short beynge
 therein / as the woode in longe brennyng
 as the lye lasse / or the stubble lest e
 shortest / And saynt Augustyn sayth /
 though this fyre be not perdurable / yet
 it is grauous merueyfull / so that hit
 surmounteth all the payne that any mā
 sufferd euer in this world / For so gre-
 uous payne was neuer founden in the
 fleshe / how be it that martirs haue suf-
 ferd grete paynes / The second / is to we-
 te / by whome they ben purged / or by
 whome punyacion is maade / It is done
 by the euylle Angels / and not by the
 good / For the good Angels torment
 not the good sowles / but the good
 angels torment the euylle aungels / e
 the euylle angels tormenten the euylle
 Crysten sowles / And it is wel to hyle
 we that the good Angels vspe of
 and comforte their bretheren and their
 felabes / and warne them to suffer in
 payence / And yet haue they another
 remedye of comforte of this that attain-
 de certaynly the glorie to come / For
 they be certayn to haue ioye / lesse than
 they that ben in the contrary / and more
 certaynt / than they that ben in theyre
 lyf / For the certaynt of them that ben
 in the contrary is withoute abydyng
 and drede / For they abyde not that is
 for to come / when they haue it presente
 and doubt no thyng to lese it / But
 the certaynt of them that ben in the lyf
 is contrarye / but the certaynt of them
 that ben in purgatory is moyenne / for
 they abyde to haue it / and withoute dre-
 de / For they haue fere wyll withoute
 drede confermed / that they maye no mo-
 re synne / And yet haue they another
 comforte / that they were alwey / that
 ther ben made prayers and done almof-
 ses for them / And peraduenture / it is
 more trewe that / this punyacion
 not maade by euylle angels / but by com-
 maundment of the dyuine Iustye /
 And by the fors therof succourage /
 As to the thyrd hit is to wele where
 they ben purged / in a place by helle /
 whiche is called purgatory / after

4 The commemoration of al soules

thoppynyon of dyuerse wyfemen / hold
 be it / that it seemeth to somme other / that
 it is in thayer in a place breunynge &
 round / But neuer theles ther ken orde /
 ned / dyuerse places to dyuerse folles /
 and / for many causes / And / that is for
 lycht punycon / or for hasty deluyeta /
 unce / or for the synne commysed in that
 place / or for þ prayer of som saint / First
 for the lycht punycon as it is shelved /
 to somme / after that seynt gregory sa /
 ith / that somme folles ken purged / in
 the thadowbe / Secondly for their hasty
 deluyetaunce / that they may shewe yn
 to oth / how that they ned to requyre
 ayde / And therby myght hastily yssue
 out of the payne / lycht as it is redde /
 that somme yffthars of saynt Cyph /
 ul / that yffthar on a tyme in haruiste
 and / toke a grete pyce of yse / in stede
 of a yffth / And / they were gladder
 therof than of a yffth / by cause the bis
 shop had a grete breunynge of hys in
 his legge / And they leyde that yce ther
 to / and / it restreyned hym moche / And
 on a tyme the bissshop herd the voyz of
 a man in the yce / And he conured
 hym to telle hym what he was / And
 the voyz sayd to hym / I am a folle /
 whiche for my synnes am tormentid in
 this yce / and / may be deluyed / yf thou
 saye for me thyrty masses contynuel
 ly to gyde in thyrty dayes / And the
 bissshop emprysed to saye them / And
 whanne he had sayd half of them / he
 made hym redy to contynue forth / and
 saye the other / And the deuylle maade
 a dysnacion in the yce / that the peple
 of the yce fought eche ageynst other /
 And thenne the Bissshop was callyd
 for tapersse this discord / And dyde of
 his restymen / And leste to saye the
 masse / And on the moone he began all
 newe ageyn / And whanne he had sayd
 id the two partes / hym semed / that a
 grete boote hadde bespedged the yce / so
 that he was confyrmed by drede / and
 leste to saye the offyce of the masse /
 And after yet he beganne ageyne the
 scruple / And whanne he had al accom
 plished eycept the last masse / whiche
 he wold haue begunny alle the tyme
 and the bissshop hois was taken by
 fyre / And whanne his seruantes cam
 to hym / and / had hym lene his masse / he

sayd / though alle the yce shold be
 brent / I shall not leue to saye the mas
 se / And whanne the masse was done
 the yce was molten / And the fyre that
 they hadde supposed to haue bene / was
 but a fantosme / and / dyde none harme
 thyrto / for our Infirmyte / that is /
 þ we knowe what grete payn is made
 redy to synnes after this mortalle lycht
 Also dyuerse places be deputed to dy
 uerse folles for our Instruction / as
 it happened at Darpe / There was a mai
 ster / whiche was chauncer at payes na
 med / Splo / whiche had a scooler seke /
 And he prayd hym / that after his deith
 he shold come ageyne to hym / and / saye
 to hym of his estate / And he promy
 sed hym so to do / and / after deyde / And
 a whyle after he appered to hym / clad
 in a Coxe wretton fulle of argumens
 fallacions and sophismes / & was of
 parchemyn / And within forth all fulle
 of flamme of fyre / And the chauncer
 demaunded hym what he was / And
 he told to hym / I am such one / that
 am comen ageyne to the / And the cha
 ncer demaunded hym of his estate /
 And he sayd / this Coxe luyeth on me
 more than a myne stone / or a ture /
 And it is gyven me for to leue / for the
 glory that I had in my Sophismes and
 Sophystical argumens / that is to
 saye deceyuable and fallacions / The
 skynnes ken lycht / but the flamme
 of fyre within forth tormenteth / and al
 to brenteth me / And whanne the may
 ster sugered the payne to be lycht / the
 dede scooler said to hym / that he shold
 put forth his honde / and / fele the lycht
 nes of his payne / and / he put forth his
 hand / And that othre lete falle a dro
 pe of his swete on hit / And the drop
 preyd thorough his hand / sonner than
 an ayrole coude be shosen thorough /
 wherby he felte a mercuribus tormente
 And the dede may sayde / I am all in
 such payne / And thenne the chauncer
 ler was all aferd of the cruel and ter
 rible payne / that he hadde felte / conclud
 ed to forsake the world / and / entred
 in to religyon with grete deuocion /
 Fourthly for the synne that hath be co
 mitted in the place / As saynt Augus
 tyn saith / Somtyme folles be punysshid
 in þ places wher they haue synned as

appierth by an ensample that saint gregor reateth in the fourth book of his dyalogues / andz saith that ther was a prest / whiche by god gladly a layne / e whan he cam in to the layne / he fonde a man whome he knele alwey redy for to serue hym / Andz it hapedy on a day that for his dyligent scruple / andz his rewarde the prest gaf to hym an holy booke / Andz he wepyng answeryd / Fader wherfor gyuest thou me this thyng / I may not receiue it / for it is holy / I was somtyme lord of this place / but after my deathe I was depuete for to serue here for my synnes / but I pray the that thou wylt offre this brede vn to almyghty god for my synnes / Andz knowe thou for certayne that thy prayer shal be heard / Andz whan thou thenne thou shalt come to waiffe the / thou shalt not fynde me / Andz thenne this prest offryd alle a weke entyre sacryfise to god / for hym / Andz whan he cam ageyne / he fonde hym not / byffly dyuerse places ar depuete to dyuerse soluers for þ prayers of somme saynt / as it is recorde of saynt patryke / that he impredy a place of purgatory in Irelyndz for somme of whiche thysory is wryton to fore in his lye / Andz as to the thyrde / that is suffrages / the thynges ought to be conspyred / fyrste the suffrages that ben done / Secondly of them / for whom they be done / Thirde of them by whom they be done / Andz the suffrages that ben done / It is to be notedy / that there ben done four maner of suffrages / whiche prouffie vnto them that ben dedy / that is to beete prayers of goodz / frendes / gyuynge of almesses / Syngynge of masses / andz obseruacion of fastyngees / As touchyng to that / that the prayers of frendes prouffie to them / It appierth by ensample of paschawyn / of whome gregory reateth in the fourth booke of his dyalogues / andz saith that there was a man of grete holynesse e vertu / Andz thwo were chosen for to haue ben popes / but neuertheles at the laste the Chirche accorded vnto one of them / Andz this paschawyn alwey by exour suffred / that other / Andz afove in thys exour vnto the deathe / And whanne he was dede the hyere was couerdy with a clothe named dalmatyke / one that was

bygd with a deuyll was brought thyr / andz touchyng the clothe / andz anoy he was made hole / Andz a long tyme after as saynt Gernayn bisschop of a puenne / wente to wessthe hym in a layne for his helthe / he fonde paschawyn de ben there and scrudy / e whan he salde hym / he was aserdy / andz enquiryd dylygently / what thyng so grete andz so holy a man made there / Andz he sayd to hym that he was there for none other cause / but for that he helde andz susteyned more than ryght requyred in the cause afore sayd / andz saide I requyre the that thou praye our lord for me / Andz knowe that thou shalt be heard / For whan thou shalt come ageyne thou shalt not fynde me here / Andz thenne the Bisschop praid for hym / and whan he cam ageyne he fonde hym not / Andz pieter Abbot of Cluny saith that there was a prest that song euery day masse of Requiem for all Crysten soules / Andz herof he was accusedy to the bisschop / andz was suspended therefore of his offys / Andz as the Bisschop went on a daye of grete solemnyte in the Chirche yerd / all the dede bodyes arose by ageynst hym sayng / this Bisschop gyueth to vs no masse / Andz yet he hath taken alwey our prest fro vs / Now he shall be certayne / but yf he mendeth he shall deye / Andz thenne the Bisschop assogled the prest / and sang hym self gladly for them that were passyde out of this world / Andz so it appierth that the prayers of luyng people ben prouffitable to them that ben departed / by this that the Chaunour of parys retereth / Ther was a man that allwey as he passedy thorough the Chirche yerd / he sayd / De profundis for alle Crysten soules / Andz on a tyme he was byfete with his enemyes / so that for socour he leep in to the chirche yerd / And they folowed for to haue slayn hym / Andz anone all the dede bodyes arose / andz eche hadde such a instrument in his hande that they defendyd hym that prayde for them / Andz thaxard alwey his enemyes puttynge them in grete fere / Andz the second manere of suffrages is for to gyue almesses / andz that helpeth them / that ben in purgatory / as it appierth in the

4 The commemoration of al Coules

book of Machabris/where hit is recorde/
that Judas the most strong man made
a collation/and sente to Jerusalem yf
thousand drammes of syluer there to
be offryd for the synnes of dede men/
remembrynge ryghtfully and relygy-
ously of the resurrection/ And hold mo-
che to geue almesse auayleth for them/
that ben departed/ it appereth by en-
sample that saynt gregory putteth in
his fourth booke of dyalogues/ There
was a knyght that lay dede/ and his
sppryt taken fro hym / And a whyle
after/ the soule returned to the body a-
gayne/ And what he had sene done/ he
told/ and said/ ther was a brydge/
And vnder that brydge was a flood
foule/ horryble/ and full of stencle/ and
on that other syde of the brydge was a
medow/ swete odourant and aourned
full of all maner floures / And there
on that syde of the brydge were peples
asssembled cladde al in whyte that we-
re fylled/ with the swete odoure of the
floures / And the brydge was such /
that yf ony of the mynysters wold pas-
se ouer the brydge/ he shold slyde and
falle in to that styngyng Ryuer/ And
the ryghtlyvs peple passid ouer lyght-
ly and surely/ in to that delectable pla-
ce/ And this knyght salde ther a man
named/ Pieter / whiche laye bounden/
and grete weyght of yron vpon hym /
whiche whan he ayde/ why he lay soo
there/ It was said to hym of another
he suffreth by cause yf ony man were de-
lyuere to hym to do vengeaunce/ He de-
spred/ it more to do it by cruelte / than
by obedyence/ Also he said/ he salde thes-
re a pylgrym / that whan he cam to the
brydge/ he passid ouer with grete lyght-
nes and shortly by cause he hadde wel
lyued here/ and purely in the world /
and without synne/ And he salde the-
re another named/ Sarpent / whiche
whanne he wold/ haue passid/ his fo-
te shode that he fylle half ouer the bry-
dge/ And thenne ther cam somme horry-
ble black men / And dyd/ all that they
myght to draue hym doune by the leg-
ges/ And thenne cam other ryght fair
Creatures and whyte/ and took hym/
by the armes/ and drewe hym vp/
And as this stryf endured/ this kny-

ght that salde these thynges returned to
his body / and knewe not whiche of
them Raynquysshed/ But this way he
vnderstonde that the whyched dede /
that he had done/ serofe ageynst the wer-
kes of almesses/ For by them that dre-
we hym by the armes vpbward/ hit ap-
pyered that he luyde almesses / And
by the other/ that he had not parfyghe
ly luyde ageynste the synnes of the
flessh/ The thyrd maner of suffrages
is the oblacon and offryng of the ho-
ly sacrament of the aulter/ whiche pro-
ufficeth moche to them that ben departed/
as it appiereth by many ensamples/ by
ke as saynt gregory recounteth in the
fourth booke of his dyalogues/ that one
of his monkes named Iustus/ whan
he cam to his last ende / he shewed that
he had gyde thre pens of gold/ And
therof sorolbed sore / And anone after
he deyde/ And thenne saynt gregory co-
maunded his bretheren/ that they shold
burye his body in a donghyll / And
the thre pieces of gold with hym / sa-
yenge/ thy money be to the in pedyon
Neuertheles saynt Gregory commaun-
ded one of his bretheren to saye for him
euery day masse thyrty dayes longe /
And so he dyde/ And whan he hadde ac-
complyshed his terme/ the monke that
was dede appiered on the thyrtyth day
to one/ whiche demanded how it was
with hym/ And he answered to hym / I
haue ben euylle at ease vnto this day/
but I am now wel/ I haue this day res-
cuyed commynyon / e this sacrifice of
thaulter proufficeth not only to them yf
ben dede/ but also to them yf ben lyuyn-
g in this world / It happed there was
a man whiche was with other labou-
rid in a wele for to dygge for syluer /
e soonly yf roche fell on them/ e slawe
them al sauf this one man/ whiche was
saup in a creuye of the wele/ but for
al yf he myzt not yssue ne go out/ e his
wyf supposed yf he had ben dede / e did do
syng e euery day a masse for hym/ e tu-
re euery day to thoffryng a loaf e a pot
of wyne e a candel/ e the deuyll whiche
had enuy heat appiered thre dayes con-
tynuel to this womā in forme of a mā
e demāded her whyder she wēt/ e whan
she had said to hym / he sayd to her/
thou gozt in Rayn/ for the masse is done

And thus she left the masse thre da
 yes / that she dyde not synge for hym /
 And after this another man dygged
 in the same Roche for syluer / And her
 he vnder this the wyse of this man /
 whiche sayd to hym / smyle soft / and
 spare thy herte / For I haue a grete
 stone hangynge ouer my herte / And he
 was aferd / and called mo men to hym
 for to bere this wyse / and began to dig
 ge agayne / And thenne they herd sems
 stably that wyse / And thenne they
 wente more ner / And sayd who arte
 thou / And he sayd I pray you to
 spare your smylynge / For a grete stone
 hangeth ouer my herte / and thenne they
 wente and digged on that one yere til
 that they cam to hym / and drabe hym
 oute al hole / And they enayured of
 hym / In what maner he had so long by
 ned there / And he sayd / that euery day
 was brought to hym a boof / a pot wyg
 and a candell / sauf these thre dayes /
 And whanne his wyf herd that / she
 had grete ioy / And knebe well / that
 he had be susceyned of her offeryng / and
 that the deuyll had receyued her / that
 she had do synge no masse thre da
 yes / And as Peter thabbot of Eluny
 wytnesseth and sayth / that in the toun
 of ferare in the dyocise of granepolytas
 ne / that a inarunner was fallen in to
 the see by a tempest / and anone a prest
 sauge masse for hym / And at the lasse
 he cam oute of the see / al sauf / And
 whan he was demaunded how he escar
 ed / he said / that whan he was in the
 see / and almost dede / ther cam to hym
 a man whiche gaf to hym brede / And
 whanne he had eten / he was well com
 fortd / and recouerd his strengthe / and
 was taken vp of a ship that passd by
 And that was founen that hit was
 the same tyme that the prest offrid to
 god the blesseyd sacrament for hym /
 And the fourth maner of suffrages /
 that prouffith to them that ben dede /
 is fastynge /
 Seynt Gregore in spekyng of thys
 maner / and of thre other wytnesseth
 it and saith / the sowles of them / that
 ben departed / ben assailed in foure ma
 ners / by thoblacion of prestes / by the
 prayers of sayntes / by the almesse of
 frendes / and by the fastynges of theyr

kyngesmen / that the penaunce done for
 them by their frendes is writtable to
 them / hit is scilbed by a solempne Doc
 tour / whiche rehercheth that there was a
 woman / whiche hadde her husband dede
 And she was in grete despair for pouer
 te / And the deuyll appierd to her / and
 sayd that he wold make her ryche / yf
 she wold do as he wold saye to her
 And she promysed to do hit / And he
 enioyned her that the men of the chir
 che that she shold receyue in to her hous
 that she shold make them doo fouynca
 don / Secondly that she shold take in
 to her hows by daye tyme poure men /
 And in the nyght dryue them oute wi
 de and haunge no thyng /
 Thirde that she shold in the Church
 lette prayers by her sangynge / And
 that she shold not confesse her of none
 of alle these thynges /
 And at the lasse as she approched to
 ward her deith / her sone warned her to
 be confessid / And she discouerd to hym
 what she had promysed / And saide /
 that she myght not be thryuen / And
 that her confession shold auayle her no
 thyng / But her sone hastid her / and sa
 ide he wold do penaunce for her / she re
 pentid her / and sente for to fetch the
 prest / But to fore er the prest cam /
 the deuyll wonnen to her / and she dyde
 by thoorzblenes of hem / Thenne the
 sone confessid the synne of the moder
 And dyd for her foure yere penaunce /
 And that accomplyshid he salbe hys
 moder / And she thanked hym of her de
 lyuerance / And in lyke wyse auaille
 the Indulgence of the church /
It happed that a legate of the pope
 paid a noble knyght that he wold ma
 ke warre in the scruple of the church /
 and ryde to Albigoie / And he wold
 therfore gyue pardon to his fader /
 whiche was dede / And the knyght
 rode forth and abode there an hole sente
 And that done / his fader appierd to
 hym more clere than the day / and than
 ked hym of his deliuerance / And as
 to the thir / that is to say for whom the
 suffrages ben don / ther ben iij thynges
 to be considered / First who ben they / to
 whom it may prouffite / Secondly /
 Wherefor hit ought to prouffite them /
 Thirde hit muste be knowen / yf hit

The commemoration of al soules

prouffite to alle equally / Fourthly how
 they may knowe the suffrages that ben
 done for them / As to the fyrst / who ben
 they / to whom the suffrages may pro-
 uffite / It is to be knowen as saynt
 Augustyn sayth / that alle they that depart
 out of this world / or they ben right
 good / or ryght euyl / or bytwene both
 Thenne the suffrages that ben done for
 the good / ben for to yelde thankynge
 for them / And they that ben done for
 the euyl / ben somme comfort to them
 that byue / And they that ben done for
 them that ben myddle / and bytwene
 both / they ben clenynge to them /
 And they that ben ryght good / ben
 they that anone flee to heuen / And ben
 quyte of the fyre of purgatory / and of
 helle also / And there ben thre manere
 of this peple / that ben children baptised
 Martirs and parfyght men / These ben
 they that parfyghtly mayntaynd the
 loue of god / the loue of his neygghour
 and good werkes / And thoughte ne-
 uer to please the world / but to god on-
 ly / And yf they had done any venyal
 synne / Hit was anone putte alwey by
 the loue of charite / lyke as a drop of
 water in a fornaue / And therfor they
 knew no thyng with them that oughte
 to be brent / And who that prayeth for
 any of these thre maner peple / or doth
 any suffrages for them / he doth to them
 wronge / For saynt Augustyn sayth / he
 doth wrong that prayeth for a martir
 But yf one praye for one that is not
 good / of whome he doubteth that he be
 in heuen / thenne of his oryson ben ge-
 uen thankynge / And they come to the
 prouffite of hym that prayeth / lyke as
 Dauid sayth / My prayer shal be for
 thy / in to my losome / And to these ma-
 ners of peple is the heuen anow open /
 when they depart / ne they fle no fyre
 of purgatory / And this is signyfyed
 to vs by the thre / to whome the heuen
 was opened / It was fyrst opened to
 Ihesu Cryst when he was baptised / &
 praying / by which is signyfyed that
 the heuen is open to them that ben bap-
 tised / be they younge or aged / yf they
 depe / anone they flee in to heuen / For
 baptysme is clenysing of all oxygenall
 synne and mortalle by the vertu of the
 passion of Ihesu Cryst /

Second

ly / hit was opened to saynt Stephen /
 when he was stoned / whereof it is said
 in thades of thapostles / I see the he-
 uens open / And in this is signyfyed
 that hit is open to alle martirs / And
 they flee anone to heuen / as soone as
 they depart / Thyrde / hit was opened
 to saint Johan theuangelist / which was
 ryght parfyght / whereof is sayd in the
 apocalpse / I behelde / and lo the dore
 was open in heuen / by which it apper-
 eth that it is opened to parfyght men /
 that haue alle accomplisshed their pe-
 naunce / And haue in them no venyal
 synnes / or yf any happen to be commy-
 sed / anone it is consumed & extynged /
 by the ardour of charite / And thus the
 heuen is open to these thre maner of peple
 which entre lyghtly in for to regne
 perpetually / The ryght euyl and bye-
 red men ben they that anow ben plun-
 ged in to the fyre of helle / For whome
 yf their dampnacion be knowen there
 ought no suffrages be done for them /
 after that saint Augustyn sayth / yf I
 knowe my fader to be in helle / I wold
 no more praye for hym than for the de-
 uyl / but yf any suffrages were done
 for a dampned man / Of whome were
 doubt that he so were / neuertheles they
 shold not prouffite hym to his deliuer-
 raunce / ne that is to say fro the paynes
 in to the mytygacion of them / ne last
 syng of it / ne shortynge of tyme / For
 as Job sayth / In helle is no redemp-
 on / They that ben myddle good / ben
 they that haue with them some thyng
 to be brent and purged / that is to say
 wode / here and scuple / or els they that
 ben surprysed with dethe / before they
 myght haue accomplisshed their pena-
 ce in their lyf / Ner they be not so good
 but that they nede haue suffrages of
 their frendes / ne they be not so euyl /
 but that suffrages myght prouffite &
 ease them / And the suffrages that ben
 done for them / ben clenynge for them
 And these ben they / to whom suffrages
 only may prouffite / And in doyng
 suche maner suffrages / the church is ac-
 customed to obserue thre maner dayes
 that is the seuenth day / the thrytyeth
 day / And thannuersary / And the re-
 son of these thre dayes is assigne in
 the booke of offyce / The seuen th daye is

kept and obscured/ that the soules shold come to the saluē of euēlastynge rest/ or by cause that all the synnes that they haue commyted in their lyf / for synne / whiche they haue done by sēten dayes / or that all the synnes that they haue commyted in theyr body / whiche is made of four complexions / and in their soule / in whiche ben thre yowres may be forgyuen / The tentalle is kept / whiche is in thre dysaynes / that they may be purged of all such thynges / as they haue synned in the tēpēt / And brekyng of the ten commaundmentes / The annuērsary is obsēred that they come fro the yeres of calamytē and maleurē vnto the yeres of perdurabilitē / And lyke as the solempne euery yere the feste of a saynt to their honoure / and oure prouffit / Right so we obserue thannuērsary of them that ben dede vnto their prouffite and oure deuocion / Of the second / that is / wherfore the suffrages ought to prouffite to them / It is to wete / that hit ought to prouffite for thre reasons / fyrst by reason of vnyte / For they ben one body with them of the chirche mylitaunt / And therfor their goodes ought to be comyn / Secondly by reason of dignytē / by whiche they deserued whan they lyued / that these suffrages shold prouffite them / For they helpe other / And it is wson that they be holpen that haue holpen other / Thirdly by reason of necessite / For they ben in the state / in which they may not helpe them self / As to the thirde it is to wete / yf it prouffite to all egally / It is to wete that the suffrages / yf they be done for some in especiall they prouffite more to them / for whom they be made / than for other / And yf they ben done for the comyn / they prouffite most to them that haue deseruyd most in this lyf / And yf they be made egalle / hit prouffite hit them that haue most neede / Fourthly / that is to wete / yf they knowe the suffrages that ben done for them / After saint Augustyn / they may knowe it by thre maneres / First by dyuine reuelacion / that is whan our lord / sheweth to them such thyng / Secondly / by manifestacion of good Angels / whiche ben alwey here with vs / and

considere al that we do / and may incontinēt descēde to them / and anon the we it to them / Thirdly by Intymacion of soules / that gone hens and gone thider / For the soules that gone from hens oute of this world may well tel le such thynges and other / Fourthly / by neuērtheles / they may knowe it by experyēce and by reuelacion / for whan they fele them self alledged / and releued of their payne / they knowe well / that some suffrages haue ben done for them / Thirdly / it is to wete / by whom these suffrages ben made / that is to wete / that yf these suffrages shold prouffite / It behoueth / that they ben done by them that ben in charite / For yf they ben done by euyl and synfull persones they may not prouffite to them / wherof is wddē that whanne a knyght lay in his bedde with his wyf / And the more shone ryght clere / whiche entrid in by the creueche / he merueyled much / wherfor man whiche was resonable obserued not to his maker / whan the creatures not resonable obeyed to hym / And thenne began to saye euyl of a knyght whiche was dede / and had ben samylyar with hym / And thenne this knyght / of whom they so talkedy entryd in to the chamber / and said to hym / For we / haue none euylle suspencion of any man / but pardon me yf I haue trespaerd to the / And whan he had demaunded hym of his state / He answered I am wmentid of dyuerse wmentes and paynes / and specially by cause I defouled the chirche yerd / and hurt a man therein / and despoiled hym of his mantell / whiche he bare / whiche man / I saw on me / and is swer than a Montayne / And thenne he prayd the knyght / that he wold do praye for hym / And thenne he demaunded yf he wold that such a prest shold praye for hym or such one / and the wddē man wagged his hed / and answered not / as he wold not haue hym / Thenne he aydd of hym / yf he wold that such an Heremyte shold praye for hym / And thenne the wddē man answered / wold god that he wold pray for me / And the luyngē knyght promysed / that he shold pray for hym / And thenne the wddē man sayd / And I saye to the /

¶ The lyf of saynt Wenefryde

that this day thou wylt / thou shalt wepe /
 And so hangffledy alweye / And thys
 knyght chaunged his lyf in to letter /
 And at the day slepte in oure lordy /
 That whiche is sayd / that suffrages
 done by euyl men may not prouffyte /
 but yf they ben werkes sacramentalles
 as is the celebration of the masse / For
 that may not be defolbedy of an euylle
 mynystr / Or els yf he / that is deed left
 ony goodes to dispose for somme euylle
 man / And sholdy anone haue disposed
 them / And dyd not / lyke as it is red
 that it hapned / As Turpyn tharchebis
 shop of Raynes sayth / that there was
 a noble knyght that was in the bataill
 with Charles the graunt for to fyghte
 agerynste the mores / And prayde one
 that was his Cosyn / that yf he deyde
 in bataille / that he sholdy selle his hors
 and gyue the pryce thereof to poure pe
 ple / And he deyde / and that other desy
 red the hors / and returned it for hym
 self / And a lytell whyle after he that
 was deed appiered to that other kny
 ght shynge as the sonne / and sayd
 to hym / Cosyn thou hast made me to
 suffer payne eyght dayes in purgatory
 by cause thou gauest not the pryce of
 my hors to poure peple / but thou shalt
 not esape alwey unpunysshed / This day
 we deuylls shalke bere thy soule in to
 hel / And I beynge purged go in to
 the kyngdome of heuen / And soerly
 was a grete crye herde in thayer / as of
 ferre byons / and wulues / whiche bere
 hym alwey / Ehenne laue euery eyecur
 tour be ware that he eyecur well the
 goodes of them that they haue charge
 of / and to selbare by this ensample he
 re to fore wroton / For he is blessing that
 can selbare by other mennes harmes /
 And late vs also praye dyligently for
 alle Crysten soules / that by the moyen
 of oure prayers / Almes / and fastyn
 ges they may be eased / and byssed / of
 theyre paynes / **AMEN** /

Thus endeth the commemora
 tion of al Crysten sowles

Here foloweth the lyf of saynt
 Wenefryde vprygne and mar
 tir

Her that the holy man
 Beuno had do made many
 churches / And had ordeyned
 the scruple of godd deuotes
 by to be sayd in them / He cam to a pla
 ce of a worshipfull man named Teny
 the / the whiche was the sone of a noble
 Sennatur called Elynde / And desy
 red that he woldy reue hym as moche
 groundy as he myght bylde a church
 on in thonour of godd / Ehenne he grau
 ted hym his askynge with good wyll
 And thenne dyd he buylde there a
 fayr church / To the whiche this wor
 shipful man / his wyf / And his dought
 ter Wenefryde resorted dayly / for to be
 re therein dypne scruple / And thenne
 Wenefryde was set to scole to this holy
 man Beuno / And he taught her full
 dyligently / And enformed her par
 tyghly in the faith of Ihesu Criste /
 And this holly mayde Wenefryde yaf
 credence to his wordes / and was so en
 flammed with his holy doctryne / that
 she purposed to forsake al worldly ple
 saunces / and to serue almyghty god in
 mekenes / and in chastyte / And then
 ne it fortunedy upon a sonday / she was
 diseased / and she abode at home / and
 kepte her fathers holles / whyle they wer
 at churche / To whom she cam a yor
 ge man for to defoule her / who was na
 med Eradok the sone of a kyng named
 Alane / whiche yonge man benne in
 the concupiscence of her / by thentycing
 of the fend / whiche had enuy at thys
 holy vprygne wyuefryde / And she de
 maunded the cause of his comynge /
 And when she vnderstode his corrupte
 entent she excaused her / and put hym of
 alle that she myghte / And he alwey
 abydonge in his folble purpos woldy
 in no wyse be answered / thenne she con
 syderynge his folble desyre / and feryn
 lest he woldy oppresse her / sayned her /
 as she woldy haue consented / and said

the woold go in to her chambere/ for to
 seepe her self for to please him the better
 And whan he had agreed to her / the
 chiefe first the chambere dore/ and fledde
 privately by another dore towarde the
 chireche/ And whanne this yonge man
 had espyed her / he folowed her with
 his sword drawen lyke a wood man
 And whanne he had ouertaken her/ he
 sayd to her these woordes/ Somtyme I
 hadde the/ and desyred to haue the to
 my wyf / But one thyng telle now /
 to me shortly/ either consente to me to
 compleyssh the my plaisir/ or els I shalke
 see the with this sword/ Therne this
 word byrgyne wenefryde thoughte
 fremeley that she woold not forsake the
 sone of the euerlastyng kyng / for to
 please the sone of a temporal kyng /
 And sayd to hym in this manere /
 I wyll in no wyse consente to thy foule
 and corrupt desyre/ For I am ioy
 ned to my spouse Ihesu Cryste/ whiche
 preferreth and keepeth my byrgynye/
 And truste thow verily/ that I wyll
 not forsake hym/ for alle thy menaces
 and thretynges / And whanne the
 had said thus / this curpyd & prauit
 ful of malycie smote of her hede / And
 in the same place where as the hede fell
 to the ground/ ther sprange by a fyre
 welke geyng oute haboundauntly far
 yf clere water / where our lord God
 yet dwylly sheweth many myracles/
 And many seke peple haunyng dyuer
 se dyscasses haue there ben cured/ and
 helde by the miracles of this blessed Vir
 gyne saynt wenefryde/ And in the sayd
 welke appiere yet stones bespynde
 and speeched/ as it were with blood /
 whiche can not be had alwey by no me
 ane / And the mosse that groweth on
 these stones is of a merueyous swete
 oour / And that endureth vnto this
 day/ And whanne the fader and mo
 der knele of theyr daughter/ they ma
 de grete lamentacion for her deth/ by cau
 se they had no moo children/ but her on
 ly/ And whan this holy man Beuno
 vnderstode the deth of wenefryde/ and
 sawe the heuynes of her fader and mo
 der/ he comforted them goodly / And
 brought them to the place where as she
 lay dede/ And there he made a sermou
 to the peple declaryng her byrgynye/

And holl she had auoiled to be a ve
 rygynous woman / And after took vp
 the hede in his handes/ and sette to the
 place where it was cutte of/ And de
 syred all the peple that there were pre
 sent to knele doune/ And pray deuou
 tely vnto Almyghty god/ that it mys
 ght please hym to resce her ageyne vnto
 lyf/ And not only for the comforte of
 fader and moder/ but for to accomplys
 she the wolbe of Kelyggon/ And when
 they arose fro prayer/ this holy byrgy
 ne arose with them also/ made by myra
 cle alwey ageyne / by the powder of als
 myghty god/ wherfor all the peple gaf
 laude and prayyng vnto his holy
 name for this grete myracle/ And euer
 as long as she lyued after/ ther appier
 ed aboute her neck a redenes round a
 boute lyke to a red threde of sylke / in
 signe and token of her martirdome/
 And this yonge man that had thus
 slayne her/ had wyppid his sword on
 the grasse/ and stode stille ther beside/
 And had no polber to remeue alwey/
 ne to repente hym of that cursyd dede /
 And thenne this holy man Beuno re
 pured hym / not only of thomyrde/
 but also by cause he reuerced not the
 son of god/ and dradde not the grete polber
 of god ther shewed vpon this holy Vir
 gyne/ and said to hym/ Why hast thow
 no contricion for thy mysdede/ but sitte
 thow repente not/ I byseche almyghty
 god to rebarde the after thy deser
 uynge/ And thenne he fylle doune dede
 to the ground/ and his body was
 al black/ and sodenly borne alwey with
 fendes / Thenne after this holy mayde
 wenefryde was byled and conserate
 in to Kelyggon by the handes of this
 holy man Beuno/ And he commaun
 ded her tabyde in the same chireche/ that
 he had to make there/ by the space of se
 uen yere / And there assemblde to her
 virgyns of honest and hooly conuersa
 cion whome she shold enforme in the la
 udes of god/ And after the seuen yere
 to go to somme holy place of welyggon
 And there tabyde the resydue of her lif
 And whan this holy man shold de
 parte fro her/ and go in to Irlond/ she
 folowed hym tyll she cam to the forsa
 id welke / where they seode talkynge a
 long whyle of heuenly thynges / And

Whanne they shold departe / this holy
man sayde / It is the wyll of our lord
that thou sende to me euery yere som
me token / whiche thou shalt put in to
the streame of this welke / and so thou
it shalt by the streame be brought in / to
the see / and so by the purueance of god
it shall be brought ouer the see the spa
ce of fyfte myle / to the place where I
shalle dwelle / And after they were de
parted / the wyth her byrgyns made a
Chapelle of sylke werke / and the next
yere forbyng / she wrappyd hit in a
whye mantel / And leyd it vpon the
streame of the said welke / and so thens
hit was brought into this holy man
Beuno though the walues of the see /
by the purueance of god / After thys
the blessed byrgyne Wenefryde encrea
sed / so day to day in grete vertue and
goodnes / and specially in holy contem
placion with her sisters meuyng them /
in to grete deuocion and loue of almyg
ty god / And whanne she hadde aby
deyn there seven yere / she departed thens
and wente to the monasterye / callyd
Wytheryachus / in whiche were bothe
men and wymmen of vertuous and ho
ly conuersacion / And whanne she had
confessid and told her lyf into the ho
ly Abbot Elerius / he receyued her ho
nourably / and brought her to his mo
nasterye a blessed woman / whiche
had the rule and charge of alle the
sisters of that place / And whan Theo
nye was deyd out of this world /
this holy byrgyne Wenefryde the char
ge of the sisters / but she refused it / as
longe as she myght / but by constreynthe
she took the charge / and byuyd afters
ward a vertuous lyf / and more stry
ter and harder than she dyd to fore /
in byuyng good ensample to all her sis
ters / And whanne she had continued
there in the seruyse of god euyght yere /
she yelod vpon her spyrte to her maker
To whome late be praye / to be a spea
kys intercessour for vs AMEN /

Thus endeth the lyf of Wene

fyde byrgyne and marie

Here foloweth the lyf of saint
Leonard And first of his na
me



Leonard is as mothe
to saye / as the odour of the
peple / And it is sayd of les
os that is peple / and of nar
dus that is an herte swete smellunge /
For by the odour of good fame he dre
we the peple to hym / by the odour of gos
od venomme / Or Leonard may be say
id as gaderunge byle thynges / Or hit
is said of Lyon / the Lyon hath in hym
self four thynges / The first is force or
strengethe / And as Ispour sayth / hit is
in the brest and in the herte / And so the
blessed saynt Leonard had strengethe
in his brest / by the wfraynyng of euyl
thoughtes / in the herte by contempla
cion of souerayne thynges / Secondly /
the Lyon hath subtiltye in thre thynges
For he hath his eyen open / whanne he

And diffareth his traces wken
 the fleeth / And thus Leonard waken
 the labour of good werke / and in wa
 ke to slepe by use of contempla
 on / And diffareth in hym self the trace
 of alle worldly affection / Thyrde the
 lyon hath myght in his toye / For by
 his toye he expseth the thirde daye his
 wken that is dede horn / And maketh
 alle other bestes by hym to be in pers
 andy wken / And in lyke wyse Leonard
 maketh many that were dede in synne /
 andy many that lyued bestyally / he fig
 ureth them in goody werkes andy prouff
 in / Fourthly / the lyon hath dwde in
 his hert after that yfoure sayth / He
 maketh tibo thynge / that is the noy
 se of whelles of chariotes or carcas / e
 the breuynng / In lyke wyse Leonard
 maketh andy in doubtynge he eschewed
 all the noyse of the world / Andy there
 he seceded in to the desert / Andy he
 eschewed the fyre of concyfe / and ther
 he refused the tresoure that were of
 the world to hym

Of saynt Leonard

It is said that Leonard
 was aboute the yere of oure
 lord / 5 C / Andy he was luy
 pted in the holy fount of sa
 ynt Remyge Archbissshop of Raynes
 Andy was Instruete of hym / andy en
 dured in holy disciplynes of helthe /
 Andy the parentes andy kynnesmen of
 saynt Leonard were chyeft andy hys
 in the palays of the kynge of Fraun
 / This Leonard gat so moche grace
 of the kynge / that alle the prysoners
 that he byssted were anone delyuered
 Andy whanne the renomme of his ho
 lyenes grewe andy encreaced / the kynge
 wntreyned hym for to dwelle with
 hym long tyme / tyll that he hadde tyme
 to go / and gaf to hym a Bissshop
 / Andy he refused it / andy left al
 lyfynge to be in desert / Andy wente
 to Orleans prechynge there with his
 brother Riccart / Andy there lyued a

lytel whyle in a Couente / And then
 he dyffert had desyre to dwelle anone
 in a desert vpon the Ryuer of Eyre /
 And Leonard was warned by tholy
 ghost to preche in guyan / Andy then
 he they ryffed to gyden / andy departed
 thenne Leonard prechyd there / andy
 dyd many myracles / andy dwelld in
 a forst nyght to the Eyre of Lymoges
 In whiche forst the kynge had to ma
 de an halle or a lodge / whiche was or
 dynd for hym whan he shold go hun
 te / And hit happed on a daye that the
 kynge wente for to hunte in that forst
 Andy the quene whiche was gone thy
 der with hym for her recreation / whiche
 thenne was grete with child / beganne
 to trauayll of child / Andy the trauayll
 endured longe / and was in poynt to
 perysse / so that the kynge andy al the
 meyny wepte for the perel of the que
 ne / Andy thenne Leonard passyd thos
 rough the forst / andy herd the wois of
 them that wepte / andy was mouerd
 with pyte andy wente thider / Andy the
 kynge called hym / And demaunded hym
 what he was / and he sayd that he was
 a discipul of saynt Remyge / And then
 he the kynge had good hope / by cause
 he hadde ben enformed of a goody maif
 tre / And brought hym to the quene / e
 prayd hym / that he wold praye for her
 and for the fruyt that she bare that she
 myght gete of god double ioye / Andy
 anone as he hadde made his prayer he
 gat of god that he requyred / Thenne
 the kynge offryd to hym moche gold
 andy syluer / but he refused al / and de
 syred hym to gyue hit to poure men / e
 sayd / I haue no nede of no such thyn
 ges / It suffyseth me to despyse the
 Rycheffes of the world / andy to serue
 god in this woode / and that is / that I
 desyre / And thenne the kynge wold
 haue gyuen to hym alle the woode /
 I wyll not haue all / but as moche /
 as I maye go aboute with myn asse /
 in a nyght I desyre / whiche the kynge
 gladly graunted to hym / And there
 was made a monastery / In whiche he
 lyued longe in abstinence / and tibo
 monkes with hym / And thaire water
 was a myle fro thom / wherfore he dyd
 to make a pytte alle drye / the whiche
 he fylled with water by his prayers :

The lyf of saynt Leonard

And called that place noble by cause /
 he hadde receyued it of a noble kynge
 And he shone there by soo grete myra-
 cles / that wch that was in pryson / and
 called his name in ayde / anon his bon-
 des & fetters were broken / and wente as
 they withoute any ganyfayng freely /
 And cam presentyng to hym their chai-
 nes or yrons / And many of them / that
 were soo delpyered dwelld by stalle wyth
 hym / and seruyd there our lord / And
 there were feuen of his noble bygnage
 whiche solde albey alle their goodes / &
 dwellde wyth hym / And he delpyered
 to eche of them a parte of that woode /
 And by his holy ensample / he dwelde
 many to hym / And at the laste thys
 holy man kyng endowbed wyth many
 vertues the cyght yowis of Nouembre
 departed oute of this world / & slept in
 our lord / Whereafterward for the many
 myracles that god shewed there it was
 shewed to the clerkes of the Chirche /
 that by cause that place was ouer by-
 til for the grete multitude of peple that
 cam thider / that they shold do make in
 another place another Chirche / And
 here therein the body of saynt Leonard
 honourably /
 And thenne the Clerkes and the pe-
 uple were alle thre dayes in fastynges
 and in prayers / And on the
 third day / they salde alle the countrey
 couerd wyth snolwe / sauf only the plac-
 ce wherin saynt Leonard wold rest /
 whiche was alle boyde / And thider
 was the body transported / And the
 Chirche made / And the grete multitu-
 de of yrons of dyuerse maners witnes-
 se well / hold many myracles our lord
 hath shewed for hym / And specialy to
 prysoners / of whome the fetters and y-
 rons hang to fore his tombe /
 The bycount of bymoges had to ma-
 ke a grete chayne for to fere wyth alle
 the makefactours / and commaunded /
 that it shold be fastned vnto a tronke
 in his Courte / And wch someuer was
 bounden wyth this chayne / to that tron-
 ke ther as it was sette / he myght see no
 lyght / And hit was a place ryght der-
 ke / And wch soo deyde there / deyde not
 of one wythe only / but more than of a

thousand tormentes
 And it happed that one of the serua-
 ntes of Seynt Leonard / was bounden
 wyth this chayne withoute despayng
 soo that almost he gaf ouer his spyt
 And thenne as he myght in his cour-
 ge he auolbed to Seynt Leonard /
 And prayd hym / that gythe he del-
 uerd other / that he wold haue pyte on
 his seruaunt / And anon saynt
 Leonard apperid to hym in a wythe
 besture and saide . Fere the no thyng /
 for thou shalt not dey / Arise vp /
 And here thou this chayne wyth the
 to my Chirche / folow me / for I goo to
 fore / And thenne he awos / and to-
 ke the chayne / and folowd saynt Leo-
 nard / whiche wente to fore hym / tyll
 he cam to the chirche / And anon as he
 was to fore the gates saynt Leonard
 lefte hym there / and he thenne entrid in
 to the chirche / and recounted to all the
 peple / what saynt Leonard had done /
 And he henge that grete chayne to
 fore his Tombe /

There was a certayne man / whiche
 duellid in the place of saynt Leonard
 And was moche faythful and deuot-
 te to Seynt Leonard / And hit happ-
 ed that this goode man was taken
 of a Tyrant / whiche beganne to thyn-
 ke in hym self / what Seynt Leonard
 vnsynned / and howeth alle them / that
 ben bounden in yrons /
 And the myght of yron hath no mor-
 re myghte ageynste hym / than waga
 hath ageynste the fyre /
 Yf I sette this manne in yrons / Leo-
 nard / shall anone delpyere hym /
 And yf I maye kepe hym / I shall
 make hym paye for his rounsonne a
 thowsand shyllynges / I wote well
 what I shall doo / I shall goo ma-
 ke a ryght grete and depe pyte vnto
 the erthe in my Courte / And I shall
 caste hym therein bounden wyth many
 bondes / And after I shall doo
 make a cheste of Tre / vpon the mou-
 the of the pyte / And I shall
 make my knyghtes to be thereyne
 al armed / And how he hit /
 that yf Leonard breke the yrons / yet
 shall he not entre in to hit / vnto

the ethe / Andz Iohanne he hadz made
at thys that he thought / This man
whiche was enclosed therein cryedz oft
to saynt Leonardz / so that on a ypght
saynt Leonardz cam / andz tournedz the
cylle wherin the knyghtes laye armed
andz closedz them therein / lyke as dede
men ben in a tombe / Andz after entred
in to the fosse or pitte with grete lpyght
Andz toke the handz of his twelue ser-
naunt / andz sayd to hym / Sekest thou
or wastest / lo here is Leonardz / whome
thou so mocht despyse / Andz he fore mer-
uoylyng sayd / howd he sepe me / A none
his chynges were broken / andz toke
hem in his armes / andz bare hym oute
of the towre / Andz thenne spak to hym
as a frende doth to a frende / andz sette
hem at home in his holzs / There was
a pylgrym whiche returnedz fro the by-
spynge of saynt Leonardz / andz was
taken in Almayne / and put in a ptyce
or fosse / andz fast closedz therein / Andz
this pylgrym prayd strongly saynt le-
onardz / andz also them that toke hym /
that they woldd for the loue of saint le-
onardz lette hym go / for he had nener tre
spacedz to them / Andz they answered /
but yf he woldd paye moche money / he
sholdz not departe / Andz he sayd / be it /
spellbene yold andz saynt Leonardz / to
whome I remytte the matre / Andz the
nyght folowynge saynt Leonardz appi-
redz to the lord of the castell / andz com-
maundedz hym that he sholdz deliuer
his pylgrym / And on the morn he sup-
posedz he hadde overmedz / andz wold not
deliuer hym / The next nyght he appi-
redz to hym ageyne / andz commaunded
hem to late hym goo / but yet he woldd
not obeye / The thyrd nyght saynt Leo-
nardz took this pylgrym / andz brought
hem oute of the castell / Andz anone the
towre andz half the castell fylle / and op-
ressed many of them that were therein
And the prynce onky was leste to his
confusion a lyeue / andz hadde his thynges
broken / et cetera / There was a knyghte
in prysyn in Brytayne / whiche ofte
alledz on saynt Leonardz / whiche anone
appearedz to hym in the syght of al
men / andz knowynge hym / Andz they
knowynge howe a blassemyd entred in to the pri-
son andz brake his bondes / andz putte
hem in the mannes handz / e brought

hym forth before them alle kyngz so
re aserdz / There was another Leonardz
whiche was of the same profession / e
of one vertu / of whome the body resteth
at Corbigny / Andz Iohanne this Leo-
nardz was prelate in a monastery / he
was of so grete humylyte / that he was
sene to be lowest of all / Andz moche pe-
ple cam to hym so fast / andz so many /
that they that were enuyous sayd / to
the kyng Chyvaler / that yf he took not
good heed to the Royamme of Fraun-
ce / he sholdz suffre damage / and that gre-
te by Leonardz / whiche gadered to hym
moche peple vnder the shadowe of Re-
lygyon / Andz thenne this cruel kyngz
commaundedz that he sholdz be chased a-
wey / but the knyghtes that come for to
chaace hym / were so couertid by his wor-
des / that they were compuncte / andz pro-
mysedz to be his disciples / Andz the me-
the kyngz repentedz hym / andz requyrd
pardon of hym / Andz putte them from
hym that hadz soo mysfayd of hym /
andz fro their goodes andz honours /
Andz sayd moche saynt Leonardz / soo
that I nulle the kyngz woldz not re-
stablyste them ageyne to their estates /
at the prayers of the holy saynt / And
this holy saynt Impetredz andz hadde
grante of god / that who somerue be-
re holden in prysyn / andz prayd in his
name / that he sholdz anone be deliuered
Andz on a daye as he was in his pri-
son / a ryght grete serpenct stretchd
hym fro the foote of saynt Leonardz /
a longe spward vnto his brest / Andz
he neuer left his ozysyn / Andz
Iohanne he had accomplisshidz his oys-
sons / he sayd to the Serpenct / I knowe
wel that sythe the begynnynge of thy
creacion / thold tormentest men / as mo-
che as thou maist / but thy nyght is gy-
uen to me now / do to me now that whi-
che I haue deseruyd / Andz Iohanne he
hadz sayd thus / the Serpenct sprange
oute of his hood / Andz fylle donne dede
at his feet / After this on a tyme when
he hadz appearedz vnto Bysshops / that
hadz ben in discordz / he sayd that he shol-
de on the morne synge the his lyf / Andz
so he dyed / Andz that was aboute the
yere of oure lord 8 C / lxxv /

¶ The lyf of the foure crowned martirs

Here foloweth the lyf of saint
Leonard

Here foloweth of saint Theo-
dore And first of his name

¶ Here foloweth of the foure crowned martirs

The four crowned mar-
tirs were Seuerus / Seueri-
anus / Cayporus / and; Vic-
torinus / which by the com-
mandement of Dyocelesian were taken
with yllwill of lede vnto the death /
The names of whom coude not be foun-
den but after long tyme they were se-
wed by dyuine reuelacion / e hit was
was establisshid; that their memoire
shold; be worshipped; vnder the names
of fyne other martirs / that is to wete /
Claudye / Castor / Symphorian / My-
chestrat / and; Symplycyen / which we
re martred also xre after the foure crow-
ned martirs / And these martirs kne-
we all the craft of sculpture or of her-
uynge / e dyoclesian wolde haue con-
strayned them to serue an ydolles / but they
wolde not entayle ne serue hit / ne con-
sent to do sacrifyse to thydolles / And
thenne by the commandement of Dy-
oclesian they were put in to tunnes of
leed all byynge / and; cast in to the see
about the yere of our lord / also honderd
four score and; seven / And; Melchyras
des the pope ordeyned; these foure sayn-
tes to be honourid; / and; to be callid; /
foure crowned martirs bifore that the-
ir names were foun den / And; though
their names were asfarthward; foun den
and; knowen / yet for thysage they ben
alwey called; the foure crowned; mar-
tirs /

Thus endeth of the four crown-
ned martirs

Theodore is said of the
os / that is as moche to say /
as god; / and; of das / that
is to say / gyue / And of rus
ruris / that is a felde /
And; thus Theodorus is as moche to
say / as a felde gyuen of god; / For he
gaf hym to god; / and; renouced; the
felde; of the Ehyualrye of themxouir /

¶ Of saint Theodore

Theodore suffered to the
vnder Dyocelesian and; may
ynpan in the Eyre of Mary-
ne / And; whanne the crow-
uost sayd; to hym / that he shold; do sa-
crifyse / and; worne to his fyne ehyual-
rye / Theodore answered; / I serue my god
and; his sone Ihesu Cryste / To whome
the prouost sayd; / thenne thy god; hath
a sonne / and; theodre sayd; ye artayn-
ly / To whome the prouost sayd; / Of
whome may we knowe hym / And; the
odre sayd; / Forsothe ye may well knowe
we hym / and; go to hym / And; thenne
ther was serme gyuen to saynt Theo-
dore for to do sacrifyse vnto thydolles
And; he entred; in to the Temple of
Marte by nyght / and; put fyre in it
vnder / and; brent alle the Temple / And;
thenne he was accusid; of a man / that
had; sente hym / and; was enclosed in the
pyrson for to deye there for hongre / e
thenne our lord; apperid; to hym e saide
Theodore my seruaunt haue thou good
hope / For I am with the / Thenne am
to hym a grete company of men clad in
whyte / the dore being; closed; / and; began
to synge with hym / And; whanne the
keparis saide that / they were aserd and;

fynde/Thenne he was taken oute/and
 warned to do sacryfyse/He said/yf thou
 burne my flesshe by fyre / andz consu-
 me/ hit by dyuyne tormentes/ I shall
 neuer reyse my godz as longe as my
 spyryt is in me/ Thenne he was hon-
 ged on a tree by the commaundemente
 of themprouer / andz cruelly his body
 was wete andz torne with hokes of y-
 wyf his lare rybles apperyd/ Then-
 ne the prouost demaunded of hym/ Tho
 dor wyll thou be with vs/ or with thy
 godz curse/ Theodore answered/ I haue
 sen with my Ihesu Cryste/andz am /and
 shall be/Thenne the prouost commaun-
 ded that he sholdz be hente in a fyre /
 In whiche fyre he gaf vp his spyryt
 but the body abode therein without hurt
 About the yere of oure lordz tbo hon-
 dred/ lxxvii / Andz alle the xple were
 wplynysshedz with ryght swete odoure
 Andz a vois was herd / whiche sayd/
 Come to me my frende / Andz entre in
 to the ioye of thy lordz/ Andz many of
 the peple saide the heuyn openz/

Here foloweth the lyf of saint
 Martyn And first of his na-
 me

Martyn is as moche to
 say as holdyng/ Marke that
 is the god of batayll ageynst
 dyces andz synnes/ Or Mar-
 tyn is sayd as one of the martyrs/ for
 he was a martir by his wyll/ andz by
 mortyfenge of his flesshe/ Or Martyn
 is expolnedz thus/ as a spyrynge/ pro-
 uokynge/ or seynnozyenge/ He despy-
 sedz the deuylle his enemy / He prouost
 hedz the name of oure lordz to mercy /
 Andz he seynnoyedz ouer his flesshe /
 by contynuelle absynence in makynge
 it lene/ ouer whiche flesshe / reason or co-
 rage shold dompue / as saynte Denys
 sayth in an epystle to Demophyle/ ly-
 ke as a lordz dompueth ouer his serua-
 unt or a fader his sone/ or an oldz man
 a yonge wanton/ so shold reason domp-
 ne the flesshe / Seuerus whiche others
 wyse was calledz Sulpicius / discipule
 of saynt Martyn wrote his lyf/ whiche
 Seuerus Genandius remembreth/ and
 nombreth amonge the noble men/

Thus endeth the lyf of saint
 Theodore



Of saynt Martyn

Martyn was borne in
 the castelle of Salurpe in
 the towne of Panoyse/ but
 he was nourysshedz in ytalay
 at payne with his fader / whiche was
 mayster andz trybune of the knyghtes
 vnder Constancye andz Juliane Ces-
 zar/ Andz Martyn wode with hym/ but
 not with his wyll/ For fro his yonge
 Infancye he was enspyredez deuynelly
 of godz/ Andz whanne he was thre lye
 yere oldz/ he fledz to the Church agynst
 the wyll of alle his kynne/ Andz was
 quyredz to be made nelde in the saythe/
 Andz fro thens he woldz haue entredz

4 The lyf of saynt Martyn

in to deserue / yf Infirmyte of maladye
 had not lette hym / And as themper-
 ure hadde ordeyned / that the sones of
 Auncient knyghtes sholdo ryde in seek-
 e of their faders / And Martyn whi-
 che was fyften yere old was comman-
 ded to doo the same / and was maad
 knyght / and was contente with one
 seruaunt / And yet oftymes Martyn
 wolde serue hym / and drawe of his bo-
 te / In a wynter tyme as Martyn
 passed by the yate of Amiens he met
 a poure man al naked / to whome no
 man gaf any almesse / Thenne Martyn
 drewe oute his swerde / And cutt hys
 mantell therwith in two pyeces in the
 myddel / And gaf that one half to the
 poure man / For he hadde nothinge els
 to gyue to hym / And he clad hym self
 with that other half / The next nyght
 following / he salde our lord Iesu
 crist in leuen clothed with that parte /
 that he hadde gyuen to the poure man
 And sayd to the Angells that were
 aboute hym / Martyn yet nelle in the
 sayth faith couerd me with this Resur-
 re / Of whiche thyng this holy man
 was not enhaunced in kayne glorye /
 But he knele there by the counte of
 god / And whanne he was eygheten yere
 of age / he dyde do kaptyle hym self /
 And promysed / that he sholdo renoun-
 ce the dygnyte to be the Iuge of the
 knyghtes / and also the world / yf his
 tyme of his prouostye were accomph-
 shed / Thenne helde he yet chualtry two
 yere / And in the mene whyle / the bar-
 baryns entred amonge the frenshe men
 And Iulyan cesar / whiche sholdo ha-
 ue fouzthen agaynste them / gaf grete
 moneye vnto the knyghtes / And Mar-
 tyn wyllynge nomore to fyghte reffus-
 sed his paye / but sayd to cesar / I am
 a knyght of Iesu crist / It appertey-
 neth not to me for to fyghte / Thenne
 Iulyan was wyrothe / and sayd / that
 it was not for the grace of Relygyon /
 that he renounced chualtrye / but for fe-
 re and drede of the present bataylle fo-
 lowyng / To whom Martyn not sayng
 aferd sayd to hym / by cause that thou
 holdest it for cowardyse / and that I ha-
 ue not do it for good saythe / I shal-
 le to morne alle barme / to fore the
 bataylle / And shalke be protectod and

kepte by the signe of the crosse / & not
 by shelde ne by helme / And shalke
 passe thorough the bataylles of the ene-
 mys surely / And thenne he was com-
 maunded to be kepte / For to be on the
 moore all barme / ayenst the enemyes
 But on the morne the enemyes sent mes-
 sagers / that they wolde yelde them
 and their goodes / wherof hit is no doute /
 but that by the merces of this holy
 man / that this barme was hadde
 withoute shodnyng of blood /
 And thenne forthon he leste chualtry
 And went to saynt Hylarye bisshop
 of poptyers / And he made hym acolyte
 And he was warned of our lord in
 his slepe / that he sholdo yet vylte his
 fader and moder / whiche yet were pay-
 nyngs / And also that he sholdo suffer
 many tribulacions / For as he wente
 ouer the montaynes / he selle amonge the
 ups / And whanne one of the theires
 hadde lyste by an eye for to haue smet-
 ton hym in the hede / he bare the stroke
 with his ryght honde / And thenne that
 other wroke his handes and bonde them
 behynde hym at his backe / and tely-
 uerd hym to another to helde hym /
 And hit was aydd of hym yf he were
 aferd or doubted / To whome Mar-
 tyn answered / that he was neuer so sur-
 e so sure / For he knele well that the
 mercy of god was redy and wold co-
 me in temptacions / And thenne began
 to preche to the theef / and conuerted
 hym to the faythe of Iesu crist / And
 thenne the theef brought martyn forth
 on his waye / and after lpyued a good
 lyf / e whan he was passid Melane / the
 deuylle apierd to hym in a mannes
 lykenes / & demaunded hym whyder he
 wente / & he said thyder / where as oure
 lord wold that he sholdo go / & the deuil
 said to hym / where somerue thow goste
 the deuyll shall alwey be agaynste the /
 & martyn answered to hym / our lord is
 myn helper / & therfor I doute nothinge
 that may be done to me / & thenne anon
 the fende vanished alwey / thenne he went
 home / & conuerted his moder / but his
 fader abode styll in his error / & whan
 therfye arpeyne greibe in the world
 he was taken openly & put out of schy-
 to & cam to Melane & did do make ther
 a monastery but he was cast out of the

ryens/ and wente with one prest on
 ly in to the yle of galmarye/ And the
 he took for his mete herbes/ and among
 other he took an herbe enuynmed/ whi
 che was named Heroborus/ And when
 he felte that he shold dye/ and was in
 paynle/ he chaard alwey the payne and
 paynle/ of the tenym by the vertu of pa
 yer/ And thenne he herd/ that the bless
 ed Hyllarye returned fro his exyle /
 And wente to mete hym/ And ordey
 ned a Monasterye for poiters / And
 there was reuelved in the saythe/ whi
 che he hadde in keepynge / And whanne
 he wente a lytell oute/ and cam ageyn
 he found hym deedy without kaptysme /
 And thenne he wente in to his celle /
 And brought the corpe thither / And
 there knelyd by the corpe/ and by his
 orisons / he reuyed hym in his lyf as
 geue/ And as the same wreatth of
 that whanne the sentence was gyuen /
 ageynst hym/ And was putte in a der
 he place / And two Anngels sayd to
 the Judge/ this is he/ for whome Mar
 ty is pldge/ And thenne he comman
 ded/ that he shold be remooued/ Into
 his body/ and so was yolden alpye to
 Martyn/ And also he restablysshed the
 lyf to another that was hanged/ And
 truly whan the peple of Tours hadde
 no Bisschop / they requyred strongly
 hym to be their Bisschop/ And he refus
 ed hit / But there was one / whiche
 was to hym contrarye/ by cause he was
 of vyle habyte/ and despytable of chere
 And one ther was amonge the other/
 whiche was named defensor / And
 whanne the lector was not present/ an
 other tooke the psaultyer/ and redde the
 first psalme that he fonde / in whiche
 psalme was wroton this vers / Ex ore
 infantium/ Godd tholt fast performed
 the laude by the mouth of children e
 ponge soulers / And for thyne enemy
 es tholt shalt doscove the nemye defen
 sor / And thus that defensor was
 chard out of the Toibne by al the pe
 ple / And thenne he was ordeyned bis
 shop/ And by cause he myght not suf
 fer the tumulte/ ne noye of the peple/
 he establysshed a monasterye a tylo le
 ges fro the Cyt e ther lyued in grete
 abstinence with foure score disciples

of whom dyuerse cytees chosen of them
 to be their bisschops/ And there was a
 Corps in a chapelle whiche was wor
 shipped as a martir/ And saynt Mar
 ty couthe fynde no thyng of his lyf/
 ne of his merytes / He cam
 on a daye on the sepulchre of hym/ and
 prayde into our lord / that he wold
 shewe to hym what he was / and of
 what meryte / And thenne he turned
 hym on the lyfte syde/ And saide there
 a ryght obscure and derke shadowe /
 Thenne Saynt Martyn conuired hym/
 and demaunded hym what he was /
 And he sayd to hym / that he was a
 theef / And that for his wyckednesse
 was slayne / Anone thenne Saynt
 Martyn commaunded/ that the aulter
 shold be destroyed / **¶** It is redde in
 the Dyalogue of Seneca and Galle /
 disciples of saynt Martyn/ that there
 ten many thynges lefte oute in the lyf
 of saynt Martyn/ whiche ben accomplis
 shed in the sayd Dyalogue/ So on a
 tyme saynt Martyn wente to Walenty
 nyen the Emperour for a certayn neccessite
 And the Emperoure knele wel/ that
 he wold requyre suche thyng / as he
 wold not geue to hym/ And Martyn
 cam thysye to haue entryd/ but he my
 ght not enter/ Thenne he wrapped hym
 in haye/ and caste affres on hym/ and
 maade his fleshe lene al an hole weke
 by fastynges/ e dyd grete abstinence/
 And thenne the Aungell warned him
 to go to the palas/ And noman shold
 gayne saye hym/ And thenne he wente
 to the Emperour/ And whanne he saw
 hym/ he was angry/ by cause he was le
 te come in / And wold not aryse a
 geynste hym/ tyll that the fyre entred
 in his chumbr / and felte the fyre be
 hynde hym/ Thenne he arose all angry
 And confessed/ that he hadde felte the
 vertu dyuine/ And beganne embrace
 saynt Martyn / and graunted to hym
 all that he desyred/ and offred to hym
 many yeres / but he refused/ and wol
 le none /
 And in this Dyalogue hit is redde /
 how he repleed the thyrede dede persone
 For whanne a Jongelynge was
 deedy/ his moder prayde saynt Martyn
 with weppynge teares / for to replee hym

The lyf of saint Martyn

to lyf / And he kneled downe / and made his prayer / And the child arde to fore them alle / And alle the paynyms that salbe this conuerted them / to the faythe of Ihesu Cryste / And alle thyngs obeyed to this holy man / as well thynges not sensible / as leges tatyf / and not resonable / as thynges insensible / as the fyre / and water / For whanne he hadde commaunded to sette fyre in a Temple / the flamme was broughte with the wynde vpon an holwe that was joyninge / And he mounted vpon the holwe / and sette hym self ageynste the fyre / And anon the flamme returned ageynste the myghte of the wynde / soo that there was sene the pyghtyng of the Elementes /

And whanne a Schypp shold haue perished in the See / there was therein a Marchaunt whiche was not cristen / And escryed / and sayd / God of saint Martyn helpe vs / And anon the tempeste ceased / and the See became all styll and euy.

And also to hym obeyed thynges begetaynes as trees / For he destroyed in a place ryght olde trees / And ther was a tree of a pyg / which was dede to the deuyll / and he wolde haue rased downe that tree / And the byllayns and paynyms withsaid hym / soo that one of them sayd to him / yf thow hast affyaunce in thy god / we shalke helpe downe this tree / and thow shalt receyue it / And yf thy god be with thee / as thow sayst / thow shalt escape / And he graunted hit / And thenne the tree was felled / and bounden for to falle vpon hym / And whan hit shold falle / he maade the signe of the Crosse ageynste hit / And hit fylle on that other syde / And slewe almost alle the byllaynes that were there / And thenne the other were conuerted to the faythe / whanne they hadde sene this myracle / And many keestes not resonable obeyed to hym / lyke as hit is sayd in the Dialogue / houndes folowed an hare / And he commaunded them to leue to folowe hym / And anon they taryed / and abode styll / lyke as they hadde be ouercomen / A Serpent passyd ouer a Ryuer / And Saynt Martyn sayd to the Serpente / I com-

maunde the in the name of god / that thow retourne anone / And the Serpente returned by the wordes of saint Martyn / And went to that other syde / And thenne saynt Martyn sayde al wepyng / The Serpentes vnderstande me well / And the men wyll not fere me /

On a tyme / as an hounde larked on one of the disciples of saynt Martyn / the Disciple returned / And sayd to the hounde / I commaunde the in the name of saynt Martyn / that thow holde thy pes / And anone the hounde was alle styll / as his tongue hadde ben cutte off /

The blessed Saynt Martyn was of grete humylyte / For he mete at Charps a foule lepre / horryble to alle men / And he kyssed hym / and blessed hym / And anone he was all hole / Whanne he was secrete ly in the reuesyng / he hadde no chayer / ne no man neuer salbe hym in the chirehe / sith / but in his celle he satte vpon a thre foot stole / He was of moche grete dignyte / For he was lyke vnto thapostles / And that was by the grace of the holy ghoost / that descended in hym in the lyknes of fyre / lyke as he descended in the Appostles / And the Appostles bysted hym / lyke as he hadde ben sene one of them /

And as hit is wode in the dialogue / that he satte on a tyme allone in his celle / And Seuer and Galle abode hym without the gates / the which were smeten sodeynly with grete feu / For they herd dyuerse people speke to gyder withyune the celle / And thenne they told to saynt Martyn / And saynt Martyn sayd / I wyll telle it you / But I praye you to telle it to no body / Agnes / Eccle / and Marye cam to me / And confessed that they hadde off bysted hym / And also Peter and Polbe were comen ofte / and bysted hym / And he was of grete humylyte / For whanne the emperour Maxymyan hadde on a tyme bodey hym to a feste / the drynke was broughte to Martyn for to drynke / and eche man went / that he wolde haue gyven afox to the kyng / but he gaf it to his prest / for he wyll be / yf ther was none worthy to drynke to fore the prest / e iuged in hym self / that hit was not a thyng worth

thj / yf he he hadde gyuen hit to the
 kyng / or his neyghbours to fore the
 prest / he was of moche grete pacyence
 or / For he kepte so grete pacyence / that
 he that was souerayne prest was of
 tyme herte of his Clerkes withoute
 punysshynge them / ne therfore putte he
 them not oute of charyte / Neuer may
 salve hym angry / ne neuer may salve
 hym wepe ne laibse / ne neuer was in
 his mouthe / but Jesu Cryste / ne in his
 herte but pte / peas / and / mercy / It is
 wode in the same dyalogue / that saynte
 Martyn was cladd with a sharpe clo
 thyngge bleibwe / and with a grete cours
 mantel / hangyng here and there vpon
 hym / and rode vpon his asse / And for
 ses that cam ageynste hym / were aferd
 of hym / in such wyse / that they that ro
 de on them fylle doune to the erthe /
 And thenne they toke Martyn / and
 bete hym greuously / And he sayenge
 no thyng suffryd gladly the strokes /
 And they enforced them to bete hym
 the more / And hym semed that he felz
 to no harme / ne sette not by the strokes
 ne was not moeued / ne angry wyth
 them / And thenne they retourned to
 theire houses / whome they fonde bynge
 fast to the grounde / and they myghte
 no more moeue them than a Roche / tyl
 they retourned to saynt Martyn / and con
 fessid their synne and trespas / and
 that they had so done by ignotaunce /
 And prayd hym to pardone them / and
 to geue them lycence to departe / And
 so he dyd / And thenne the kistes aw
 ke / and wente forth their waye a good
 peas / He was of grete besynesse in pra
 yers / For ther was neuer houre ne mo
 ment / as it is sayd in his legende / but
 that he prayd / or els wente to his les
 son / For he neuer cessid / but he redde or
 prayd in his courage / For lyke as it
 is custonne to the Smythes that werk
 in yron / that ocherlyhyle whanne they
 smyte the yron for sakedge / and ease
 them of their labour / they smyte on the
 steege or anduell / In lyke wyse saint
 Martyn allwey whanne he laboured or
 dyd any thyng / he prayd contynually
 He was allwey of grete crueltie to
 ward hym self / and hard and sharpe
 Seuerer sayth in a pte into Eusebe /

that on a tyme whanne he cam in to a
 place of his dyoase / the clerkes hadde
 made redy for hym a bedde fulle of stra
 we / And whanne he laye there / he
 doubted that it was softer than it was
 whiche he was wonted to lye on / For
 he was accustomed to lye on the bare
 ground / and but one couerlyte of hair
 er vpon his bedde / And thenne he be
 ynge angry / arose / and therwe alwey
 the strawe / and layd hym doune on
 the bare ground /
 And aboute mydnyght all that stra
 we was sette a fyre / Martyn arose /
 and supposed to haue escaped / and
 myght not / For he was so enuyronned
 with fyre / that his clothes brenned /
 And thenne he retourned to his pra
 yers accustomed / and made the signe of
 the Crosse / and aboue in the myddle of it
 the fyre withoute any tuchynge of it
 And felt the flammes wel smel
 lunge / and swete / whiche he hadde
 to fore founde euylle brennyng /
 And thenne the Monkes were alle
 moened / And ranne theyder / And
 fonde saint Martyn in the myddle of
 the flammes withoute hurte /
 And they had supposed / that he hadde
 ben alle destroyed / and brened with the
 fyre /
 He was moche py
 tous ageynste them / that wolde be re
 pentant / and he penyent / them wolde
 he receyue in to the bosomme of pte
 And whanne the deuylle reppuyd
 this holy man saynt Martyn / by cause
 he repuyd / and penance them / that had
 ones fallen / And Saynt Martyn an
 swerd to hym / yf thou mooste cursyd
 wretch woldest leue to tormente the
 people / and repente thee of thy cursyd
 dedes / I wolde truste soo moche in our
 lord / that he shold gyue to the hys
 mercy /
 He was moche py
 tous vnto the poure people / Hit is
 wode in the sayd dyalogue / that
 the blessyd Saynt Martyn wente on
 a tyme to the Church / And a poure
 man folowed hym / And saynt Mar
 tyn commaunded his Archdeken / that
 he shold goo clothe this poure man /
 And whan he salve he sayd ouer long
 to clothe hym / he entred in to the seyre
 and dyd of his owne cot / and gaf it

The lyf of saint Martyn

to the poure man/ Andz commaunded/ that he shold go his waye anone / Andz whanne the Archdeken warnedz hym to goo do the seruyse/ Martyn sayd that he myght not goo tylle the poure man were clothed/ andz mente hym self/ but he vnderstonde hym not / For he salve hym clothed/ andz couerd with his cope/ andz wylt not that he was naked vnder/ Andz therfore he wought not of the poure man/ Andz thenne he saidz to hym/ whye byrynge ye nothyng for þe poure man/ byrynge ye me thenne a vesture/ andz lete me be clothed/ for the poure man / Andz thenne he keynge cons traynedz wente to the market / Andz bought a byle cote andz a shorde for v pens/ which was nought worth/ Andz cam/ andz angely thewde it doune attre his feet/ Andz saynt Martyn tooke hit vp/ andz cladow hym with alle secretlye Andz the sleues cam to his elbowes / Andz the lengthe was cut to his knees/ Andz so wente to synge the masse/ Andz as he sange masse/ a grete bygght of fyre descendedz vpon his heede / andz was sene of many that were there / Andz therfore he is sayd lyke andz es galle to thapostles/ Andz to this myracle addeth Maysier Johan Belketh/ that whanne he lyfte vp his handes at the masse/ as hit is of customme / the sleues of thauke fode doune vnto his elbowes/ For his armes were not grete ne flesshly / andz the sleuys of his cote cam but to his elbowes/ so that his armes abode al nakedz / Thenne were broughte to hym by myracle sleues of golde / andz ful of precious stonnes of Angells/ which couerd his armes couenably / He salve on a tyme a shepe shorne/ andz saide/ this hath accomplisshed the commaundement of the good spell/ For he had tibo cotes/ and hath gauen to hym that had none/ and thus sayd he ye ought to doo/ he was of grete polber to thare albeie the deuyles/ For he put them oute of tymes fro dysuerse peple / It is wode in the same dyalogue/ that a Colbe was tormentid of the deuylle/ andz was woode/ Andz confoundedz moche peple/ Andz as saint Martyn andz his felawship sholdz make a byage/ this woode Colbe ranne as

geynst them/ Andz saynt Martyn lyfte vp his handz/ andz commaundedz her to tarye / Andz she abode styll withoute moeuynge/ Thenne saynt martyn salve the deuylle/ which satte vpon the luche of the colbe/ andz blamedz hym/ andz sayde to hym/ Departe thou fro this mortall best/ andz leue to tormente this best that noyeth no thyng/ Andz anon he departedz/ Andz the colbe kneeledz doune to the feet of this holy man / Andz at his commaundement she returnedz to her company ful mekely /

He was of moche grete subtyltye for to knowe the deuyles / they coude not be hyde fro hym/ For in what place they put them self in/ he salve them/ For somtyme they shewde them to him in the fourme of Supper/ or of Mercury/ Andz otherly they transfigured them in lyknes of Venus or of mynerue/ whome eueryche he knewde/ andz blamedz them by name /

It happed on a day / that the deuylle appered to hym in the forme of a kynnyge in purple/ andz a crowne on his heede with hosen/ andz shone gyfte / with an amynable mouthes/ andz gladd chere andz bysage/ Andz whanne they were tothe styll a whyle/ the deuylle sayd / Martyn/ knowe thow whom thou worshippes/ I am Crist/ that am descendedz in to erthe/ Andz wylle fyrst wylle me to the/ Andz as saynt Martyn all admerueredz sayd no thyng/ yet the deuylle sayd to hym / wherfore doubtast thou Martyn to beleue me/ whan thou seest that I am Crist/ Andz thenne Martyn blessedz of the holy ghoost saide / Oure lordz Ihesu Criste sayth not / that he shalle come in purple/ ne with a crowne resplesdysshyng / I shalle neuer bylene that Ihesu Criste shalle come/ but yf hit be in habyte andz fourme such as he suffryd wth in/ Andz that the signe of the Crosse he borne to fore hym. Andz with that wordz he ranysshedz albeie/ andz all the halles was was fylledz with stentch /

Seynt Martyn knewe his welle longe tyme to fore his departynge / the which he shewde to his bretheren / Andz whyles he bysted the dyoase of woul for cause to appease discord þe was

was there/ And as he wente he salbe in
a water byrdes that plinged in the wa-
ter/ whiche alwayed and espyed fys-
thes/ and ete them/ And thenne he sai-
de / In this maner deuyles espye fos-
ses/ they espye them/ that be not ware/
they take them that knowbe not / but
they ignorannt/ and deuoure them that
ben taken/ And they may not be fulfild
wth ne faciate wth them that they de-
uoure / And thenne he commaunded
them to leue the water / and that they
shold goe in to deseret Countrees /
And they assembled them/ e went in
to the woodes and montaynes/ And the-
ne he abode a lytell in that dyocese/ and
beganne to be we feble in his body/ and
sayde to his disciples/ that he shold de-
part and be dissolued/ Thenne they
alle wepyng sayde/ fader/ wherfore le-
ueth thou vs/ or to whome shalt thou le-
ue vs all wolate/ andy discomforty /
The rauysshynge wulues shalle assa-
yle thy flock/ andy bestes/ And he the-
ne moeued with theye wepynges they-
te also/ andy prayde sayenge/ Lordy yf I
be yet necessary to thy puple/ I refuse
nothyng the labour/ thy wyll be ful-
fild / He doubted what he myghte
best doo/ For he wolde not gladly leue
them/ ne he wolde not longe be departed
fro Ihesu Cryst/ And whanne he had
a lytell whyle ben tormentyd wth the
feuers / And his disciples prayde
hym/ where as he lay in the assen dust
andy haye/ that they myght laye some
strawbe in his coibche where he laye / he
sayde/ It apperteyneth not/ but that a
Cristen man shold dye in haye andy
in assen/ Andy yf I shold gyue to you
another ensample/ I my self shold syn-
ne/ Andy he hady his handes andy his es-
yng towardy the heuene/ Andy his spy-
rit was not lusedy fro prayer/ Andy as
he lay towardy his bretheren/ he prayde
that they wolde remene a lytell his bo-
dy/ Andy he sayde/ Bretheren/ late me
scholde more the heuene/ than the erthe
so that the espyer maye adresse hym
to oure lordy/ Andy this sayenge/ he sa-
we the deuyll that was there / Andy
saint Martyn saide to hym / wherfore
standest thou here thow cruell best/
thou shalt fynde in me nothyng sen-

fulle ne mortale/ the kosome of Abra-
ham shall requyre me/ Andy wth this
wordy he xendred / andy gaf vp into
oure lordy his spyrte in the yere of oure
lordy the hunderd / foure score / andy
viii / Andy the yere of his lyf foure
score andy one/ Andy his chere shone as
it hady ben glorifyed / Andy the soys
of Angels was herd syngynge of
many that were there Andy they of pop-
tyers assembled at his deshe/ as well
as they of Tours/ and ther was grete
alteracion/ For the poptyens sayde/ he
is oure Monke / we requyre to haue
hym/ Andy the other sayde/ He was ta-
ken from yow / andy gyuen to vs /
Andy at mydnyght alle the poptyens
slept/ Andy they of Tours putte hym
out of the wyndolbe/ andy was borne
wth grete ioye/ andy hady ouer the wa-
ter of leyre by a boote into the Eyre of
Tours/ And as Seuer Bysshop of
Colegne on a sonday after matyns by-
sped and went aboute the holy places
the same houre that saint Martyn de-
parted out of this world/ he herde the
Angels syngynge in heuene/ Thenne
he called his Archdeken/ and demaun-
ded hym yf he herd ony thyng/ And he
sayd nay / And the Bysshop badde hym
to herkene diligently/ And he beganne
to strache forth his necke/ and adresse
his eyes/ and lence vpon his staf/ Then-
ne the Bysshop put hym self to prayer
for hym/ Thenne he sayde/ that he herd
voyces in heuene/ To whome the Bis-
shop sayde/ It is my worde saint Mar-
tyn whiche is departed out of this
world/ Andy the Angels herd hym now
in to heuene / Andy the deuylls were
at his passynge/ but they fonde nothyng
in hym / Andy wente alwey all con-
fused/ Andy the archdeken marked the
daye and the houre/ and knelde kryly
after that saint Martyn passed oute
of this world that same tyme /
Andy Seuer the Monke whiche wrote
his lyf / as he slept a lyttle after
matyns/ lyke as he wynterlyth in his
Epylle / Saynt Martyn appered to
hym cladde in an aulke/ His chere cle-
re / the eyen sparklyng/ his hewe rre-
ple / holdynge a booke in his ryghte

¶ The lyf of saint Martyn

honde / whiche the sayd Seignere hadde
 vntowen of his lyf / and whanne he had
 gyuen hym his blessenge / he salde hym
 mounte vp in to heuen / And as he co-
 uerced for to haue gone with hym / he
 aboike / And anone the Messagers cam
 whiche sayd that that same tyne seint
 Martyn departed out of this world
 And in the same day saint Ambrose /
 Bysshop of Melane sange masse / and
 slyppte vpon the altur bytvene the les-
 son of the prophete / and the epyssle /
 And none durst wake hym / And the
 subdeken durst not rede the ppsle with
 oute his leue / And whanne he hadde
 slyppte the space of thre houres / they as
 woked hym / and sayde / Syne the houre
 is passyd / And the peple ben wery for
 tabyng / wherfor commaunde / that the
 Clerke rede the ppsle / And he sayd to
 them / be not angry / Martyn my broder
 is passyd / vnto god / e I haue done the
 offyce of his departyng e burpeng / e I
 coude no sonner accomplissh ne make
 an ende of the laste oryson / by cause ye
 hastid me so sore / Thenne they mar-
 uelid the daye and the houre / and they
 fonde / that saint Martyn was thenne
 passyd out of this world / and gone
 to heuen / **¶** Master Johan Belet
 sayth that kyngis of Fraunce were wo-
 ned to kee his coxe in kataylle / And
 by cause they kepte this coxe / they be-
 re called chappellayns / And after his
 deith the yre thre score and four / whan
 saint perre hadde enlarged his chir-
 che / And wolde transporte the body of
 saint Martyn therin / they were in fas-
 tyngis e bygylles ones / wyres / thryes
 And they myght not moue the sepul-
 cre / And as they wolde haue lyste hit
 a ryght fair old man appierd to them
 and sayde / wherfor tarre ye / See ye
 not that saint Martyn is alle redy to
 helpe you / yf ye sette to your handes
 with hym / And thenne anone they lif-
 te vp the sepulcre / and brought hit to
 the place / wher as he is now worshipp-
 yd / And thenne anone this old man
 vanisshid alwey / This translacion
 was made in the moneth of Julyllet /
 And hit is sayd / that there were then-
 ne twe secaldes / one lame / and that
 other was blynde / The lame taught the
 blynde man the weye / And the blynd

bare the same man / And thus gate
 they moche money by trauandys / and
 they herd saye that many seke men wer-
 re heled / whan the body of saint Mar-
 tyn was borne out of the church on
 proassion / And they were aserid / keste
 the body shold be brought to fore their
 holdes / and that peradventure they my-
 ght be heled / whiche in no wyse they
 wolde not ke / For yf they were heled /
 they shold not gete so moche money by
 trauandys as they dyde / And therfor
 they fledde fro that place / and went to
 another church / wher as they supposid
 that the body shold not come / And as
 they fled / they encountred / e mete the
 holy body soonly vnpourueyd / e by
 cause god gyueth many bienfaites to
 men not despyd / and that wolde not
 haue them / they were bothe heled / agens
 their wyll / and were ryght sorp ther-
 fore / And saint Ambrose sayth thus
 of saint Martyn / He destroyed the
 Temples of the cuttyd errou / he re-
 sedy the faners of pyte / he reseyd dece-
 men / he cast deuylls oute of hodyes / in
 whiche they were / And alledged by
 remedye of helthe them that trauayled
 in dynerse maladyes and sicknesses /
 And he was founden so parfyghe /
 that he cladde Ihesu Cryst in stede of a
 poure man / And the Resture that the
 poure man hadde taken / the lord of alle
 the world cladd hym with alle / That
 was a good largeffe / that dyuynge
 couerd / O glorious Resture e inestimab-
 le yest y clothed e couerd both y knyght
 and the kyng / This was a yest / that
 no man maye preyse of whiche he deser-
 uyd to clothe the wyte / lord / thow ga-
 uest to hym worthely the rebard of thy
 confession / thow puttest vnder hym wor-
 thely the crueltie of tharyens / And he
 worthely for the loue of martirdome /
 neuer drede the tormentes of the perse-
 cutours / what shalle he receyue for the
 oblation of his body / that for the quan-
 tite of a lytell Resture whiche was but
 half a mantelle / deseruyd to clothe and
 couere god / and also to see hym / And
 gaf so gude medycine to them that trust-
 ed in god / that some be heled by his
 prayers / and other by his commaund-
 ments / Thenne late vs praye to saint
 Martyn et cetera /

Thus endeth the lyf of saint Martyn

Here foloweth the lyf of saint Bryce And first of his name

Bryce is said of Bre / os / that is to saye in Greke as mesure / and of saio saio / that is to knowle / And thus the possioun of this name Britius or Bryce is as moche to say as knowlynge mesure / For atte begynnynge of his enfauce whay he was yonge / he was full of many sottyes and folyes / but he coude well after the mesure of hym self demaunde and counceyle / and go uerue wel othet / and to excuise hym self by mesure /

Of saint Bryce

Bryce was Archdeken of saynt Martyn / and was moche greuours to hym / and sayde of hym many thynges vnreasonabe / And on a tyme a poure man cam to Bryce / and demaunde of hym where the Bisschop was / And he shold knowle hym / And he had hym goo in to the Chirke / e hym that shold shal there see lokyng vpbward to heuen as a madde man or one fro hym self / that same is Martyn / And the poure man wente and fonde saynt martyn / And whanne he hadde receyued that he asked / saynt Martyn called saynt Bryce and sayd to hym / Bryce sei meth it to the that I am a sole or fran tyke / And he forsoke hit / and denyed it for shame / And sayd / he had not sayd so / And saynt Martyn sayd / I kno we herd it / For myn eres were at thy mouthe / whanne thou saydest hit to the

poure man / openly / I aske and saye to the forsothe / that I haue obayned / e haue graunte of god / that thow shalt succede me in this Bisschopryche / But knowle thou for certain that thou shalt suffre thereynne many aduersyties / And whanne Bryce herd hym say so he scorned hym sayenge / Sayd I not treilde whanne I sayd / he was a sole / And after the dethe of saynt Martyn Bryce was elect and made Bisschop of Tours / whiche fro thenne forthon he entred alle to prayer / e how he it that he had ken proboe / yet he was allwaye chaste / And in the thyrtyest yere of his bisschopryche / a woman whiche was relygiously clad / whiche was his la uender / and had wasser his clothes / had concyued and born a child / whiche all the peple saide y the bisschop had gotten / e they assembled at his gates with stones / and sayden / we haue long suffrid thy lecherpe for the loue of saint Martyn / and for his pyte / But now we wykke no more wyffe thy handes / whiche ken aursed / but he denyed the fait and dede manly / And sayd / brynge to me the Child / And whanne he was brougher he was but thyrty dayes old / And saynt Bryce sayd to hym / I coniuere the by the sone of god / that thow saye to me to fore alle thynges peple / yf I haue engendryd the / And the child sayd / thou art not my fader / And the peple yet not contente hadde hym to demaunde the Child / who was his fader / And he saide / that apperteyneth not to me to do / I haue done that apperteyneth to me for myn excuse / And the peple sayde / that this was done by the arte of enchauntement / and sayde playnly / he shold not seignoye ouer vs thus falsely / Under the shado / we of a pastour / And themne yet for to purge hym / he lare in his lappe or his bestymente coles al brennyng / In to the Tombe of saynt Martyn / And his bestymente neuer brenned ne had none harme / And themne he sayd / lyke as my bestymente is vnhurt e not brennt of these coles / but is hole e not corrupt of the fyre / in lyke wyse is my body clene of touchynge of ony woman / And yet the peple byleued hym not but fet hym / and dyd to hym

The lyf of saynt Bryce

many Injuries/ And put hym oute of the bisschopryche/ by cause the wordz of saynt Martyn shold be accomplisshed And thence saynt Bryce wente hys way wepyng/ and cam to the pope/ and abode there seuen yere

¶ And purged hym / of that he had traspaced to saynt Martyn/ And the pple made a newe Bisschop / namede Justynen/ And sente hym to Rome/ for to defende the cause agaynst Bryce/ And he wente thitherward/ he dyde in the Cyt of Vercellence/ Thence the pple made one Armenon Bisschop in his steede / And in the seuenthe yere returned with auctorite of the pope/ & to ok his lodgyngs hys myle withoute the cyt/ And that same nyght Armenon the Bisschop dyde / And Bryce knelbe hit by dnygne reuelacion/ and sayd to his pple/ that they shold arse and hate them for to goo/ and burye the Bisschop of Tours/ which was dede/ And as Bryce entrey at one gate the dede Bisschop was brought in at another gate/ And when he was buryed/ saynt Bryce took his see/ or spece/ And was Bisschop after that seuen yere/ and ledde an holy/ and laudable lyf/ And in the seuen and fourthe yere of his Bisschopryche he passyd vn to oure lordz/ to whome he gyuen laboure and glouye/ Amen

¶ Thus endeth the lyf of saint Bryce

¶ Here begynneth the lyf of the holy vrgyne saint Clare

O Here was a merueylous holy woman in the Cytte of Assise/ which was namede Clare/ First ye shall vnderstande/ that her natyure was moche worthy/ and noble/ It is redde that as touchyng the world she was of ryght noble bygnage/ and as touchyng the spyrte to the regard of the state of vertues/ and noble maners toward god/ she was of ryght noble reputacion/ Thence for to shewe/ that after her natyure she was a deuoute espouse of god/ she is worthy to be of grete recomendacion/ It is redde/ that when her moder was ensayned/ or grete with chyld of her/ on a tyme as she was before the cruafixe wepyng and prayyng/ that of his grace he wold graunte to hir the depuration of her fruil with ioye and gladnesse/ she herd a vois sodenly sayng to her/ woman/ haue thou no doubte/ for withoute perill thou shalt be deliuered of a daughter/ which shall be by her doctryne enlumyned alle the world/ And therfor as soon as she was borne/ she dyde to name her at the fonte Clare/ Secondly/ is for under in her lyf & knowen grete plentyte of vertues/ It is redde/ that this holy vrgyne after the tyme of her enfancye was so composed in alle good maners/ in pure/ in mayntene/ and in conynuaunce/ that alle other myght take of her sayz and good ensample for to mayntene/ and gouerne them/ And in especial she had so grete pryce of the poure pple/ that oftymes she spard her olde mouthe/ and sent by secreet messagers/ such as she shold her self haue susteyned by/ Also in makinge deuoute prayer she had so grete playnt of that oftymes it semed to her kyngs in oryson/ that her spyrte was reuersed with the swetnes of hony/ she was in her awaye lyke other/ but by her name she chastysed her body/ for she wold that for thonnour of her frandes she was nobly apparayled/ yet neuer theles she ware allwey the hayre on her bare body / And from her enfancye her herte had determyned/ that for to see she wold neuer haue other espouse/ than Ihesu Cryst/ And many other plentyte of vertues shone in her/ which

there ouer longe to recounte / Theredely /
 how saynt Frauncis shewed to her the
 they of trouthe / It is wode / that as so
 ne as saynt Clare herd the Renomme
 of saynt Frauncois / hit was spradde
 ouer alle the world / as hit were a ne
 we man sent in to the world / whilbyn
 ge how he ought to folowe the newe
 they of Ihesu criste / She neuer myghte
 haue rest in her herte / tyll she was co
 med to hym / And that to hym she had
 opned her herte / Thenne after she had
 stredely Inuersonden hym / and hadde
 receyued of hym many an holy / swete /
 and angelyke word / Seynt Frauncois
 is cyphered her aboue alle other thyng
 to like the world bothe with herte and
 her body / And to this he enioyned her /
 that on palmefonday she shold bakke
 the feste with the other people / but the
 myght folowynge in remembraunce of
 the passion of Ihesu criste / she shold toz
 ne her ioye in to wepyng / and afflic
 tions / For in such wise to lyepe the pas
 sion of Ihesu criste finally she myghte
 come to heuen / as Virgyne / and espous
 se of godd well euours and happy /
 fourthly / how she had no quyetnes
 in her herte / tyll she had accomplisshed
 her thought and purpos /

It is wode that saynt Clare thus en
 formed of saynt Frauncois counthe ha
 ue no wite in her herte / tyll she myght
 assigned and the houre she yssued out
 of the cyte of Assyse in which she duell
 ed / and cam to the Church of oure
 lady of maria / And there the fre
 we receyued her / which alioke in the
 saynt church / and abode for her to fore
 the outter of the blessed Virgyne Ma
 ry / And there her here was cut of /
 And after they lade her in to an Ab
 bay of nonnes / And there left her /
 Specially how her frenes despyed thys
 werke ordeyned by our lord / It is
 wode whanne this lady was thus or
 dynd / she laboured and dyd so mo
 che that she drewe her sister named Ag
 nes in to her company / wherfor as wel
 for that one as for that other / the car
 nalle frenes of saynt Clare had her in
 indignacion oute of mesure / wherfor say
 nt Frauncois translated them in to
 the church of saynt Dampay / which
 church by the commaundement of the

crucifyge he hadde repayred / And there
 this lady beganne the Kelygion that
 was called of poure sisters / And there
 she was enclosed in a lytell celle whi
 che saynt Frauncois hadde ediffed /
 Sighely / how she hadde humbled in
 her herte / It is wode that saynt Clare
 glorified her self soueraynly in hu
 mlyte / Lyke as the wyse man sayth /
 Of so moche that a creature is promo
 ted / Of so moche ought he to the more
 humble / Therfor after that she had as
 sembled a grete couente of holy wy
 gys / Innethe / and with grete payne
 yf it had not be for thowdyng of say
 nt Frauncois / she hadde neuer recey
 ued the soueraynte of them / And af
 ter that she had receyued the domynaci
 on ouer them / and gouernaunce / she
 was to fore alle other redy to serue
 them that were seke / as she had key
 an handmayde or seruaunt / And was
 so humble / that she wold wasshe the
 feet of her handmaydens and seruaun
 tes whanne they cam from without fro
 their werke / and dreped them and kif
 sed them / Seuenthly / how Saynt cla
 re kept pouerte / It is wode that for
 to kepe and to folowe pouerte after the
 gospell of Ihesu criste / saynt Clare put
 ther to all her entente / wherfor ynt
 the begynnynge of her holy lyf al that euer
 that come to her of fader e moder she sol
 de / and gaf it for goddes sake / in so mo
 che she for her ne for her sisters she hadde
 but symple fedyng and clothynge / ne
 wold haue none other / And notwithstanding
 stonyng that she was assoylled of she
 rope of the tolbe of pouerte / And there
 vpon had receyued lettres of the pope
 moche sodenly wepyng / she wrote agayn
 ne sayenge / I wyll well be assoylled
 of my synnes / but the tolbe of pouerte
 I shalle kepe vnto the deeth / The eyght
 how in necessite Ihesu criste dyspced
 her / It is wode that on a tyme at the
 hour of dynce in the college of saynt
 Clare was but one boof of brede / ne
 ther myzt no more be had / thenne saint
 Clare wote this boof of the hand of
 the dispenser / and made thenne her pra
 yer / And after of that boof made as
 many bues and partyes / as there were
 her sisters / And as soone as entrecyph
 had receyued her part / how well hit

4 The lyf of saynt Clare

Was but lytel/the dyuynne grace mul-
 typllyed/ it so moche/ that eueryche lefte
 forme andy hadde ynough /
 I am semblaibly it is redde/ that godd
 dyde for her / whanne in her college the
 pottes were saylled/ Myntly/ holt in
 scryptures saynt Clare was rulyd /
 This holy lady was contente with o-
 ne pourte cote lyned with a mantel /
 She dyde neuer pendurtes ne furres
 of skynnes/ but dispendyd all her ty-
 me in kepyng her body in seruage of
 the spryte / And her with thynges in
 the weke she fasted/ in this manere /
 that she neuer tasted thyng that was
 soley / Item euery yere she fasted thro-
 lentens to brede andy water only / sauf
 the sonday she toke a lytell wyne /
 And thowgh she lyued so stryfly /
 that she becam so feble/ that saynt Fran-
 cis commaunded her by vertu of o-
 dyence / that she shold sayle no daye /
 but that she shold take for her refecti-
 on an vnce / andy an half of brede / She
 was neuer withoute her nexte her
 fleffe / And for a xelibe she toke a
 blocke or a grete stone/ she laye alwey
 on the lare ground / Or for to take the
 letter her wite she laye otherwhyle by
 on the cuttinge of thynes / And the ty-
 me that saynt Francis hady commaū-
 ded her by cause hit was our folwe /
 that she shold be to lye on a sack ful
 of strawe / Tenthly/ holt she hath despi-
 sed thyngquyte of the fende our enemy
 It is redde that in especyall she hadde
 a custom that from mydday she was
 in prayere / andy remembryng the pas-
 sion andy suffraunce of Ihesu Cryste
 thro houres durynge / Andy after the
 euentyd she was alwey a hong whyle
 on oryson / Andy it is redde that ofty-
 mes the fende apperdyd to her by nyght
 sayenge/ yf soo be that ye assteyne yow
 not fro wakynge andy wepyng/ ye shall
 for certayne be blynde / And she answer-
 ed / he shall not be blynde that shall see
 our lord in his glory / Andy whanne
 the fende herd this answer / anone he
 departe d alle confused / ne durste neuer
 after tempte her / ne lette her of her pra-
 yere / Enleuently / god of his grace
 hady perced her herte / It is redde that
 saynt Clare for to dispende amercusly
 the tyme that godd hadde sente her / In

especyall she was determyned / that
 fro the houre of mydday into euensong
 tyme/ she wold dispende al that tyme
 in thynkyng andy prayere the pas-
 sion of Ihesu Cryste / andy saye prayers
 andy orysones acordynge thereto / After
 into the fyue woundes of the precious
 body of Ihesu Cryste / as smecton andy
 perced to the herte with the darte of the
 lone dyuynne / It is redde that fro the ty-
 me on a therturdage the houre of the
 maundyde into ester euen the saterday
 she was remembryng andy thynkyng
 on the suffraunce of our lord / Ihesus
 so bewyngly/ that she was rauysshed
 as all dronke in the boue of godd / that
 she knelbe not what was sayd / ne dor-
 ne aboute her / but as vnmerable or as
 all insensibile / in stouydage she led her
 eyes fixed in one place / Elselfly /
 holt in her dyscase andy payne she was
 of godd comforted / It is sayd / that
 she was by the space of eyght andy
 tibenly dayes in contynuelle langoure
 and sekenes / Neuertheles was neuer
 sene in her signe of Inpacyence / but al-
 wey swete wordes / e amysable in pray-
 syng e thankyng god of all / and in es-
 pecyall hit is redde that in the sekenes /
 in whiche he passyd towarde thende of
 her lyf she was seuenty dayes withoute
 mete or drynke Andy neuertheles she
 was so swetely bystard of godd / that
 it semed into alle them that sawe her /
 that she hadde no payne ne dyscase / but
 yet more euery creature that come to
 her was comforted in god / And in espe-
 cial it is redde / that whanne the houre
 of deeth approched / she whiche long tyme
 hady lost her speche . beganne to speke
 and saye / goo oure surely / thow hast a
 good saufconduyte / And whanne one
 of her suters sayng the present her-
 de that / she demaunded her to whom she
 spack / And she answered to my soule /
 whome I see abasshid to departe fro
 my body / for he ought not for to dour-
 te / For I see the holy byrgyne Marye
 whiche abyeeth for me / And this sayd
 Our blessed lady entrid in to the cham-
 bre where saynt Clare laye / Andy she
 was colbened with a colborne ryght cle-
 re shynng / that thobscurite of the nyght
 was chaunged in to clerenes of mydd-
 day / And she broughte with her a ryght

grette multitude of other Byrgyns alle
 nobly cowlbened/ amonge whome there
 was one/that hure a ryche manekle/
 To whome she sayd gyue hyder the mā
 tek / And whanne she hadde sweteley
 embreydyd her / she cleade her with the
 manekle / And at that same tyme was
 wepyng aboute her the college of sus /
 ters / And in especiall Agnes the sus
 ter of saynt Clare makynge grette mo
 ne and forowe / Thenne saynt Clare
 sayd sweteley / My sisters / discomforte
 yow not / For ye shalke haue vnto god
 of me a goody and a twelue Adou /
 cise / And thou Agnes shalke soone
 offer forowe me in to glorye / Now is
 it well reason and ryght / that the saye
 and shebe of the grette meruayles /
 that godd sheibedy for saynt Clare by
 her holy prayers / For she was very
 trewe and worthy of alle honoure
 that grette temple that was in the tyme
 of Frydryck thempetour / wherof
 godd Chirche kyng soo moche to suffre /
 that in dyuerse partyes of the world
 was moche warre / so that by the com /
 mandment of thempetour were lita
 ples establyssedy of knyghtes / And
 with that soo many Archers of Sara /
 yns / as they hadde be hylles of styes
 for to destroye the peple / Chastellis &
 Cyties / The Sarasyns wanne as wood
 may tyle they cam to the pates of Als
 ys / And the feky Sarasyns that ben
 full of alle crueltie and falschode / And
 she nothyng / but for to flee and des /
 troye Crysten mennes blood / And they
 cam vnto the Cloyster of the poure la /
 dyes of saynt Dampen / And the holy
 Ladys had so grette fey that they her /
 to make in theyr lodyes / and wonne
 theyng to their moder saint Clare /
 And she that was seke withoute fey /
 of herte made her to be ladde to fore her
 entympes vnto the doore / And dyde doo
 her to fore the body of our lord / whi /
 che was in a piye moche rycheley gar /
 dyssedy and deuoutely / And this ho /
 ly lady was on her knees sayng with
 theyng trewes vnto oure lord / Da
 sayre lord god plese hit yow thenne /
 that they that serue you / and ben disar
 med / whome I nourishe for youre lo
 ue be broughte in to the handes and
 power of the paynyms / Sayre swet

lord / I beseeche the / that thou kepe thy
 handmaynes and seruauntes / For I
 may not kepe them in this wynt / and
 our lord anone sent of his special gra
 ce a woi / as it had ben a child / which
 sayd to her / I shalke kepe yow allwey
 O swete sayr lord kepe this cyte yf it
 please yow / which hath gyuen to vs
 such thynges / as hath ben nedofulle
 to vs for the boue of yow / And he an /
 swerd / the cyte shalke haue somme gre
 uounce / but neuertheless I shalke kepe
 and defende hit / Thenne this holy Byr /
 gyne saynt Clare arose fro her prayer
 which hadde yet her dysage al be wept
 and comfortedy moche sweteley her sus /
 ters that wept / and sayde to them / I
 commaunde yow fair doughters / that
 ye comferte yow in good saythe / and
 truste ye only in our lord / For the sa /
 rasyns shalke neuer do yow harme /
 Anone thenne the Sarasyns hadde soo
 grette drede and fey that ouer the wal
 lys / and by the places that they hadde
 ontrepyd / they fode hastely / And there
 in this wyse by the oryson and prayer /
 of saynt Clare destroubled / and put
 fro their empyss / Thenne commaunded
 she to alle them / that herde the woi that
 that in no maner they shold discouere
 ne telle it to ony that lyued /
 On another tyme it happedy / that an
 old squyer full of knyng glory / the whi
 che was moche hardy in bataylle / and
 was capitayne of a grette hoost which
 Frydryck hadde deliuerdy to hym / and
 cam with alle his hoost for to take the
 cyte of Alsye / he dyde do helde donne
 the trees / and destroye the countreye
 al aboute / and besyged the cyte / And
 sware / that he wolde not departe thens
 tyl he had taken the cyte / And thus
 was the cyte besyged / for to haue be
 taken / And whanne saynt Clare the
 handmaide of Ihesu crist herde the by /
 dyng she hadde grette pyte / and dyd do
 alle her sisters / and sayde to them /
 Right swete doughters / the reayue
 dably many bienfaites of this cyte /
 and it sholde be a grette unkyndnes to
 vs / yf we focouere it not in this grette
 neede / as moche as we may / Thenne com
 maunded she to byngge affres / and said
 to her sisters that they sholde discouere
 their hertes / and she hir self fyrste caste

The lyf of saynt Clare

grete plente of Affes upon hir hede / e
 after upon the hedes of alle the other /
 and sayd to them / Now go fayr douz
 ters / And with all your herte requyre
 and praye ye to oure lord / that he wil
 deliuer this Cyte / And thenne euerych
 by hem self in grete weppynge and tey-
 rys made their orysones and prayers to
 uoutely to our lord / in such wyse / that
 he kepte and defended the Cyte / that
 on the morne the hoost departed oute of
 the countre / And it was not longe af-
 ter that they alle were dede and slayn
 It shold not be acordynge / that we
 sholde hede and kepe secreete the meruey-
 lous vertu of her prayer / the which atte-
 begynnynge of her conuersyon / she con-
 uerted a soule to god / For she hadde
 a suster yonger than hir self was whos
 conuersacion she moche desyred / And in
 alle her prayers that she made / she pray-
 ed / at the begynnynge with all her herte
 to oure lord / that lyke as she and her
 suster hadde ben in the word of one
 herte and of one wyll / that it myght
 please the fadir of mercy / that Agnes
 her suster whome she had left in the
 word / myght despise the word and
 fauoure the swetenesse of god / so that
 she myght haue no wyll to marre her
 sauf only to god her true frende / in
 such wyse that bytvene them bothe /
 they myght espouse their virginyte to
 oure lord / These two sisters lued mer-
 ueylously to gyde / And were moche
 sorowfulle of their departynge / e that
 one more than that other / But oure
 lord graunted / vnto saynt Clare the
 first yest that she demaunded / For hit
 was a thyng / that moche plesyd hym
 Aftir the seuenthe day / that saynt Cla-
 re was conuertid Agnes her suster cam
 to her / And discovered her secretenesse
 to her and wyll / And sayd vterly /
 that the world serue god / And whan
 saynt Clare herd that / anone she em-
 braced her / And sayd for ioye that she
 had / My suster ye be ryght welcome /
 I thanke god that hitz herd me for
 the / For whome I was in grete sorow
 Now he hit that this conuersion was
 merueyllous / And yet more to be won-
 dred / how Clare defended her suster by
 her prayers / At that tyme were the go-
 od blessed sisters at saynt Mychel of

paine / whiche were ioynd to god / e
 they folowed the lyf and werkes of the
 su cryst / And there was saynt Clare
 whiche felte more of god than hoster /
 And she enformed her suster her nours-
 ce hold she shold relike her / And the pas-
 tentes and hymnes of saynt Clare be-
 ganne a nelbe katayll / and scryt agynst
 the byrgyns / For whanne they herd sa-
 ye / that Agnes was gone to euell
 with her suster saynt Clare / there cam
 on the morne to the place where saynt
 Clare dwelld / the lude of her kynne /
 men and frendes al fro them self alle
 araged / and stelled not without for-
 the malyce that they hadde in their hert
 but gaf them to vnderstonde / that they
 cam for good / And whanne they cam
 withim / they made no force of saynt cla-
 re for to dralbe her oute / For they kne
 we wel / that they shold no thyng eys-
 phye of their entaite / but they turned
 to Agnes / and sayd to her / What mai-
 nest thou here / come oute with vs home
 to thy holbe / and she answered / that she
 wolde neuer departe fro the compaigne
 of saynt Clare / And a tyraunt a knyzt
 took and dreibe her by the here / And
 the other took her by the armes / and
 caryn her forth a fere / And she whiche
 semed that she was amonge the hondes
 of a Lyon / and taken fro the handes of
 god / beganne to crye and sayd / Fayre
 dere suster helpe me / and suffre not that
 I be taken alwey fro the holy compa-
 ny of Ihu crist / But the felons dre-
 we this byrgyn agynst her wyll ouer
 the Montayne / and rente her clothes / e
 dreibe and raxd oure her here / And the
 holy swete byrgyn saynt Clare kne s-
 led doune / and putte her self to prayer /
 And praid our lord to gyue her suster
 a stronge herte and a stable / and that
 she myghte by the purffaunce of god
 ouercome and surmounte the purffa-
 unce of the peple / and anone the holy
 ghoost made her so payfaunt and true /
 that it semed that her body were fynyed
 to the grounde / in such wyse / that for al
 the force and polber that they couthe do
 they myght not here her oure a spalle
 broke / And the men that were in the
 felde and ryuer cam for to helpe them
 but they myght neuer remeue her fro
 the erth / And thenne one of them said

in mocking/ It is no wonder though
 she be fey/ For she hath etyng moche le;
 ¶ Thanne the lordz mouaile her brenke
 by his arme for to bete her cruelly
 but an axe and payne took hym soden
 by / and tormentid hym a long tyme
 with cruelly / After that this sayd Ag
 nes hadde suffred this long wastelyng
 of her kynnesmen andy Frances / cam
 saynt Clare / andy prayd them for god
 to sake / they sholdy loue this litylle
 with her susier / andy go their wyage / e
 ther hede of them self And she requyred
 the cure andy charge of Agnes her sus
 tier / whiche laye theryn the groundy in
 grete dyscase / And fynally her kynnes
 men departedy in grete angurlyte an
 andy **¶** Andy
 thanne anon after she arose by moche
 gladly / Andy hady moche grete ioye of
 that frey litylle / that she had suffred
 for the loue of Ihesu Cryst / And fro
 this tyme forwarde / she caryed her
 self to serue gody perydumbly / Andy say
 ynt frauncis cutte of her herys with
 his alme handes / andy endurid / andy
 taught her to serue gody / andy so dyd sa
 ynt Clare her susier / And by cause the
 may not thortely accompt with felde
 wordes / the grete perfection of the lyf /
 of Agnes / therfore we shalke entende
 into the lyf of saynt Clare the byr
 gene / Was hit not grete meruayle of
 the oryson andy prayers of saynt Cla
 re / whiche were so strong andy so moche
 maynteth agaynst the malycy of the pe
 yle / whan they fledde / andy were puys
 saint to exmie the deuyll / It happed
 on a tyme / that a moche deuoute wo
 man of the bishoppysche of pyls cam
 to one of the ladyes / for to pelye than
 bynges to gody / andy saynt Clare / whi
 che had depyred her fro thandes of /
 temple / For they fledde andy waylledy
 that the oryson of saynt Clare brente
 them alle / Andy therfore they myghte
 no lenger dwelle in that place / The po
 pe gregory had moche grete fayth e gre
 te deuocion in the prayers of þe holy
 byrgyne / Andy not without cause /
 for he had perceyd andy felt certayne
 trewe therof / whiche had helpen many
 andy dyuerce / that hady necessarye andy
 neede / Andy whanne he was bishopp
 of bolten / andy after whanne he was

poppe / he sente his lettres to her / by whi
 che he requyred her to pray for hym /
 Andy anon he felte hym ealed / andy
 alleged by her prayers / Thanne certayn
 by þe whiche was byrgyne of Ihesu
 Cryst by his humylyte as the may see
 hady so grete deuocion to saynt Clare /
 of whome he requyred her ayde / and w
 commaunded hym to the vertue of her
 oryson / well ought the thenne tenyde
 the with all our wyther the deuocion of
 suche a may / For he kneibe wel / holl
 moche loue is myghty / andy holl the
 pure byrgyns haue depyredy entree in
 to the dore of the heu of our lordy /
 Andy yf our swete lordy gyue hym
 self to them / that loue hym frely /
 who may he dnype them / for whome
 they requyre hym deuouely / Alwey se
 ne / that they requyre hym / that is nedde
 andy behouffull / The holy werke helbeth
 well the grete faythe / andy the grete de
 uocion that she hady in the holy sacra
 ment of the auter / For in that grete
 maladye whiche hady so vexed her that
 she lay in her bedde / she arose / and did
 her to be borne from one place to ano
 ther / e did spyne a fyn smale clothe /
 of whiche she made mo than fyfty corpo
 ras / e sente them in fayr tubellis of
 sylke in to dyuerce chyrches in dyuerce
 places of Allysse / Whan she sholdy re
 cyue the body of our lordy / it was mer
 uayle to see the wrys that she wepte /
 of whiche she was all wete / Andy she
 hady soo grete fere whan she approchyd
 nyghte vnto her saueour / that she ne do
 ubtedy hym no lasse whiche is in sem
 blance very god in the forme of brede
 the sacrament / than hym that gouerneth
 heuyn andy erthe / whiche is al one /
 Thus as she hadde alwey souuerayn
 ce and mynde of Ihesu Cryst in her ma
 ladye / so gody comforted her / andy bys
 ted her in her Insymyde and languore
 In the hour of the natyuite of Ihesu
 crist at cristemas / whan the angels e
 the world made fest e songen e emio
 yed of litle Ihesus þe was born / al þe pou
 re ladyes wet to matyns in to their mo
 nastery / e left allone their poure moder
 fore greued in her maladye / Thanne she
 began to thynke on litle Ihesus / e was
 sowful that she myghte not be at the
 festyue e prepe our lordy / And sayd in

¶ The lyf of saint Clare

syghinge saye lord god / I wake
 her alone / And anon she beganne to
 here the Jewes that songen / and saynt
 Frauncis / and herd well the Jubys
 lacion / the psalmodye / and the grete
 melodye of the songe / how be it / her hert
 was not so nygh / that the voyce of a
 man ne of a woman myght not be her
 de / ne vnderstonde / yf godd dyd hit not
 by his curiose / or yf godd had not gy
 uen to her aboue al nature of man force
 and polver to here hit / but this passedy
 all / For she was worthy to see in her os
 wartye the ioye of our lord / On the
 mornynge whanne the ladyes her do
 ghters cam to her / she sayd to them /
 Blessedy be our lord Ihesu Cryste /
 For whanne ye left me / he left me
 not truly / And I saye to you / that
 I haue herd this nyght alle the ser
 uys and solennyns that hath be done
 in the church by saynt Frauncis tho
 rough the graue of Ihesu criste /
 Atte paynes of her deeth / our lord com
 fortd her allye / For she dwelle ouer
 of the holye woundes of Ihesu criste a
 bytterne / of which her hert / her wil
 And her thought were full of angur
 shes merueylously bytten / And often
 as she hadde be drunken of the swolbe
 and tere that she wepte for the hie
 of Ihesu Cryste / For oftymes the hie
 of godd / which she hadde emprynted in
 her hert within forthe / she made to ap
 pere by signes outward / she enfour
 medy and laughte the nouyses / and ad
 monestedy them / that they haue in the
 yre mynde the swolbe and payne of the
 deithe of Ihesu criste / And that she said
 with her mouth / she dyd it in her hert
 and gaf ensample / Whanne she was
 secretly all one / to fore she myght saye
 ony thyng / she was all bedded with
 tere / she was most deuoute / and had
 more feruour of deuocion bytweene vs
 derly and none / than ony other tyme /
 by cause she woldd / that in the houre
 that Ihesu criste was crucifyed in the
 aulter of the crosse / that her hert shold
 be sacrefyced to godd our lord /
 On a tyme hit happedy at the houre of
 none / that she prayd to godd in her al
 le / And the deuylle gaf to her suche a
 stroke vnder the ere that her eyen and

her bysage were all covered with blood
 she hadde lernedy an oryson of the fe
 ue woundes of Ihesu criste / which she
 ofte recorde and remembred / by cause
 her hert and thought were nouysshid
 there / and myght fele the delys that
 ten in Ihesu Criste / she lernedy the
 or of the crosse of saynt Frauncis /
 which loued her truly / And she said it
 as gladly to her polver as she dyd /
 she gyrd to her fleshe a corde / which
 were thyrten knottes / which were ful
 of brochettes of smale neddes / and the
 roy smale rynges / And this dyd she
 in the remembraunce of the woundes
 of our lord / It happedy on a tyme on
 the holy shertursdaye / which is the
 day whanne our lord made his man
 dy or souper / where as is remembred /
 how godd kowd / vnto thende his disci
 ples aboute the houre of euyn / whanne
 godd beganne the wastynge of his
 passion / Whanne saynt Clare beyng he
 ny and sorowful / enckesed her in the
 chamber of her alle / And hit happedy
 that she prayd god longe / and was
 sorowfull vnto the deithe / e in that so
 wolbe and heynnes / she drewe a feruent
 hie ful of desyre / For she remembred
 how Ihesus in that houre was taken /
 escheyned / haled forth and mockedy /
 in so moche that of this remembraunce
 she was alle drunken / and satte in her
 bedde / Al that nyght was she so my
 shyd and on the morne that she wepte
 not where her body was / The eyen of
 her hert looked stedfastly in one place /
 without meynge or lopyng a spece /
 And the eye of her hert was so fixed
 in Ihesu Criste that she felde no thyng
 One of her doughters more famyllyer
 and secretly with her than other wente
 of to her for to see her / and allye she
 fonde her in one poynt / The nyght of
 the saturday this goodd deuoute dought
 ter brought a candell brennyng / and
 without spekyng made a sygne to
 her blessed moder Clare / that she shold
 remembre the commaundmentis of sa
 ynt Frauncis / For he hadde commaun
 ded that euery day she shold eate som
 what / Whanne as she stode before her
 with a candell brennyng / Saynt Cla
 re cam ageyne to her asate / And her
 fmedy / that she was comen from an

another world; / And she sad; Fayre
 daughter what neede is of a candle / is
 it not yet day / And she answered /
 myght were fayre moder / the myght is
 passed / and the day is gone / and that
 other myght is comen / Fayre daughter
 sayd; saynt Clare / This slepe that I ha
 ue made is blessed / For I haue moche
 aspred; it / And godd hath gyuen hit
 to me / but helvare that thou saye it ne
 ure to curature as longe as I lyue /
 Whanne our lord knele and apperay
 ned; how lvel and how moche this ho
 ly Clare louyd; hym / And the ryghte
 larte loue that she had to the very crof
 se for the loue of hym / she so enlumyned
 and pryuekeged; her in such manere /
 that she hadde polber to make tokens
 and myracles by the Crosse / For when
 she made the signe of the very crosse vp
 on them that were seke / anon the mala
 dye fledde away / and so many myra
 cles godd shewd; for her / Of which I
 shalle telle yow somme / fyrst of a fre
 w that was oute of his lyfte / On a
 tyme it happed; that saynt Frauncois
 sente to saynt Clare a frewe named ste
 uen / and was al made fro hym self /
 that she shold; make vpon hym the sig
 ne of the Crosse / For he knele well /
 that she was a woman of grete perfec
 tion / And so honoured; her moche for
 the ver tue that was in her / And she
 that was ovedessaunt and good; dought
 er of ovedence / blessed; the frewe by
 the commaundement of saynt Fraun
 cois / and made hym to slepe a byttell /
 And after she toke hym by the honde
 And he aroos al hoole / and wente to
 saynt Frauncois elene deluierd; of al
 his maladye / This blessed; saynt Cl
 are was a good; maystresse and trulve
 for tenforne yonge peple / that knele
 but bytell of relygion / And she was
 president and sypereyt of the maydens
 of our lord; / and enformed; them in
 good; customes / and taughte them
 ryght well to doo penance / She nou
 rished; them by so grete loue / that in
 ne the ony tongue may expresse / she ta
 ughte them pryuelly to flee alle noyse
 of the world; / by cause they shold; ioy
 ne to our lord; / And also she exhorted;
 them / that they shold; put fro them all
 carnal affection and; flesshely loue of

their frendes / And that they shold not
 be ouer tendre ouer them ne loue them
 ouermoch; / ne howses / ne londes / but ma
 ke them strong to please and serue god
 She councelled; them / and warned;
 that they shold hate to doo the wyll of
 the body / And that the delys and;
 flesshely desyrs of the flessh; they shold;
 de with all their herte and; good; rea
 son go ther agaynste / she sayde to them
 the fende of helle lyeth in a wayte and;
 lepyeth his hokes and; grynnes subtly;
 ly for to take and; hynde the holy sou
 les / and; yet they tempte more the go
 od peple / than them of the world; / She
 wolde; that they shold; make and; la
 boure with her propre handes in such
 werkis as she had establisthed to them
 she wolde; that whanne they had; do
 ne their bodyly trauayle / they shold;
 goo to prayer / For prayer is a thyng
 that pleysyth moche godd / And she wol
 de that in prayeng they shold; rechauf
 se their bodies / and; that they shold be
 ue and; depreffe necligence and; al col
 denesse of herte / and; be kyndled; and;
 lygheted; in the holy loue of godd / so
 that in stede of coldenes they shold; be
 hot in deuocion / In no place / ne in no
 cloyster was scylence better kept ne hol
 den; / she was no lauaus in their speche /
 ne euylle / but they were sobre and; soo
 good; / that they shewd; wel / that in
 their hertes was none enyl / but al go
 dences / The good; maystresse saynt Cla
 re her self spak; so byttell / that she restay
 ned; them / and; thought; merueylously
 on their wordes / Wolde; be it that in her
 herte / ne in her thought was but al ho
 lyenes / This good; lady pourueyed; to
 her daughters / the word; of godd by de
 uoute preachinges / And; hadde so mo
 che ioye and; gladnes perfoundly in
 her herte in heyrng the wordes of the
 holy predicacion that al her delyte was
 in our lord; Ihesu Cryst her espouse /
 For on a tyme as frewe philyp And
 en preachyd; a ryght fayre child; was
 so fow saynt Clare / and; abode there a
 grete parte of the sermon / and; keld;
 merueylously and; graciously saynt
 Clare / wherof hit happed; that he that
 was worthy to knolde and; see so hys
 thynges of saynt Clare / receyved; in
 that syght and; beholdyng; so grete a

¶ The lyf of saynt Clare

swetez in his hert/and so grete com
 fort/that it myght not be sayd/ne ey
 pressyd/ And how he hit that she was
 not letted/ yet herd she more gladly
 the sermons in latyn than in her vul
 gar tongue/ She knewe wel that with
 in the shele was the kernel / she herd
 the sermons ententuelly/and assaue
 ured them more swetely/She coude mo
 che wel dralbe to her/that was mooste
 prouffitable for her soule / And wel
 knewe she that it was no lesse annyn
 ge to godde fayr flouris amonge the
 sharp thornes/than to ete the fruyt of
 a fayre tree/that is to saye/ that she lo
 uyd better a rude sermon well edyfy
 eng than a fayre pollyshed byll pro
 uffytynge/On a tyme hit happed/ that
 the pope gregory defendyd/that no fre
 re shold go to the holys of the ladies
 withoute his leue / And whanne the
 holy moder saynt clare knewe that / she
 had moche sorowe in her herte/by cause
 she saide wel/ that she myght not haue
 that whiche was needefull/whiche was
 the noxture of holy crypture/ And sa
 yd to her sisters with a sorowfull herte
 How forthon wel may the pope grego
 ry take fro vs alle the frees/whanne
 he hath taken fro vs them that nourys
 shed our soules with the wordz of
 god/ And anone she sente ageyne all
 the frees of her holys to the maystere
 or mynyster/ For she sayd/ she hadde no
 thyng to do to haue frees to geve them
 bodyly brede/whanne they failed them
 that nourysed her and her sisters with
 the wordz of god/ Anone as the pope
 gregory herd this tydyng / he wpeled
 that/whiche he had defendyd/ and set
 all at the wyll of god/ This holy e
 goodd Abbesse loued not only the souls
 les of her good doughters but thought
 well in her herte of tymes/hw she my
 ght serue their bodies most charitably
 For whanne it was ryght colde/ she co
 uerd by nyght them that were feble /
 And dyspced them moche swetely/
 And yf she saide any trouble yf any
 temptacion or any anger/whiche hap
 peth somtyme/she wolde calle them seer
 tly/ And comforted them all wepyng
 And other whyle she wolde falle dou
 ne to the feet of her doughters/ that we
 re make and say/ And knewyd to fo

re them / so that she swetez and delo
 naitz / that the ladies saide in her gos
 od moder/that she alleged/and take a
 wey theyr sorow/wherof the ladies her
 doughters wouthe her moche thanke /
 And thus lerned they to do wel by
 deuocion/ and to loue theire goodd more
 more swetely/and folowed by the ryt
 weye the werkes of their goodd Abbes
 se / And they meruayled moche of the
 grete habondaunce of holynes that godd
 hadde gyuen to his spouse /
 Whanne she hadde ben fortyr yere in the
 state of ryght holy pouerte/hit pleased
 to oure lord to calle her to be rebared
 in heuen/and sente to her a grete mala
 dye / and multiplyed her languoure
 and sikenes / She hadde somtyme done
 so sharp penaunce / that her body ne her
 flessche hadde no strengthe / And at the
 last she was ouer seke/ and moche mo
 re than she was wonte to be / For as
 our lord had gyuen to her in her selfe
 rycheffe of mercyes / of goodd vertues/
 and of goodd werkes/ryght so wolde
 godd enrich her in her sikenes/to then
 de that she shold suffre for hym ryght
 grete payne and tormentes / For in suf
 frynge of sikenes is vertue parfyghte
 hol / and in what wyse she was vertu
 ous in her maladye / and parfyght
 maye here / For how he it that she hadde
 ben ryght and twentyr yere in languor
 ur and maladye / yet neuer she gruz
 ed ne murmured ne playned / but
 allethey sayd holy wordes / and ren
 dyd thankynge to our lord / how he
 it that she was merueylously agre
 ued and seke / so that it semed that she
 hasted moche to dralbe to her ende/But
 pleased neuertheles to our lord / that
 he respced her fro the dethe / Unto the
 tyme/that her ende myght be honourd
 and enhaunced / her by the presence of
 the pope and of the cardynales / to wh
 me she was especial doughter / for wh
 the pope and the cardynales hadde aby
 den a grete whyle at Lyons / Sept
 clare was thene merueylously dyscom
 red by sikenes / soo that her doughters
 hadde grete sorowe at their hertes/that
 them semed that a clayue had perced
 them / or that they haue be ryuen with
 a swerd / But our lord she wedd anon
 a dyspon to one his hadmaye / whiche

ditwellyd; at saynt polbes/ For hit se
 med; to her that she and her susters we
 re at saynt Dampans to fore saynt cla
 re whiche was ryght seke/ And; her se
 med; that this Clare laye in a moche
 fayr bedde/ and; moche precious/ And;
 her sened; that her dough;ars wepte/
 whanne the soule shold; passe oute of
 the body/ And; anone she salde a ryght
 fayr lady at the heede of the bedde/ and;
 sayd; to them that wepte/ Faire dough;
 ars wepe no more for this lady shall
 ouercome all/ And; knowe ye/ that she
 shall not deye/ till that oure lord and;
 his disciples shall come/ And; she shal
 not abyde longe after that the pope and
 the Courte of Rome shall come to pe
 nance/ And; anone as the Bysshop of
 Hostence herd; saye/ that this holy wo
 man was seke/ anone in grete haste he
 went; to see and; Bysp; the spouse of
 Ihesu Cryst/ For he was her gho;stely
 fauer/ and; had the cure of her soule/
 And; noursysshed; her with pure herbe/
 and; pure wyllle/ For he hadde allweye
 deuoutly; bued; the holy Byrgyne/
 And; thenne he gaf to her in her mala
 dye the body of our lord;/ For that is
 the very scyding of the soule/ And; he
 comforted; the other dough;ars by his
 sermons and; holy wordes/ Thenne the
 holy good; moder wepynge praid; hym
 moche swete;ly that he wolde; take heed
 of her dough;ars ther kyng;e/ and; of
 all the other/ And; that for the loue of
 our lord; he wolde; remember her/ And;
 aboue alle other thynges/ she prayd;
 hym/ that he wolde; do so moche that her
 p;puellege of pouerte myght; be confer
 med of the pope and of the cardynals/
 And; he that loued; very;ly her/ and the
 wyggon/ and that hadde allwey truly
 adored; her/ promysed; that he shold; doo
 and; dyde hit/ In the yere after am the
 pope and; the cardynals to Assse/ for
 to see the departyn;g of the holy Byrgy
 ne/ and; to pnt;e to effect the Byspon/
 that hadde; be sene and; signefyed; of her
 For the pope is the hygh;e man in erthe
 our god;/ and; that best; represent;eth
 the persons of Ihesu Cryst/ For lyke
 as our lord hadde his disciples whiche
 were ioyned to hym in erthe/ In lyke
 wyll;e the pope hath his cardynals/ the
 whiche; be ioyned to hym in the hooly

chirche/ Our lord; god; hasted; hym/ as
 he that knewe the ferme purpos of his
 spouse saynt; Clare/ And; hasted; for to
 honoure her and to set;e in the palais/
 of the kyng;e of paradys his poure pil
 gryme/ and the good lady also couey
 red and wysshed; with alle her herte/
 that she myght; be deliuered of her mor
 tal body/ And that she myght; see in he
 uen Ihesu cryst;/ as she that hadde en
 selued; hym in the;erthe with all her hert
 in very pouerte/ Her membris were
 brused/ and troubled by grete sekene;es
 that the body myght; not endure/ For
 it was ouer moche enfebled/ soo that
 our lord called her fro this world;/ and
 ordeyned; for her helthe perdurable/
 Thenne pope Innocent the fourthe/ &
 the cardynallis cam with hym for to By
 sp;e thanmay;e of god/ of whom he
 hadde; better proued; the holy lyf/ than
 of any woman that was in his tyme
 And therfor he knewe; certaynly/ that
 it was reason that he shold; come and
 honoure her with his presence/ ¶ And
 whanne he cam in to the holbe; of the
 ladyes/ he went; thider/ where as this
 holy saynt;e laye/ And; took to her his
 hond; for to kyss;/ And the pope whi
 che was curteis; stode vpon a tree/ and
 took; to her his fot;e to kyss;/ by grete
 humylyte;/ And she took it and kyssed;
 it moche swete;ly/ and after enkynded
 her self to the pope moch; humbly/ and
 requyred; hym with a swete chere that
 he wolde; assouille her of alle her synnes
 To whome he sayde/ wolde; god;/ that
 we hadde; no more new; of absolucon of
 synnes that we haue done/ than ye ha
 ue/ And; thenne he assouylled; her of all
 her synnes and gaf to her largely; his
 benediction/ And; whanne they were al
 departed/ for as moche as she hadde
 receyued; that day by the handes of the
 mynyster prounciall; the very body of
 oure lord;/ She lift; vp her eyen to oure
 lord; to heuen/ and ioyned; her handes
 to gyde;/ And; sayde; thenne/ Oa my
 right; swete & fair dough;ars/ our lord;
 Ihesu; crist; by his dekonair;e hath done
 to me soo grete good and; g;uen to me
 so grete a yest;/ that heuen ne erthe ma
 ye not knowe/ For I haue; receyued;
 this day a moche hygh;e lord/ and also
 haue; sene his Bymp;e/ The good;

¶ The lyf of saynt Clare

doughters were aboute the bedde/whiche
 wepte / and abode for the orphelyns/
 Wherof they hadde moche grete sorowe /
 in their hertes / For the deeth of their mo-
 der perceyvd their hertes lyke as it were
 a slyber / whiche doughters departed not
 fro her ne for hongre ne for thurst / ne
 for no slepe / ne they thowt neyther of
 wedde ne of table / Alle the delyses that
 they had / was for to crye to wepe & to
 make sorowe / And amonge alle the
 othre / her suster / whiche was a moche
 deuout byrgyne wepte many tere / &
 sayd to saynt Clare her suster / Sayre
 and ryght swete suster departe not albe
 ye fro me / And leue me not here alone
 And saynt Clare answerd to her mo-
 der swete / Faire swete suster / It ple-
 syth to god / that I departe fro thyse
 word / but wepe no more fayne suster /
 For ye shalle come hastily to our lord
 hastily after me / And also I say you
 that our lord shalle doo to you grete
 comforte and consolacion to fore or ye
 deye / After this holy and good Clare
 dwelve fast to her ende / And the folke
 and peple had to her grete deuocion /
 And the prelates and cardynals cam
 ofte to see her / And honoured her as
 a very saynte / But there was a mer-
 ueylous thyng to her / For she was
 by the space of twelue dayes / that ne-
 uer entred in to her body no corporall
 mete / And she was so stronge by the
 suffraunce and grace of god / that she
 comforted in the seruyse of god alle
 them that come to fore her / And desys-
 red and charged them to doo well /
 And whanne frere Reynald whiche
 was deconayr cam for to see her / And
 beheld the grete sikenes that she hadde
 long tyme suffred / he prechyd to her /
 and prayd her moche to haue payens
 & / And anone she answerd to hym sw-
 ly and deconayrly / Syth that the holy
 man saynt frauncis the seruaunt of
 ihesu cryst hath shewed to me the we-
 ye of trouthe / And that I haue felte
 and knowen the wyll and grace of
 ihesu cryst by the aduertysment of sa-
 ynt frauncis / knowe ye ryght we-
 broder / that no paynes displease me / ne
 no penaunce greueth me / ne no sikenes
 ses her to me hard ne displeaseth / & then
 answerd she to the frere / whanne she

felte our lord knocke at her gate for to
 take her soule oute of this world /
 And requyred / that good folke and
 spryuel shold be with her / that she
 myght here of them the holy wordes of
 god / and specially the wordes of the
 deithe and passion of ihesu cryst /
 And amonge alle other cam a frere
 named bynheres whiche was one of the
 noble prechers that was in ethre / and
 that oftymes spacke and sayd noble
 and holy wordes ardaunt and good /
 of whos comynge she was moche glad
 And prayd hym that if he hadde more
 wryd ony newe thyng / that he shold sa-
 ye it / And thenne the frere opened his
 mouth / and beganne to sape so swete
 wordes / that they were lyke sparkys /
 of fyre and of ardaunt feruour or he
 wherof the holy byrgyne had moche gre-
 te consolacion / Thenne she turned her /
 and sayd to her doughters / Swete do-
 ughters / I recommaunde to you the ho-
 ly pouerte of our lord / And greeue
 to hym thankynges for that he hath do-
 ne to you / Thenne she blessed all them
 that had deuocion to her / and to her or-
 dre / And gaf largely and wylyly her
 blessinge to alle the poure ladies of
 her ordre that were to fore her then /
 The twe felawes of saynt frauncis
 that were there / of whom that one was
 named Angel comforted them / that
 were ful of sorowe / And that othre
 frere kyssed deuoutly and holly
 the bedde of her that shold passe to our
 lord / The hooly ladies sorowed moche
 the losse of their moder / And as moche
 more as they cryed and wepte with
 out forth / so moche more were they ar-
 dauntly greeuyd within forth / Thenne
 saynt clare began to speke to her soule
 all softly / So sayd she / go suetly / For
 thou hast a good gyfte and condy-
 tour in the waye where as thou shalt
 go / whiche shall lede the well the right
 way / So sayde she hardly / for he f ma-
 de the and sanctyfyed the / I shalle kepe
 the / For he dweth the also tenderly / as
 the moder doth her childe / Lord god sa-
 yd she / blessed be thou that made me
 And thenne one of her sisters deman-
 ded her / to whome she spack / I haue
 sayd she spoken to my blessed soule /
 And withoute fayle / her glorious

condy our is not fer fro her / Thenne
 she called one of her daughters / and
 sayd to hir / Fair daughter seest thou the
 kynge of glory whome I see / but the
 daughter sawe hym not / For the wyll
 of god was that one shold see that an
 other saide not / For ther was an hap-
 py wydoibe andy comfortable / whiche
 saide hym with the eyen of her frede at
 among the tere that she wepte / And
 yet neuertheles she was wounded to
 the herte with a dart full of sweteness
 andy of sorowe / Thenne she turnede her
 sight towarde the dore of the holdes /
 Andy saide a grete compaigne of byr-
 gynes entir in to the holdes alle cladde
 with whyte clothes / Andy eche of them
 bare a crowne of gold in her hede / And
 amonge alle other there was one mo-
 re cleve and fayrer than the other
 whiche bare a crowne of gold wyndow
 wyde oute wherof issuede a ryght gre-
 te clerenesse / all the holdes was so cler
 by the light / that it semed the nyght to be
 cleve day / And this lady that was soo
 cleve apperchede to the hede / where as
 the spouse of her sone laye / And she en-
 embracede upon her / andy embracede her
 moche swete / Thenne the byrgynes
 brought a mantell of ryght grete bea-
 uty / And the byrgynes enforcede them /
 to scryve / and to couer the body of saynt
 Clare / Andy wel to make reoy the
 holdes / Andy on the morne was the fest
 of saynt Laurence / Andy thenne departed
 andy departed oute of this mortall lyf
 the holy lady andy frende of our lordy /
 And anone the soule of hir / was crow-
 ned in euerlastyng ioye / The spyrte
 of hir was moche benygne andy io-
 pouly losed / and deluyered fro the fles-
 she / And whanne the body abode in the
 churche / the soule wente with god / whi-
 che was her lyf / And blessed ben the ho-
 ly compaigne of god / that fro the kales-
 sye of this worldy condyctede the holy
 soule of this lady in to the montayne
 of Auene / where the blessed byrge of is /
 Now is the blessed byrgyn in the com-
 paigne of them / that ben in the court of
 heuyn / Now hath she chaunged her pou-
 re to lyte / whiche hath broughte her
 for to lyte at the table where the gre-
 te deluyces ben / Now hath she for the ly-
 tyng of humylyte andy of sharpnes

the blessed Regne of heuyn / where as
 she is cladde and arrayed with the robe
 of perdurable glorye / Anon the tydyn-
 ges were spredd abroad / that the bless-
 ed byrgyn was departed / And whan
 the people of Assise herd thereof / they
 cam to the place wher the men and byr-
 men by so grete compaignes / that hit se-
 med that in the cyte abode neither man
 ne woman / And alle cryenge / O dere
 lady andy frende of god / and there
 with they preyed for / and wepte mo-
 che tendrely / The poysteate andy the pro-
 uost of the cyte vayne moche hastely
 thider / And with them many compaign-
 es of knyghtes and of people armed /
 whiche alle that daye and alle nyghte
 kepte the body of the holy byrgyne mo-
 che honourably / For they wolde in no
 wyse that the towne shold not haue by
 ony auenture damage / or hurt in ta-
 kyng alwey the tresour that laye there
 On the morn cam the byscape of Jhesu
 su Cryst and alle the cardynals with
 hym with alle the Cite of Assise in to
 the churche of saynt Dampayn / And
 whanne it cam ther to that they shold
 begynne the masse for the blessed saynt
 clare / hit happed / that he that beganne
 wolde haue begonne thoffyce of them /
 that were dede / And anone the poye say-
 yde / that they ought better doo thoffyce
 of byrgynes / than thoffyce of dede folke
 So that it semed that he wolde canony-
 se her to fore er she was buryed / Then
 he answered the wyse man the bisschop
 of hostense / and sayde hit was more ac-
 customed to saye of them that ben dede /
 in this caas / And thenne they sayd the
 masse of Requiem / and alle the prela-
 tes and the Bisschop of Hostense be-
 gonnyn to preche and toke their make-
 re / holt all the world is kanye / and be-
 gonnyn to preyse moche grete bys-
 swete saynt / saynt clare / And holt she
 hadde despyed the world and alle that
 was therein / Thenne the cardynals that
 were there wente fyrst / and dyde hol-
 ly the scruple about the holy body and
 thoffyce lyke as it is accustomed / And
 by cause that them semed neyther righte
 ne reyon / that the precious body shold not
 be ferre fro the cyte / they bare it to say-
 nt Georges with so ryght grete feste /
 kyngenge & preyngenge god in ymmones

¶ The lyf of saynt Clare

and calidre/and in so greet melodye /
that ther was honour ynough / And
in the same place was fyrst buryed the
body of saynt Framcis / And fro
this tyme forthon cam moche peple eue-
ry day to the tombe of saynt Clare / and
gyuynge prayse and calidre to our
lord god / and verytably / this is a
ryght very saynt and glorious byr-
gyne regnyng with the compaigne of
Aungels / to whome god hath gyuen
so moche honour in erthe / **H**a / were Dir
gyne / praye thow to **J**hesu Cryste for
vs / For thow were the fyrst fleur of
the holy pure lades / which hast dra-
wey to penaunce without nomber / and
that þ may conduye vs to the lyf per-
manable / Amen / **I**t was not longe af-
ter greetly that Agnes suster of saynt
Clare was somoned and callid to
weddyng of the deary lambe **J**hesu
Cryste / And also saynt Clare lade her
suster into the ioye perdurable full of
delys / ther be now the two doughters
of syon / which were susters germanys
of graue and of nature / and ben now
herytours of the ioye of heuen / there
wher they fele the swetenes of God /
and enioye with hym Now is Agnes
in the ioye and in the consolacion / that
Clare her suster had promysed to her /
to fore that she deyde / For lyke as Cla-
re brought her oute of the world / soo
brought she hir self in the Crosse of
penaunce / by which she is shynyng in
heuen / Thus wente Agnes after her
suster ryght soone oute of this mortal
lyf full of wepyng and of sorowe In
to oure lord which is lyf of the soule
in heuen which regneth with the fader
and holy ghoost / **A** M E N /

Here folowen myracles whi-
che were shewed after her deith

The wherres and my-
racles of sayntes ought to
be shewed praysed and ho-
noured / And also whynes
syr / whanne the werkes in the lyf we-
re holy and full of perfection / we fynd
de not many signes / ne myracles that
saynt **J**ostyn the baptist deyde / Neuer
theles he is a moche holy saynt / and
gretter than such one as haue to the
wey for many myracles / And therfor
we saye that the ryght holy lyf and
the greet perfection of saynt Clare /
which she deyde and demened here in
erthe / oughte well to suffyse and wyth-
nesse that she is a very saynt / yf it be
re not for the peple / which haue the mo-
re greet deuocion / and more greet fa-
ythe into the sayntes whanne they see
the signes and myracles that god see-
beth for them / **I** knowe well that say-
nt Clare was in the weye full of me-
rytes / And that she was rayffed in
the perfoundnes of the greet clernesse
and lycht of heuen / Neuertheles tho-
ugh she were resplendyffhaunt / wel fa-
uorous / and ryght ful of greet myra-
cles / as is well declared by the ardy-
nallys of Rome / Myr of othe of trouthe
that **I** haue made and my conspencie
constrayneth me / that **I** wryte to my
polber the lyf truly / and the myracles
of her / how well **I** passe ouer many
fayre thynges

Of one that was deliuerd of
the fende

There was a chyld named
Jaquemyn of perouse which had in
his body the deuyll / in such wyse that
this **J**aquemyn fylle in the fyr / as
he that woude not kepe hym / Somtyme
me he hurtled strongly agaynste the
ground / Somtyme he toke the stones /
soo that he brake his teth / and other
whyle brake his hede that alle his bo-
dy was bddy / and soyled his mou-
the / and put oute his tongue / And
somtyme he laye and wallowed and
was round / soo that ofte he leyde his
thye in his necke / And every day they
es this maladye cam to hym / and tho

perſones myght not kepe hym ne helde
 hym/ but that he wolde deſpoyle and
 ſyncke hym maulgre them to the / Ther
 woude no phyſicien, ne wyſe man / that
 was in alle the contre fynde ony reme-
 dye ne gyue counceyll to eaſe hym /
 But the ſyde / which was named
 quynſlor whanne he ſawe that he cou-
 de fynde no counceyll / ne remedye for
 this maladye/beganne to crye and calle
 on ſaynte clare the holy byrgyne/and
 ſayd to the that arte worthy of all ho-
 nours I aoude my child / which is
 meſchaunte and caryſ / And pray the
 ryght ſwete ſaynte / that thold wyſt ſen-
 ce to my child / helpe / And forthwith
 wente to her tombe full of bylewe to ha-
 ue his requete / and kydd the chylde
 vpon the tombe of the byrgyn/and ma-
 de his prayers / And anone he was de-
 lyuerd of the maladye/ne neuer was
 ſeke after of that ſekenes / ne neuer
 hurte hym after by reaſon of that ma-
 ladye

on of the demple which was in her/
 And of many other ſekeneſſe and ma-
 lades to fore the ſepulchre of ſaynt cla-
 re /

**Of one beynge madde that the
 heled**

A man borne in Franncce cam
 on a tyme fro the court / and fylle in
 a maladye / that he was oute of his
 wyſte/and myght not ſpeke/and ſo de-
 mened his body that he myght haue
 no reſte/and was moche ouer ſtraun-
 ge and hydous to loke on / Noo man
 myght ſo hold hym / but that he brake
 fro them maulgre them that helde hym
 and brake a ſonder corde / or ony other
 thyng that they woude hym wyſt/and
 they of his countre brought hym to ſa-
 ynte clare / and anone he was helde /
 and wel deliuerd of his maladye /

Another myracle

Alexandryne of Berouſe had
 in her body a ryght felonous demple /
 which had ſoo vterly polde ouer her
 that made her deſcende from a rocke that
 ſtoode vpon a Ryuer of water / and ma-
 de her to flee ouer the water / as ſhe
 ſayd ſey a byrde/and made her to lye
 vpon a byrde lough of a tree which
 ſenge ouer the Ryuer / And ceſſid not
 to pleye there / Also for her synne / hit
 happed that ſhe loſt her lyft eye / and
 was lame of that one honde / And ſhe
 aſſayed moche yf ſhe myght be helde
 by ony medycyne / but alle the medy-
 cynes that ſhe took awaylled her not /
 And thenne ſhe cam to the tombe of ſa-
 ynt clare with grete repentaunce of her
 And beganne to requyre ſaynte clare/
 that ſhe wolde helpe her / And anone
 ſhe was helde and redreſſed in alle
 helthe / And ſhe was hole and hon-
 or a lſo / and deliuerd of the poſſeſſi-

Another myracle

There was a man named Ua-
 lentyne deſpoyle/which hadde an horry-
 ble maladye / that he fylle of the ſowle
 euylle wel ſey tymes in a day / And
 therwith he was lame of one the / ſoo
 that he myght not goo / but was ſette
 vpon an Aſſe / which brought hym /
 vnto as ſaynt clare lye / and he was
 ſette to fore her tombe the ryghtes and
 ſbo dayes/and on the thyrde day with
 oute touchyng of ony body/his theye be-
 ganne woble and made ſoo grete a
 noyſe / that it ſemed that the hore bra-
 ke / and forthwith he was hole of bothe
 dyſeaſes

**Of a blynd man that had his
 light ageyne**

Jacob the ſone of Spoletyne
 had ben ſbo yere blynd ſo that he muſt
 be ladde / For whanne he hadde no le-
 dar/he wente thre and thre/and on a

¶ The lyf of saint Clare

tyme the child; that had hym let hym go allone/ and he fell/ so that the bracke his arme/ And a grete wounde in his hede/ And hit happed on a nyght as he slepte by the byrde of Margue/ ther appiered to hym in his slepe a lady/ and sayd to hym/ Jacobel/ wherfor comest thou not to me for to be hoole / And on the morne he recountd; hys dreame vnto two other blynde men alle tremblyng/ And the blynde men tolde to hym/ that ther was newbel; dede a lady in the Cyte of Assise/ for who me god; skelved; many myracles to them/ that camen to hir tombe seke and displeasid;/ And whanne they shold; departe were alle ho; / And anone as he herd; that/ he was not skole/ but hastid; hym/ and cam first to polete/ And that nyght he salve the same dysyon that he had; first sene that other nyght to fore/ On a tyme he wente and; ranne by the waye / And for the desyre to haue his syght/ he wente that nyght to Assise/ And whanne he cam thider/ he founde so moche peple in the monasterye/ And tynge to fore the tombe of the holy byrgyne/ that he myght not entre / ne come in to the monasterye / ne to the tombe where the byrgyne laye / And thenne he leyd; a stone vnder his hede/ and; abode there with grete deuocion for roibynge and; angre / that he myghte not entre / And the same nyght as he slepte/ he herd; a voyce that sayd; to hym Jacobel/ yf thou mayst come and; entre here in/ god; shall do well to the/ And on the morne whanne he was awakid; he beganne to praye with grete care / that the peple wolde; gyue and; make to hym waye for the loue of god;/ And he sought; the peple cryenge them mercy that they wolde; brynge hym in / And the peple beganne to make hym waye/ And anone he dyd; of his hosen e thosne/ and; dyspoylled; hym by grete deuocion/ And he put his gyrdle about his necke/ and; so wente to the tombe/ and; there kepunge in grete deuocion fylle a slepe a lytell/ And; saynt Clare appierd; to hym/ and; sayd; to hym / Arise vp/ for thou art all hoole/ And anone he arose and; salve clerly/ And when he salve that he was enlumyned;/ and; salve the clernes of the day by the mes

ure of saynt Clare/ he prayed; e; ghe; rpyed; oure lord; that had done to hym so moche hounce / and; prayd; the good peple to gyue prayynges and; thankynges to god;/

¶ Of a man that was bled of his honde

¶ Ther was a man of Perou se/ which was named; Good Johan / the sone of Martyn/ and; wente for to fyghe agens; them of Julnes/ and; as that on; part and; that other began the stryf/ and; beganne to caste stoncs / so grete and; fast/ that this Johan had his one hand; al to frussched; and; broken of a stone/ And; by cause/ he hadde grete desyre to be heled;/ he dispyned; moche money on maysters and; surgens but he couthe fynde none that coude he; le hym/ but that he abode allweye lame on his honde/ ne myght do nothyng/ ne werke therwith/ wherof he had so grete sorwe/ that he hastid; hym for to haue hit smeten of many tymes/ but when he herd; the grete merucy; that oure lord; had; done for saynt Clare/ he a; uolwed; that he shold; dysp;e; ther/ And; thenne cam to the sepulture of saynt Clare the holy byrgyne/ and; there he made an ymage of way in his hand/ and; leyd; hym; doune vpon the tombe/ And; anon he was parfyghed; by heled; of his honde /

¶ Another myracle

¶ There was a man named petrus of the castel of byconne which hadde ten thre yere seke / and; was so febled; that by the strengthe of his maye ladye he was al dryed; vp/ and; hadde so moche payne in his taynes / that he was become so croked that he went; lyke a keef / For which cause his fawer ladde hym to the best maysters and; medycynes that he myght fynde and; knowe/ and; also to such; as entremeted; of broken bones e; the fader wold; well haue; sprynt; a; his goodes on the codic; on to haue his sone hoole / e; when he herd; say of s; maysters/ that no physyque

no man myght bele hym of his malady
 & Anne se thoughte to go to saynt cla
 re/ and lede his sone thither/ And soo
 he dyde and leyd hym to fore the sepul
 chure of the holy byrgyne/ And he had
 not ben longe there/ but by the grace of
 god/ and by the mercyes of the holy
 byrgyne/ he was al whole/ and awos
 by guarysthed of alle his maladye/
 and gaf laboure thankynges and pray
 sengees to oure lordz god/ and to saynt
 Clare/ And prayd the peple to doo in
 the wyse / by cause of his helthe /

Another myracle

There was also a chyld
 of the age of two yere in the tou
 ne of saynt quyrre in the Bisschopy
 che of Asshe/ whiche was ben croked
 in the back/ and lame/ whiche his thys
 es and feet turned thibart/ and wente
 in such wyse / that it was all oute of
 order/ And whanne he was fallen / he
 couthe not aryse/ His moder hadde of
 hym a swolbed hym to saynt Fraun
 cis/ and was not ther by holpen /
 And whanne she herd/ that godd sh
 ldyr wylde myracles for saynt Clare /
 she bare her chyld to her sepulchur/ and
 abode there certayne dayes/ but withyn
 a fyve dayes his legges beganne to
 growe/ And his thyes withyn the skyn
 were rowsted naturally/ And he wen
 t byrght/ And was all guarysthed
 and made al hole / And thus he that
 had ben dyuerse tymes at saynt fraun
 cis was heled by the mercyes of his
 goodd disciple saynt Clare by the ver
 tu of oure lordz Ihesu /

Of a lame chyld that neuer had gone

A Burgeis of Augu /
 cum named Jaques de Franque had
 a chyld of fyve yere of age / whiche
 had no feet for to lere hym / ne hadde
 neuer gone/ ne myght go/ wherfor his
 fader of se thepate/ and sorolbed mocke

at his hert/ for his deformyte/ and tho
 ught it a reproche to hym to haue such
 one dysfygured borne of his blood/ for
 he laye on the erthe and in the afflic
 tyon walyng and adressing hym agynst
 the walke of sprynge by nature to helpe
 hym / But myght and polver fayled
 hym / Thanne his fader and moder a
 uolbed hym to saynt Clare / that he
 shold be his seruaunt yf by her prayers
 and mercyes he myght be heled/ And
 assone as the fader and moder had ma
 de their auowbe/ the holy byrgyne heled
 her seruaunt / soo that he had his rygth
 lymmes and wente byrght/ And a
 none the fader and moder ledde hym to
 saynt Clare / whiche wente lepyngge &
 rennyngge prespyngge oure lordz / and
 thankynge hym/ And thenne the fader
 and moder offred hym into oure lordz

Another myracle

There was a woman of
 the countee of Bruane named plenie /
 re/ whiche had ben longe seke in her ray
 nes/ in such wyse / that she myght not
 goo without helpe ne adresse her/ but
 with grete payne/ and was al croked
 hit happed/ that on a fryday/ she dyd
 her to be borne to the tombe of saint cla
 re / And prayd her rygth deuoutly/
 that she wold helpe her/ And it happed
 as she prayd/ she was sodely maade
 all hole/ And on the moone / that was
 saturday she wente byrght all hole on
 her feet home to her holbe/ wher as the
 day to fore she was borne for feblenes
 Of her that was heled of the
 scrooles

There was a maide of the lond
 of perouse/ whiche had her throte grete
 ly swolley of a maladye/ called the es
 croakes/ whiche she had longe and had
 aboute her necke & throte a twenty fol
 dres called glaundes/ so that her neck
 semed greter than her hede / And oft
 she hadde be ledde to saynt Clare/ and
 the fader and moder of the mayde had
 prayd her deuoutly to helpe her dough
 ter / And it happed on a rygth as the
 mayde laye to fore the tombe/ she began
 to swete/ and the scroales/ and the ma
 ladye beganne to mollyffe/ and to re
 meue / and anon after the maladye

The lyf of saint Clare

Kanysfedy alwey al clene/andz soo net
that by the merytes of saynt clare ther
was sene signe ne token therof /

Of a suster of thordre

One of the susters of thordre /
of saynt Clare in the tyme /
that she luyedz hadde such a maladye /
in her throte / whiche suster was namedz
Andree / but it was of one thyng mer-
uaylle / how that amonge the susters /
whiche were as precious stones al ful
of the feruent loue of the holy ghoost /
that such one that was so coloz myght
dwelle among them / as was this An-
dree so folysf / that dishonourth the o-
ther byrgyns / Whanne hit happedz on a
myght that she diseraynedz her self by
the throte / that she was almost estran-
gledz / Whiche thyng saynt Clare salve
andz knelwe by the holy ghoost / andz se-
yd to one of her susters / now go haste
by / andz take a softte egge / andz ker hit
to suster Andree of ferriere for to rume
her throte / andz come ageyne / and bryn-
ge her with the hyder to me / Andz then
ne she hastedz her / Andz fonde the same
Andree / that she myghte not speke / for
she hadde almooste strangledz her with
olbne handes / Andz she releuedz her as
well as she myght / andz brought her to
her goodz moder / Whanne saynt Clare sa-
yd to her / thow caryst goo andz confes-
se the of thyng euylle thoughtes / And I
wote wel that oure lordz wyll kepe the
but amende thy lyf / that thou mayst de-
pe of somme other maladye / than this
whiche thow hast suffredz so longe / And
anone as saynt Clare hadde sayd these
wordes / she beganne to repente her with
goodz herce / Andz amendedz her lyf mer-
ueyllously / Andz was al holy heledz
of this crocesles / by the grace of godz /
but she deyde anone after of another
maladye /

Of a Wulf that bare away a Child

In the land of Allyse ther
was a wulf ouer fore cruel wyl-
che tormentidz the countreye andz the pe-
ple / andz ranne vpon them / andz slawe /
andz ete them / soo there was a woman
namedz Gallane of the Mount of gal-
lenn / whiche had children and the wulf
hadde rauysfedy andz borne away one
of them / andz hadde eten hym / wherfore
she wept ofte / Andz on a tyme the
wulf cam for his praye as he hadde do-
ne to fore / for to deuoute somme chylde
And it happedz that this woman was
lesy in her werke / whiche she hadde in
honde / And one of her somes went out
Andz anone the wulf caught hym by
the hede / And ranne with hym toward
the woode / And a man that was among
the bynes labourynge herdz the chylde
braye other wyse / than he had herd ouy-
e cam runnyng to the moder of the chil-
de / e had her see / yf she had al her chyl-
dren / for he said yf he hadz herde the crye
of a child / other wyse / than they be wo-
nedz to crye / Andz anone the moder w-
kedz andz salwe / that the wulf hadz rau-
ysfedy her chylde / Andz went toward
yf woode with hym / lyke as he dyd with
that other / Andz cryed also hys as she
myght crye / Wa glorious byrgyn sa-
ynt Clare saue my chylde / e kepe hym
And yf thow do not I shalke go drow-
ne my self / Andz therewith the nycht-
hours cam oute / andz romney after the
wulf / andz fonde the chylde whome the
wulf hadz lefte / andz an hounde bespe-
hym lyclyngge his woundes / For the
wulf hadz fyrst take hym by the hede /
Andz after tooke hym by the wynges
for the more eslyer to ker hym / andz
the bytyng of his tethe apieridz both
in the hede andz raynes / Andz thenne
the moder went with hym to saynt cla-
res that hadz soo wel holpen her / andz
broughte with her her neyghbours / and
shewed the woundes of the chylde to al
them / that woldz see them / Andz than-
kedz god and saint Clare / that she had
her chylde ageyne rendz to her /

Wher was a mayde of the
Castel conuary / whiche satte on
a tyne in a felde / And another wo-
man hadde leyde her hede in her lappe /
And in the mene whyle / there cam a
bulf whiche was accustomed to renne
on the peple And cam to this mayde &
whakelvede the bysage / & all the mouth
And so ranne with her toward the wo-
man / And the good woman that rested
in her lappe / when she sawe it / was mo-
che affrighted / and beganne to calle on
saint Clare / And sayde / helpe / helpe sa-
int Clare and socoure vs / I recomma-
nde to the at this tyme this mayde / And
the whome the bulf sawe sayde vnto the

bulf / Art thou aferd to bere me /
ony farther / that am recommaunded to
so grete and worthy lady / And with
that word that the mayde sayde / the
bulf al confused and shamed sette
softely the mayde doune / and fled albe
ye lyke a theef / And soo she was deli-
uered / Thenne late he pray vnto thes
glorious byrgyn saynt Clare to be our
Advocate in all our nedes / And by
the merytes of her lve maye so amende
our lyf in this world / that lve maye co-
me vnto euerlastyng lyf and blyss
in heuen / Amen!

¶ Thus endeth the lyf of saynt Clare

¶ Here begynneth the lyf of saint barbara



In the tyme that may-
myen reygned / there was
a ryche man / a paynym
whiche adourde and wor-
shipped the ydoles / whiche man was
named dyoscorus / this dyoscorus had
a pouge daughter whiche was named
barbara / for whome he dyde doo make

an hyghe and stronge toure / in which
he dyde doo kepe and close this barbara
to the ende that no man shold see her
by cause of her grete beaulte /
Thenne came many prynces vnto the
sayde dyoscorus for to treake with hym
for the maryage of hys daughter /
whiche wente anone vnto hir & sayde
my doughter certeyn prynces be comen
to me whiche requyre me for to haue
the in maryage / wherfore telle to me
thy entente and what wyll ye haue
to doo / Thenne saynt barbara warned
al angre toward her fader and sayde
my fader I pray you that ye wyl not
constrayne me to marye / for thereto I
haue no wyll ne thought /
After this he departed fro hir & went
in to the wne where there was one
makynge a cysterne or a pynne / For
he had many workmen for to perourne
this werke / And also he had wfore
orderyned holb he shold paye vnto each
of them theyr salayre / and after this
he departed thens and wente in to a
ferre contrey where he longe sojourned
Thenne saynt barbara the anckle of
our lord ihesu cryste descended fro the
toure for to come see the werke of her
fader / and anone she perceyved that

4 The lyf of saint barbara

there were but two byndolbes onely /
 That one ageynste the southe / e that
 other ageynste the northe / wherof the
 was moche abasshed / e admeruaylled
 and demaunded of the Iherusalem why
 they had not made no moo byndolbes
 and they answered that hyr fader had
 so commaunded and ordeyned /

Thenne saynt barbara sayd to them
 make me here another byndolbe / they
 answered / dame we feze and drede to
 angre your fader / which commaunded
 vs to make no moo / ne we dar not ther
 fore make no moo / e the blessed mayde
 sayd / do and make that I commaunde
 you / and I shal contente my fader / e
 that excuse you ageynst hym /
 Thenne dyd they that she commaunded
 to them by the manere that she enseygn
 ned and shewed them / whan the holy
 saynt barbara walked and came into
 the cysterne / she made byth hir fynge
 towarde thowgent a crosse byth hir
 thombe in the stene of marbyle the whi
 che crosse is there yet unto this day /
 Whych euery man may see that cometh
 thider by deuocyon / e whan she came
 into the spyce / wher as the water desc
 ended in to the sayd cysterne / she bles
 syd it / e made the signe of the crosse
 and incontynent the water was hal
 led in which al they that were seek
 red byd helthe / yf they had payfye
 hyleue in god / e in the blessed mayde /
 In this same cysterne was this holy
 mayde baptysed of an holy man / and
 luyed there certeyn space of tyme / in
 takyng onely for hyr refecoon hony
 soles and beuities / folowynge the hol
 ly precursor of our lord saynt iohann
 baptyste / this cysterne or pyssyne is
 semblable to the fontayn of Syloe / in
 which he that was borne blynde recei
 ued there his syght / Hyt is also
 luyde to the pyssyne named tobiatya / In
 which the myracles by the worde of
 god was made hole / These pyssynes
 or perynes ben fontaynes perpetuelles
 in which al manere seek men / in what
 souer malady they were greuyd / or
 tormented that went therein / were
 fully theyr helthe / In this fontayne
 is luyng water / and it is the wa
 ter that the samarytane requyred of our
 lord to haue of the holy peryne /

On a tyme this blessed mayde went
 bypon the toure / and there she beheld
 the ydolles to which hir fader sacrificed
 and worshipped / and forpnyng she
 receyued the holy ghoost / and became
 meruayllously subtyl and clew in the
 loue of Iesu cryste / For she was en
 uyonned byth the grace of god al
 myghty of souerayn glouge and of pure
 chastyte / This holy mayde barbara
 aourined byth feythe surmounted the
 deuyll / for whan she beheld the ydolles
 she catched them in theyr bysages in
 despyng them alle and sayeng / alle
 they ben made lyke vnto you / whych
 haue made you to erre / and alle them
 that haue affyaunce in you / e thenne
 she went in to the toure / and wor
 sheped our lord / and whanne she
 werke was ful parfoumed / hyr fa
 der returned from his byage / e whan
 he sawe there the byndolbes / he
 maunded of the Iherusalem / wherfore
 haue ye made the byndolbes / e they
 answered your daughter hath commai
 ded so / Thenne he made his daughter
 to come afore hym / and demaunded
 hyr why she had do make the byndol
 bes / and she answered to hym and
 sayd / I haue doon them to be maady
 by cause the byndolbes bygheten alle
 the world / and alle creatures / but I
 make darkenesse / Thenne her fader
 toke hyr e went down in to the pyss
 yne demaundynge hir how the byndol
 bes gye more luyght thanne Ido / e
 saynt barbara answered / These the
 fenestres or byndolbes becomen clew
 ly / the fader / the sone / and the holy
 ghoost / the whiche ben thre persons e
 one traya god / on whome we ought
 to hyleue and worshyppe / Thenne he
 keyng replenysshed byth furouz / in
 contynent drewe his swerde to haue
 slayne hyr / but the holy byrgyn made
 hyr prayer / and thenne meruayllously
 she was taken in a stene and borne in
 to a montayne on which Ido shepher
 des kepte theyr sheep / the whiche sawe
 hyr flee / and thenne hir fader whych
 pursued after hyr / went into the
 sheepherdes and demaunded after hyr
 And that one whiche wolde haue pre
 serued hyr sayd that he had not seen
 hyr / but that other whiche was an

euph may helved; andz poyntedz hys
 wyth his sngre / whome the holy
 saynt barbara ardyd / andz anone hys
 shep beame locustes / andz he consu-
 med in a stone / andz thenne hir fa-
 ar wold hir by the heer andz drabe hir
 down fro the montayn andz thytte hys
 faste in pryson / andz maadz hir to be
 kepte there by his seruantes vnto the
 tyme that he had sente to the iuge / for
 to deliuer hir to the tormentes / And
 when the iuge was aduertysed of the
 fytte andz hyleue of the mayde he dyd
 hir to be broughed tofore hym / hir fa-
 der wente with hys accompanysd wyth
 his seruantes / thertynng hir wyth
 his swerde / andz deliuered hir vnto the
 iuge andz coniuued hym by the puzel
 fauntes of his goddes that he sholdz tor-
 mente hir with horryble tormentes /
 Thenne satte the iuge in iugement &
 when he sawe the grete beaute of saynt
 barbara he sayd to hir / nowt chese wlt
 ther ye wyl spare your self / & offre to
 the goddes / for ellys deye by cruel tor-
 mentes / Saynt barbara answered to
 hym / I offre my self to my godd Ihesu
 criste / the whiche hath created heuen &
 erthe / andz al other thynges / andz sye
 on you deuytes whiche he ne molthe
 and can not speke / they heue eyn and
 may not see / they haue eerys andz here
 not / they haue noses andz smelle not /
 they haue handes andz may not fele /
 andz they haue feet andz may not goo /
 they that make them / be they made sen-
 sible to them / andz al they that haue
 spawne and hyleue in them / Thenne
 became the iuge al wode andz angrye
 andz commaunded to vnclothe hir / andz
 hit hir wyth synelles of bu lles / &
 froe hir flesse wyth salt / andz when
 the body longe endured thys / that hys
 body was al blddy / the iuge dyd doe
 chese hir in a pryson vnto the tyme that
 he had deliuered of what tormentes he
 myght make hir deye / andz thenne at
 mydnyght descended a grete light andz
 cleynesse in to the pryson / in whych
 our lord the wyd hym to hys sayeng /
 barbara haue confydence andz be ferme
 and stedfaste / for in heuen & in therthe
 thou shalt haue grete ioye for thy pas-
 syon / therfore doubt not the iuge for
 that he wyth the / andz I shal deliuer

the fro al thy paynes / that ony shalle
 make the suffre / andz incontinet she
 was al hole / & thenne when our lord
 had sayd thus / he blessed hir / andz
 mounted in to heuen / thenne saynt bar-
 bara was greteuly reioysed by the grete
 comforte of our lord / and on p morne
 the iuge commaunded that she sholdz
 be broughed tofore hym / and when she
 was come he salde that hys woundes
 apperyd not / but was al hole / and he
 said to hir beholde barbara the woundes
 of our goddes / andz how mocke they be
 the / For they haue heled thy woundes /
 Thenne the blessed barbara marcz of
 ihesu criste answered to the iuge / the
 goddes be semblable to the / wythoute
 ententement / how may they hele ny
 woundes they may not helpe them self
 he that hath heled me is ihesu criste the
 sone of god / the whiche wyl not haue
 the / by cause thy herc is so Indurate &
 hard wyth the deuyles / thenne the iuge
 replenyfshed of yre commaunded that
 she sholdz be hanged betwene two for-
 ked trees / andz that they sholdz barte
 hir raynes with staves / andz burne
 hir sydes wyth brennyng lampes / andz
 after he made hir strongly to be leten
 andz hurtd hir head with a maynet /
 Thenne saynt barbara beled andz looked
 vpbward to heuen sayeng ihesu criste
 that knowest the hartes of men / And
 knowest my thought / I beseeche the to
 leue me not / Thenne commaunded the
 iuge to the hangman that he shold cut
 of with his swerde hir pappe & when
 they were cutt of / the holy saint looked
 agayn vpbward heuen sayeng ihesu criste
 borne not thy visage fro me / & wha she
 had longe endured this payne / the iuge
 commaunded that she shold be laded
 syng thorough the streets / and the holy
 byrgyn the thyr tyme beled the he-
 uen and sayd / Lord god that oueryst
 heuen with clydes I praye the to couer
 my body to thende that it be not seen of
 the euyl peple / & when she had maad
 hir prayr / our lord came ouer hir andz
 sende to hir an aungel whiche cladde hys
 wyth a whyte vestement / & the knygh-
 tes ladede hir vnto a towne called dilla-
 syon / & there the iuge commaunded to
 sle hir with the swerde / & thene hir fa-
 der alle angredz tooke hys out of the

¶ The lyf of saynt barbara

sones of the iuge / ande laode hys sp
oy a montayne / ande Saynt barbara
reposed hir in hastynge to receyue the
sallagre of hys byctorye / ande theene
whan she was dralben thider / she made
hir oryson sayenge / lord ihesu Cryste
whycher haste formede heuen ande erthe
I beseeche the to graunte me thy grace &
here my prayer / that al they that haue
memozre of thy name & my passyon
I praye the that thou wyll not remem
ber theyr synnes / for thou knowest our
fragyltye / **¶** Thenne came thow a
boys down fro heuen sayenge vnto hys
Come my spouse barbara ande reste in
the chambre of godd my fader / whycher
is in heuen / ande I graunte to the that
thou hast requyred of me /
Ande whan thys was sayde she came
to hys fader ande receyued the ende of
hys martirdom wyth Saynt Iulyan
But whan hys fader descended from
the montaigne / a fyre fro heuen descen
ded on hym ande consumede hym / In
suche wyse that there coude not be foude
ony asshe of alle hys bodye /
Thys blessed virgyne saynt barbara re
ceyued martirdom wyth saynt Iuly
an the second nonas of decembre / A
noble man called valentyne buried the
bodyes of thysse two martirs ande lay
ed them in a lytel tolbne / in whycher
many myracles were sheldyde in the
louynge ande glorie of godd almyghty
ande saynt barbara the holy martir suffe
red passyon in the tyme of maxymyen
emperor of Rome / ande maxyen the
iuge / whome we praye ande beseeche
to be our aduocatre vnto almyghty
godd / that by hys mercyes he bringe
vs after thys shorde ande transporye
lyf in to his glorie pardu vale am en /

Thus endeth the lyf of saynt
barbara

¶ Here begynneth the lyf of saint Alexys

Alexys is as moche
to say as goynge oute of
the lalbe of maryage for
to sepe byrgynne for god
des sake / ande to renouce
alle the pompe ande rycheesses of the
worlde for to lyue in pouerte /

¶ Of saint Alexys

In the tyme that al
exadus ande honnorus
were emproures of roma
there was in roma a ryght
noble lord named euse
myen / whycher was chyf ande aboue
alle other lordes aboue themproures /
ande hade vnder his polber a thousande
kynghtes / He was a moche iuste
man vnto alle men / ande also he was
pytous ande merciful vnto the pouer
For he hade dayly thre tables sett and

wouerd for to see the ordynance / poure
 wyddes and pygrymnes / and the
 etc at the houre of none wylth goodz &
 wylgyous perones / Hys wyf that
 was named / Agnes ledde a wylgye
 aus lyl / but by cause they had noo
 chylde / they prayed vnto god to sende
 them a sone that myght be theyr heire
 after them of theyr hauogt and goodes
 Hys was so that godz herde theyr pray
 ers and bekelede theyr hounte and good
 kyng / and gafe vnto them a sone
 whych was named alexys / whome
 they dyd to be taughte and enforme d
 in alle scyences and honoures /
 After thys they maryed hym vnto a
 fayr damogel whych was of the kyngs
 nage of the emperour of Rome / Whan
 the day of the spoldwylles was comen
 to eny / Al wyng kyng in the chambere
 wylth his wyf alkone / beganne to en
 soume and Induce hyr to drede godz
 and sette hym / and were alle that
 nyght to gyder in ryght goodz doctryne
 and fynably he gafe to hys wyf hys
 ryng / and the loke of golde of hys
 gyrdle / so the bounden in a lylal clothe
 of purple and sayd to hyr / Fayre
 suser take thys / and kepe it as longe
 as hit shal plese our lord god / And
 it shal be a token betwene vs /
 And he gyue you grax to kepe twelue
 by your pygrymte / after this he toke
 of golde and syluer a grete somme
 and departed allone fro Rome / and
 fonde a shypp in whych he sayled m
 to grece / and from thens wente in to
 surpe and came to a cyte called edys
 sya / and gafe there alle hys moey
 for the loue of god / and cladde hym
 in a coze and demaunded almesse for
 goddes sake lyke a poure man tofore
 the chyrche of our lady / and what he
 left of the almesses aboue hys need
 he gaue it vnto other for goddes
 sake / and euery sonday he was holb
 wylde and reayued the sacramente /
 Suche a lyl he ledde longe / Somme of
 the messagers that his fader had sente
 to seche hym thorough alle the partys of
 the world / came to seche hym in the
 sayd cyte of edysya and gaue vnto
 hym theyr almesse / he sytting tofore
 the chyrche wylth other poure people /
 but they knewe not hym / & he knewe

thel them / and thanked our lord /
 sayeng I thanke the fayr lord Ihesu
 cypste / that touchtst saufe to calle me
 and to take almesse in thy name of
 my scruautes / I praye the to par
 fourme in me that / whych thou hast
 begonne / Whan the messagers were re
 turned to Rome / and eufemyn his
 fader saue that they had not founden
 his sone / He layed hym down vpon
 a matres strachyng on the erthe /
 wylkyng and sayd thus / I shalke
 holde me lye & abyde tyl that I haue
 kynges of my sone /
 And the wyf of hys sone alexis sayd
 wylkyng to eufemyn / I shal not de
 part out of your holbe / but shal make
 me semblable and lyke to the turlle
 whych after that she hath loste hir se
 lalbe / wyl take none other / but alle
 hyr lyl after kyurth chace /
 In lyke wyse I shal refuse alle se
 talshyp vnto the tyme that I shalke
 knowe wher my ryght swete fende is
 becomen / After that alexys had done
 his penaunce by ryght grete pouerte
 in the sayd cyte / and ledde a ryght
 holy lyl by the space of seuentene yere
 there was a wyf herde that came fro
 god vnto the chyrche of our lady / and
 sayd to the portar / make the man of
 god to entre in / for he is worthy to
 haue the kyngdom of heuen / and the
 spyrte of god resteth on hym / Whan
 the clerke coude not fynde ne knowe
 hym emonge the other poure men / He
 prayed to god to shewe to hym who
 it was / and a boye came fro god and
 sayd / he syteth wylthou to tofore thens
 tre of the chyrche / and so the clerke
 fonde hym / and prayed hym humbly
 that he wold come in to the chyrche /
 Whan this myracle came to the know
 ledge of the people / and alexys salbe
 that may dyd to hym honour and wor
 shypp / arone for tresphe kyngdome
 he departed fro thens / and came in to
 grece / wher he toke shypp & entred
 for to goo in to cypre / But as god
 wold there ardos a grete wynde whi
 che made the shypp to arryue at the
 port of Rome / Whan alexys salbe
 thys anon he sayd to hym self / by the
 grax of god I thyl charge uoo man of
 Rome / I shal goo to my faders holbe

¶ The lyf of saint Alexys

in such wyse as I shal not be knowen
of any persone / and when he was
within Rome he mette eusemyen his su-
der whiche came fro the paleys of the
emperour with a greet meyne folowynge
hye / & alleys hys sone hit a poure
man raine cryenge and sayd / Serget
aunte of god haue pyte of me that am
a poure pylgryme / and receyue me in
to thy hows for to haue my sustentance
of the relief that shal come from thy
lord / that god blesse the and haue
pyte on thy sone whiche is also a pyl-
grym /

When eusemyen herde speke of hys
sone / anone his herte beganne to melte
and sayd to his seruantes / whiche
of you wyll haue pyte of this man &
take the cure and charge of hym / I
shal deliuer hym from hys seruaige
and make hym free / and shalle gyue
hym of myn heritage / And anone
he commended hym into one of his ser-
uautes / and commaunded that hys
bedde shold be maad in a corner of the
halle / where as comers and goers
myght see hym / And the seruante to
whome Alexys was commaunded to
kepe maad anone hys bedde vnder the
stayer and stappes of the halle / And
there he laye righte lyke a poure wret-
che / and suffred many bybonyes and
despayres of the seruantes of hys su-
der / whiche offynce caste and threwe
on hym the wasshyng of dysside and
other fylthe / and dyd to hym many
euyl tomes and moequed hym / but
he neuer compleyned / but suffred alle
paynfully for the loue of god / Syna-
bly when he had ledde thys ryght ho-
ly lyf within hys fathers hows / in fas-
tyng in prayenge and in doynge re-
nounce by the space of seuentene yere /
and knelbe that he sholdy some daye / he
prayed the seruante that kepte hym
to carye hym a pyce of parschymy and
ynke / and therein he wrote by ordre al
his lyf / and how he was marved by
the commaundement of hys fader /
and what he had sayd to hys wyf /
and of the tokenes of hys yunge and
howle of hys gyrdle that he had geyuen
to hys at hys departyng / and what he
had suffred for goddes sake /
And alle thys dyd he for to make his

fader to vnderstande that he was hys
sone / ¶ After thys when hys pite
sped to god for to helpe and many
lesse the bycorpe of our lord Ihesu
criste in hys seruante Alexys /
On a tyme on a sonday / a masse
seereng alle the people in the chyrche
there was a boys herde from god cry-
eng and sayeng / as is sayd Matthei
vndean. o capitul / Come into me ye
that labour and be trauaylled / I
shal comferte you / Of whiche boys
alle the people were astounded / whiche
anone fyl down into the sette / And
the boys sayd a geyn / Seche ye the ser-
uaunt of god / For he purgeth for
alle Rome / And they soughte hym
but he was not founden /
Alexys in a morning on a good say-
daye gaf hys soules into god and de-
parted out of thys world / And that
same daye alle the peopls assemblyd at
Seynt Peters chyrche / And prayed
god that he wold helpe to them where
the man of god myght be founden
that prayed for Rome / And a boys
was herde that came fro god that say-
ed that fynde hym in the hows of Eu-
semyen / And the people
sayd into Eusemyen / Why haste thou
fynde us / that then hast such grace
in thy hows / and eusemyen answered
god knoweth that I knowe no thynge
therof / Archyopys and hono-
ryus that thence were emperours at
Rome / And also the pope Innocent
commaunded that men sholdy goo into
Eusemyens hows for to enquire dely-
gentlye tydynges of the man of god /
Eusemyen wente before within hys
seruantes for to make redy his hows
agaynste the comyng of the pope and
emperours / And when Alexys
wyf had vnderstande the cause / and
how a boys was herde that came from
god / sayeng / Seche the man of god
in Eusemyens hows / anone she sayd
to Eusemyen / Syr see ye thys poore
man that ye haue so longe kepte and
cherolled / he the same man of god /
I haue wel marked that he hath be-
ueryd a ryghte fayre and holy lyf / he
hath euery sonday receyued the sacra-
ment of the auter / He hath ben
ryghte wylgypous / In fastyng / in

makinge / and in prayer / and hath
 suffred paynentye and vlonarelye
 of our seruantes many vlonages /
 And when Eufemien had herd alle
 thys / He ranne toward alexys and
 fond hym deed / He dyscouered hys
 visage / whych thone & was brighte
 as the face of an aungelle / And
 anon he returned toward thempour
 and sayd we haue founde the man of
 god that we sought / and tolde vnto
 them how he had kered hym / and
 how the holy man had lyued / And
 also how he was deed / and that he
 had a wyffe or letter in hys hande /
 whych they myght not deaibe oute /
 None thempour lityng the pope went
 to Eufemien holbe and came to fore
 the bedde wher alexys laye deed / and
 sayd / how wel that be thy synners /
 yet neuertheless we gouerne the world
 and so here is the pope the generall
 fader of alle the chyrche / gyue vs the
 letter that thou holdest in thy hande /
 for to knowe what is the wytyng of
 hit / and the pope went to fore & toke
 the letter / and toke it to hys notarye
 for to rede / and the notarye redde hit
 to fore the pope / the empour / and al
 the people / and when he came to the
 wynter that made mencyon of hys fader
 and of hys moder / and also of
 his wyf / and that he therfor had
 he had gyuen to his wyf at his depar-
 tynge hys yunge and booke of his gyf-
 tye wrapped in a lytel purple clothe
 at his departynge / A noue eufemien
 fel down a stobone / and whanne he
 came ageyn to hym self / he beganne to
 deaibe hys heerys / and he hys briste
 and fel down on the corps of alexys
 hys sone and kyssed it wepyng and
 cryng in ryght grete sorowe of hys
 sayng / Alas ryght swete sone wher
 fore hast thou made me to suffre suche
 sorowe / thou saldest what sorowe and
 heynesse we had for the / alas why
 haddest thou no pyte on vs in so longe
 tyme / how myghtest thou suffre thy
 moder and thy fader wep so moche
 for the / and thou saldest it wel wyth
 oute sayng pyte on vs / I supposede
 to haue herd somtyme tpynges of the
 and now I see the lye dede in thy bedde
 whiche sholdest be my solace in myn

age / alas what solace may I haue
 that see my ryght dere sone deed / me
 were better deye thenne lyue / when
 the moder of alexys saue and kepe
 thys / He came amonge lyke a lye /
 nesse / and cryed alas alas / dalyng
 hys heer in grete sorowe crachyng hys
 pappe wyth hys naples saynge /
 Thys pappe haue gyuen we solwe
 and when she myght not come to the
 corps for the foysen of peple that was
 come thider / she cryed and sayd
 make wme and waye to me howful
 moder / that I may see my desyre &
 my dere sone that I haue engendered
 and nourysshed / and affone as she
 came to the body of hys sone / she fel
 down on it pytously and kyssed hit
 sayng thus / alas for sorowe my dere
 sone the lyght of myn eage / why hast
 thou maad vs suffre so moche sorowe /
 thou saldest thy fader / and me thy so-
 wolful moder so ofte wep for the / e
 woldest neuer make to vs semblaunte
 of sone /

O alle ye that haue the lere of a
 moder / wepe ye wyth me vpon my dere
 sone whome I haue had in my holbe
 seuentene yere as a youre man / To
 whom my seruantes haue done moche
 vlonage / a fayre sone thou hast suffred
 them ryght swete ly and vlonarelye /
 Alas thou that were my taiste / my
 comforte and solace in myn olde eage
 how myghtest thou hyde the from me /
 that am thy howful moder / who shal
 gyue to myn eyen two lens forth a son
 toun of wepys for to make payne vnto
 the sorowe of my lere / and after this
 came the wyf of alexys in wepyng
 thowlyng hir self vpon the body / and
 wyth grete sayntes and heynesse sayd
 Ryght swete frende and spouse whome
 longe I haue despyred to see / and chas-
 tely I haue to the kepte my self lyke
 a turtle / that allone without make
 wayleth and wepeth / And so here
 is my ryght swete husbond whome I
 haue despyred to see a lyue / and now
 I see hym deed / Iw kenstforth I wote
 not in whome I shal haue feynne
 hope / Certes my solace is deed / and
 in sorowe I shal be vnto the dede /
 For now forthon I am the moost vn-
 happy emonge alle wyumen / And

The lyf of saint Alexis

rekenyd amonge the sorrowful wydo-
lves / And after thys piteous com-
pleyntes the people beset for the deathe
of Alexys / The pope made the body
to be taken vp and to be put in to a
pyntre / and borne vnto the chyrche
And when it was borne throughe the
cye / ryght grete fogson of peple cam
ageynst it and sayd the man of gods
is founden that the cye sought /
What someuer seek body myght touche
the pyntre / he was anone helde of hys
malady /

There was a blynde man that recouerd
hys syght / and lame / and oher he
lyd / The Emperour made grete fog-
son of golde and syluer to be thowen
amonge the peple for to make waye
that the pyntre myght passe /

And thus by grete labour and reue-
rence was borne the body of saint a-
lexys vnto the chyrche of saint bone-
face the glorious martyr / And there
was the body put in to a shryne made
honourably made of golde and syluer
the seuentene day of July / and alle
the peple renderd thankynges and
laboure to our lord god for hys grete
myracles / vnto whome be yeuen ho-
nour laboure and glorie In sacula se-
culum Amen /

Thus endeth the lyf of saint
Alexys

Here foloweth the lyf of saynt
Elyabeth / And fyrste of hyr
name

Elyabeth is yppow i
ned; and; as moche to saye
as my god; knoweth; hyr
or she is sayd; the seuenth
of my god; or the fylling
of my god / fyrst; god; knoweth; hyr /
for he knoweth; hir; god; wylle / e prouyd
it / and he gaue to hir knowledg; of
hym self / Secondly she is said; seuenth
of god; / for she had; seven; thynges; in
hyr / she had; the; seven; werky; of; mer-
cy / or by cause she is now; in the; vii
age; of; them; that; rest; / and; to; come; to
the; vii; of; the; general; resurrexion; / or
for; the; seven; estates; that; were; in; hyr;
she; was; in; the; estate; of; virgyny; / in
estate; of; marriage; / In; estate; of; wydow-
hede; / In; estate; of; action; / In; estate; of
contemplacion; / In; estate; of; religyion;
and; she; is; now; in; estate; glorios; /
And; thys; seven; estates; ken; aperetlye
contyned; in; hir; legende; / Soo; that; it
may; be; sayd; of; hir; / lyke; as; it; is; said;
of; nobil; god; nofor; / that; is; to; wete; / vii
tymes; ken; chaunged; in; hir; / and; also
she; is; sayd; the; fylling; of; my; god; /
for; god; hath; fylled; and; replenysshed;
hyr; wyth; the; resplendour; of; trouth; /
of; swete; sauour; / and; of; the; vygour;
of; the; trynity; / wherof; saynt; austyn;
sayth; / she; wote; in; the; pardurable; of
god; / she; shone; in; the; very; of; god;
And; she; enjoyed; in; the; hounte; of; god

¶ Of saint elysabeth

Elyabeth was dought-
er of the noble kynge of
hungarye & was of noble
signage / but she was more
noble by hir feyth & wyl-
gyon than by hir right noble signage
she was right noble by ensauple / she
shone by myracle / e she was fayre by
grace of holynes / for thauror of na-
ture enhaunced hir in a maner aboue
nature / whan this holy mayde was nou-
rished in delys royal / she renounced
al chyldshenes / and sette hir self al
in the seruyce of god / thenne it apperth
clerly as hir tender Infancye enforced;
in symplese / e began to do good cas-
tomes fro than forthon / and; to despyse
the playys of the world and of kany-
tees / and; flee the prosperytes of the
world; / e alwey to prouffete in the ho-
nour of god; / for whan she was yet
but fyue yere olde she abode soo entan-
tylly in the church for to praye that
hir felawes or hir chawmberers myght
vmethe brynge hir thens / and; whan
she mette any of hir chawmberers or fe-
lawes / she wolde folowe them toward
the chapel as it were for to playe / for
to haue cause to entre in to the church /
e whan she was entred anone she kne-
lyd; down; and; laye down; to the erthe /
how; be; it; that; she; knewe; not; yet; any
letters / e she opened ofte the pfaucter
tofore hir in the church for to sayn that
she redde / by cause she shold; not; be; lette
e that; she; shold; be; soun; occupp; / and;
whan; she; was; with; other; maydens; for
to playe / she consydeyrd; wel; the; maner;
of; the; game; / for; to; gyue; alwey; ho-
nour; to; god; vnder; occasyon; / e; in; playe;
of; ynges; e; other; games; / she; set; al; hir
hope; in; god; / e; of; al; that; she; hadde; / e;
had; of; any; part; proffite; whan; she; was;
a; yonge; mayde; / she; gaue; the; x; to; poure;
maydens; / e; ledde; them; of; tyme; with; hir;
for; to; say; paten; nofite; / or; for; to; salebe;
our; lady; / e; lyke; as; she; grewe; in; age;
by; tyme; / so; grewe; she; by; deuocion; / for;
she; chaas; the; blessed; vyrgyn; maye; to;
be; hir; lady; / e; hir; aduocate; / e; saynt; jo-
han; the; euangelist; to; be; warder; of; hir;
virgyny; / e; on; a; tyme; ther; were; seou-
les; laye; on; the; altre; / e; in; euery; ce-
dulle; was; wyrtion; the; name; of; apostle;
and; eche; of; the; other; maydens; wote

at alle aduenture such a wredle / as
 happyd to hyr / And she made hyr
 oryson / and thys she toke the same
 that she desyred / in whiche was wyse
 for the name of Saynt Peter /
 To whome she had so grete deuocyon
 that she neuer warned thynge to them
 that demaunded hyt in hys name /
 And by cause that the goody aduentu-
 res of the world / shold not pryse hir
 ouer moche / she withdrewe every day
 somme thynge of hir prosperytes /
 And whan she toke in ony game ony
 plesur / anone she left it / and sayd
 she wold play nomore / but she wold
 say / I leue you the remenaunt for god-
 des sake / she went not gladly to ka-
 wyls / but wythdrewe other maydens
 fro them / she doubted allwey to were
 ioly clothynge / but she dyd allwey
 to haue them honeste / she had ordey-
 ned to say every day certeyn nombre
 of orysons and prayers / and yf she
 were occupyd in ony manere that she
 myght not performe them / but that she
 was constrainyd of hyr chamberers
 to goo to hir bedde / she wold then say
 them wakynge / Thys holy byrgyn
 honourd alle the solempne festys of
 the yere / wyth soo grete reuerence that
 she wold not suffre hir sleys to be
 laerd / tyl the solempnyte of the masse
 was accomplysshed / and she toke the
 offyce of the masse wyth so grete reu-
 erence / that whan the gospel was redde
 or that the sacramente was byte vp /
 she wold take of the broche of golde
 and the aournementes of hyr freed as
 sercles or chapelettes / and lay them
 douyn / And whan she kepte in Inno-
 cence / the degree of byrgyn she was
 constrainyd to entre in to the degree of
 maypage / For hyr fader constrainyd
 hir therto / by cause she shold bynge
 forth maye / And hold be it that she
 wold not haue been mayed / yet she
 durst not gayne say the commaundemēt
 of hyr fader / Therne she auolbed
 in the handes of mayster conrad whiche
 was a good man / and hyr confessour
 and promysed that yf hir husbond
 dyed / and she ouer lyued hym / that
 she wold kepe perpetuel continence /
 Therne was she mayed to the bond

graue of thyrnge / lyke as the deuyne
 pourueaunce had ordeyned / by cause
 she shold bynge moche people to the
 foue of our lord / and terte the wide
 people / and hold be hit she chaunged
 hyr estate / yet she chaunged not hyr
 wyll in hyr thought / and she was
 of grete humylyte and of grete deuoti-
 on to god / and was toward hir self
 of grete abstynence and of grete me-
 cy / she was of so right arduante de-
 syre of prayer / that she ofte went
 sonner to the chyrche theune hir meyne
 to the ende that by hyr prayers serche
 she myght impetre and gete grace of
 god / she awos ofte by nyght for to
 make grete prayers / and hyr husbond
 wold praye hir that she wold bye and
 resce hir a lytel / she had ordeyned that
 one of hir bynnyng whiche was more
 famylar wityh hir thenne another that
 yf peraduenture she were ouertaken
 wyth slepe / that she shold take hir by
 the fote for to awake hyr / and on a
 tyme / she supposed to haue taken hyr
 lady by the fote / and toke hyr hus-
 bondes fote / whych soerynlye alioke
 and wold knowe wherfore she dyd
 soo / and thenne she toke to hym alle
 the mas / and whan she knelde hit she
 left it passe / and suffred it passyngly /
 And by cause she wold rendre good sa-
 crifyse to god of hir prayers / she wote
 ofte hyr body wityh habundaunce of tes-
 ris / and let them skowe out of hyr
 eyen gladly wythout chaungynge of
 semblaunte / soo that often she wepte
 wyth grete sorowe / and she yet enjoy-
 ed in god / she was of so grete hu-
 mylyte / that for the loue of god she
 layed in hir lappe a man horrible seke
 whych had his bysage synklynge like
 carayn / and she shaw of the ordure &
 fylthe of his heed / and wyff she hit
 wherof hir chamberers loked & laughd
 hir to scorne / and she wold in roga-
 tion tyme folowe the procession barefote
 and wythout linnen smocke / and at
 the pryngynge she wold stye emonge
 the poure peple / she wold not awaye hir
 wyth precyous stones as other / the
 day of purifacyon of our lady ne
 were rich vesture of golde / but of
 the ensauple of the blessed byrgyn

marge / six bare hyr sone in hyr armes
 and a lambe and a candle / and offered
 it vp humbly / and by that she she
 wyd / that the pompe and wantance
 of the world / shold be eschewyd /
 And that she conformed hir vnto the
 vprygne marge / and when she came
 home / she gave to somme poure woman
 the clothes in which she went to church
 she was of so grete humylyte / that by
 the consentynge of hir husbond / she sub
 mysed hyr self in the obedynce of
 mayster conrae / a poure man and a
 smalle / but he was of noble seynce
 and partyer relygion / and she dyd it
 wyth ioye and reuerence / that whycher
 he commaunded / for to haue the metice
 of obedynce / lyke as god was obedy
 ent vnto the dethe / **A** On a tyme it
 hapned that she was called for to goo
 to prechynge / and the marquyse of
 messence came vpon hir / by whome she
 was lette and myght not goo thider
 wherfore he helde hym euyl apayd and
 wold not receiue hir obedynce / tyl that
 she was despoyled to hir smocke /
 whiche somme of hir chamberers whycher
 were culpable / and that he had swyn
 gelye taken them / she dyd so grete ab
 stygnce / that at the table of hyr hus
 bond emonge the dyuers meats that
 were there / she wold not ete but brede
 she like so grete ygour on hir self /
 that she weydyd lene / for maister con
 raie defendyd hir that she shold not
 touch the meats of hir husbond / of
 whiche she shold not haue an hole con
 sciens / and she kepte thys commaun
 dement wyth so grete dyligence / that
 when other laboured in wyces / she
 ete with hir chamberers gosse meats /
 On a tyme when she had for traueys
 ledy in goynge / there were broughte to
 hyr and to hir husbond dyuers meys
 and were supposyd not wel goode of
 good and iuste labour / wherfore she
 refused them / and took hyr respectyon
 of an harte stoune kof tempryd wyth
 water / and for this cause hir husbond
 assigned a penycon to hyr / by whycher
 she and hyr chamberers consentyd for
 to lye by / and hir husbond suffryd
 all in patience / e said he wold gladly
 do so / yf he doubted not to angre his

mezne / and she that was in souerayn
 glorie / desyrd thestate of souerayne
 pouerte / to thende that the world shold
 haue no thynge in hir / and that she
 shold be poure lyke as Ihesu Cryste
 had been / and when she was alone
 wyth hyr chamberers / she wold clothe
 hyr wyth poure vestementes / and she
 and sette a poure Rayle vpon hyr beede
 and sayd / thus shal I goo when I
 shal come to the estate of pouerte /
 And though she dyd abstynce / yet
 was she liberal to the poure / so that
 she myght not suffre that any had myl
 ease / but gaue to theym alle largely
 she enacted wyth alle hyr powere to
 the seven werkyngs of mercy / she gaue
 on a tyme to a poure woman a right
 good vesture / and when thys poure
 woman saide that she had soo noble a
 yeste / she had soo grete ioye that she
 fel down as deed / and when she blest
 syd elyfabeth saide that / she was sor
 that she had gyven to hir soo noble a
 yeste / and doubted that she was cause
 of hir dethe / and prayd for hir / and
 anone she awos alle hoole /
 And she sparne ofte wulle wyth hyr
 chamberers / and made therof clothe / so
 that of hir propre labour that she gave
 to the chyrche / she requeyd geyuous
 frute / and gave good ensample vnto
 other / On a tyme when hyr husbond
 landgrauie was good to the court of
 the emperour / whycher was thenne at
 eremone / she assemblyd in a garnere
 alle the wyte of the pere / and admyt
 nyred parte to eueryche that came
 from alle partyes / and that tyme was
 grete dethe in the contree / and ofte
 when hyr lacked money she solde of
 hyr aournementes for to gyue to the
 poure peple / but for al that she gaue
 the garners mynyshed not ne lassyd /
 she dyd doo make an holbe grete bit
 ter we astel / where she receyved and
 wolbryshed grete multytude of poure
 peple / and dysyd them euery day
 and she lesse not to dysyd them for
 any sickenes ne malady that they had
 but she wesshe and wyged them wyth
 hyr owne handes / howe he hyt that hir
 chamberers wold not suffre it /
 And yet more ouer thenne she dyde

The lyf of saynt elysabeth

do huryshe in hys holtes polde bym-
 mens chyldeyn soo swetely / that they
 alle called hys moder /
 She dyd do make sepulchures for poure
 people and wente deuoutely vnto the
 dethe of them / and woldy burie them
 wyth hys owne handes / in the clothes
 that she hady made / And ofte tymes
 broughte the shee wherin she laye for
 to bynde the dedy bodies therein / and
 was at the dethe of them moche trou-
 alye / and emonge thys thynges the
 deuocyon of hys husbondy was moche
 to be preyed / for hyl wel he was or
 caryed in his other thynges / Neuer
 thelesse he was deuoute in the seruyce
 of god / and by cause he myght not
 hym self entende personably vnto hys
 thynges / he gaue ful polber to his
 wyf to alle that sholdy be to the honour
 or to the helthe of theyr solbles /
 And the blyssyd saynt elysabeth hady
 grete desyre / that hir husbondy sholdy
 employe hys purssaunce to defende the
 feyth of god / and aduysed hym by
 detonayr admonestemens / that he shold
 goo bysyt the holy londe / and thider
 he wente / and whan he was there this
 deuoute and noble prynce ful of feyth
 and of deuocyon rendryd hys spryte
 vnto almyghty god / and so deyed / re-
 caryng the glorious frute of his wer-
 kyng / and thenne she recaryed wyth
 deuocyon the state of wyuoldey / and
 whan the dethe of hir husbondy was
 publysshedy and knowen thourgh alle
 thurynge / Somme of the wyssalles
 of hys husbondy helde hir for a fool / &
 a wastresse of hys goodes / and threwe
 hys out of hys herytage / and by cause
 hir pacyence were more clere / and that
 she hady the pouerte that she had longe
 desyred / She wente thenne by nyghte
 in to the holtes of a tauerne in the
 place wher the potes laye / and gaue
 grete thankynges to god / and at the
 hour of matyngs she came in to the holtes
 of fyve menours / and prayed them
 that they woldy gyue kalbe and than-
 kynges to god for hys trybulacyon /
 And the day folowynge she came wyth
 hir lytel chyldeyn to a place / and in
 to the holtes of one hys enemye / and
 thenne was deluyerd to hys a straite

place for to dwelle in / and whan she
 saue that she was moche troued of
 the hoost and hoostesse / thenne she sa-
 lvede the walles and sayd / I sholdy
 gladly salede the man / but I fynde
 them not / & thus she beynge constaynt
 by necessitye / she sente hir smale chyl-
 dreyn here and there for to be nourysht
 in dyuers places / and retourned hys
 self in to the fyrst place / and as she
 wente there was a straite weye by
 stones / and a depe myre vnder and ful
 of fylthe / and as she passede she mette
 an olde woman / to whome she hady
 doon moche good / before / and this olde
 woman woldy gyue hir no weye / soo
 that she fyl in the depe myre and fylth
 and thenne she awoos and scapyed
 hir lesure / and laboghed / and after
 thys / one hys aunte hady grete pyte
 of hir / and sente hir wyfely to hys
 uncle bysshop of lanelzenen /
 whiche recaryed hys moche honestye
 and recaryed hys in entente to marye
 hys ageyn / and whan hir chambereys
 herde therof whiche hady auowbed con-
 synence wyth hir / there passyng wrath
 and wepe / And she comforted them
 and sayd / I truste in our lord for the
 loue of whome I haue auowbed conty-
 nence perdurable / that he shal kepe me
 in my purpos / and shal take awaye
 alle byolence / and shal corompe alle
 counayl humayn / and yf myn uncle
 woldy marye me to any man / I shal
 wythstonde it to my polber / and shal
 gaynsay it wyth wordes / and yf I
 may not soo escape I shal cutte of my
 nose / so that euery man shal hate me
 for my lychelynes / and thenne the
 bysshop dyd doo lede hys in a castell
 ageynst hys wyll for to abyde there /
 tyl that somme man sholdy demaunde
 to haue hys in maryage / And she
 commaunded to our lordy hir chalyce
 alle wepyng / and thenne our lordy
 orderyed that the bones of hir husbond
 sholdy be broughte from oner see /
 And thenne she bysshop maad hys to
 come and goo deuoutely to mete the
 boones of hys husbond /
 And thenne the boones were recaryed
 of the bysshop wyth righte grete ho-
 noure / and of hir wyth grete deuocyon &

weyng of tearys / And thenne she
 sayd to our lord / Syr I vnder to
 the graces and thankynges / of thys
 that I may receyve the bones of my
 swete husbond / and that thou haste
 wiche saynt to comforte me pour ay-
 tyf / Syr I loued hym moche / wiche
 saynt the / and lord for the loue of
 the I suffred wel his presence / And
 I sent hym into the helpe of the holy
 sonde / and I calle the to bytines that
 shold be it that hit were a delectable
 thyng to me to lyue yet wyth hym / so
 that he were pour / and I also a pour
 beggar thorough the world / but that
 ageynste thy wyll I wold not byr
 hym ageyn wyth an heer / ne I wold
 not retorne ageyn to mortal lyf / lord
 I commaunde me and hym in to thy
 grace / and thenne she cladd her wyth
 habyte reygnyous / and kepte perpetual
 contynce after the deyth of hir husbond
 and oledyence performede the to ke wyll
 ful powerte / and her chylde was
 ours and hyl / she ware a wysse man
 and / her golbne of another soule to
 hur / she sleups of hir coit were bro-
 ken and amended wyth pyeces of othe-
 r coloure / Her fader kynge of hongar-
 ye when he herde that hys doughter
 was comen to the estate of pouerte / he
 sent an erle to hir for to bringe her
 to hir fader / and when the erle sawe
 her sylt in such an habyte and spyn-
 nyng / he escepyd for sorowle and said
 there was neuer kynge doughter that
 bare such an habyte / ne sey spynnyng
 wille / and when he had don hys
 message and despyred to haue broughte
 her to her fader / she in no wyse wold
 accorde to hit / but had leuer to be nez-
 dy emonge the poure peple / thynne to
 abounde in grete rycheffes / wyth ryche
 peple / to the ende that she shold not be
 empyschid / but that hir wyll e mynde
 shold be alle weye in our lord /
 And she prayed our lord that he wold
 gyue to hir grace to despyse al earthly
 thynges / and take alweye fro hir herte
 the loue of her chylde / e to be ferme
 and constauce ageynste the persacions
 And when she had accomplisshid hir
 prayer / she herde our lord sayenge thy
 prayer is herd / and thenne sayd she

to hir chambers / our lord hath herde
 my praye / For I repute alle earthlye
 thynges as donge and sylthe / And
 sette nomore by myn owne chylde
 thenne I doo by othe menne and my
 neygghbours / ne I loue none othe-
 r thyng but our lord / mayster com-
 dyd to her oft / thynges contrarye e
 gracious / and such thynges as he sawe
 that she wold / that remouyd he and
 toke alweye fro her companie /
 And took fro her two maydens / her
 chambers hyloued emonge alle othe-
 r and had ten nouyschid wyth her fro
 her chylde / And thys holy man
 dyd thys for to bryke her wyll / soo
 that she shold sette al loue in our lord
 and to the ende that she shold not be
 membre her fyrst glorie / In al thys
 thynges she was hasty for to obeye /
 and constauce to suffre / that by paye-
 ente she myght possesse her forde / and
 by oledyence to be maad fayre and
 ennobled / she sayd ys I onely for
 goddes sake drede soo moche a man
 mortal / how moche more ought I to
 drede and doubt the heuenly iuge /
 Therefore I make oledyence to mayster
 comade a pure man and a beggar / e
 not to a ryche bysshop / by cause I wold
 put alweye fro me alle occasyon of tem-
 poral comforte / On a tyme by cause
 she wente in to a cloyste of noines /
 wiche prayd hir dyligently for to by-
 spe them / without eyence of hir maif-
 ter / she bete hir so sore therefore / that the
 serokes apperyd in hir thre weekes after
 by whiche she shewyd to our lord that
 hir oledyence was more plesyng / than
 the offeryng of a thousand hostyes /
 Better is oledyence the une sacrifice
 she was of soo grete humylyte that
 she wold suffre in no wyse that her
 chambers shold calle hir lady / but
 that they shold speke and say to hir as
 to the holdest and leste of them / she
 wesse othe wyll the dyffes and the
 kessel of the kethyn / and she had her
 othe wyll that the chambers shold
 not lete hir / e she wold say ys I coude
 fynde another lyf more despised I wold
 haue taken it / she chace the leste / she had
 a special grace to wepe abundantly te-
 ris for to see celestyal byrgons / and

The lyf of saynt elysabeth

for to enflamme the hertes of othez to
the loue of godz / **A**n on a day of
the holy lence she was in the chyrche/
And she kepte de ententpfully the aulter
lyke as she had ben in the presenc of
uyne / andz there she was comforted
by reuelacion deuyne / Andz thenne she
retornedz to hir holbe / andz prophesiedz
of hir self / that she sholdz see Ihesu
criste in heuyn / andz anone as she laye
doun for feblenes in the lappe of hyr
chambrerz / she began to loke vp in to
heuy / andz she was soo glady / that
she began dehonevrlly to lalvge / andz
whan she hadz ben longe ioyful / she
was soeypnly woredz in to weppynge /
andz thenne she lookedz vp to heuenward
ageyn / andz anone she retornedz in to
hir fyrst ioy / andz whan she closedz
hir eyen she began to wepe / e in thys
maner she abode tyl complyn e hadz
druyne vsponz / andz thenne she was
stykke a whyle andz saydz thus after /
lordz whyl thou be with me andz j with
the / ne j whyl not departe fro the /
After thys thynge the chamberers de
fyredz hir to telle to them why she hadz
so lalvgedz andz wepte / and she saidz
j haue seen heuy open / andz Ihesu crist
whiche enchyndz hym dehonayrly to
me / andz j was glady of the vspon
andz wepte for to departe fro hit / andz
he saydz to me yf thou whylt be with
me j shal be with the / andz j answerd
lyke as ye herde / Hyr prayer was
of so grete ardeur / that she dwelbe othez
to goodz luyngz / On a tyme she salbe
a yonge man / andz she calledz hym to
hyr andz saydz to hym / thou luyse dis
soluately / andz thou oughstz to serue
godz / whylt thou that j praye for the /
j whylt wel / andz requyre it of you de
sprouisly / andz thenne she prayedz for
hym / andz the yonge man also prayed
for hym self / andz anone the yonge
man began to crye / seee ye lady andz
lene of / but she prayedz alweye more
ententpfully / andz he began to crye / wace
lady wace / for j begyn to fayle andz
am alle brentz / andz he was espyesedz
wyth so grete hete that he wette / andz
fledde as he hadz ben from hym self /
So that many ranne whiche despoiledz
hym for his grete hete / andz they tem

self myght vnnethe suffre the hete of
hym / andz whan she had accomplys
shedz hir prayer the yonge man leste
his hete andz came ageyn to hym self /
andz by the grace that was gyyen to
hym he entyrdz in to the orde of the
foure menours / andz whan he hadz ta
ken habyte of relyggyon / she prayedz for
hym so affectuously that by the freuent
prayers / made hym that so brentedz to
be colde / andz leste his dyssolute lylf
andz toke vpon hym a goodely e syye
ritual lylf / andz thenne thys blessedz
elysabeth receyuedz thabyte of relyggyon
andz put hyr self dylygently to the
vertues of mercy / for she receyuedz for
hir dolbayr twe hondredz marke / wher
of she gaue a parte to poure peple / and
of that othez parte she made an hospytal
/ andz therfore she was calledz a
uastewisse andz sole / whiche alle she
suffredz ioyously / andz whan she hadz
made this hospytal she became hyr self
as an humble chamberer in the seruyce
of the poure peple / andz she lare her so
humbly in that seruyce / that by nyght
she lare the seek men betwene hyr ar
mes for to lette them doo theyz necessary
tees / andz broughte theym ageyn / e
made cleue theyz clothes andz stetes
that were foule / She broughte the
meselles a bedde andz wysshz theyz soo
res andz wyxedz them / andz dydz alle
that longedz to an hospytaller /
Andz whan she hadz no poure men / she
woldez spyinne wulle whiche was sente
to hyr from an abbey / andz such as she
gaue therof she gaue to the poure peple
andz whan she hadz be in moche pouerte
she receyuedz fyue hondredz marke of
hir dolbayr / whiche she gaue into the
poure moche ordynately / andz thenne
she made an ordenaunce that who some
uer remeuydz his place in pryncyde of
another whan she gaue hyz almesse /
sholdz haue hys heerys cut of or shorn
Thenne came a mayde namedz Rade /
gounde whiche shone by the beaulte of
hyr heerys / andz passydz by / not for
to haue almesse / but for to vsyde hyr
suffre whiche was seek / Andz she
commaundedz anone that hir heer sholdz
be cut of / andz she wepte andz ageyn
saydz it

And there was a man whiche sayd
 that she was innocente / Thenne saynt
 elysabeth sayd / thenne at the leste said
 she / she shal swere / that she shal no
 more by cause of hir here goo to daires
 ne sawllys / ne haunce suche knyghtes /
 And saynt elysabeth demaunded / of
 hir yf euer she was dysposyd or were
 in purpos to be the lyeve of helthe /
 she answerd / that yf she had not had
 that fayr heer / she had longe synthe ta
 y had leuer that thou sholdest lese thy
 heer / than my soine were made emprouer
 and thenne anone the mayde toke ha
 lyte of religyon with saynt elysabeth
 and synysid hir lyf laudably /
 And in the tyme approachid that godd
 had ordyned / that she whiche had
 despyed the regne mortal / shold haue
 the regne of aungellys / She laye seek
 of the feuers / and turned hir to the
 walke / and they that were there herd
 her put out a swete melodye / and
 when one of the chamberers had enq
 red of hir / what it was / she answerd
 and sayd a byrde came betwene me &
 the walke / and sange so swete / that
 it wroughted me to synge lyth hyl /
 She was alweye in hir maladye glady
 and iournde / and ne cessyd of pray
 er / The laste day afore hir departynge
 she sayd to her chamberers / what wyl
 ye doo yf the deuyll come to you / and
 after a lytel whyle she cryed lyth an
 hyllys / fle / fle / fle / lyke as she
 had chard alweye the deuyll / and after
 she sayd the mydnyght approacheth / in
 whiche Ihesu cryste was borne /
 It is now tyme that godd alle hys
 frendes to his kuenly weddynges /
 and thus the yere of our lord a thow
 sandt thoo hundred and xxvij she gasp
 ed hir spryte and slepte in our lord
 and though the body laye foure dayes
 emburyed / yet came there no synche
 fro hit / but a swete odour aromatylke
 came whiche refressid alle them that
 were there / Thenne there was herd
 and seen a multiplynde of byrdes soo
 many that there hath not be seen lyke
 to fore ouer the chyche / and beganne
 a souge of ryght grete melodye lyke as
 it had been the obsequyes of hir / and
 the souge was .Regnum mundi /

whiche is souge in the pryng of vir
 gynes / There was a grete crye of our
 peple for hir / and moche deuocyon of
 pe ople / so that somme toke an heer of
 hir heed / and somme a parte of hir
 chethes / whiche they kepte for grete re
 liques / and thenne hir body was
 put in a monumente / whiche after
 was founden to redounde in oyle / and
 many fayr myracles were shewyd at
 hir tombe after hir dethe / It was
 wel shewyd in the dyeng of saynt eli
 sabeth of what holynes she was / as
 wel in the modulation of the byrde / as
 in the expulcyon of the deuyll / That
 byrde that was bytwene hir and the
 walke and promokyd hir to synge / is
 supposed to be hir goodd aungel / whiche
 was deputed to hir / and broughte
 hir tydynges that she shold goo to the
 euerlastyng ioye / and in lyke wyse
 is shewyd to curyd men otherwhyle
 they euerlastyng dampnacyon /
 In the parties of saynt there was a
 monke that hyghte semer whiche was
 falle in soo grete a sekene that he cry
 ed / and wolde suffre no creature to
 haue reste about hym in the hows /
 On a nyght apperyd to hym an honou
 rable lady clad in whyt / whiche ad
 upsed hym / that he shold auolue hym
 to saynt elysabeth yf he wolde haue
 his helthe / and the next nyght she
 apperyd to hym in lyke wyse / And
 thenne by the counayl of his abbot he
 maad the auolue / The thyrde nyght
 she apperyd to hym ageyn / and made
 the sygne of the crosse vpon hym / and
 he thenne recured anone ful helthe
 and was parfytely hool /
 And when the abbot and the pryour
 came to hym / they were grete admer
 uayled / and doubted moche the acoun
 plyssment of the auolue / and the
 pryour sayd that of tymes vnder the
 lyknes of goodd cometh Illusyon of
 the fende / and counayled hym to be
 confessyd of hys auolue / And the
 nyght folowynge the same persone ap
 peryd vnto hym and sayd / Thou
 shalt be alweye seek tyll thou haue
 accomplysed and fulfyled thy a
 uolue / and anone his Insympte toke
 hym ageyn and wolde not leue hym /
 And afterwarde by the lycence gynn
 aa iij

¶ The lyf of saynt elysabeth

of his abbot he accomplisshed his auolt
and was made al hool / There was
a mayde demaunded drynke of a ser
uaunt of hir faders / and she gaf hir
drynke / and sayde the deuyll moche thou
drynke / and she dranke / & hir semed
that fyre entred in to hir body /
Thenne began she to crye / & her kely
to swelle lyk to a barrell / so that eche
man salde that she was demonyake /
she was tydo yere in that estate / and
after was broughte to the towne of
saynt elysabeth and was made party
erly hool / and deliuered of the fende /
There was one herman a man of the
dyposse of cobyn / whych was holden
in pryson / and he callid whych grede
reuoacion saynt elysabeth into his helpe
and the nyght folowynge she apperid
to hym and comforted hym / and on
the morne sentence was gyven ageynst
hym that he shold be hanged / and the
juge gaue lycence to his frendes to
take hym down of the gallibes / and
they bare hym alwey al deyd & began
to praye saynt elysabeth for hym / and
anone he awoos fro deyd to lyf tofore
them al / A chyld of foure yere olde
was fallen in to a pyt & dwluned /
and a man came for to take water &
espyed the deyd chyld / & was dwalben
out / and thenne they auolued hym
to saynt Elysaeth / and he was anone
restablysshed to hys fyse lyf & helthe
There was one frederik a maronier
whych was connyng in swymynge /
and on a tyme luggned hym in a wa
ter / & he moqued a poure man whiche
saynt elysabeth had enlumyned / and
yewen ageyn to hym hys syght / And
the poure man sayde / This holy lady
whiche hath helped me byl auenge me
on the / so that thou shalt neuer come
out of the water but deyd / and anone
the swymmer losse al hys strengthe &
myght not helpe hym self / but sanke
down to the bottom lyk a stone and
was dwluned / & thenne was dwalben
out of the water / and forthwith some
of his frendes auolued hym to saynt
Elysaeth / and she gaf to hym hys
lyf ageyn / There was a man named
dyerik whych was greuously bynde
in hys knees and in his thyges so that
he myght not goo / and he auolued

that he shold goo to the towne of saynt
elysaeth / and was viij dayes on gos
ynge thyr / and abode there a moneth
and had no remedye and wente ageyn
to hys hols / and thenne he salde in his
sleepe a woman sprynge water vpon
hym / and aboke bythat and was
angyre and sayde to her / wherfore hast
thou awakid me and caste water on
me / and thenne she said I haue dwelt
the / and thys wetynge shal doo to the
prouffye and ease / and thenne anone
he awoos al hool and gaue thankynges
to god and to saynt elysabeth /
Thenne let he praye to hir that she
be for the moost prouffye of our sou
les / amen /

Thus endeth the lyf of saynt Elysaeth



¶ Here foloweth the lyf of Saynt edmund confessor

Alynt Edmund the
 confessor and bysshop
 whych wryth at poun-
 ny in fraunce was borne
 in england in the towne
 of atendon/his moder was named ma-
 ky the ryche /she was ryt holy tothe
 wyf and wydolbe/and this said saynt
 edmond hir sone was borne on Saynt
 edmondes day the kyng and marter
 and in his byrthe no clothe was fol-
 led by hym/and he was borne in the
 first spryngyng of the day /and laye
 al that day tyl nyght / as he had kept
 cryd / so that the mydolwif wold haue
 had hym burged/ but hys moder said
 nay / and sone after he cryued / and
 was borne to church and crystendy e
 named edmond by cause he was borne
 on saynt edmondes day / e as he greibe
 in cage so encread he in vertues / He
 had a brother named robert / and the
 moder sette theym tothe w scole / Also
 she had two dochters / that one was
 namd marze / and that other alys /
 whiche were tothe made nonnes at
 catsey in northamton shyre / by the
 labour of theyr broder edmonde / And
 the moder gaue to them gyfts to faste
 the fryday / and dreibe them to vertu-
 ous and holy luyng by pekes and
 saynt byshys / so that when they cam
 to more parfyt age / it grewd theym
 not / theyr moder ware hard hys
 for our lades loue / and ladde hys
 lyf in grete penaunce / and dayly la-
 bourd / and on a tyme as she put out
 wyle for to spynne / she deluyerd so
 moche for the pounde / that the spynners
 myght not lyeu therby / whiche com-
 plegned therof to hir sone edmond /
 and he toke the yarne that was spone
 for a pounde and ralyd it in the fyre
 and a certeyn tyme after he toke hys
 out of the fyre / and the iuste pounde
 was not hurt ne lassed / but as moche
 as was more than a pounde was was-
 ted and brent by the fyre / And
 when she salde this she repentyd hys
 grete ly / and dyd so neuer more after
 After this she sente hys two sones to
 parys to scole / and deluyerd to them
 money for theyr costes and scoleshyw /
 and also two shyrtes of fyre / and
 prayd theym for goddes loue e lews

that they wold there the shyrtes ones
 or twyes in the weke / and they shold
 lacke no thyng needful to them / and
 they graunted gladly to do after their
 moders desyre / in so moche that wythin
 a whyle of aftome they bare the hys
 euery day / e laye them suety nyght
 This was a blessed moder that so lre
 tuously brought forth hys chylde
 and in shorte tyme saynt edmond en-
 cread so greatly in vertue / that euery
 man had ioy of hym / gyuyng labde
 to god therof / And on a day as his
 felawes and he went to playe / He
 lest their felawshyp and went alone
 in to a medowe / and vnder an hedge
 he sayd his deuotions / and soceynly
 thez apperyd tofore hym a saynt chylde
 in wyte clothynge / whiche sayd hys
 felawe that goest alone / and Saynt
 edmond seyng abussyd meruayled
 fro whens this chylde came / To whom
 the chylde sayd / edmond knowest thou
 not me / and he sayd nay / I am thy
 felawe in the scole / and in alle wher
 thou goest I am euer on thy right syde
 and yet thou knowest me not / But
 like in my forke / and there thou
 shalt fynde my name wyth / e thene
 edmonde looked in his forke / e false
 wyth in with letters of golde
 Ihesus nazarenus rex iudorum / and
 thenne the chylde sayd drede the not
 edmond / for I am Ihesu Cryste thy
 lord / and I shal be thy defendour tre
 whyle thou lyuest / e thenne edmond
 fyl douy mekely thankyng hym of
 his grete mercy and goodnes /
 And thenne our lord taught hym to
 say when he shal goo to hys bedde or
 arys / and blysse hym with this pray-
 er / Ihesus nazarenus rex iudorum
 fili dei miserere mei / in remembracon
 of my passyon / and the deuyl shal neuer
 haue polber to ouercome the e thenne
 anone this chylde thankyd alweye
 and saynt edmond thankyd humbly
 our lord / that it pleasd to hym to
 shewe hym in this manere / and euer
 after tothe euengyng and mozung he
 sed contynuelly to blesse hym wyth
 that holy prayer to hys lyues ende /
 and dyd moche penaunce euer after
 for goddes sake / and when he had
 contynued at scole a linge tyme at pa-
 rys / he came home e went to ogyenfor

The lyf of saynt edmond byshop

to scole / andz allweye in thys tyme he was chaste in his luyngz and a clene byrgyn in wykke andz wedy / and neuer consented to the synne of the flesshe / Andz on a day he made his prayers deuoutly before an ymage of our lady andz he put a ryngz vpon hys fyngre andz promysed to his seythfully neuer to haue other wyf / but onely hir duety ryngz his lyp / andz humbly greetz our lady wyth thysse foure wordes / Ave maria gracia plena / whych wordes were wyrtow on the sayd ryngz / andz his host hadz a doughter that labouredz greetly to make saynt edmondz to synne wyth hys flesschly / andz longe tyme he put hys of / andz she labourede soo sore / that at the laste he grauntedz hys to come to his bedde / andz thenne she was right gladd / andz she espyedz hys tyme andz came to hys chambere / & anon made hys redy to come to hys bedde / andz she stood nakedz tofore hym andz thenne he toke a sharpe wyde andz fetz the mayde that the blood ranne down on euery syde of hys body / andz sayd to hir / thus thou shalt lerne to lese thy soule / for the soule lustes of thy flesshe / andz soo wyth keryngz he put awaye alle hir soule luste / andz euer after she luyedz a clene byrgyne vnto hys luyes ende / Andz sone after the good moder sente for edmondz andz hys other chylde / For she knewe that she shold shortly passe out of this world / andz chargedz edmond to see that his brother andz sisters shold be wel guyded / andz after she gaue to them her blessingz andz departed out of thys world / andz is buryed at atndon in saynt nicholas chyrche in a tombe of marbyle before the doore / wher is wrytton / here lyeth makeley skoure of wyddes / andz after saynt edmondz dyed doo make a chapele at gatesby / in which bothe his sisters were buryed / & one of them was pryoresse of the place or she deyed / andz was an holy woman for whome godz schylde many myracles / andz saynt edmond dwelld longe after at oxenfordz luyngz an holy lyp & weryd a sherte of fyre ful of hardz knottes andz a breche of the same / andz the knottes stakke in the flesshe that it made hys body to blede / andz he bonde

the sherte to his body wyth a corde soo stryght that vnnethe he myght wryde his body / andz on a tyme whan hys sherte of fyre was right soule / he toke it to his seruante for to burne in the fyre / but the fyre myght not peryshe ne hurt hit / Thenne his seruante toke it out of the fyre & bonde a stone thereto / & threwe it in to a ponde / andz tolde his mayster that he had burne hys saint edmond & his felawes on a day as they came fro lebbenor to atndon salde in a valley many blacke folkes lykz cwibes or rauens / emouge whom was one which was all to rene andz torne wyth the other blacke byrdes / & threwe hym fro one to another / that it was a pyous syght to see / andz they that accompanied saynt edmond were almoste fro theym self for feare of the syght / but thenne saynt edmond comforted them / & sayd to theym what it ment / he sayd that they se been wicked fendes of helle / that bere wyth them a manny's soule / which deyed right now at chalfgraue / which soule is dampned for his wycked luyngz / & thenne he & his felawes wente to chalfgraue andz founde alle thyngz as he had sayd / saynt edmond was accustomed to saye euery day vnto our lady & saynt iohann the euangelyste the prayer / o intremitt andz on a day for certeyn besynesse that he had he forgate hit / andz sayd it not / wherfore saynt iohann apperyd to hym in a gasful manere blamingz hym greatly for that he had not sayd it / & after that he sayd it euery day vnto his luyes ende / andz after this as he satte in a nyght in his stude labourngz in dyuers of the seuen scyences the spirite of his moder apperyd to hym in a vyssyon & chargedz hym to leue to stude in partycular sciences / but that he shold fro than forthon laboure in dyuynyte onely / for that was the wyll of god & hath sente to the worde by me / Andz thys sayd she kanysthe alweye / & euer after she labouredz in dyuynyte / so that he profytedz therein merueylously so that men wonderd of his conynge Andz whan he wadd in scoles dyuynyte his scoles andz beare prouffted more in one day / thenne they dyd of other manny's leryngz an hole weke / Andz

many of hys scolers by his techyng & ensauple of luyng forsake the world & became religyous men / and on a day he came to the scole for to dyspute of the blessed tzyngte / and was there or ony of his scolers came / and fyl in sombryng & sctyng in his chyce / & a wyse doctour brought hym the body of our lord & put it in to his molthe and the doctour assendyd up in to heuen ager / and euer after sayd Edmond thought that the swete sauour of our lordes fleshe was in hys molthe / by which he knelbe grete ppyetes of our lord in heuen / For he passyd alle the doctours in oxford in conyng / for he spake more lyke an aungel than a man / and in alle hys lessons he remembered euer our lordes passyon / and in a nyght as he studyed longe in his booke / sodenly he fyl a slepe and forgate to blesse hym & to thynke on the passyon of our lord / and anone the deuyl laye so heuy on hym / that he myght not blesse hym wyth neyther hande / and wyse not what to do / but through the grace of god he remembred his blessed passyon / & thenne the fend had nomore polber but fyl down from hym anone / & saynt edmond thenne charged the fend by the vertu of our lordes passyon / to telle to hym how he shold best defende hym / that he shold haue no polber ouer hym / and thenne the fend answerd / & sayd that the remembrance of the passyon of our lord ihesu cryste / for whan ony man remembryth the passyon of ihesu cryste / I haue no polber ouer them / and euer after saynt edmond had ful grete deuocyon to the passyon of our lord ihesu cryste / and was contynnely in holy prayers and medytacions / for al the dayes of the world was but heuy nes to hym / he was a man of grete almesse / and ofte prechyd & exhortyd the peple / and al the peple had grete deuocion to here hym /

In that tyme the pope sente out a croys agernt the turkes & mescreaunces in to england / and thys holy man edmond was chosen to publyshe it thowgh the royaume / and he seyed moche to the peple to receyue the croys / and to

goe to the holy lond to fyght agernt the enemyes of god / and as a yonge man came wyth other for to receyue the croys / a woman that louyd hym lett & to hym of his purpos / and dwibe hym alweye fro thens wyth hir handes and anone hir handes were made styff and harde as a yerde & also crokyd / And thenne she made grete sorowe and cryed god mercy ful mekely & prayed saynt edmond to praye for her to our lord / & he sayd to hir woman wythe thou take the croys / & she sayd ye saynt ful fayne / & thenne she receyued it / & anone was made parfaytly hool / & she thanked god & saynt edmond / & for thys myracle moche the more peple toke the croys /

And in a tyme as thys holy man prechyd at oxford in the chyrche yerde of al halowen & moche peple heuyng there to here hym / sodenly the weder chaunged & weye alle derke in suche wyse that the peple were agast & aferd / & began faste to flee alweye fro the sermone / & this holy man sayd to the peple / abyde ye styll here / For the polber of god is stronger thenne the fendes polber / For thys he doeth for enyue to dystrouble goddes worde /

And thenne saynt edmond lyste up his handes & his mynde to almyghty god & besoughte hym of his mercy & grace / & whan he had ended his oryson & his prayer / the weder began to wythe dwibe by that other syde of the chyrche yerde / & al they that abode styll & meuyd not / but herd the prechynge / had not one drope of rayne / & they that wente alweye fro the prechynge / were though wette / for theu fyl soo moche rayne in the hyghe strete / that men myght not goo ne yde therein /

Wherfore the peple thanked god & hys holy saynt for thys myracle / And at wyndesore another tyme as he preched there was schewyd a lyke myracle / for there he chaced alweye such a darke we ther by hys holy prayer /

After for his blessed luyng he was chosen to be an hyghe chanon of Salysbury / & by the chawpiter was made comyn tresorer / where he luyed full blessedly in geyng almesse largely to the poure peple in so moche that

¶ The lyf of saynt edmond byshop

Inne the he kepte any thyng for hym
 self / for whiche cause he wente to the
 abbay of searlesey / & so iourneyed there tyll
 his ventys came in / & the abbot named
 mayster stephen lagton was somtyme
 his scole in ogyford / he was a man
 of grete abstynence & ete so lytel mete
 that men wondred / wherby he lymed
 he ete but selde flessh / Fro shroftrede
 tyl ester he wold ete no thyng that
 suffred dethe / ne in aduent he ete neuer
 but lente mete / & whan the archbyschop
 of canterburge was dede / he was electe
 & chosyn by al the couente to be theyr
 byschop / whiche election was sente to
 hym by thre messagers to salysburge /
 But thenne he was at calue whiche
 was a paxende of his / & was solita
 & nye in his chamber allone in his pray
 ers / and one of his chaxleyns came
 to hym & tolde to hym that he was cho
 sen to be archbyschop of canterburge
 & that the messagers were comen to hym
 for the same cause / but saynt edmonde
 was no thyng glad of the tydynges /
 and thenne the messagers came & dyd
 theyr message / and deliuerd to hym
 letters whiche he rodd and vnderstood
 & after sayd to the messagers I thanke
 you of your labour and good wyll /
 but I am no thyng glad of thys ty
 dynges / thowgh I wold wyl goo
 to salysburge & take counceyl of my fe
 laltes in this matre / and anone as he
 was come he leyde before the hole chap
 pyter this matre & shewyd to them his
 letters / and alle the chapyter aduysed
 hym to take it vpon hym / & he alibeyd
 enousyng hym refused it to his polber /
 but atte laste the byschop of salysburge
 wyth the chapyter commaunded hym
 by vertu of obedyence that he shold take
 it on hym / and thenne he humbly for
 wepyng agreyd to receyue it / & forth
 wyth they ladde hym to the hys auldr
 & sange deuoutly Te deum laudamus
 And alle the wyche thys holy man
 wepte ful bytterly & shedde many a
 tere / & prayed deuoutly to our lord to
 haue mercy on hym / and besought our
 blessed lady and saynt Johan euanger
 lyst / to praye for hym / & to helpe hym
 in his need / and thenne after he was
 broughte to canterburge / and there in

tyme and spate was consecrat & stalled
 in to the see of the archbyschop / And
 soo welkyd the chyrche of england that
 al men spake good of hym / And he
 dyd grete penaunce and patte grete al
 mes to poure peple / And on a tyme a
 poure tynant of his dyed / and the
 ladyke toke his beste krest for a mortua
 ry / & thenne the poure wydoibe whiche
 had lost hir husbonde / & also her beste
 krest / came to this holy man saynt ed
 monde / and complayned to hym of her
 grete pouerte / & prayd hym for the
 hie of god & he wold geue hir ageyn
 hir krest / & he sayd ye knowe wel that
 the chyrch lord must haue the beste krest
 but yf so be that I deliuer to the ageyn
 thys krest / wylt thou kepe hym wel to
 my schoof tyl I agee hym ageyn ano
 ther tyme / To whome she said ye se
 wyth a good wyll to your pleasur / or
 ellys god defence / and praye for you
 also that ye bucheauf to do soo meche
 graue to me a poure wyche / & thenne
 he commaunded his ladyke to deliuer it
 to hir / and she kepte it afar to her ly
 ues ende / Thys holy man was mercy
 ful to poure peple / and ful welkyd to
 his polber maynteyned alle the ryght
 of holy chyrche / & the wyche haung
 eren enuye oy good werkes / sette a
 deke bylbene the kynge and hym /
 whiche was teny the thyrde sone of
 kynge Johan / whiche despyd certeyn
 poyntes ageyn the bylbenes of holy
 chyrche / but thys good archbyschop
 wyllyng to hym to his polber & prayd
 the kynge to spaw holy chyrche for the
 hie of god / and mayntene them /
 as he was bounde & had promysed /
 but the kynge wold not hee hym but
 epyrly dyd certeyn thynges ageynst
 the ryght of the chyrche & monach gre
 tely saynt edmonde / & whan saynt ed
 monde saithe the kynge so cruel ageynst
 the chyrche / he spake sharyly vnto the
 kynge / & atte laste executed the sensu
 res ageynst them that wepyd it / and
 cursed them that wold atrepe the byl
 benes of hit / & whan the kynge herd of
 thys cursyng he was greatly moouyd
 ageynst saynt edmonde / howe le it thys
 holy man was ferme and constant
 in his holy purpoos / whiche was ngy

to put hys lyf in iopardye for the
 right of the chyrche / and saynt Tho-
 mas of cownterburge apperpd to hym /
 and sayd hym to magnyfyne and holde
 the right of the chyrche to hys polver
 and rather to suffre dethe thenne to lese
 any of the lybertees and fraunchyses
 of holy chyrche / lyke as he dyd / and
 after that saynt edmond was more
 holde to abyde and magnyfyne the lyber-
 ties of the chyrche / and he takyng
 ensaumple of saynt Thomas / hys he
 wente in to fraunce to the ende that the
 kyng (wholdy he better dysposed / and
 in lyke wyse dyd) saynt edmonde and
 wente ouer see / trustyng to god that
 the kyng woldy betur be dysposed and
 forsake his oppynions / and was in
 the abley of pountenay in hys fraunce
 by yere prayng for the good state of
 the chyrche of englonde / and luydyng
 there soo holy and parfyt a lyf that
 every man hady ioye of hym / and in
 shorte tyme after he became seck & feble
 and his fundes counayllyed hym to
 remoue thens / and thenne he departed
 & wente to a place callyd sely whych
 is xx myle thens / but the monkes of
 pountenay made grete sorowe for hys
 departyng / but he comforted hem and
 sayd I promyse you to be wyth you
 at saynt edmondes day kyng and
 martyr / and as he came in to Soly
 he woyed so seck / that he knele wel
 that he sholdy hastelye departe out of
 this world / and thenne he desyred
 to receyue the sacraments of the chyrche
 whiche whā he had receyued wth grete
 reuerence / he passedy out of this lyf
 into our lordy ful of vertues /
 In the yere of our lordy a thousand
 also hundred and xliij / and from the
 solne of sely he was brought ageyn
 to pountenay upon saynt Edmondes
 day kyng and martyr / and wher he
 myght not kepe his promyse a lyue / he
 performed it whan he was ded /
 and the monkes of pountenay wey-
 udyd hym worshipfully / and hurped
 hym solempnely / and afterward for
 the grete myracles that gody shewedy
 for hym there / his bones were taken
 up and layed in a worshipful thyrne
 before the hych altar in the sayd

abley / where our lordy hath shewedy
 many a fayre myracle for his holy ser-
 uaunte saynt Edmonde / Thenne
 lette vs deuoutely praye to almyghty
 god that by the mercyes of this holy
 man saynt edmonde he haue mercy
 on vs / and pardone vs our synnes
 amen

Thus endeth the lyf of saynt
 edmonde byshop & confessor

¶ Here foloweth the lyf of
 saynt Hugh byshop and
 confessor



¶ The lyf of holy

reuerend saynt Hugh of
 lincoln was borne of the bishp &
 wylfarettes of burgoyne
 not ferre fro the alpes otherwyse called
 the montayns / and was of noble pas-
 sentle and bynage / for he came of
 knyghtes / and this holy man whan
 he was yonge and tender of eage he
 was sette to scole / and whan he was
 ten yere olde he was put in to a mo-
 nasterye for to lerne the tables of dys-
 ciplyne / and there was made and pro-
 fessedy a canon reguler / wher in he luy-
 uedy soo deuoutely that whan he was
 xv yere olde / he was deputedy for to
 be pryour of a certeyn talle / & he wyl-
 ledy it in such wyse that alle thynges
 that was vnder his gouernaunce prof-
 perdy as wel in spiritual thynges as
 in temporal thynges / After this he
 thought adaunte and put hys fleshe
 to more penaunce / and by the dysposy-
 cyon of our lord he entrid in to the order
 of charterholms / wher he was wey-
 uedy / and was there so vertuous in his
 luyng / that emonge the straungers
 he was soo frendly & so wel belouedy

4 The lyf of saynt Hughte byllshop

that after a lytel whyle he was made
 procurator of the holys / In that
 tyme henry kynge of england / dyd do
 spede and founded an holys of char-
 terholys in Englonde / wherfor he sent
 in to burgoyne to the charterholys for
 to haue one of them to haue the gouer-
 nance and reblic of hit / and at the
 grete instaunce and prayer of the
 kynge vnnethe wold he gete this sayde
 saynt Hughte / but at the laste by the
 commaundement of his oueryst and
 requeste of the kynge he was sent in
 to the royaume of Englonde / and there
 maad procurator of the same holys /
 And there lyled an holy and de-
 uout lyl / lyke as he dyd tofore / that
 he stooð so in the kynges grace / that
 the kynge namede hym to be byllshop
 of lyncoln / and was electe by the
 chapptre of the channons of the chapp-
 tre of lyncolne / whiche byllshoppe
 the kynge had holden longe in hys
 honre / and was callede ther to by the
 sayd chapptre / and the byllshoppe to
 hym presente / whiche dygnite he be-
 arly refused and sayde playnly that
 in no wyse that he wold not receyue
 any pontyfical dygnite without as-
 sent / and also commaundement of
 the pryncour of the charterholys / whiche
 was consente and also the hole elec-
 tion of the chapptre of lyncolne to hym
 declared / he toke vpon hym the offyce
 and was sacred byllshop of Lyncolne
 and the next nyght after he herde a
 boys sayenge to hym / Thou art gone
 out in to the helthe of thy peple /
 And after this he wythstood mygh-
 tyly the powber of woodyd people that
 entended to hurte the pryncple of the
 churche / and put his body in pryll
 lyke as he had despyed it / for to
 brynge the churche fro scrupulose / and
 recouerdy many dygnites and ryghtes
 whiche had ben taken alweye from the
 churche / This holy man maad many
 good statutes and ordynaunces in his
 dyocese / and went and vspredde the
 churche and places of his cure and
 charge and lyled an holy lyl /
 And he wold vspredde the holys of
 lepre & lazars / and was wont ofte
 to entre in to theyr holys / and by his

commaundement the wyemen were
 departed from the men / and alle the
 men that were soule and desformed
 in theyr vsage he wold kyss of hu-
 mylty / and there was that tyme in
 the churche of lyncolne an honurable
 man a channoy named william whiche
 was chaunceler of the churche / a good
 man and wel letard and wold prue
 and effage yf there were any elacion
 or pryde were in his corage / and saide
 to this holy man / saynt martyn by
 kyssenge of a man that was a soule
 lazare / heled hym / and ye bele not the
 lepre ne lazars that ye kyss /
 Who anone answered to the chaunceler
 saynt martyn certynly heled a le-
 prous man by kyssing / e this kyssing
 that I kyss the lepre helth my soule
 This was an humble and a meke ans-
 wer / This holy man saynt hughte in
 al his lyf was moche dygent in su-
 ryng of dede men / and of his huma-
 nite wold gladly do the offyce aboute
 their sepulture / wherfor our lord gaf
 and wrodd to hym by retribucion con-
 dygne honurable sepulture / for what
 tyme he departed out of this world /
 and the same day that his body was
 broughte to the churche of lyncolne / It
 hapned that the kyng of englonde / the
 kynge of scotlande with their archbys-
 shoppes / barons & grete multitude of
 peple were gadred at lyncolne / e were
 present at his honurable sepulture /
 wher god hath scilbed for hym dyuers
 myracles / Chenne let vs praye vnto
 this holy man saynt hughte of lyncolne
 to praye for vs /

Thus endeth the lyf of saynt
 Hughte byllshop of lyncolne

Here foloweth the lyf of
 Saynt Edmonde Kynge and
 marter



edmondz reigned; and vnderstode that
 he was in his folowynge age / stronge
 and myghty in batayle / and demauns
 ded of the people / where theyr kynge
 was resydente / and dwelld by the
 that was moste abydyng in a towne
 named theene eglesdon / and noib is
 called hurpe / Now the danes had all
 wepe acustom that they wolde neuer
 fyghte batayle sette ne apoynted / but
 euer by in a wayte how they myght
 by slepyght and decaye preuented / falle
 on goodz crysten men / and so flee and
 destroye them / lyke as theys by in
 alwayte to robbe and slee goodz trewe
 men / wherefore when he knewe where
 thys holy kynge was / he adressyd one
 of his knyghtes to hym for to espye
 what strengthe he had / and what pople
 aboute hym / and hynguar hym self
 folowed byth al his host / to thende
 that sodaynly he shold falle vpon this
 kynge / Inaduyced / & that he myght
 subdue hym vnto his lalbes and com-
 maundementes / Thenne thys sayde
 knyght came to thys holy kynge saynt
 edmonde and made hys legacion and
 message in thys wyse / Our moste deary
 lord by honde & by see hynguar whiche
 hath subdued dyuers countrees & bondes
 in this prouynce vnto his seignourie by
 strengthe of armes / & purposeth byth
 alle his shippes and armye to bynter
 hym in thys marches / sendeth to the
 his commaundement / that thou Incon-
 tynente come and make allpauce and
 frendshipp byth hym / And that thou
 departe to hym thy patenal treasures &
 rychesses / in such wyse that thou mayst
 regne vnder hym / Or contraryly thou
 shalt dye by cruel dethe /
 And when the blessed kynge Saynt
 Edmonde had herd this message a
 none he sayd / and called to hym
 one of his bysshoppes / and demaunded
 counayl of hym what & how he shold
 answer vpon thys demaunde that was
 aydd of hym / whiche bysshop fore dre
 dyng for the kynges lyf / exhorted
 hym by many exammples for to w
 sente and agree to this tyrainke hyng
 guar / and the kynge a whyle said no
 thynge / but remembryd hym wel / &
 after many deuoute wordes atte laste

In the prouynce of
 Englonde of olde tyme
 were dyuers kynges / for
 the londe was departed
 emonge whome ther was
 Saynt edmondz kynge of norfolke &
 Suffolke / whiche toke hys byrthe of
 the noble and auncient bygnage of
 the sayons / and was sw the begyn-
 nyng of his fyrst age a blessed man
 softe / vertuous / and ful of mekenes
 and kepte truly the way relygyon of
 crysten feyth / & gouerned his kynge-
 dom ful wel to the plesure of almyghty
 god / In his tyme it hapned that
 two byshedz tyraintes / that one na-
 med hynguar and that other hubla /
 camen out of denmarke / and arryued
 in the contre of northumberlande / and
 toled and destroyed the contre / and
 slawe the peple wythout mercy in eu-
 ry place where they came / Thenne the
 one of hem named hynguar came in to
 the contre where thys moste cruise saynt

The lyf of saynt edmond kynge

he answered to the messenger in this wyse and sayd / This shalt thou saye to thy lord / knowe thou for trouthes / that for the loue of temporal lyf / the crysten kynge edmonde shal not subdue hym to a paynym duc / Thene vnnethe was the messenger gone out / but hyn guar mette hym / e had hym the throte wordes / and telle hym his answer / which message tolde vnto hyn guar / Anone the cruel tyraute commaunded to slee alle the people that were wyth saynt edmonde / and destroye them / but they shold holde and kepe onely the kynge / whome he knele rebelle vnto his wyckedy labes / Thene this holy kynge was taken / and bounde his handes behynde hym / and is broughte tofore the duc / and after many obproues byes wordes / at the laste they lade hym forthe vnto a tree which was therby / To which tree his aduersaryes londe hym / and thenne shotte a wolbe at hym / so thycke / and many that he was though wounde / and that one wolbe smote out another / and allwey this blessed kynge assayed not for alle his woundes to gyue laboure e prayenge vnto almyghty god / Thene this wyckedy tyraunt commaunded that they shold synke of his hede / which they so dyd / he allwey prayenge and sayenge his orysones to our lord god / Thene the dances lefte the body there lye / and toke the hede e hure it in to the thycke of the wood / e hdyd it in the thyckest place emonge thornes and berys / to thende that it shold not be founde of the crysten men / but by the puzuaunce of almyghty god / there came a wulfe / which dylly gently kepte the holy hede fro deuououryng of bestys and fowles / And after whan the dances were departed the crysten men fonde the body / but they coude not fynde the hede / wherefore they sought it in the wood / e as one of them spake to another / where arte thou / which were in the thycke of the wood / and cryed / where arte thou / The hede answered and sayd / here / here / here / and anone thene alle they came thither / and salve it / and also a grete wulfe synnyng e enbracyng the hede / kyllene his foreleggs / keppe it fro

alle other bestys / and thene anone they toke the hede and brought it vnto the body / and sette it to the place where it was synken of / and anone they ioynd to gyder / and thene they laie this holy body vnto the place where it is now buryed / e the wulfe foribede humbly the body tyl it was buryed / and thene he hurtynge no body redred / ned agayn to the wood / and the blessed body and hedy ten so ioynd to gyder / that there appereth no thyng that it had be synken of / saufe as hys were a redde synnyng threde in the place of the departyng where the hede was synken of / e in that place where he now lyth so buryed / is a noble monastarye made / and therein monkes of the ordre of saynt benette / which ben richly endowbed / In which place almyghty god hath shewed many myrcacles for this holy kynge and martyr

Thus endeth the lyf and passyon of saint edmond kynge and martyr

Here foloweth of saint Cecylye virgyne and martyr a spylle of hys name

Cecylye is as moche to say as the wyllow of hys / uen / or a waye to blynde men / Or she is sayd of celo and lya / or ellys / or alia as lackyng blyndenes / Or she is sayd of celo that is huen / and loos that is peppe / she was an huenly wyllow by elennes of byrgnyng / a waye to blynde men by information of example / huen by deuoute contemplacion lya by besy operacyon / lackyng blyndenes by thynnyng of wysedom / and huen of the people / For the people behelde in hys as in folowynge the

spyrtyuel heuen / the sonne / the mone
and the sterres / that is to say / the
myng of wysedom / magnanymyte of
feythe / and dyuerse of vertues /
Or she is sayd a lyf for she had the
whysenes of clemesse / a good confa-
unce / and odoure of good fame / Or
she is sayd heuen / for yfodow saith that
the physyophres sayen / that heuen is
meuable / rounde / and burnynge / In
lyke wyse was she burnynge by heu-
opration / rounde by persuerance / and
burnynge by fyre charyte /

4 Of saint Cecyllie

Saynt Cecyllie the wy-
fey wyrgyn was comen of
the noble bygnage of the
Romayns / and fro the
tyme that she lay in hir
womb she was fostred and nourished
in the feythe of cryste / and alle wybe
hure in hir breste the gospel hys / and
neuer cessyd day ne nyght from holy
prayers but recommaunded to god all
wybe hir wyrgynyte / and whan thys
blispyde wyrgyne shold be spoused to
a yonge man named Kalerpan / e the
day of weddyng was comen / e was
cladde in ryal clothes of golde / but
vnder she ware the hayre / and she bes-
pyng the organes makynge melodye
the sange in hir herte onelye to god say-
enge / O lord / I beseeche the that myn-
herte and body may be vnderwolded so
that I be not confounded / and euery
secondy and thyrday she fasted com-
mendynge hir self vnto our lord whome
she drede / the nyght cam that she shold
goe to bedde wyth hir husbond as the
custome is / and whan they were bothe
in theyr chambre allone / she sayd to
hym in thys manere / O my bestie kys-
yde and swete husbond / I haue a
comynge to telle the / yf so be that thou
wylt hepe it secrete / and swere that
ye shal helpeye it to no man / to whom
Kalerpan sayd / that he wold gladly
promyse and swere neuer to helpeye

it / and thenne she sayd to hym I haue
an aungel that loueth me / which euer
kepeyth my body whethir I slepe or wake
and yf he may fynde that ye touch my
body by vylonye or foule and pollute
hure / certeynly he shal anone see you
and so shold ye lese the skure of your
yongthe / and yf soo be that thou loue
me in holy loue and clemesse / he shal
loue the as he loueth me e shal shewe
to the his grace / Thenne Kalerpan cor-
rected by the wyll of god haungy
drede sayd to hir / yf thou wylt that
I beleue that thou sayest to me / shewe
to me that aungel that thou spekest of
and yf I fynde certeynly that he be the
aungel of god / I shal do that thou
sayest / and yf so be that thou loue ano-
ther man than me / I shal see bothe hym
and the wyth my swerde / Cecyllie an-
swered to hym yf thou wylt beleue e
baptise the / thou shalt wel now see
hym / goo thenne forth to via appia
whiche is the myle out of this towne
and there thou shalt fynde pope urban
wyth your folkes / and telle hym thys
wordes that I haue sayd / and whan
he hath purged you fro synne by bap-
tisme / thenne whan ye come ageyn ye
shal see the aungel / and forther wente
Kalerpan and fonde this holy man whiche
hane dwelnyng emonge the hurpelles /
to whom he reported the wordes that
cecylle had said / and saynt urbane for
ioye gan holde up his honde and lette
the teeris falle out of his eyen / and
sayd o almyghty god ihesu crist solber
of chaast coumpyle and keper of vs
alle / Receyue the swyre of the seyd /
that thou hast solben in cecyllie /
For lyke a kysse be the scrupth the
For the spouse whome she hath taken
whiche was lyke a wode lyon / she
hath sente hym hyther lyke as a melke
lambe / and wyth that word apercyd
sodeynlye an olde man y cladde in
whyt clothes / holdynge a book wyth
ten wyth letters of golde / whome
Kalerpan seynge for fere fyl down to
the grounde as he had been deed /
whome the olde man reysed and toke
up and redde in this wyse / One god
one feythe / one baptesme / One god
and fader of alle / abouen alle / and
in vs alle euery wyse /

And whan this olde man had redde this / he sayd byleuost thou this or dou
test thou it say ye or nay / Thenne ka
leryan cryed sayeng / ther is no thyng
treiber vnder heuen / thenne kanyffred
this olde man alweye / Thenne kalerp /
an receyued baptisme of saynt vrbane
and returned home to saynt cecllype
whome he fonde wythyn his chambre
spekyng wyth an aungel / and thys
aungel had two crownes of roses and
lylyes / which he helde in his honde / of
whiche he gaf one to cecllype and that
other to kaleryan sayeng / kepe ye thise
crownes wyth an vnderfowlder and a
clene body / for I haue brought them
to you fro paradys / and they shal ne
uer fade ne wydder / ne lose theyr sa
uour / ne they may not be seen but of
theym to whome christys pleasur / e
thon kaleryan by cause thou hast vied
prouffitable counceyl / demaunde what
thou wylt / To whom kaleryan sayd
There is no thyng in thys world / to
me leuer thenne my brother / whome
I wold sayne that he myght knowe
this veray trouth wyth me / to whome
the aungel sayd / thy petycyon pleaseth
our lord / and ye to the shal come to
hym by the palme of martyrdom / and
anone tyburcy his brother came and
entred in to thys chambre / and anone
he felte the swete odour of the roses e
lylyes / and meurylled fro whens it
came / Thenne kaleryan sayd we haue
crownes whiche thyn eyen may not see
and lyke as by my prayers hast felte
the odour of them / so yf thou wylt by
leue / thou shalt see the crownes of ro
ses and lylyes that we haue / Thenne
cecllype and kaleryan began to prech
to tyburcy of the ioye of heuen / and
of the soule creaunce of paynyms / the
abusyon of ydolles / and of the pay
nyes of helle whiche the dampned suffre
and also they prechyd to hym of the
Inarnacion of our lord and of hys
passyon / and dyd so moche that Ty
burcy was conuerted and baptysed
of saynt vrbane / and fro than forthon
he had so moche grace of god that euery
day he salde aungellys / and alle that
euer he requyred of our lord he okey
ned / After almachys prouoste of
rome / which put to deith many crysten

men / herde say that tyburcy e kaler
en kuryed cristen men that were mar
tyr / e gaf al their good to pour pe
ple / he called them tofore hym / e after
longe dysputacion he commaunded that
they shold goo to the statue or ymage
of Iubiter for to doo sacrifice or crys
they shold be byrded / e as they were
ledde they prechyd the feyth of our lord
to one called mayyme / that they con
uerted hym to the cristen feyth / e they
promysed to hym that yf he had veray
repentaunce e ferme creaunce that he shold
see the glorie of heuen / which their sou
les shold receyue at a hour of their pas
sions / e that he hym self shold haue
the same yf he wold / byleue / Thenne
mayimus gaf leue of the tormentours
for to haue them home to his holbe / e
the sayd mayimus wylt al his holbe
holde / and alle the tormentours were
turned to the feyth / thenne came saynt
cecllype thider with presrys e bapty
sed them / and afterwarde whan the
mornyng came saynt cecllype sayd to
them / Now ye knyghtes of crist / caste
alweye fro you the werkes of darlines
e clothe you with the armes of lycht
e thene they were ledde four myle out
of the towne / e brought tofore thymage
of Iubiter / but in no wyse they wold
do sacrifice ne enaunce to thydolle / but
humbly with grete deuocion knyph
doun e there were byrded / e saynt ce
cllype toke their bodies e buryd them
thenne mayimus that salde this thyng
said that he salde in the houre of theyr
passyon aungels cleve thynnyng / e her
soules ascende in to heuen whiche the
aungels hure by / wherfore many were
conuerted to the cristen feyth / e whan
almache herde that mayyme was criste
ned / he dyd do bete hym with plommet
tes of leed so longe tyl he gaue by hys
spryde e dyed / whos body saynt
Cecllype buryed by kaleryan and Ty
burcy / e after almache commaunded
that cecllype shold be brought into hys
presence for to doo sacrifice to Iubiter
e she so prechyd to them that came for
hyr that she conuerted them to the feyth
whiche wepe sore / that so fayr a may
e so noble shold be put to deith / thenne
she said to them / o ye good yonge men
it is noo thyng to lese the yongthe /

but to chaunge hit / that is to gyue
 claye and take therfore golde / To
 gyue a soule habytacle and take a
 pryuous / To gyue a lytel corner and
 to take a ryght grete place / God w
 wardeth for one symple / au hondred
 folde / hylur ye thys that I haue said
 And they sayd / we beleue cryste to
 be truly godd which hath such a fer
 maunde / thenne saynt brane was cal
 led and four hondred and moe were
 synnyed / Thenne almachyus cal
 linge tofore hym saynt cecylie sayd to
 hir / of what condycyon arte thou / e
 she sayd that she was of a noble kyn
 red / To whome almachyus sayd / I
 demaunde the of what retyggon arte
 thou / thenne cecyle sayd / thenne be
 gannest thou thy demaunde folly that
 woldest haue two answers in one de
 maunde / To whome almachy sayd /
 fro whens comest thy rude answer / e
 she sayd / of goodd conscienc and feyth
 not fayned / To whome almachyus
 sayd / knowest thou not of what pow
 er I am / and she sayd thy power is
 lytel to drede / for it is like a bladder
 ful of wynde / whiche wyth the pryck
 kyng of a needle is anone goon awaye
 and come to nought / To whome
 almachy sayd / in wronge beganst thou
 and in wronge thou perseueryst /
 knowest thou not how our prynces
 thus gyuen me power to gyue lyf and
 to sle / e she sayd now that I proue
 the a lyar agaynst the very trowth /
 Thou mayst wel take the lyf fro them
 that lyue / but to them that been dedd
 thou mayst gyue no lyf / Therfore thou
 arte a mynystr / not of lyf / but of
 dedde / To whome almachyus sayd
 now laye a parte thy madnes / and do
 sacrifice to the goddes / To whome ce
 cyle sayd / I wote neuer where thou
 hast losse thy syght / for them that thou
 sayest thy goddes / we see them stones
 put thyn hande / and by touchyng thou
 shalt lerne that whiche thou mayste
 not see wyth thyn eyen / Thenne
 almachyus was wrotte and commaū
 dedd hir to be ladd in to hir holbe / e
 there to be hente in a burninge sayne
 whiche hir seme was a place colde e
 wel attemperyd / thenne almachyus
 seeyng that / commaunded that she

shold be byhedd in the same sayn /
 Thenne she tomentour smok at her
 thre stokes / and coude not synge of
 her dedd / e the fourth stroke be myght
 not by the laibe synge / and so loste hir
 there lyng halfe a lyue / and halfe dedd
 and she lyued thre dayes after in that
 manere / and gaue al that she had to
 poure pple / and continually prechyd
 the saythe al that whyle / e alle them
 that she conuerted she sente to brane
 for to be baptysed / and sayd I haue
 ayed respit thre dayes that I myght
 commende to you thys folde /
 And that ye shold halwe of myn
 holbe a chyrche / and thenne at the
 ende of thre dayes she slept in our lord
 and saynt brane wyth his dekenes
 buryed hir body emonge the byshop
 pes / and halwed hir holbe in to a
 chyrche / In whiche into this day is
 sayd the scrute into our lord /
 She suffred hir passyon about the yere
 of our lord two hondred and xxiii
 in the tyme of alexaunde the yere
 and it is redde in another place / that
 she suffred in the tyme of marci au
 whi whiche reygned about the yere
 of our lord two hondred and thentye
 Thenne let us deuoutly praye into
 our lord that by the merytes of thys
 holy byrgyne and marter saynt cecyle
 we may come to his euerlastyng blisse
 in heuen amen /

**Thus endeth the lyf of Saynt
 Cecylie virgynne & marter**

**Here foloweth the lyf of saynt
 clemente Pope and marter
 first of his name**

Clemente is said of
cleos/that is ghorpe/and
mens that is mynde / as
it were a glorious mynde
he had a glorious mynde
purged fro al fylthe /ornate wyth all
kerte / and deuote wyth al felcyete
or he is sayd of clemente / whiche is
merciful / It is sayd in the glosape
that clemente is sayd right wyth swete
rye / and meke / right wyth in dede
swete in specke / rye in conuersacy
on / and meke in Intencion/hys lyf he
hym self sette in his booke namede Jy
netarye / spocpally bndy that place /
whych he succedde to saynt peter in the
papacye / The remenaunce of his actes
that comynly been had / been taken in
dyuers places /

¶ Of saynt clemente

Clement the bysshop
was borne of the lignage
of the romayne / and his
fader was named faulstyn
and his moder matydy
an/he had tbo brethren/of whom that
one was named faulstyn & that other
faulstynen / and matydyane was of
meruayllous beaute / hys husbondes
brother brennydy in the loue of hir by
the dysordynate concupyscence of luy
urpe / and dayly he wepydy hir in desy
ryng hir to accorde to his foule luste
but she in no wyse wold consent to
hym / and she doubted to shewe it to
hir husbond / by cause there shold no
debate ne enemye falle betwene the
brethren / Thenne she thought to ab
sent hir by somme mene fro hym soo
longe that he shold foryete this dysor
dinate loue / for the seght of hir pre
sent sette hym a fyre / and by cause
she myght haue vyance of hir husbond
she fayned a dreame substyllly / whych
she tolde to hir husbond in thys wyse
sayenge / There is a bysson comen to
me thys nyght / by whiche I am com
maunded to departe out of thys cytre
of rome wyth my tbo sones faulstyn &

faulstynen / and that I shold abyde
out so longe / tyl I were commaunded
to retorne / and yf I dyd not I shold
dye and my chyldren also / and when
hir husbond herde this he was sore abas
shed and aferde / & sente his wyf and
his tbo sones to athenes wyth moche
other meyne / and that she shold abyde
there / & sente hir sones to scole / & the
fader herde clemente at home wyth hym
whiche was the leste & was but y
ore for his solas / & as the moder saye
led on the see wyth hir sones there was
a grete tempeste / & brought the shype
to wracke / & was alle to broken / & the
moder was throlven by the walbes of
the see vpon a rocke & escaped wenyng
that hir tbo sones had / he perished / &
for sorowe & dyscomforte wold haue
dwlvned hir self in the see / yf she had
not had hope to fynde hir sones / & whā
she sawe that she coude not fynde them
a lyue ne dede / she cryed & brayd ston
gely & losse hir handes / & wold not be
comforted of no body / & thenne cam to
hir many wymmen / whiche tolde to her
the fortunes that they had had / but
she was comforted by none / & emonge
thoother ther came one that said that she
had losse hir husbond a yonge man in
the see & that she wold neuer after be
marged for the loue of hym / & she com
forded hir / soth it was & dwelid wyth
hir / & gaue dayly their luyng wyth
theyr handes / but anon after her han
des that she had beay becom soo sore &
braken out / that she myght not werke
and she that herkwolde her had the
palsye and myght not ryse out of hir
bedde / and thus was matydyan con
feyned to legge and aye hir luyng
fro dore to dore / & of suche as she coude
gete she fede hir self and hir hostesse
& when the yere was passed that she
was departed wyth hir chyldren / hys
husbond sente messagers to athenes
for to knowe how they dyd / but them
that he sente retorne not / and he sente
other messagers after which retorne
and sayd that they had founde none /
and thenne he lefte clemente hys sone
vnder the keepyng of certeyn tutors
and wente for to seek his wyf and
his chyldren / and took his shyping
but he came not ageyn /

And thus clemente was vy pere or 7
 phylsophy / and neuer hady typonges of
 fader ne moder / ne of his srowern /
 and he wente to studie / and becam a
 fouerayn phylsophye / and despyed / e
 enuyred / e plynely / in what maner
 he myght knowe the Immortalte of
 the soule / and therefore haunted he ofte
 the scoles of phylsophye / and when
 he herd that it was concluded in the
 dyssputacyon that the soule was In
 mortal / he was glady and ioyous /
 And when they sayd that it was mor
 tal / he wente a lery and confused /
 and at the laste when barnabe came to
 Rome preaching the seyth of Ihu crist
 the phylsophes mocked hym as he
 had been made or out of his wytte
 and as somme saye clemente was the
 fyrst phylsophye that mocked hym
 and despyed his predycacyon / and in
 some put to hym thys questyon say
 eng / what is the cause that culey
 whiche is a bytel keest hath 7 feet / e
 also wynges / and an ollyphauite
 whiche is a grete keest hath but foure
 feet and noo wynges / To whome bar
 nabas sayd / Fool I myght lpghtly
 answer to thy questyon yf thou dema
 uerest it to knowe the trouthe / but it shold
 be a wode and a deef thyng to saye to
 you ony thyng of creatures / when ye
 knowe not the maker of the creatures
 and by cause ye knowe not the crea
 tur of al / it is wght that ye erre in
 the creatures / This worde wente moche
 to the herte of clemente the phylsophye
 in such wyse that he was enformed of
 barnabe in the seyth of Ihu crist /
 and wente anone in to judee to saynt
 Peter / whycher taughte hym the seyth
 and shewd to hym clerly thynmor
 talte of the soule alle clerly / and in
 that tyme symon thenchauntour hady
 two dysciples / that to to wete aqyle
 and nycte / and when they vnderstode
 and knowe his fallace / they forsoke
 and left hym / and fledde to saynt
 Peter and were his dysciples /
 Thanne saynt peter demaunde of cle
 mente of what bygnage he was / and
 he tolde to hym al by ordre what was
 happened to his fader / to his moder / e
 to his brethern / and sayd that he sup
 posed that his moder with his brethern

was drownded in the see / and that his
 fader was ded for sorowe or drownded
 also in the see / and when saynt pe
 ter herd thys he myght not kepe hym
 from wepyng / On a tyme peter cam
 in to the yle where mathydyan the mo
 der of clemente dwelld / in which yle
 were pylers of glasse of meruagulous
 lengthe / and as saynt peter tolde
 thys pylers he salde mathydyan beg
 gynyng / whome he blamed by cause she
 laboured not wyth hir handes / and she
 answered e sayd sye I haue no thyng
 but the forme and lyknes of my han
 des / For they ken so feble by my by
 tynge that I fele them not / and me re
 penteth that I drownded not my self
 in the see / that I shold no lenger
 haue lyued / To peter sayd what
 sayst thou woman / knowest thou not
 that the sowles of them that see them
 self been moost greuously punysshid /
 To whome she sayd wold god that I
 were certeyn that sowles shold lyue
 after the deithe / For thenne wold I
 see my self / to the ende that I myght
 but one houre see my swete chyldren /
 and when peter had demaunde of hyr
 the cause and that she had tolde to hym
 al the ordre of the thynges don /
 Thanne peter sayd there is a yonge ma
 wyth vs named clemente whiche sayth
 lyke as thou sayest / that it so happed
 to his fader and moder and to his bre
 thern / and when she herd that / she was
 smowen with so grete wonder that she
 fyl / and when she was comen to hyr
 self / she sayd wepyng to saynt Peter
 I am certeynly moder of that yonge
 man / e knelyng down tofore saynt pe
 ter she prayed hym that he wold haste
 lye shelde to hir hir sone / e peter sayd
 to hir / abyde a whyle tyl we be out of
 this yle / e when they were out of the
 yle / peter tolde hir by the hande / and
 brought hir to the shyp where clemente
 was in / and when clemente sald peter
 holdyng the woman by the honde / he
 began to laughe / and anone as thys
 woman was nyghe by clemente / she
 myght abstayne hir no lenger / but en
 braced hym aboute the necke and kys
 sed hym / and he put hyr a lacke /
 lyke as she had ben frantye / e was
 moche angrye agens peter /

¶ The lyf of caput Clemente

And petre sayd to hym what somer
 thou doest / put thou not a lyepe thy mo
 der / and whan clemente herde that a
 none he began to wepe / and aduysed
 hym and toke vp his moder whycher
 was fallen down a swolne / & began
 to knowe hir / and that thoselife that
 laye on the palsey was brought forth
 by the commaundement of Jezus / and
 he helpe hir anone / and thenne the
 moder demaunded clemente of his fa
 der / and he said to hir that he wente to
 seeke hir / and that he sythe neuer salbe
 hym / & whan she herde that she syghed
 and comforted hir osher folowes by
 the grete ioye that she had of hir sone
 In the mene whyle nycte & aquyle
 came whiche wec not there whan she
 came / and whan they salbe thys wo
 man / they enquired what she was /
 Thenne clemente said she is my moder
 whome god hath geyen to me by my
 lord Jhesus / Thenne petre tolde to them
 al by ordre / and whan nycte and a
 quyle herde that they aroos and were
 al awakid / and sayd / lord maker of
 al thynges / is this trewe that we haue
 herde or is it a dreame / Thenne petre
 sayd to them / yf ye be not out of your
 mynde / thys thynges been alle trewe /
 Thenne sayd they we ben faustyn and
 faustynyn whome our moder had sup
 pe sed had ben persyshed in the see / &
 thenne the moder ranne and abrauced
 them aboute the necke / & sayd what
 may this be / and petre sayd thys been
 thy sones faustyn and faustynyn /
 whome thou supposedst had ben persy
 shed in the see / and whan she herde that
 she fyl down a swolne for ioye / And
 whan she was comen ageyn to hir self
 she sayd to them say ye to me how ye
 escaped / and they sayd whan our
 shyp was broken / we were borne vpon
 a table / and osher mariners found vs
 and toke vs in to theyr shyppe / and
 chaunged our names / and sold vs to
 a woman named Justyne / whiche hath
 holden vs as hir sonnes / & hath made
 vs to lerne the artes lyberalle / & after
 we lerned phylosophye / and sythe we
 ioyned vs vnto symon an enchaun
 our / whiche hath be nourished wyth
 vs / and whan we kneiwe his fallax
 we left hym alle / and were made

disciples of petre / and the nycte day
 folowynge petre with his thre disciples
 clemente / nycte and aquyle wente in
 to a more secreet place for to praye / &
 a moche auncient & honourable man
 but right poure was there / and began
 to wsonne and saye to them / I haue
 pyte on you brethren / For vnder the
 lyknes of pyte I consyder you grete
 to erre / for there is no god / ne none
 worshypynge here / ne no prouydence
 in the world / but fortune onely of en
 gendur and shype doth al / Lyke as
 I haue founde expectely of my self
 in the see / whiche was enformed in the
 dyscipline of mathesys more than ma
 ny osher / thenne praye ye nomore / for
 whether ye praye or praye not / that
 whiche is ordyned to you by desyre
 shal falle / and clemente kered hym
 and his lerte iuged that he had seen
 hym tofore tyme / and whan clemente
 aquyle and nycte had longe dysputed
 with hym by the commaundement of
 petre / and they had sheld to hym
 what prouydence was / by open wsons
 and for reuerence calld hym osher fader
 aquyle said what neede haue we to calle
 hym fader / whan we haue in commaun
 dement / that we ought to calle no man
 fader vpon erthe / and he kered thys
 auncient man and sayd / thou holdest
 the iniured fader by cause I blamed
 my broder that called the fader / We
 haue in commaundement / that we shold
 calle no man by such name / & whan
 he had said so al they of the companye
 laughed / and he ayed them why they
 laughed / and clemente said thou doest
 that / for whiche thou blamest osher / in
 callinge thys olde man fader / And
 whan they had ynough dysputed of
 prouydence / The olde man said / I had
 wel hyleud prouydence / but myn
 owne couisaunce denyeth me it / that I
 may not hyleur it / I know my desyre
 & my wyues / & that whycher fortune
 hath desyred is ordyned to eche body
 Noll harken ye what fortune shped
 to my wyf / she had in hir natyue
 mars wyth Venus vpon the centre / &
 the mone wanyge in the hollows of
 Mars / and endes of saturne /
 And this aduenture maketh the ad
 uolunters to make theyr weddike / and

to helle theyr seruauntes / and to goo
 wyth hem in to straunge contreyes / e
 to be drowned in waters / and so is
 it fallen by my wyf / for she fyl in the
 loue of hir seruaunt / and fledde wyth
 hym / and perysshed in the see / for as
 my brother hath wrounted to me / the
 loued hym fyrst / and he wold not con-
 sent to hir / and thenne she turned
 her backe to helle in hir seruaunt / e
 it ought not to be layed ouy blame in
 hir / for hyr desyrene hath made hir to
 do so / And thenne he tolde how she
 sayned a dreame / and how in sayllyng
 towarde Athenes she perysshed / And
 thenne his sones wold haue wonne to
 hym and haue dyscouered the matere
 but peter deffended them and sayd suf-
 fer ye tyl it please me / and thenne pe-
 ter sayd to hym / yf I shelde to the this
 day thy wyf right chaste wyth thy three
 sones / whylt thou blyue that desyrene
 is no thyng / and he sayd lyke as it
 is a thyng impossyble to shelde that
 thou hast promysed / Soo impossyble
 is it to doo ony thyng aboue desyrene /
 And thenne sayd peter / this is Cle-
 mente thy sone / and thys tbo been
 thy tbo sones faulstyn and faulstynyn
 Thenne the olde man fyl down for ioye
 as he had been wythout solble /
 Thenne his sones came vnto hym and
 kysed hym / and were aferde that he
 shold not haue comen to hym self a-
 geyn / and whan his woibynge was
 goon / she herde of them alle by orde /
 how alle thyng had hapened /
 Thenne his wyf came sodenlye and he
 gan to crye / and wepe strongely say-
 yng / O my husbond e my lord / wher
 is he / and thys sayd she as she had been
 all for hir self / and the olde man that
 hearng ranne to hir and embraced
 hyr straynyng wyth grete wepyng
 and thenne as they thus were dybel-
 yng to gyde / there came a messenger
 that tolde how that appon and anuby-
 on which were grete frenes vnto this
 olde man faulstynpan / were boggyd
 wyth Symon magus / of whome this
 olde man was moche glad and wente
 to dyscey them / and forthwyth came
 a messenger / whiche sayde that there
 was comen a mynstre of theperours
 vnto antioche and sought al the en-

chauntours for to punyshe theym to
 deche / Thenne Symon magus by cause
 he had the sones of faulstynyn by
 cause they forsake hym / he enprynted
 his symplytude and lykenesse in thys
 olde man faulstynpan / in such wyse
 that of euery man he was supposed to
 be Symon magus / and thys dyd Symon
 magus by cause he shold be taken
 of the mynstres of the empour and
 he slayne in steed of hym / and Symon
 thenne departed fro the parties / and
 whan this olde faulstynpan cam ageyn
 to saynt peter and to his sones / the
 sones were abasshed / whiche salde in
 hym the symplytude and lykenesse of
 Symon magus / and vnderstood the
 toys of theyr fader / but saynt peter
 salde the naturall likenes of hym / and
 thys wyf and his sones blamed and
 repxuyd hym / and he sayd wherfore
 blame ye me / and flee fro me / that
 am your fader / and they sayd we flee
 fro the / by cause the lykenes of Symon
 magus aperyth in the / Now this Symon
 had composed an oynement / e
 enoynted hym wyth al / and had en-
 prynted the forme of hym self by arte
 magyke in thys olde man / whiche
 wepte and sayd / what mysfayne alas
 is fallen to me / I haue but one day
 to knowen of my wyf and of my chil-
 dren / and may not be ioyful wyth
 them / and his wyf and his chyldeyn
 wepte sore e tere theyr beer / e Symon
 magus whan he was in antioche def-
 famed strongely saynt peter / e sayd
 that he was a cursed enchauntour and
 an homycide / e had so moeyd the pe-
 ple ageynst peter / that they purposed
 to flee hym yf they myght ones holde
 hym / e thenne sayd saynt peter to this
 olde faulstynyn by cause thou arte like
 e semeest Symon magus / goo forth in to
 antioche e exaue me tofore al the peple
 of such thynges as Symon hym self
 hath said of me / e after I shal come in
 to antioche / e shal take from the thys
 straunge likenes / e shal gyue to the
 ageyn thy proper and naturel sym-
 plytude tofore al the peple / but it is not
 to suppose that saynt peter had hym to
 lye / for god hath no nede of lesynges
 And thenne shold the boke of clement
 callid Jnnetaryum be apocryphum

as who sayth of none auctorite / in
 whiche these thynges ben wryton / and
 ought not to be taken in such thynges
 but as it pleaseth to somme men /
 Neuerthelesse it may be sayd / yf these
 wordes be dylygently consydered / that
 he shold say that he were symon ma-
 gus / but that he shold seibe to the pe-
 ple the semblance of Symon magus
 bylage shewyng saynt petre in the per-
 sone of symon and shold riuoke the
 wordes that he had sayd / and yf he
 sayd that he was symon / that was
 not as to whyng the trouthe / But
 into the apparenc and lykenesse /
 Eenne fastyng sayd I am Symon
 as who sayth I am lyke into Symon
 and was supposed to be symon of the
 peple / Eenne this olde man faultry-
 nge wente in to antyoche and affeys
 blyd the peple and sayd / I Symon
 seibe to you and confesse that I haue
 deceyued you of all that I haue sayd
 of Peter thapostle / for he is no tray-
 tre ne enchauntour but is sent for the
 helthe of the world / wherefore yf euer
 I hereafter shal say any thyng ageynst
 hym / that ye take me as a trayter &
 wyched / and put me aweye fro you
 for I do nold penaunce for that I know
 lette me to haue said falsely and euyl
 of hym / I warne you therfore that
 ye hyleue in hym / that ye ne your cite
 perysse not / and when he had sayd
 this that peter had commaunded hym
 and had seyd the peple in to the loue
 of peter / saynt peter came to hym and
 made his prayer / and after toke aweye
 fro hym the lykenes of symon / and he
 came in his naturall lykenesse / Eenne
 al the peple of antyoche receyued de-
 to naxly saynt Peter / and with grete
 honour enhaunced hym and sette hym
 in a chayer as a bysshop / And when
 symon magus herde this he came and
 gadred the peple to gyde and sayd
 I meruayle when I haue ensyngned
 and taughte you the commaundmens
 tes of helthe / and haue warned you
 that ye shold kepe you fro the trayter
 Peter / and ye haue not onely herde
 hym / but ye haue enhaunced hym and
 haue sette hym in the chayer of a bys-
 shop / Eenne al the peple aroos in
 a grete fure ageynst hym and sayden

Thou arte no thyng but a monstre /
 thou saydest that other day / that thou
 repntedest of that thou haddest sayd
 ageynst saynt Peter / and now thou
 woldest ouerthrowe vs and thy selfe /
 And al atones they roos ageynst hym
 and caste hym out of the wyne / alle
 these thynges saynt Clemente telleth of
 hym self in his booke / and hath sette
 in it this hystorie / After this when
 saynt peter came to rome / e salbe that
 his passyon approached / he ordeyned cle-
 mente to be bysshop after hym / And
 when saynt peter prynce of thapostles
 was dede / Clemente whiche was a
 man pourueged / and toke hede of the
 tyme to come / so that lest by his en-
 sample euery bysshop wold take a sic-
 cessour after hym in the chyrche of our
 lord / and so possede the see of god by
 heritage / he gaue it ouer to lyne / and
 afterward to clec / and after theym
 Clemente was chosen / and compellyd
 to take it vpon hym / where he stode
 by vertuous luyng & good maners /
 that he pleasid wel into the helbes /
 crysten men and paynyms / He had
 the poure peple wryton by name of eu-
 erye wyggon / for to gyue to theym
 theyr necessyte / he luyd moche poure
 peple / and them that he sayntfyed by
 his pame / he suffred them not to bygge
 compny / and when he had facted a
 damoysele wyth a wyffe whiche was a
 byrgyne and new of dompnen the em-
 perour / and had conuerted to the feyth
 Theodor wyf of syssyne frende of the
 emperour / and she had promysed to
 be in purpote of chastyte / Syssyne had
 doubte of his wyf / and entred after
 hir in to the chyrche pryvely for to
 knowe what she dyd to doo there / and
 when saynt Clemente had sayd the or-
 yson / and the peple had answered
 amen / Syssyne was made deef and
 blynde / and he sayd to his seruantes
 Brynge me hens and lode me out / and
 they lede hym woude aboute the chyrche
 and coude not come to the dores ne gas-
 tes / and when theodore saibe theym
 erpyng soo / she wente to the fyrst dore
 wenyng that hir husbond had know-
 en hir / and after she aged of the ser-
 uantes / what they dyd / And they
 sayd to hir / our mayster wolde here &

for that was not leeful / and therefore
 he is maad / bothe blynde and deaf /
 And thenne she gaf hir self to prayer
 and prayed god that hyr husfonde
 myght goo out fro thens / and after
 hir prayers she sayd to the seruauntes
 goo ye hens and brynge my lord home
 to his holde / & they went & broughthe
 hym thider / and theodre wente into
 saynt clemente and tolde to hym what
 was happenyd / and thenne thys holy
 man came to hym / and fonde hys eyen
 open / but he saw not ne herd no thyng
 Thenne saynt clemente prayed for hym
 and anone he receyved his syght and
 his heeryng / and when he salde cle-
 mente stondyng by his wyf he was
 wode / and supposed that he had been
 gyltyd by arte magyke / & commaun-
 ded his seruauntes to holde faste Cle-
 mente / he hath made me blynde by arte
 magyke / for to come to my wyf / and
 commaunded to his mynystres that
 they shold blynde clemente / & so dwalbe
 hym / and they fonde the pylers and
 stones / weryng to seyne that they
 had bounden saynt clemente and hys
 werkyng / and dwalben them forth /
 Thenne clemente sayd to seyne / by
 cause thou worshyppest stones for gods
 des and trees / therefore hast thou de-
 scrypyd to dwalbe stones and trees / &
 he wyfeste supposed hym to be bounden
 Trapply sayd I shal doo see the / and
 thenne clemente departed / & he prayed
 theodre that she shold not cesse to pray
 tyl that our lord had dyspydyd hyr hus-
 fonde / Thenne saynt peter apperyd
 to theodre prayyng / and sayd to hyr
 Thy husfonde shal be saued by the / for
 to accomplyshe that / that woule my
 breder sayth / The man mytreuaunte shal
 be saued by his trewe wyf /
 And this sayeng he sayntysed alweye
 and anone seyne callyd his wyf to
 hym / and prayed hir to praye for hym
 and that she shold calle to hym saynt
 clemente / and when he was comen he
 was iustice in the feythe and was
 baptyzed wyth the hondred and viij
 of his mayne / and many noble men
 and frendes of thempour beleueden
 in our lord by thys seyne /
 Thenne the erle of the sacrefyses gaue
 moche money and moeyd grete trowen

and dyscorde ageynst saynt clemente /
 Thenne mamerthyn prouoste of the cyte
 of rome myght not suffre this dyscorde
 but made saynt clemente to be brought
 tofore hym / and as he reprevyd and
 assayed to dwalbe hym to his walde /
 clemente sayd to hym I wold wel ras-
 ther that thou woldest come to reason
 For yf many dogges haue barked a-
 geynst vs / and haue byten vs / yet
 they may not take fro vs but that we
 be men resonable / and they beynoun-
 des dysresonable / This dyscencion
 whiche is moeyd / it shewyth that it
 hath no certeyn ne trowth / and thenne
 mamerthyn wrote into traian emperour
 of clemente / and he had answer that
 he shold doo sacrefyse / or to be exyled
 in to the desert that was beyonde the
 cyte our the see / Thenne the prouoste
 sayd to hym wepyng / thy god whome
 thou worshyppest purly / he helpe the /
 Thenne the prouoste deliuerd to hym
 a shype and alle thyngs necessarye to
 hym / and many clerkes and laye peple
 folowed hym in exyle / & the prouoste
 fonde in that yle moo than ij thou sand
 peple cristen / whiche had been longe
 there dampned for to selbe the markle /
 in the rockes / and anone when they
 salbe saynt clemente they beganne to
 wepe and he comforted them and sayd
 Our lord hath not sente me hyther by
 my merites / but he hath made me par-
 tner of your ewlne / And when he
 vnderstood of them that they fetter wa-
 ter syve myle thens and hure it byon
 theyr sholdres / he sayd to them lere vs
 at praye into our lord that he opene to
 vs his confessours in thys place here
 the kaynes of a fontayn or of a welke /
 and that he that smote the stone in de-
 sert of Synay / and whate sholbed
 haboundantly / he gyue to vs reryng
 water / soo that we may be enoyd of
 his benefaytes / and when he had made
 hys prayer he loked here and there and
 salbe a lambe stondyng whiche lyfte
 by his right foot & shewyd a place
 to the bysshop / and he vnderstandyng
 that it was our lord ihesu crist / whome
 he onely salbe / and wente to the place
 and sayd / In the name of the fader
 and of the sone / & of the holy ghooste
 smyte in thys place / & when he salbe

4 The lyf of saynt Clemente

that no man wolde synne in the place
where the lambe stood / he toke a liuel
pykys and smote one stroke aghteyn
in the place vnder the foote of the lambe
& anone a wellle or a fontayn sprange
vp and growe in to a grete flode /
Thenne vnto al them ioyng saynt cle-
mente sayd / the comynge of the flode
gladeth the cyte of god / & for the fame
of thys myracle moche peple came thys-
der / and thys honoured and moo reuer-
ued baptysme of hym in one day / and
they destroyed the temples of theydoles
thorough alle that prouync / & wythin
one yere they edifyd lxxij chyrches /
to the honoure of our lord / and thre
yere after Traiane the emperour vnder-
standynge thys / whiche was the yere of
our lord lxxij / and sent thysder a duc
and whan this duc salde that al they
wold gladly deye for goddes loue / he
lefte the multitudine and toke onely cle-
mente and bonde an ancre aboute hys
neckle / and threwe hym in to the see / &
sayd / Noib they may not worshyp
hym for a god / and al that grete mul-
titude of the peple wente to the ryuage
of the see and behelde the cruelte of the
tyraunte / and thenne comelye & ple-
bus dysciples of saynt clemente com-
maunded to alle the other to praye to
our lord that he wold shewe to them
the body of his martyr / and anone the
see departed thre myle weye fere / So
that all they myght goo drye foote thys-
der / and there they fonde an hychtacle
in a temple of marible whiche god had
made and ordeyned / and fonde the bo-
dy of saynt clemente layd in an arke
or a cheste / and the ancre therby / and
it was shewed to his dysciples that
they shold not take alyere the body fro
thens / Euery yere in the tyme of hys
passyon the see departed by scuen dayes
durynge foure myle fere / whiche
gafe drye weye to them that came thys-
der / In one of the solemnytees there
was a woman wente thysder with a li-
tel chyld / and whan the solemnyte
of the feste was accomplisshed the
chylde slepte / and the noyse & solwe
of the water was herd whiche came
and approchd faste / and the woman
was affrighted and forgate hir chylde
and fledde vnto the ryuage with the

grete multitudine of peple / & afterward
she remembred hir sone / and beganne
strongely to crye and wepe / & ranne
hyther and thysder brayng by the ry-
uage / for to knowe yf by aduenture
the body of hir sone myght be caste vp
on the ryuage / and whan she salde no
focour / ne no hope / she returned home
and was al that yere in wepyng &
in heynnes / and the yere after folowynge
whan the see was departed / and the
weye opene / she ranne tofore alle the
other / & came to the place for to knowe
yf by aduenture the myght haue ony
knowleche or fynde ony thyng of hir
sone / & whan she knewed down tofore
the tombe of saynt clemente / and had
made hir prayers she arose vp & salde
hir sone in the place / where she had
lefte hym slepyng / Thenne she suppo-
sed he had ben deed / and wente nere
for to haue taken the body as it had
be wythout liff / but whan she salde hym
slepyng / she abrook hym and took
hym in hir armes tofore alle the people
al hool and saufe / and enquired of
hym where he had ben al that yere / &
he sayd that he wyste not / but that he
had slepte there but one nyght slyde-
ly Saynt ambrose sayth in his preface in
this lyfe / whan the moost wyche-
persecutour was constrained of the de-
uyl for to tormente by paynes the bles-
fyd clemente / he gafe to hym no payn
but dyctorye / The martyr was caste in
the flode for to be drownded / & ther-
fore came he to a good rebarde / by
whiche peter his mayster came in to be-
uon / Cryste approung the myndes of
them bothe in the flode / he calld cle-
mente fro the bottom of the see to the
palme of dyctorye / & he releuyd saynt
peter in the same clement that he shold
not be drownded vnto the heuyn / wor-
me / Upon the bysshop of bysyaunce
recounteth that in the tyme that mychel
the Emperour gouerned the empyre of
rome / a prest namyd physkophus cam
to trason / and demanded of them
that dwelled in the contre of the thyn-
ges that ben rehered in the hystory of
saynt clemente / and by cause they had
not be of that tyme but were straunge
they sayd that they knewe no thyng
therof / For for the synne of them of

the contry that dwelled in that place
the water had longe cessed for to with
dualbe as it was wonte w ooo /

In the tyme of martyry the emperour
the church had be destroyed of the tur-
kyns / and the arke wyth the body
of the martyr was wrapped in the fow-
res of the see for the synne of them that
dwelled there / and thence the preest
was al admeruayled of thys thyng /
ges / and came vnto a lare cyte na-
med george / e wente with the bysshop
and the clerkes wyth the people for to
seeke the holy relikes in the ple / where
as they supposed that the body of the
holy martyr had been / and there they
dygged e songe ymynes and canticles
and thence by reuelacion they
fonde the body of the holy saynt / e the
auncer by hit / whiche was caste in to the
see wyth hym / e thence they bare it to
arcone / and after this same preest cam
to come with the body of saynt clement
and there shewyd god many myracles
for this holy saynt / and the body was
layed in the church / whiche is now
callyd saynt clemente / e it is wode in
a crozede that the see wadede drpe in
that place / and that the blessed Cy-
rille bysshop of moryanne brought the
holy body vnto Rome /

Thence lere vs deuoutlye praye vnto
this blessed saynt saynt clemente that
by his merites we may deserue to come
to the blysse of heuen Amen /



Grylogone may be
sayd of gonos in Greke
whiche is as moche as
say as aungel / For he
was wythout aungel of
worldly malice / or he is sayd of go-
nos / whiche is as moche to saye as a
leader / For he ledde moche people to the
wage of a trouthe by hys ensauple /

¶ Of saynt grylogone



Grylogone was taken
and set in pryson by the
commaundement of Dyo-
clespan / e saynt anastase
fode hym and gaue to hym mete and
drynke to lyue by / wherefore his hus-
bond was put in to a strait pryson / e
the sence to grylogone whiche had en-
formede hys in the feythe of ihesu criste
in byrgngz thys that foloweth / To
the holy confessour of cryste Grylogone
I anastase haue taken the yoke of a
wyched husband / by the mercy of god
I haue eschewed his bedde by sayned
and dyssympled / Insymple / e haue
nyght and day embraaced the stapes
of our lord ihesu criste / e my husband
hath taken aweye my patrymonye / of
whiche he is ennoblyssed / and seteth
it on folbe ydelles / and hath put me
in pryson / as a cursed enchauntresse
for to make me to lese my lyf temporel
So there bleueth nomore / but I that
am seruaunte to the spyrte may lye
doun and wepe / In whiche tyme I glo-
ryfy my self / but I am greatly troube-
lyd in my mynde / that my rycheffle
whiche I had ordeyned to god / been
wasted and spent in folbe thynges /
fare wel seruaunte of god e remember
me / To whome saynt grylogone an-
swerde agayn by byrgngz / see that
thou be not angred ne troubled for any
thyng that is doon to the folnessye /
in thy lyf / though it be contrarye vnto
the / thou mayste not be dyscuyed of
thou be pruyd / a tyme passyble shal
come to the anon for after this dardnes

Thus endeth the lyf of Saynt Clemente

Here foloweth the lyf of saynt Grylogone and fyrste of hys name

thou shalt see anone the florysshed
 light of god / & after this colde tyme
 of froste and yre / there shal come to
 the the soft & swete tyme / Fare wel
 be wyth god and praye for me; and as
 thyse blessed anastase was thus con-
 steyned in such wise that ynnethyng
 brede was gyuen to hyr in foure dayes
 and that she supposyd she shold haue
 dyed / She wrote a pylle to hym in
 thys wyse / To the confessour of crute
 gylgone / anastase / the ende of my
 tyme is comen remember me / So that
 when the soule shal departe from me
 that he receyue it for whos loue I suffre
 thys tynge / wyth thou shalt see
 by the molthe of this olde woman /
 To whome he wrote ageyn / It apper-
 teyneth allwey that darkenes goo tofore
 the lycht / In lyke wyse after seke-
 nes and ynfermyte helth shal reuerne
 and lyf is promysed after deeth / Alle
 aduersytes and prosperytes of thys
 world keyn encloseth by one ende / by
 cause desperation shold haue no domyn-
 nacyon on the sorowful / ne elacyon
 ne pryde shold not domyne on theym
 that keyn glady and ioyful /
 There is but one see in whych the shyp-
 of our lady sayllet / and our soules
 be the offys of mawners vnder the
 gouernaunce of the lord / & the shippes
 whiche keyn fastenyd and bounden wyth
 swonge chaynes passen wel wythout
 any brykyn though the swonge waibes
 of the see / and somme shippes there
 keyn that haue hantyl and feble ioyne
 & tures of trees / and falle ofte in peryll
 to be drownded / but thou handmayde
 of ihesu cryste haue in thy mynde the
 bycwyse of the crosse / and make the
 wy to the werke of god / and thenne
 dyoclesyan whiche was in the partys
 of aquyle and sleibe other crysten men
 commaunded that gylgone shold be
 broughte tofore hym / to whom he sayd
 Take the powder of the prouoste / and
 the consulate of thy bygnage / and doo
 sacrafyle to the goodes /
 And he answered I adoure & worshyp
 one onely god of heuen / and I despyse
 thy dygnytes as fylthe or myre /
 and thenne sentance was gyuen vpon
 hym / and was brought in to a place
 where he was byhadd / about the yere

of our lord thre hondred lxxxviii and
 seuen / whos body saynt Zephe the preest
 buryed and the heer also /

Thus endeth the lyf of Saint
 Gylgone

Here foloweth the lyf of saint
 Katheryne virgyn and mar-
 ter . And first of hir name

Katheryne is said of
 catha that is al / & kynna
 that is fallynge / for alle
 the edyfyce of the wurld /
 fyl al fro hir / for the ede
 fye of pryde fyl fro hyr by humyltye
 that she had / and the desyre of flesshly
 desyre fyl fro hir by hir vircynyte / &
 worldly couetyse / for she despyced al
 worldly thynges / Or katheryne may
 be sayd as a lytel chayne / for she
 made a chayne of good werkes / by
 whiche she mountyd in to heuen / and
 this chayne or ladder had foure grees
 or stappes / whiche keyn / innocente of
 werke / clenness of body / despyryng
 of tanyte / and sayenge of twouthe /
 whiche the prophete putteth by ordre /
 where he sayth / Quis ascendit in mon-
 tem domini / Innocens manibus /
 Who shal ascende in to the mountayn of
 our lord / that is heuen / & he answereth
 The innocente of his handes / he that is
 elene in his herte / he that hath not fa-
 ren in kayne his soule / and he that
 hath not sworen in fraude and recey-
 to his neyghbour / And if apperth
 in hyr legende how thysse four degres
 were in hyr /



Katherine by discence
of kynge was of the noble
lynage of thempours
of Rome / as it shal be
declard more playnelye
herafter by a notable cronycle / whos
moste blessed lyf and conuersacion
wrote the solempne doctour anasthasius
whiche kenele hir lynage & hir lyf /
for he was one of hir maysters in hir
tender age or she was conuerted to the
cristen feyth / and after the sayd ana-
sthasius by hir purchyng & meruailous
workys of our lord was conuerted
also / whiche after hir martyrdom was
made byshop of Alpsaunders / And
a glorious pyler of the churche by the
grace of god and merites of Saynt
katherine / And as we fynde by cre-
dyble cronycles / In the tyme of dyo-
clespan and maxymen / was grete &
rauel tyranny shewyd in al the world
as wel to crysten men as to paynyms
soo that many that were subgette to
Rome / put alwey the yocke of seruage
and rebelyd openly agens thempyre
Among whome the royaume of armo-
nye was one that withstood most the
tyrbut of the romayns / wherfore they
of Rome & puted a noble man of dyg-
nyte named constancius whiche was
before other a valyaunt man in armes

discrete and valiant / the which lord
after he cam in to ermony / anone sub-
dued them by his discrete prudence / &
deseruyd to haue the loue and fauour
of his enemyes in so moche that he was
despyred to marye the doughter of the
kyng whiche was sole heyr of the roy-
ame / and he consentyd and maried hir
& sone after the kyng hit fader deyed
and thenne constancius was enhaun-
ced and crowned kyng / whiche sone
after had a sone by his wyf named
costus / at the hyrthe of whome his mo-
der deyed / after the dethe of whome
constancius returned to roma to see the
empour / and to knowe how his lord-
shippes were gouerned in tho parties
and in the mene tyme tydynges came
to roma how that grete brytayne
whiche noli is called england rebelyd
agens the empyre / wherfore by the
adyces of the consulate it was conclud-
ed that constancius kyng of ermony
shold goo in to brytayne to subdue
them / whiche adressyd hym thider / &
in shorte tyme after he entryd in to
the lond / by his prowesse and wyldom
he appeasyd the royaume and subdued
it agayn to the empyre of Rome /
And also he was so acceptable to the
kyng of brytayne named coel that he
maried his doughter kelyne / whiche
afterward sone the holy crosse / And
in shorte tyme he gat on hir constan-
tyn whiche after was Empour /
And thenne sone after deyed constan-
cius / and constantyn after the dethe
of kyng Coel / by his moder was
crowned kyng of brytayne / And
costus the fyrste sone of constancius
wedded the kynges doughter of cypr
whiche was heyr / of whom as shal
be here after was engendred Saynt
katherine / whiche came of the lignage
of constancius /

Now foloweth the lyf of saint
Katherine

The wyf of our
lord the pynced reg-
ned in cypr a noble
and prudent kynge
named costus / whiche
was a noble & femely

man / yche and of goody condycions
and had to his wyf a quene lyke to
hym self in vertuous generaunce /
whiche lyued to grete prosperously
but after the lawe of paynyms / and
bozshypped ydolles / This kynge by
cause he boued renoume & wold haue
his name spradde thowgh the world he
founde a cyte in whiche he edifyed a
temple of his false goodes / & named
that cyte after his name costy / whiche
after to encow his fame the pple na-
med it fama costi / and yet in to this
day is called famagous / in whiche
cyte he and the quene lyued in grete
welthe and prosperite / and lyke as
the fayr rose spryngeth emonge the bry-
ars and thornes / Right soo betwene
thys two paynyms was brought forth
thys blessed Virgyn saynt Katherine /
and when this holy Virgyn was borne
she was so fayr of visage and so wel-
formed in hir membrys / that alle the
pple enioyed in hir beaute / and when
she came to vij yere of age anone after
she was sette to scole / where she prouf-
fyed moche more thenne ony other of
hir age / and was enformed in the
artes liberal / wherin she dranke plen-
teously of the welke of wysdom / for
she was chosen to be a teacher & enfor-
mer of euerylastyng wysdom /
The kynge costus hir fader had so
grete ioye of the grete towardnes and
wysdom of his doughter / that he lette
ordyne a toure in hys palays with dy-
uers studyes and chambres / in whiche
she myght be at hir pleasure / and also
at hir wyke / and also he ordyned for
to wayte on the kyng the best maisters
and wysest in wynnynge that myght be
goten as in the artys / and wythin
a whyle they that came to seeke hir /
they after that lerned of hys / and be-
came hir dysceples / and when thys
Vyrgeyn came to the age of xiiij yere
hir fader kynge costus deyed / & thenne
she was lette as quene & hys after

hym / and thenne the estates of the
londe came to this yonge lady katherine
/ and aspyred hir to make a par-
lement / in which she myght be croon-
ned and receyue the homage of hys
subgettes / and that suche rule myghte
be sette in the begynnynge in hir wyf
prosperite / myght ensue in hir wyf
come / and thys yonge mayde graunte
to them theyr askynge / and when the
parlament was assembled / and the
yonge quene coloued with grete so-
lemnyte / and she settyng on a day
in hir parlament / and hys moder by
hir wish al the lordes eche in his place
a lord arose by thassente of hir moder
the other lordes and comyns & knelid
down tofore hir sayenge thys wordes /
Myght hys and myghty pryncesse /
and our moste souerayn lady / please
it you to wyte / that I am commaun-
ded by the quene your moder / by alle
the lordes & comyns of thys your wy-
ame / to requyre your hyenes / that if
may please you to graunte to them that
they myght prouyde some noble kynge
or prync to marrye you / to thende that
he myght rule and defende your wy-
ame and subgettes / lyke as your fader
dyd before you / and also that of you
myght proude noble lvyngage / whiche
after you may reygne vpon vs / whiche
thyng we moste desyre / and herof we
desyre your goody answer /
This yonge quene katherine hearyng
thys requeste was gladd / & trowbled
in hir courage hold she myght answer to
contente hir moder / the lordes / and hir
subgettes / and to kepe hys self chaste
For she had concluded to kepe hir vir-
gynyte / and rather to suffre deeth than
to defoule it / and thenne wyth a sadde
chere and meke loken she answered in
thys wyse / Costus I haue wel vnder-
stonde your requeste / and thanke my
moder / the lordes / and my subgettes /
of the grete loue that they alle haue to
me / & to my wyame / & as touchyng
my maryage / I truste verayly there
may be no wyll / consyderyng the grete
wysdom of my lady my moder / and
of the lordes / wyth the goody olesauce
of the comyns trustyng in their good
continuaunce / wherfore we neede not
to seke a straunger for to rule vs and

our royaume / for wyth your good as /
 assurance and ayde we hope to rule go
 and kepe this our royaume in good
 peace / and rest / in lyke wyse
 the kynge my fader helde you in /
 wherfor at thys tyme I pray you to
 contente and to cesse of thys matere
 and let vs proceede to such maters as
 are requysite for the rule / gouernaunce
 and vniuersal wele of thys royaume
 whan this yonge queene katherine
 answered hir answer / The queene
 moder and al the lordes were abas
 shed of hir wordes and wyth not lictat
 to say / for they considered wel by hir
 wordes that she had no wyll to be ma
 ryed / and thenne there arose a stood
 up a due which was hir vncle / and
 due reuerence sayd to hir in thys
 wyse / My souerayn lady sayng your
 high and noble dyscrecion / this an
 swer is ful key to my lady your mo
 der / and to vs al your humble lyege
 may / wythout ye take better aduys to
 your noble corage / wherfor I shal mo
 ue to you of four notable thynges
 that the grete god hath endowedy you
 wher al other creatures that we know
 whiche thynges ought to cause you to
 forsake a lord to your husband / to thende
 that the plentyuous yefers of nature
 and grace / may sprynge of you by ge
 neracion / whiche may succede by ryght
 regne to regne vpon vs to the grete
 comforte and ioye of alle your peple &
 charyte / the contrarye sholdy turne
 to grete sorowe and heynesse /
 Now good vncle sayd she what been
 these iiii notable thynges that so ye re
 queire in vs / madame sayd he / the first
 is this that we be acertenedy that ye
 be comen of the moste noble blood in the
 world / the second that ye be a grete en
 richour / and the greetest that lyueth
 of woman to our knowleche / the third
 that is that ye in science / conyng and
 wysdom passe alle other / & the fourth
 is in body shappe and beaute / there
 is none lyke to you / wherfore madame
 we thinke that thys four notable thynges
 must nedys constryne you to en
 chyn to our requeste / Thenne sayd
 this yonge queene katherine wyth a
 sadde countenance / Now vncle sythe
 god & nature haue brought soo grete

vertues in vs / we been soo much more
 bounden to loue and to please hym / and
 we thanke hym humbly of his grete
 and large yefers / but sythe ye desyre
 so much that we sholdy consente to be
 maryedy / we lette you playnelye wyse
 that lyke as ye haue descriued vs / so
 wyll we descriue hym that we wyll
 haue to our lord and husband / and
 yf ye can gete such one we wyll agree
 to take hym wyth alle our herte / For
 he that shal be lord of myn herce and
 myn husband / shal haue the four no
 table thynges in hym ouer al mesure /
 Soo forthwith that al creatures shal
 haue neede of hym / and be nedeth of
 none / and he that shal be my lord
 must be of so noble blood that al men
 shal do to hym worship / and ther wyth
 so grete a lord that I shal neuer thinke
 that I made hym a kynge / and so rich
 that he passe al other in rychesses /
 And so ful of beaute / that aungellys
 haue ioye to beholde hym / and so pure
 that his moder be a virgyn / and soo
 meke and keryng / that he can glad
 ly forgyue al offencys do on vnto hym
 Now I haue descriued to you hym
 that I wyll haue and desyre to my lord
 and to my husband / goo ye and seeke
 hym / and yf ye can fynde such one / I
 wyll be his wyf with al myn herce /
 yf he touchy sauf to haue me / & fynally
 but yf ye fynde such one / I shal neuer
 take none / and take thys for a fynal
 answer / and wyth this she cast doun
 hir eyen mekelye and helde hir styll /
 and whan the queene hir moder & the
 lordes herce this / they made grete sor
 we and heynesse / for they salde well
 that there was no remedy in that ma
 tere / Thenne sayd hir moder to hir
 wyth an angry toye / alas daughter
 is this your grete wysdom that is tal
 ked / so ferre / much sorowe be ye lyke
 to doo to me and al yours / alas who
 salde euer woman forge to hir such an
 husband wyth such vertues as ye done
 For such one as ye haue descriued ther
 was neuer none / ne neuer shal be /
 and therfor daughter leue thys soye /
 and doo as your noble elders haue
 don before you / and thenne sayd the
 yonge Queene katherine vnto hir
 moder wyth a pietous syghyng /

nota:

nota:

Madame I wote wel by way reason
 that there is one moche better than I
 can deuyse hym / and but he by hys
 grace fynde me / I shal neuer haue ioye
 For I fele by grete reason that there is
 a weye that we ten cleue out of / and
 we ten in derkenes / and tyl the light
 of grace come / we may not see the clere
 waye / and when hit pleaseth hym to
 come / he shal auoyde alle derkenes of
 the cloudes of ygnorance / and shewe
 hym clewly to me whome my herte soo
 feruently desyret / and loueth /
 And yf it so be that he vyse not / that
 I fynde hym / yet reason commaundeth
 me to kepe hole that is ynhurt / wher
 for I beseech you mekely my lady mo
 der / that ye ne noue other moeue me
 more of this matre / for I promyse
 you playnly that for to see thet fore / I
 shal neuer haue other husbond / but
 onely hym that I haue desyred /
 To whome I shal trewely kepe me
 wyth al the pure lue of myn herte / &
 wyth thys she arose and hir moder / &
 alle the lordes of the parlements / with
 grete sorolbe and lamentacion / and
 takyng their leue departed / and thys
 noble yonge katheryne wente to hir pa
 lere / whos herte was sette a fyre wpon
 this husbond that she had deuyced /
 that she coude do no thyng / but al hir
 mynde and entente was sette on hym
 & contynuelly mused how she myght
 fynde hym / but she coude not fynde the
 meane / how wel he was nyght to her
 herte / that she soughte / For he had
 kyndled a brennyng loue / which coude
 neuer after be quenched / for no payne
 ne tribulacion as it appereth in her
 passyon / **¶** But now I leue thys
 yonge quene in her contemplacion / &
 shal say you as ferre as god wyll gyue
 me grace / how that our lord by hys
 speccal myracle callede hir into lym
 asme / in a speccal manere such as
 hath not be herd of before ne sythe / &
 also how she was dysceply marryed to
 our lord in shewyng to her souerayn
 tokenes of synguler loue /
 Thenne besyde alysaunder a certayn
 space of myles dyuelled / an holy fader
 an hermyte in desert namede adryan /
 whych had seruyd our lord conty
 nuelly by the space of therty yere in

grete penaunce / and on a day as he
 walkedy before his alle wyng in hys
 holy medytacions / there came agaynst
 hym / the moste truewyt lady that euer
 ony earthely creature myght beholde / &
 when this holy man behelde hir hys
 estate and excellent beaute whych was
 aboue nature / he was sore abasshed and
 so meche astonyed that he felle down as
 he had be dede / Thenne this blessed
 lady seyng this / callede hym by hys
 name goodly and sayd / brother adryan
 an drede ye no thyng / for I am come
 to you for your good honour and
 prouiffyng / and wyth that she toke hym
 by mekelye confortyng hym & sayd
 in this wyse / Adryan ye must goo in
 a message for me in to the cyte of alen
 saundre / & to the paleys of the quene
 katheryne / and say to hir that the lady
 dy saleweth hir / whos sone she hath
 chosen to her lord and husbond / yf
 syng in hir parlemente with hir mo
 der and lordes aboute hir / wher she
 had a grete conspyct and katayle to
 kepe hir byrgenyte / and saye to her
 that thylke same lord whom she thas
 is my sone / that am a pure byrgene
 and he desyret hir beaute and hueth
 hir chastyte emonge alle the byrgenes
 on the erthe / I commaunde her wyth
 out taryng / that she come wyth the
 allone into this paleys / wher as she
 shal be helde clothed / & thenne shall
 she see hym / and haue hym to hir euer
 lastyng spouse / Thenne adryan he
 ryng this / sayd dredefully in thys
 wyse / a blessed lady how shal I doo
 this message / for I knowe not the cy
 te ne the waye thyder / and when
 I thought I knelbe it / to doo such a
 message to the quene / For her meyne
 wyll not suffre me to comye to her pres
 sence / and though I came to her / she
 wyll not bylue me / but put me in dui
 resse as I were a faytour / **¶** Adryan
 sayd this blessed lady drede ye not /
 for that my sone hath begonne in her
 must be perfourmed / for she is a chos
 sen vessel of speccal grace before alle
 wymmen that lyuen / but goo forth &
 ye shal fynde no lettynge / and entere
 in to hir chambere / for thaughe of my
 lord shal lere you thyder / and bryng
 you to the hyther sauelye /

Thanne he mekely obeyng wente forth
 in to alsaundre & entred in to the pa
 llys / & fonde dowe & clostres openyng
 agaynst hym / & so passed fro chambere
 to chambere tyl he came in to hir secrete
 sudge wher as none cam but hir self
 alone / & there he fonde hir in hir holy
 contemplacion / & dyd to hir his messa
 ge lyke as ye haue herd / accordyng
 to his charge / & whan this blessed vir
 gyne katheryne had herd his message
 & understode by certeyn tokens that
 he came for to fetch hir to hym / whome
 she so feruently despyred / anone aroos
 forgetyng hir estate & meyne / & folo
 wed this olde man thorough hir palys
 & the cyte of alsaundre vnknowen of
 any persone / & so in to deserte / in which
 waye as they waliked she demaunded
 of hym many an hyght questyon / & he
 answered to hir suffyaently in alle hyr
 demaundes / & enformed hir in the feyth
 & she knyngnely receyued his doctryne
 and as they thus wente in the deserte
 this holy man had losse his waye / and
 wyse not where he was / and was alle
 confused in hym self / & sayd secretlye
 alas I ferre me I am deceyued / & that
 this be an illusyon / alas shal this vir
 gyne here be perysshed / emonge these
 wyld beasts / now blessed lady helpe
 me / that almoste am in desper / and
 sawe this mayden that hath forsaken
 for your loue al that she had / & hath
 obeyed your commaundement / & as
 he thus sorowed the blessed virgyne
 katheryne apperceyued / & demaunded
 hym what hym eyled / and why he sow
 wed / & he sayd for you / by cause I can
 not fynde my alle / ne wote not where
 I am / fader said she drede ye not / For
 cause ye saye that that good lady
 which sente you for me / shal not suffre
 vs to perisse in this wyldernesse / and
 thenne she sayd to hym what monaster
 is ponder that I see / which is so ryche
 and fayr to behold / & he demaunded
 of hir where she salve it / and she said
 ponder in the east / and thenne he wy
 wyd his eyen / and salve the moste glo
 rious monasterye that euer be salve /
 wherof he was ful of ioye / and sayd
 to hir noll blessed be god that hath
 endowbed you with so parfyte faythe /
 for there is that place wherin ye shall

receyue so grete wo:shyp & ioye / that
 there was neuer none lyke / sauf one
 by our blessed lady cristes olone mo
 der quene of alle quenes / now good
 fader adryd hye you fast that the were
 there / for there is al my desyre and
 ioye / and sone after they approched
 that glorious place / and whan they
 came to the gate / there mette theym a
 glorious company al clothed in whyte
 & with chapelettes of whyte lypes
 on theyr hedes / whos beaulte was soo
 grete & bright that the virgyne kathe
 ryne the olde man myght not behold
 them / but alle raiysshed / fell down in
 grete drede / thenne one more spakent
 than another spake fyrst and sayd to
 this virgyne katheryne / stonde vp our
 dere sister / for ye be ryght welcome /
 and ladowe hir ferther in / tyl they came
 to the second gate / wher another more
 glorious compagne mette hir / al clo
 thed in purple wyth fressh chappe
 lattes of rede roses on theyr hedes /
 and the holy virgyne seeyng them fell
 down for reuerence and drede / & they
 knyngnely comfortyng hir toke hyr vp
 and sayd to hyr drede ye noo thyng
 our dere sister / for there was neuer
 none more heretely welcome to our so
 uerayn lord / thenne ye be and to vs
 alle / for ye shal receyue our clothynge
 and our coloure with so grete honoure
 that al sayntes shal ioye in you / come
 forth for the lord abydet despyng
 you / and thenne this blessed virgyne
 katheryne with trembleng ioye passed
 forth with them lyke as she that was
 raiysshed with soo meruayllous ioye
 that she coude not speke / and whan she
 was entred in to the body of the chiche
 she herd a melodye of meruayllous
 swetnesse which passyd alle hertes to
 thynke it and there they behelde a yal
 quene stondyng in hir estate wyth a
 grete multitude of aungels & sayntes
 whos beaulte and rycheffe myght noo
 herte thynke / ne noo penne wyte / for
 it excedith every mannes mynde /
 Thanne the noble company of marters
 with the felawshyp of virgynes /
 whiche ladowe the virgyne katheryne
 fell down flatte tofore thys yal Em
 presse / wyth souerayn reuerence say
 eng in thys wyse /

¶ The lyf of saynt katheryne

Our moost souerayn lady quene of he
 uen / lady of al the world / emperesse
 of helles / moder of almyghty god kyng
 of blysse / To whos commaundment
 oopen al heuenly creatures and earthely
 lyketh it you / that we here presente to
 you our dere suster whos name is wy
 kyng in the booke of lyf / ketchyng your
 kyngnes grace to receyue hir as your
 doughter chosen / and humble hande
 mayde / for to accomplysse the werke
 which our blessyd lord hath begonne in
 hir / and with that our blessyd lady
 said brynge ye me my wel behouyng
 doughter / and when the holy virgyn
 herde our lady speke / she was so moche
 replenyssed with heuenly ioy that she
 laye as she had ben dede / Thenne the
 holy companye toke hir vp & brough
 t hir to fore our blessyd lady / to whom
 she said my dere doughter ye be welcom
 to me / and ye be swonge and of good
 comfort / for ye be specyally chosen of
 my sone for to be honourd / remembre
 ye not how sytting in your parlamēte
 ye descryued to you an husbonde where
 as ye had a grete conflycte & bataylle
 in defendyng your chastyte / & thenne
 this holy katheryne knelyng wyth
 mooste humble reuerence and dede said
 O mooste blessyd lady blessyd be ye &
 monge al wymmen / I remembre how I
 chaas that lord / whycher thenne was
 ful ferre fro my knowleche / but now
 blessyd lady by his myghty mercy / &
 your specyall grace / he hath opened the
 eyen of my blynde conscience and yf
 norauice / so that now I see the clere
 waye of trouthe / and humbly beseeche
 you mooste blessyd lady that I may
 haue hym whome myn herte loueth &
 desyret aboue alle thyng / withoute
 whom I may not lyue and with these
 wordes hir sprytes were so fast closed
 that she laye as she had ben dede / and
 thenne our lady in comfortyng her
 sayd / my dere doughter / It shal be as
 ye desyre / but yet ye lacke one thyng
 that ye must receyue or ye come to the
 presence of my sone / ye must be clothed
 wyth the sacramente of baptesme /
 wherfore come on my dere doughter for
 al thyng is prouyded / for there was
 a fonte solempnely apparayled wyth
 al thyng requesyt vnto baptesme /

And thenne our blessyd lady callyd
 adryan the olde vader to hir and sayd
 brother this offyr longeth to you / for
 ye be a prest / therfore baptyse ye my
 doughter / but chaunge not hir name
 for katheryne shal she be named / and
 I shal be hir godmoder / and thenne this
 holy man adryan baptyfed hir / and
 after our lady sayd to hir / now myn
 olone doughter be glady and ioyful /
 for ye lacke no thyng that longeth to
 the wyf of an heuenly spouse / And
 now I shal brynge you to my lord my
 sone whiche abyedeth for you / and so
 our lady ledde hir forth vnto the que
 nere / where as she sawe our sauour
 Ihesu cryste / with a grete multitude of
 aungellys / whos beaute is impossible
 to be thowght or bryton of earthely cre
 ature / of whos syght this blessyd
 gyne was fulfild / with so grete sw
 tenesse / that it can not be expressyd /
 To whome our blessyd lady kyngnes
 ly sayd / Mooste souerayn honour / ioye
 and glorie be to you kyng of blysse /
 my lord / my god / and my sone / how
 I haue brough t here vnto your
 presence your humble seruante & an
 cyle katheryne / whiche for your loue
 hath refused al earthely thynges / and
 hath at my sendyng obeyd to come h
 ther hopyng and trustyng to receyue
 that I promysed to hir / Thenne our
 blessyd lord toke vp his moder / and
 sayd moder / that whiche pleseth you
 pleseth me / and your desyre is myn /
 For I desyre that she be knyght to me
 by marriage emonge al the virgynes
 of the erthe / and sayd to hir / kathe
 ryne come hither to me / and as sone as
 she heerde hym nempne hir name so grete
 a libertanes entred in to hir soule that
 she was as al rauysshed / & therwyth
 our lord yafe to hir a newbe strengthe /
 whiche passyd nature & said to hir come
 my spouse & youe to me your hande / &
 there our lord espoused hir / in ioyng
 hym self to hir by spirituall marriage /
 promysyng euer to kepe hir in all h
 lyf in this world / & after this lyf to
 regne perpetually in his blysse / & in
 ken of this set a ryng on hir fyngre /
 whiche he commaunded hir to kepe in
 mechaunce of this / & said dede ye not my
 dere spouse / I shal not departe fro you

but al wepe comforte and strengthe
 you / Thenne sayd this nelbe espouse
 o blessed lord I thanke you with alle
 myn herte of alle your grete mercyes
 keschynge you souerayn lord / to make
 me dygne and worthy to be thy ser
 uant and hand mayde / and to please
 you whome my herte loveth and desy
 reth aboue alle thynges / and thus
 thys glorious marriage was made /
 wherof al the celestyal court ioyd and
 songen thys Verse in heuyn / Sponsus
 amat sponsam saluatur dicitur illam /
 with so grete melodye that no herte
 may expresse ne thynke it /
 Thys was a glorious and synguler
 marriage to whiche was neuer none
 lyke before in erthe / wherfore thys glo
 rious Virgyne katheryne ought to be
 honoured / lauded & praysed emonge
 alle the Vyrgynes that euer were in
 erthe / and thenne our blessed lord
 after this marriage sayd vnto the bles
 sed katheryne / Now the tyme is come
 that I muste departe vnto the place
 that I came fro / wherfore what that
 ye wyll desire / I am redy to graunte
 to you / and after my departing ye
 muste abyde here with olde adryan v
 dayes / tyl ye be perfectlye informed
 in alle my labours and wyll / And
 whan ye shal be comen home / ye shal
 fynde your moder dede / but dede ye
 not / for ye were neuer mysfedy there /
 in al this tyme / For I ordeyned there
 one in your steede / that alle men wene
 it were your self / and whan ye come
 home / she that is there in your steede
 shal sayde / Now fyre wel my dere
 spouse / and thenne she cryd with a
 ful pytous voyz / O my souerayne
 lord / god / and al the ioye of my soule
 haue euer mynde on me / and with
 that he blessed hir / and rangsted a
 wepe from hir syght / and thenne for
 sorowe of his departinge she fel in a
 swoibne / so that she laye styll a large
 houre without any lyf / and thenne
 was adryan a fory man and cryed
 vpon hir so longe that at the laste she
 came to hir self and wyped / & lyfte
 vp hir eyen / and sawe noo thyng
 aboue hir saufe an olde alle / and the
 olde man adryan by hys wepyng /
 for al the yualt was voyded / sothe

monasterye and paleys and al the com
 fortable syghtes that she had seen /
 And speycallye to which was cause of
 alle hir ioye and comforte / and thene
 she swoibed moored and wepte / vnto
 the tyme that she salde the ryng on
 hir syngre / and for ioye thewof yet she
 swoibed / and after she kyssed it a
 thousand synthes with many a pye
 ous ter / and thenn adryan comfor
 ted hir the best wyse he couthe / with
 many a blessed exhortacion / and the
 blessed Virgyne katheryne toke al his
 comfortes / and obeyed hym as to hys
 fader and dwelld with hym the tyme
 that our lord had assignede hir / tyl
 she was suffyciently taughte al that
 was needful to hir / and thenne she
 went home to hir paleys / and gouer
 ned hir holys in conuertynge many
 creatures to the crysten feythe of Ihesu
 cryste / on whom al hir ioye was hooly
 sette / and euer he was in hys mynde
 & so dwelld styll in hys paleys he
 uer yde / but euer contynued in the
 seruyce of our lord ful of charite / where
 a whyle I lette hir dwelle fullfild of
 vertues and grace / as the dere and
 synguler spouse of almyghty god /
 And thenne in this mene tyme mayen
 cyus that was thenne empour and
 dyceus to goddes labbe / and carell
 tyraunte consydered the noble and
 ryal cyte of alpsaunde and came thys
 der and assembled al the peple ryche &
 poure for to make sacrefise to thyddes
 and the crysten men that wolde not
 make sacrefise he lette sle / & this holy
 Virgyne was at that tyme vij yere
 of age / dwelld in hir paleys full of
 rycheffes / and of seruauntes / all one
 without parentes and kynne / & herde
 the brayng and noyse of krestys / & the
 ioye that they made and songe / and
 meruaylled what it myght be / & sente
 one of hir seruauntes haskelye to en
 quyre what it was / and whan she
 knewe it / she toke some of the peple of
 hir paleys / & garuysted hys with the
 signe of the crosse / & went thither / and
 fonde there many crysten men to be ledde
 to do sacrefise for fere of dede / thene
 was she strongly troubled / for sawe
 he / and wente forth hardely to the
 empour / and sayd in thys wyse /

¶ The lyf of saynt katherine

The dygnyte of thyng ordwe / e the lbery
of reafon haue moued me to faide
the / yf thou knowe the creatur and
maker of heuen / and woldest reuok
thy corage fro the worfhyppynge fro
falle goddes / and thenne the dyfpu
te of many thynges wyth Cesar w
for the paters of the temple / and thene
she began to faye I haue sette my cure
to faye thye wynges to the as to a
wyfe man / wke-for haue thou now
affembled this myltitude of people
thus in Rayne for to adoure the folye
of thydops / hast thou meruayle of
this temple that is made with manes
honde / wondrest thou on the precyous
ornamentes / whiche ben as duste /
for the wynde / Thou sholdest rather
merueyle the of heuen and of thethe
and of all the thynges that ben therein
and of the sonne / the mone the sterres
and of the planettes that haue ben
fythe the begynnng of the worlde /
and shal be as longe as it shal plese
god / and merueyle the of the orna
mentes of heuen / that is to faye / the
sonne mone sterres and planettes how
they moue fro thozent to thocadente
and neuer ben lbery / and whan thou
shalt haue knowleche of alle thye
thynges / and hast apperceptued it /
demaunde after who is moſte myghty
of al / and whan thou knowest hym
that is fouerayn and maker of alle
thyng / to whome noue is ſemblable
ne lyke / thenne adoure hym and gl
ryfe / For he is god of goddes / and
lord of lordes / And whan ſhe had
dyfputed of many thynges of thyng
carnacion of the ſone of god moche
wyfely / The emperour was moche
aſtred and coude not anſwer to hyr
but at the laſte whan he was comen to
hym ſelf / he ſayd to hir / O thou wo
man ſuffre vs to ſpyeſſe our ſacrefite
and after we ſhal gyue the an anſwer
Thenne commaunded he that ſhe ſhold
be ledde to his paleys and to be kept
wyth grete vylgenc /
And meruayled moche of hir grete
prudence and of hir grete ſeaulte / For
ſhe was ryght faye to beholde vnto al
the wop / and after thys thempour
came to the paleys and ſayd to katherine
yne / we haue herde thy faye ſpe

and be meruayloſly aſtred of thy
wyfedom / but we ben ſoo occuped in
the ſacrefites that we may not entende
to vnderſtonde alle thyng /
And we demaunde the fyrſte of what
lygnage arte thou / and the holy byr
gyne katherine ſayd / prayſe not thy
ſelf ouer moche ne blame thy ſelf alſo /
for ſoo doon foolles that trauayle in
kayngdome / Nevertheleſſe I ſhal
knowleche to the my lygnage / not for
ony auantynge but by humylte / I
am katherine daughter of Ceſte the
kyng / and how be it I was borne in
purpue and am informed in tharthe
lyfual / yet haue I deſpyſed al thyng
and haue geuen me hooly to our lord
Iheſu cryſte / and the goddes that thou
worfhyppes may not helpe the ne none
other / ¶ O ye curſed adourers of
ſuche goddes / for whan they ben called
in need they helpe not / in tribulacion
they ſocour not / and in pyrles they
deffence not / and the kyng ſayd / yf
it be ſo as thou ſayeſt / alle the word
erry / and thou onely ſayeſt trouth
and euery worde ought to be confer
med by the moltthe of alwo or the
wyfneſſes / yf thou were an aungel
or a celeſtyal vertu / yet thou oughteſt
not to be hylcupd / whan thou arte
but one frayle woman / To whome
ſhe ſayd / O Emperour I ſeſte the be
not ourcomen wyth wodeſſe / for in
the courage of a wyfe man is no troul
ble / for the wyfe man ſayth / yf thou
gouerneſt thy ſelf by good corage /
thou ſhalte be a kyng / and yf thou
gourneſt the otherwyſe thou ſhalte be
a ſequaunte / and thou as I ſee orde
neſt to embrace vs in thy mortal ſubtyl
te / whan thou laboureſt to dealbe vs
by the enſamples of the phyloſophes
And whan the emperour ſawe that in
no manere he coude reſyſte her wyfedom
he ſent ſecretly by letters for al the
grete gramaryens and rethoricyens
that they ſhold come haſtely to hys
preſence to alyſaunder / and he ſhold
gyue to theym grete yeſtes / yf they
myght ſurmounte a mayden wel leſpo
ſen / And thenne were there
broughte from dyuers prouynces fyl
ly maſters / whiche ſurmounted al
mortalle men in worldly wyfedom /

And thenne demaunded they for what
 cause they were a lye from soo fere
 parties / and the nextour answered
 and sayd / we haue a mayden / none
 comparable to hyr in wyfte and wyf-
 dom / wherof confoundeth alle wyse
 men / and she sayth that our goddes
 by deuyles / and yf ye surmounte
 hym by honoure / I shall sende you a
 geyn in to your contrey wyth ioye /
 And one of them had herof despyre
 and sayd by dysdayn / this is a lye
 thy conceyt of an emperour / that for
 one mayde yonge and fraylle / he hath
 doon assemble so many sages and soo
 so fere contrees / and one of our clez-
 zys or scolers may ouercome hyr /
 and the kynge sayd to them / I may
 wel by strengthe constreygne hyr to sa-
 cretyse / but I had leuer that she were
 ouercomen by your argumentes /
 Thenne sayd they lete hyr be broughte
 tofore vs / and when she shal be ouer-
 comen by folye / she may knowe that
 she neuer salbe wyse man / and when
 the virgyn knele the styffe of the dys-
 putacion that she abow / she commaun-
 ded hir al into our lord / and an aun-
 gel cam to hir and sayd / that she shold
 here hir fermelye / for she shold not
 be vanquysshed / but she shold sur-
 mounte them and sende them to mar-
 tyrdom / and when she was broughte
 tofore the maysters and outours / she
 sayd to the emperour / what iudgement
 is this to sette fyrty outours and
 maysters ageynst one mayde / and to
 promyse to theyn grete rebardes for
 their victoerye / and compellest me to
 dyspute wyth them wythoute hope of
 any rebarde / and god ihu crist which
 is thy guerdon of them that stryuen
 for hym shal be onely wyth me / and
 he shal be my rebarde / for he is the
 hope and croulne of them that fyghte
 for hym / and when the maysters had
 sayd that it was impossible that god
 was made man / ne that he had suffe-
 red deeth / the virgyn sheldyd to them
 that the raynyms had sayd it / tofore
 that he was made / For place
 sayd god to be alle wounde / and to
 be slayne / and sybelle sayd thus
 that the yllke god shold be blessed
 & happy that shold hange on the crosse

and when the virgyn had right wy-
 sely dysputed wyth the maysters /
 and that she had confounded theyn
 goddes by ovy reasons / they were
 a fasshed and wyfte not what to saye /
 but were al styfle / And the emperour
 was replenysshed wyth felonye ageynst
 theyn / and began to blame theyn by
 cause they were ouercomen soo follyly
 of one mayde / and thenne one that
 was mayster aboue al the other sayd
 to the emperour / knowe thou syr em-
 perour that neuer was there ony that
 myght stonde ageynst vs / but that a
 none he was ouercomen / But this
 mayde in whome the spyrte of god
 spaketh / hath soo conuerted vs / that
 we can not saye ony thyng ageynste
 ihesu cryste / ne we may not ne dare not
 lakerfore syr emperour we knowleche
 that but yf that thou mayste brynge
 forth a more prouable sentence of them
 that we haue woorthypped hither to /
 that al we be conuerted to ihesu cryste
 and when the tyraunt herde this thyng
 he was espyed wyth grete wodensse
 and commaunded that they alle shold
 be brent in the myddes of the crite /
 And the holy virgyn comforted
 them / and maad them wisaunte to
 martyrdom / and enforced dyligent-
 lye in the feythe / and by cause they
 doubted that they shold dye wythout
 karpe / the virgyn sayd to theyn
 Doubte ye no thyng / for theffusion
 of our blood shal be reputyd to you
 for karpe / and garnyshe you wyth
 the sygne of the crosse / and ye shal be
 croulned in heuyn /
 And when they were caste in to the
 flammes of fyre / they rendryd theyr
 solles into god / and neyther her-
 ne clothe of them had none harme / ne
 were hurt by the fyre / And when
 the crysten men had buryed them / the
 tyraunt spake into the virgyn /
 and sayd / a vyght noble lady byr-
 gyn haue vyte of thy yongthe / and
 thou shalt be chesyn in my paleys
 nexte the quene / and thyn ymage shal
 be sette vp in the myddes of the crite / &
 shal be adouryd of alle the people as a
 goddesse / To whome the virgyn sayd
 leue to saye such thynges / For it is
 euyl to thynke hit / I am gyuen

andz maryed to ihesu cryste / he is my
spouse he is my geyze / he is my loue
andz he is my libertie / there may noo
fayr wordes ne no tormentes calle me
frow hym / andz thenne he keynge ful of
bodenesse commaunded that the shold
be despoiled naked / andz leteyn wyth
scorpyons / andz so leteyn to be put in a
drike pryson and there was tormented
by hongre by the space of twelue dayes
andz thempour wente out of the con
treys for certeyn causes / andz the queene
was espyred with grete loue of the Vir
gyne / andz wente by nyght to the pris
son wyth porphyrye & pryne of knyghtes
andz when the queene entred the
salve the pryson shynnyng by grete cle
renesse / andz aungellys enoyntynge the
boundes of the holy Byrgyne kathe
ryne / andz thenne Saynt katheryne
began to preche to the queene the ioyes
of paradys / andz conuertedz hys to the
feythe / andz sayd to hir that the sholdz
receyue the crowne of martyrdom / andz
thus spake they to gyder tyl mydnyzt
andz when porphyrye had berde al that
she had sayd / he fyl down to hys feet
andz receyued the feythe of ihesu cryste
wyth twe hundred knyghtes / andz by
cause the tyraunte had commaundedz
that the sholdz be twelue dayes wyth
out mete and drynke / ihesu cryst sente
to hir a whyte dolbe which fedde her
wyth mete celestyal / & after this ihesu
cryst apperyd to hir wyth a grete mul
titude of aungellis and Virgyne and
sayd to hir / dougher knowe thy mas
ter / for whome thou haste empyredz
this trauayllous kataylle / be thou con
stante / for I am wyth the / andz when
thempour was retournedz he comman
dedz hir to be brought wfore hym / andz
when he salve hir so shynnyng / whome
he supposedz to haue ben tormentedz by
grete famyne & fastynge / andz supposed
that somme hadz fedde hir in pryson / &
was fulfilledz wyth furour / andz com
maunded to torment the keepers of the
pryson / andz she sayd to hym teraylye
I wike neuer fythe mete of man / but
ihesu cryste hath fedde me by hys aun
gel / I praye the sayd thempour sette
at thyng heret this that I admonesee the
and answer not by doutable wordes /
we wyll not holde the as a chamberer /

but thou shalt tryumple as a queene
in my rogame / in beaulte enshunardz
To whome the blessed Byrgyne kathe
ryne sayd / Understonde I praye the and
Iuge trebelly / whome ought I better
to chere of thys tibe / or the kyng wyll
saunt pardurable glorious andz fayr
or one seek vntedfast / not noble / andz
foule / and thenne thempour haunyng
dysdayne & angreye by felonye / of these
tibe chere the one / or do sacrefyse & lyue
or suffre dyuers tormentes & penyssh /
andz she sayd targe not to do what tor
mentes thou wyllt / for I desyre to offere
to godz my bloodz andz my fleshe / lyke
as he offryd for me / he is my god / my
fader / my frende / & myn onely spouse
and thenne a mayster warned andz
uppedz the kyng keyng wode for angrey
that he shold make foure whales of y
ron enuyronnedz wyth sharpe rasours
cuttyng / soo that she myght be hurtylly
al detrenched and cutte in that torment
so that he myght fere the other crysten
peple by ensauple of that cruel torment
andz thenne was ordeynedz that twe
whales sholdz torne ageynst the other ii
by grete force / so that they sholdz breke
al that / that shold be ketlene the wh
les / andz thenne the blessed Byrgyne
prayedz our lordz that he woldz breke
thys engynes to the praynyng of hys
name / andz for to conuerse the peple
that were there / andz anone as thys
blessyd Byrgyne was sette in this tor
mente / the aungel of our lordz brake
tho whales by soo grete force that it
felwe four thousandz paynyms / Andz
the queene that ketelde thys thynges
came from aboue / & had hys hir feythe
tyl thenne / descendyng anone / andz be
gan to blame the empour of so grete
crueltye / and thenne the kyng was
penysshed wyth woodeones when he saith
that the queene despyled to doo sacrefyse
andz dyd doo fyrste doo wente of hys
pappes / andz after smyte of hys heedz /
andz as she was ladedz vnto martyrdom
she prayd katheryne to praye god for
hys / andz she sayd to hys / ne doubt
the noo thyng well bekyndz of godz /
For this day thou shalt haue the wy
ame xerou table /
For thys transfourge rogame / andz

an immortal spouse for a mortal /
 And she was constaunte and ferme
 in the feythe / and had the tormentours
 doo as was to them commaunded /
 And thenne the sergeauntes broughte
 hir out of the cyte / and arrawd of hyr
 smote with tonges of yron / & after
 more of hir heed / whos body wpphy
 rye toke abeyn & buryed it / the nyght
 day folowyng was demaunded where
 the holy body of the queene was / and
 the emperour sad that many shold be
 put to torment for to knowe where the
 body was / Porphyre came thenne to
 for them al / and escryed sayeng I am
 he that buryed the body of the ancyll
 and seruaunte of Ihesu crist / and haue
 receyued the feythe of god / & thenne
 mayence began to we and bray as a
 madde man and cryed sayeng / O
 wretched and crypyl / loo porphyre
 whiche was the onely kepar of my
 soule / and comforte of al myn eyelles
 is deuyed / whiche thynge he tolde to
 his knyghtes / to whome they sayd / &
 we also sey cristen / and been redy
 to suffre deith for Ihesu cryst / & thenne
 the emperour dronken in whodenes com
 maunded that al shold be bynded / and
 that their bodies shold be caste to dog
 ges / and thenne called he katheryne &
 said to hir / how be it that thou hast
 made the queene for to deye by thyng ar
 magyke / yf thou repente the thou shalt
 be frey and chys in my palays / For
 thou shalt this day do sacrifice or thou
 shalt lese thyn heed / & she said to hym
 do al that thou hast thought / I am redy
 to suffre al / and thenne he gaf sen
 tence agaynste hyr / & commaunded to
 smyte of hyr heed / and when she was
 brought to the place ordeyned ther to /
 she lyfte vp hir eyes to heuen prayenge
 said / o Ihesu criste hope & helpe of them
 that beleue in the / o keaute & glorie
 of Virgyns / good kyng I beseeche and
 praye the / that who soemeuer shal re
 membre my passyon be it at his deith or
 in any other necessarye / & calle me / that
 he may haue by thy mercy the effecte of
 his requeste & prayer / & thenne came a
 boy to hir sayeng / come vnto me my
 fayr loue and my spouse / loo beholde
 the gate of heuen is opene to the / and

also to them that shal haue the passy
 on / I promyse the comforte of heuen / of
 that they requyre / and when she was
 bynded there yssued out of hir body
 mylke in steed of blood / & aungellys
 toke the body & bare it vnto the mounte
 of Synay more thenne twenty iour
 nes tw thus / and buryed it there
 honourably / & contynuelly eyle ren
 nys out of hir boones whiche helthe al
 maladyes & sekennesse / & she suffred
 deith vnder mayence the tyaunte / about
 the yere of our lord thre hundred /
 how mayence was purgysed for thys
 felonye & for othe it is contyned in
 the storye of thynuencyon of the holy
 crosse / but for as moche as it was not
 knowen longe after where this holy bo
 dy was becomen / there was grete sor
 we & lamentacion emonge cristen men
 sayeng alas the mosse clea lychte of
 our feyth / of wysdom & the temple of
 the holy ghoost is goon from vs / and
 besought god deuoutly that it myght
 please hym to shewe to them this holy re
 lyque / whiche after came to knowllecte
 in thys manere /

In the desert a boue the mounte of
 Synay there were many cristen heremy
 tes / whych were enflamed with grete
 deuocyon towarde thys holy Virgynne
 Saynt Katheryne / wherefore by comyn
 assente they ordeyned a chapel / In
 whych thys holy Virgynne shold be
 specially remembred / whiche chapel
 was by the mounte of Synay / not
 fere from the hylle / faste by the place
 where as our lord apperyd in the busshe
 to moyses / In whych place the holy
 heremytes lyueden in grete abspynence
 and deuocyon a gloruous lyf /
 To whome on a tyme the aungell of
 god apperyd and sayd / God hath be
 holden your affectuel deuocyon fro he
 uen / Therefore he hath graunted to you
 this grace / that by you shal be foun
 den and knowen the holy body of the
 gloruous Virgynne Saynt Katheryne /
 to his souerayn honoure and glorie
 and therefore aysse ye vp and folowe
 me / and though it soo be that ye see
 me not / yet the shadowe of the palme
 that I see in myn honde shal neuer
 departe fro your syght /

And thonne these Heremytes wente forth and folowed the aungel tyl they came to the place / where Synnethe ony creature myght entre for stryngnes of the waye and sharpnesse of the rocks / and whan they came to the topp of the hylle they salbe not thaungel / but they salbe evidently the shadowe of the palme that it semed al the place had be shadowed by the leuys of the palme / by whiche they came into the place where the body had layen a hon & dreyd and therys yere in a stone and his fleshe was dryed vp for lengthe of tyme / but the bones were so com & pacit and pure that they semed to be kepte by the cure of aungels / Thenne they toke vp with grete ioye and reuerence thys holy body / and bare it douyn in to the chapele / whych they had made / and this was doon by grete myracle / for the place where as the laye in was so steyr / thychke steyr and soo daungerous / that it semed to mannes reyon impossible to come ther to / and these holy men after they had brought this body wyth solempnyte ordyned the feste of thynuencion of this holy body shold be solempnysed whiche is yet there kepte / and is about the tyme of thynuencion of the holy crosse / whiche place is grete honou red / and our lord shewith there many myracles / and out of the bones ffloweth out oyle largelpe / by whiche many maladies been guarished / and it is sayd that afore the body was founden that a monke wente to the mount of synay / and dyvelped there by the space of suen yere moche deuoutelpe in the seruyce of saynt katherine / and on a tyme as he prayed with grete deuocyn on that he myght haue somme thyng of hir body / Soevely there came a ioynt of one of hir fyngrs of hir honde / whych yeste he toke ioyefully of our lord / It is redde also that there was a man moche deuout to saynt katherine / and oft called on hir to his ayde / and by lengthe of tyme he fyl in soule thoughe / & losse the deuocion that he had to the saynt and cessed to praye to hir / and as he was on a tyme in prayer / he salbe a grete multitude of byrgens passyng

by hym / emonge whome there was one more replendysshante thenne the other / and whan she approched hym she couerd hir bysage / and passed to fore hym hir face couerd / and he meruayled moche of the beaut of her / & demaunded what she was / and one of the byrgens sayd that it was katherine / whome thou were wonte for to knowe / and by cause thou knowest ne remembrest hir not / she passed to fore the thith face couerd & without knowleche / ¶ It is to be noted that thys blessed byrgyne saynt katherine so meth and aperyth meruaylous in 3 thynges / first in wysdom / secondly in eloquence / thyrde in constauce / fourthly in clenesse of chastyte / & fyfthly in pryuylege of dygnite / First she aperyd meruaylous in wysdom / in hir was alle manere of philosophy / philosophye is deuyded in thre / in thoorique / in practique / and in thyrde / Thoorique is deuyded in thre that is intellectual / natural / and mathematike / The blessed katheryn had scienc intellectual in knowleche thynge deuyne / of whiche she bysd a greynke the maysters / to whome she poued to be but one keray god onely and conuaynysshed alle the fals gods / Secondly she had scienc natural / of whiche she bysd / in a few tyng ageynst the emperour / Thyrde she had scienc mathematique that is a scienc that beholdeth the formes and the manere of thynges / & this scienc had she in despyng the erbel thynges / For she wythdrew her herte fro alle erbelly matere / She shold to haue this scienc whan she answered to the emperour whan he demaunded why she was / and sayd I am katherine daughter of kynge cote / and how she had be nouysshed in purple / And herof bysd she whan she enbar dyed the quene to despyse the world & hir self and to desyre the rygne pardurable / The practique is deuyded in thre maners / In ethique / ycomonyke and polytyque / the fyrt teacheth to enforme maners / & enourne hym wyth vertues / and that aperteyneth to all men / The second teacheth to rule and gouerne wel his meyne / And that

apertyneth to them that haue may to gouerne / The thyrd apertyneth to the gouernours of cyties / for she te' cheth to gouerne the peple / the cyties and the comyn / and these thre scyences had the blessed katherine / First she had in hir self al honeste of maners / Secondly she rulyd hir meyne laudz bly whiche was leske to hir / thyrdly she enformed wysely the Emperour / Logyke is deuoyded in thre / in demon' stratyf / in probable / and in sophystry' al / The first pertyneth to physico' s' p'hyes / the second to rethours and lo' g'gyens / and the thyrd to sophistres and thys thre sciences had katherine in hir / for she dysputed wyth them / prour / Secondly she was meruayl' lous in eloquence / For she had sayre wysse in prechyng / as it apperyd in hir p'ed'ncious / she was ryt sharpe in rendyng reason / as when she an' s' s'werd to the emperour / She had swete wordes in dealyng the peple to the feythe / as it apperyd in p'p'hye and the queene whom she drewe to the cristen feyth / by swetenes of her fayr speche / She had right vertuous wordz in ouer comyng / as it apperyd in the maisters whom she raynquysshed so p'ys'saunt lye / thyrdly she was meruayllous in constaunce / for she was moste con' staunte ageynst the thretenynges and menaces / for she despyed them all and answered to themperour / Iarge not to do the tormentes that thou hast purposed / for I desyre to offre to god my blood / and make an ende of that thou hast conceyved in thy corage / I am redy to suffre al / Secondly she was ferme when grete yfetes were offred to hir / For she refused all / and sayd to theemperour / when he promysed to holde hir as second lady in his paleys and she sayd / leue to say suche thynges / It is felonous to thynke it / Thyrdly she was constaunte in the tormentes that were doon to hir / Fourthly she was constaunte in clenesse of chastyte / for she kepte chastyte emonge tho thynges that chastyte is bonde to p'ys'se / for there ben fyue thynges in which chastyte may p'ys'se / that is in pleasaunce of yfettes / couenable oportumtye / flouryng yongthe / freedom

thythout constraynte / and soerayn beaute / and emonge al thys thynges the blessed katherine kepte hir chaf' tyte / for she had grete plente of ry' ches / as she that was beyre of rich' parentys / She had couenable leyser to doo hir wyll / as she that was lady of hir self / and couersyd alle day emonge hir seruantes whiche were yonge of age / She had freedom wyth' out any that gouerned / h' in hir paleys / and of thys foure it is sayd be fore / and she had beaute so moche that euery man meruayllid of hir beaute / Firstly she was meruayllous in p'uylage of dygnyte / for certeyn specy' al p'uylegys were in somme sayntes when they dyed / lyke as the dys'tacion of ihesu cryste was in saynt John theangelyste / The folowyng of oyle in saint nicholas / the effusion of mylke for blood that was in saynt poule / the preparacion of the sepulchre that was in saynt clemente / and the heeryng & grauntyng of the p'cycons that was in saynt margarete when she prayed for them remembryng her memorye / Al thys thynges to gyde were in this blessed byrgyn saynt katherine / as it apperyth in hir legende / Etienne late he deuoutely worshyp this holy byrgyne / and humbly pray hir to be our adoucatyze in al our nedes bodily and ghoostly that by the merytes of her prayers we may after this shorte and transytorie lyf come vnto the euerlastyng blysse and ioye in heuen / where as is lyf pardurable / Quod ipse prestare dignetur / qui cum patre et spiritu sancto vniuersum regnat deus / Per omnia secula seculorum amen /

¶ Thus endeth the lyf of Saynt Katherine

Here foloweth the lyf of saint Saturnyne and fyrst of hys name

Saturnyne is sayde

of Saturne/that is to be fylled/ and of nyght that is a note / for þe paynymes were fylled for to mar

ter hym / lyke as the squyrelle that eateth the note / for when the squyrelle taketh the note for to haue it out of the hulle / hit semeth to hym bytter / thenne he goeth vp on hys on the tre and lette it falle/ and thenne the hulle breaketh and the note spryngeth out / And thus were the paynymes fylled in saynt saturnyn / for he was bytter to them by cause he wolde not do sacrifyse / and thenne they broughte hym vp on hys of the carytyll / and caste hym down the stapes or grees / so that he brake his heed & the brayn sprang out of it /

Of saint Saturnyne

Saturnyne was ordeyned

bysshop of the disciples of thapostles a n was sente in to the cyte of thobuse / and when he

entred in to the cyte / the deuylls wold sayde to gyue answer / & thenne one of the paynymes sayde / but yf they se the saturnyne / they shold haue none answer of theyr goddes / & they wold saturnyne / whiche wolde not do sacrifyse / and bonde hym to the feet of a hulle and dreibe hym into the highest place of the carytyll / and caste hym down the degrees and stapes to the ground / so that his heed was alle to broken / and the brayne sprang out & so he accomplisshed his martyrdom and two wymines toke his body and

buryed it in a depe place for feare of the paynymes / and afterward his succours toke vp the body and transpored it in to a more honourable place / There was another saturnyne whom the prouoste of wme held longe in pryson / and after he repyed hym in the torment named eculee / and dyde doo kee hym wyth synelwes / wodes / and scorpions / and after dyde do brene his wydes / and thenne toke hym down and smote of his heed about the yere of our lord two hondred and eger

Under maynyen **A**nd yet there was another saturnyn in affryca / whiche was brother of saynt satyre / saynt renouele / and saynt felype his suster and saynt perpetua whiche was of noble bygnage / whiche al suffred deith to gyde / of whom the passyon is holden another tyme / and when the prouoste sayde to them that they shold do sacrifyse to thydolles / they refused it sturly / and he thenne put them in pryson and when the fader of saynt perpetua herde that / he cam to the pryson wepyng and sayde daughter thou hast dyed / uowred al thy bygnage / for tyl now was neuer none of thy bygnage put in to pryson / and when he knelwe that she was crysten / he ranne vpon her and wolde haue catched out hir eyen wyth his fyngres / & cryng / hold & yssued out / and the blessed perpetua saide a byspon whiche in the mornynge she sayde to hir felawes / I saide said she a ladder of golde of a meruaylus brightnes to heuen / and was so stryght that no man myght goo but one allone / and cultres and swerdes of yron tharpe / were fixed on the right syde & lyfte syde / so that he that wente vp myght neyther toke here ne there / but byghed allweye to schold ryght vp to heuen / and a dragon of horrible grete fourme laye vnder the ladder / whiche made euery man to drede and feare to mounte vp / and she saide satyre assendynge by the same vnto a loue / & saynge to vs ward & sayde / doubt ye no thyng of this dragon but come vp surely that ye may be wyth me / And when they herde this byspon they al gaue thankynges to our lord / for they knelwe thenne that they

were callyd to martyrdom/ and on the
morne they were alle presentyd to the
juge / and after he sayd to them it bez
houth you to be presentyd to the god
des & doo sacrifice to them / but whan
they woldo do no sacrifice / He maard
saint saturnyne to be take fro the bym
men / and to be put emonge the other
men / and he sayd to saint felycy /
hast thou an husbond / she said I have
one / but I sette not by hym / & thenne
he sayd to hir haue mercy on thy self /
woman and lyue / spycally spych thou
hast a chylde in thy belly / To whome
she sayd do to me what thou wylt / for
thou mayste neuer drabe me to thy
wylle / The fader and moder of saint
perpetua and hir husbond ranne to hir
and broughe hir chylde to hir / whiche
yet solbhed / and whan hir fader salbe
hir stondyng tofore the prouoste / he fyl
doun and sayd to hir / my most swete
dougher haue mercy on me / and on
thy sorowful moder / and also of thys
moste wretche thy husbond / whiche
may not lyue after the / and the good
felle without moeyng / and thenne
hir fader caste his armes aboute hys
necke / and he / hir moder / and hir hus
bond kyssed hir sayeng dougher haue
pyte of vs / and lyue wyth vs /
And thenne she put the lytel chylde
from hir and theym also sayeng / do
s parke ye and goo ye fro me myn ene
s myes / for I knowe you not / & thenne
whan the prouoste salbe hir constauce
he made hir longe to be taken / and af
terward to be put in pryson / & thenne
the other sayntes were sorowful for
saint felycy / whiche had yet mone
thes to come of hir chylde / and
prayed to god for hir / and anone she
begyn to trauple / and was delyuerd
of a chylde a lyue and quycke /
Thenne one of hir keepers sayd to hys
what shalt thou do whan thou comest
tofore the prouoste / whiche arte yet soo
griuously tormented / and felycy an
swerd / I shal here suffice payne for
my self / and god shal suffice there for
me / and thenne were these sayntes
dralven out of pryson / and were del
yvered and laded by the streets / and
to them were lette goon besetis & satyre
and perpetue were deuourid of Lyons /

and rrouche & felycy were slayne
of lupardes / and saint saturnyne had
his heed smytyn of / And this was
aboute the yere of our lord 180 hon
dred / and 83 Under kaleryn and gas
treyn emperours

Thus endeth the lyf of Saint Saturnine

4 This feste is the laste feste of the
yere / for to begynne at the feste of
saint andrew / and hereafter shal folow
the dyuers festys whiche been addedy
and sette in this sayd booke callyd the
golden legende /

4 Of Saint Jaues the mar ter

James the matter
had to surname enter s
pax / and was of noble
pygnage / but more no s
ble by his feyth / he was
borne in the regyon of perse / in the cite
of lapene / he was comen of crysten
puple / and had a good cristen wyf /
and was wel knowen with the kynge
of perse / and was chref emonge the
pyntes / and it happed for the grete
loue that he had to the kynge / he was
decapred and brought to adoure the
ydolles / to whome he knelyd / & whan
his moder and his wyf herde that / a
none they wote to hym a letter in
this wyse / thou hast forsake hym that
is lyf / in obeyng to hym that is mor
tal / and in pleysng hym that is but
duste / thou hast leste thodour pardu
table / thou hast chaunged trowth in
to lesyng / in obeyng hym that is
mortal / and hast forsaken the juge
of them that been dede / and of them
alyue / and knowe thou that fro he s

forth we shal be to the straunge / ne
we shal not dwelle wyth the in noo
manere hereafter / and whan James
had herd this lēter / he wepte bytterly
and sayd yf my moder that saw me / e
my wyf be maad soo straunge to me /
theune how moche more shold I be ef
traunged fro god / and whan he had
sore tormented hym self for this errour
There came a messenger to the prynce
that sayd that James was crysten / e
thenne the prynce callyd hym and said
say to me yf thou be nazaryen / e James
sayd yf trawly I am nazaryen / and
the prynce said thenne arte thou an en
chaunter / and James sayd I am none
and whan the prynce menaced hym
with many tormentes / James sayd
to hym thy menaces trouble no thyng
me / for it ne is but wynde blowing
vpon a stone / thy woodnes passeth
lyghtly though myn eynes / to whom
the prynce sayd demene the not dysor
dynatly lest thou wyffest by greuous
dethe / To whome James sayd / Thys
ought not be called a deth / but a slepe
for anon after we shal aryse ageyn
and the prynce sayd / lest not the nazary
ens decayue the / sayenge that deth is
noo thyng but a slepe / for the grete
emperours doubtē it / and James said
we doubtē no thyng the dethe / for we
hope for to goo fro dethe to lyf /
And thenne the prynce by counsell of
his frendes gaf this sentence vpon Ja
mes / that he shold be cut euery mem
ber from other / for to fewe the other / e
thene somme had pyte of hym e wepte
and he sayd to them wepe not for me
for I goo to lyf / but wepe on your self
to whome tormentes perdurable be due
vnto / and the houchpers cutte of the
thombe of his right honde / e he cryed
and sayd / o thou delueryer of nazare
nes / decayue the braunche of the tree
of thy mercy / for the ouerplus is
cutte of / of hym that telyth the dyne
for to surgene and brynge forth fruyte
more plenteuously / e the houchr said
to hym / yf thou wyll consent to the
prynce I shal spare the and geue to
the medecyne / To whome James sayd
haste not thou seen the stocck of the
dyne / that whan the braunche ben
cutte of / the knotte that remagnet

in his tyme / whan the erthe achaugeth
It germeth and bryngeth forth newe
buodes in al the places of the cutte
thenne yf the dyne be cutte / by cause
he shold bryngre e brynge forth fruyte
in his tyme / how moche more ought a
man bryngre more plenteuously in the
feyth that he suffreth for the loue of ihu
su cryste whych is the traw dyne /
and thenne the houchr cutte of the four
fyngre / Thenne sayd Saynt James
lord decayue also braunches whiche thy
ryght honde hath plantēd / he cutte of
the thyrde / and James sayd I am de
lyueryd fro thre temptacions / I shal
blyffe the face the sone and the holy
ghost / and lord I shal confesse the
with the thre chyldeyn that thou saue
dest fro the chymney of fyre and ihu
cryste I shal syngre to thy name in the
quere of martyrs / e thenne the fourth
was cutte of / and saynt James sayd
O protectour of the chyldeyn of Isra
hel / whiche in the fourthē blessinge
were pronouncd / decayue of thy ser
uaunte the confessyon of the fourthē
fyngre / lyke as the benedycion was
in Iuda / and thenne the fyfthe fyngre
was cutte of / and he sayd my ioye is
accomplished / and thenne the houchers
said to hym spare thy lyf that thou wy
ffest not / and angre the not though
thou hast losse one hande / for there ben
many that haue but / one hande / that
haue moche honour and rychesses /
And the blessed James sayd to them
whan the shepherdes shew theyr sheep
they take not onely the ryght syde / but
also the lyfte syde / thenne yf the lambe
whiche is but a brute best wyll lese his
flesch for his mayster / how moche more
thenne I that am a man reasonable ouzt
to be synnyn in pycces for the loue of
god / and thenne the feloune houchers
wente to that other hande and cutte of
fyfthe the lytel fyngre / and saynt Ja
mes sayd lord whan thou were grete
thou woldest be made lytel for us /
and therefore I yelde to the body and
soule whiche thou made / and red
myt wyth thy propre blood /
Thenne the seuenth fyngre was cutte
of / and he sayd lord I haue said to the
seuen tymes in the tyme prynges /
Thenne they cutte the viij fyngre / and

he sayd ihesu cryste was circumcysed
the egypte day / and the hebrewes were
circumcysed the egypte day for to accom-
plishe the commaundementes crymou-
pales of the feythe / and lordz lette
the mynde of thy seruauit goe fro
the iurcumcysed / and that I may
be the prepucy vnde fouled / that I
may come and beholde thy face lordz /
Thenne the nynthe fygure was cutte
of / and he sayd the nynthe houre ihesu
cryste wendryd his spyrte in the crosse
to his face / and therfore lordz I con-
fesse me to the in the sorowle of the i-
fyngre / and thanke the / Tenne
the tenth fygure was cutte of / and
he sayd the tenth nombre is in the com-
maundementes of the lawe / Tenne
somme of them that were there sayden
right dere frende / confesse thou our god
as before our pryncce soo that thou
mayst lyue / how be it that thy handes
be cutte of / there ten right wyse lecheres
that shal wel bele the and ease the of
thy payne / To whome saynt James
sayd / god forbeede that in me shold be
any false dysfymplacion / no man that
put his honde to the ploughe & loketh
huelwarde / is not couenable to come to
the kyngdom of heuyn / Tenne the
houchyeres harvngge despyt / and cutte
of the grete two of the ryght foot / and
saynt James sayd the foot of ihesu
cryste was persyd / and blood yssued
out / The second was cutte of / and he
sayd / this day is grete to me before all
other dayes / this day I conuerted shal
goe sothely to the stronge god / thenne
they cutte the thyrd / and theiwey it
before hym / and saynt James sayd
smylyng / goo thou thyrd two to thy se-
lives / for lyke as the grayne of wheat
wendryth moche fruyte / so shalte thou
do wyth thy selawes / and shal reste
in the last day / The fourth was thenne
cutte of / and he said my soule witer /
fore arte thou sorowful / and why
trowlest me / hope in god / for I shal
confesse to hym that is the helthe of my
chere / and my god / The fyfte was
cutte of / and he sayd I shal noibe /
thenne to say to our lord dygne pray-
singe / for he hath made me worthy se-
lawe to his seruauit / Tenne they
came to his lyfte foot and cutte of the

lytel too / and saynt James sayd lytel
two be comforte / for the grete and lytel
shal haue one resurreyngon / an dete of
the hevyd shal not passhe / and thou
shalte not departe fro thy selawes /
And after they cutte of the seconde two
and he sayd detroye ye the olde holus /
for a more noble is maad wyde /
The thyrd was cutte of / and he sayd
by such kuttynge shal I be pouged
fro vyces / and they cutte of the fourth
two / and he sayd comforte me god of
trowth / for my soule trusteth in the
Tenne the fyfte was cutte of / and
he sayd / O lord too I offer and sacre-
fyce to the twenty tymes / and thenne
they cutte of his right foete / and saynt
James sayd / Now I shal offre a
yeste to god for whos loue I suffre this
Tenne they cutte of the lyfte foete / &
he sayd / thou arte be lord that maketh
meruayles / here thou me lord and
saue me / They cutte of after his right
hande / and he sayd lord thy mercyes
helpe me / they cutte of his left hande
and he sayd lord thou arte he that lo-
uest the ryghtful / and they cutte of
the ryght arme / and he sayd my soule
praye the our lord / I shal gyue
lawe to our lord in my lyf / and shal
syng to hym as longe as I shal lyue /
and thenne they cutte of the lyfte arme
and he sayd the sorowles of dethe haue
enuyronned me / and I shal thynke
ageynst them / thenne they cutte of the
ryght legge to the thyr / Tenne saynt
James was greued in grete payne /
and sayd lord ihesu cryste helpe me /
for the waylynges of dethe come about
me / and he sayd to the houchyeres / our
lord shal clothe me wyth newe flesshe
so that your woundes shal neuer appere
in me / and thenne the houchyeres be-
gan to sayle and were they / fro the
first houre of the day vnto the nynthe
they had swete in cuttyng his mem-
bers / and after they came to them self
and cutte of the lyfte legge vnto the
thyr / and thenne the blessed James
escryed and sayd / o good lord ha-
me halfe a lyue / thou lord of lyuynge
men and dede / lord I haue no fyngres
to lyfte vp to the / ne handes that I
may enhaunce to the / my feet be cutte
of and my kneces / soo that I may not

knele to the and am lyke to an holwe
fallen / of whome the pylgrym sen taken
alweye / by whiche the holwe was born
By and susteyned / here me lord ihesu
criste / and take out my soule fro this
pyrson / and when he had sayd this
one of the touchers smote of his heed
Thenne the crysten men came pryuelye
and toke alweye the body and buryed
it honourably / and he suffred dethe the
3 kalendes of decembre /

Thus endeth the grete passyon
Of Saint James the marter

Here foloweth the lyf of the
holy and venerable preest bede

The holý and venera-
ble bede was borne in en-
gland / & when he was
scuyr yere of his age / he
was delueryd to keneþe
bysshop of gylby for to lerne / & after
his dethe / he was put to colfrydus
abbot of the same place and lerned &
prouffed moche in holy lyf and con-
nyng / and the xij yere of his age he
was made deken of Johan bysshop of
york / and in the thyrty yere of hys
age he was made preest / Thenne began
he to wyte and to studie to expolne
holy wyte / where upon he made many
noble omeltes / and not withstanding
his grete besynesse / was dyply in the
scruple of welyggon as in syngyng &
praying in the chyrche / he had grete
betenes and lkyng / to lerne / to
teche / and to wyte / he wrote lxxviii
bookes / he acounted the bookes & pres
fro the begynnyng of the world in
hystorya anglycana / In the booke of
polyconyon is refered that is won-
der / that a man that was so wythoute
use of scole made so many noble wou-
mes in soo sovre wordes / in soo lytel
space of his lyf tyme / It is sayd he

wente to Rome for to shewe there hys
bookes for to see them accordyng to
holy wyte / and to the lawe of holy
chyrche / but he was somme doute / and
saye that he neuer went to Rome /
Also it is sayd that when he was
blynde / he wente aboute for to preche
his seruauante that ladde hym brought
hym where as were many synners of
stones / to whome he maad a noble
sermone / and when he had al synners
his sermone / the stones answered &
sayden amen / Also it is sayd that he
fonde a wyrtynge of thre R / and the
F / ouer the pate ofrome / whiche he
expolned thus / the fyrst R he keneþe
regna / the second wient / the iii wome
that is regna wientrome / and the fyrste
f keneþeþe ferro / the second flamma
the thyrde fame / that is ferro flama
fameqz / Also pope sergyus wrote a
lettre to thabbot colfrydus / and prayd
for to haue bede come to Rome / for to
assoyle certeyn questyons that were
there moeyd / here is to be noted that
holw noble and worthy the court of
rome helde hym / when so noble a court
had neede to haue hym for to declare
and assoyle the questyons that there
were moeyd / also he ought to holde
noble and holy by the manere of hys
lyuyng and his techyng / he must ne-
des be vertuous and eschewe vices
that was so wel occupyd in spendyng
his wyte and thought in expolnyng
of holy wyte / and his clenness was
moche sen at his laste ende / For hys
stomacke had Indygnacyon of mete
seuen weekes contynuelly / & of drynke
so that vnnethe he myght receyue out
mete / and was scrypde and shoke he
thed / but for al that he spared not the
trauayle of lectur and of bookes / &
every day emonge the dety trauayls
of scruple and of psalmes he taught
his dyscyples in lessons and in ques-
tyons / he translated saynt Johans
gospel in to englysshe / and sayd to
his scolers / lerne ye my smale chylde
whyles I am a lyue and wyth you /
I wote not how longe I shal abyde
wyth you / and allbey emonge he said
that salde of saynt ambrose / I haue not
so lyued emonge you / that me shamed
to lyue / neyther me dredeþe to dye

for he haue a good lord / on myghtes
tyme when he had no man to teche /
thenne wold he deuoutely be in prayers
and thankyng our lord of al his pes-
tes / The tuesday tofore assencion day
to swelle / he was howfeld enoynted &
kysed his brethern / and prayed them
al to remembre hym / and he gaue
to dyuers of his seruauntes thynges
that he had in pryuyte /
On the assencion day the heer was
spredde / and he layd hym douy theron
and prayed for the grace of the holy
gost and sayd / O kyng of blysse
and lord of vertues that hast the pry-
s and arte this day steyd / by above alle
kruenes / leue thou be not faderlesse /
but sende thou in to be that byhete of
the fader / the ghoost of sothfastnesse /
And when he had ended that he gaue
by the lasse brethe with a swete odour
and sauour / and there he was thenne
buried / but the comune fame telleth
that he now lyeth at durham with
saint cuttred / There was a deuoute
clerke whyche laboured in hys mynde
for to make his epytaphye / and in no
wyse he coude make twelue metre / wher-
fore on a tyme he wente to the chyrche
and prayed god to gyue hym con-
nyng to make a twelue verse / And
after came vnto his tombe and salde
there wynton by an aungel / Sic sunt
in fossa lode Venerabilis ossa /
Thenne lette be praye to this holy man
that he praye for be / that after thys
lyf / he may come to euerlastyng lyf
amey

And here foloweth the lyf of
Saint Dorothe

The glorious virgin
and martyr saynt dorothe
was borne of the noble
legnage of the senaturis
of Rome / hir fader hyght

Theodore / In that tyme the persecuci-
on of the cristen peple was grete about
rome / wherfore this holy virgyn saint
dorothe despyng the wooshypping of
ydolles / counseyled hir fader hir mo-
der and hir eld sisters crysten / and
causteyn to forsake theyr possyons /
and so they dyd / and fledde in to the
wopame of capadox / and came in to the
cyte of cazarze / wherin they set saynt
dorothe to scole / e sone after she was
crystened of the holy bysshop Saynt
apokynare / and he namede hir dora-
the / and she was fulfylled with the
holy goost / and in grete beaute above
all the maydens of that wopame / and
she despyed al worldly knyghtes and
krennyng in the loue of salmyghty god
and loued pouerte / and was ful of
mekenes & chastyte / Wherof she fende
hauyng enuye at hir blessed luyng
prouokede and sette a fyre in hir loue
the prouoste / soo that he wold haue
hir to his wyf / and anone sente for
hir in al haste / and when she came
he despyed to haue hir to his wyf / and
promysed to hir rychesse of worldlye
goodd without nombre / e when thys
holy virgyn vnderstodde hys desyre &
requeste / refusede it and denyed it be-
terlye / and alle his rychesses setting
at nought / and more ouer she know-
lechede hir self to be crysten / and that
she had auolbede hir byrgnyte vnto
Ihesu cryste whome she had chosen to
hir spouse / and wold neuer haue o-
ther / and when the prouoste sawe
eyus herde thys he was myghte fro hym
self for angre / and commaunded that
she shold be put in a tunne of brennyng
oyle wherin she was preserued by the
powder of hir spouse Ihesu criste / that
she felte none dyscase ne harme but

¶ Here endeth the lyf of the
holy Bede

with a precious ornemente of salu-
 ande within the paynymis salde theys
 grete myracle / many of theym were
 thereby conuerted to the feythe of Ihesu
 cryste / and the tyrante sayd that she
 dyd al this by enchauntment / and
 dyd do put hir in a depe pryson y day-
 es longe wythout mete or drynke /
 but she was that whyle fedde by auis-
 gelys food of our lord / so that at the
 ende of iy dayes / she was noo thyng
 appayred / Thenne the iuge sente for
 hir / supposyng that she had ben wythe
 dede and feble / but when she came she
 was fayrer and swygger to luke on
 thanne euer she was before / wherof all
 the peple meruayled grete ly / Thenne
 the iuge said to hir but yf thou wilt
 worshypp and do sacrafyse to thyddles
 thou shalt not escape the torment of
 the gyllt / Thenne she answered to
 the iuge / I worshypp almyghty god
 that made al thynges / and despyse thy
 goddes that ben fendes / and thenne
 she fyl down plat to the erthe / and
 kyssed hyr eyes to almyghty god / ke-
 scyng hym / that he wolde shebe hys
 polber before the peple / that he was one
 ly almyghty god / and none other /
 Thenne fabrycius the iuge lette sette
 hyr a pylle on hyght / and thereon he
 sette his god / an ydolle / and anon
 there came a multitude of aungels fro
 heuyn / and caste down this ydolle / and
 al to brake it / and anon the peple
 herde a grete noyse of fendes cryenge in
 thair payenge / O dorothe why dost
 thou destroye vs and tormente vs so
 fore / and for this grete myracle many
 thousandes of paynymis were turned to
 the feythe of Ihesu cryste / and were lyp-
 tyed / and after receyued the coloure
 of martyrdom / for the knowblechyng
 of the name of Ihesu cryste /
 Thenne the iuge commaunded that
 this holy byrgyne shold be hanged on
 the gyllt / hir feet upward and the
 heed downward / and thenne hir body
 was al to rente with hookes of yron /
 and beate with roddes and scourges /
 and brente hir bestyes wyth hote fyre
 brondes / and as halle dede she was
 sette ageyn in to pryson / & after whan
 she was broughed ageyn / she was al
 hole and stronge without any dyssease

or hurte / wherof the iuge had grete
 meruayle / and sayd to hir / O fayre
 mayde forsake thy god / and beleue
 on our goddes / for thou mayst see how
 merciful they be vnto the and preserue
 the / therefore haue pyte on thy tender
 body / for thou hast be tormeted ynough
 and thenne the prouoste sente for hyr
 two sisters whiche were named cyste
 tyne and celestyne / whiche for feer of
 dethe forsoke the feythe of Ihesu cryste /
 and wente to saynt dorothe / & coun-
 celled hir to okepe to the prouostes
 dysyre / and forsake hir feythe / But
 this holy byrgyne rebuked hir sisters
 and after enformed them by so fayre
 and swete langage that she withholde
 them fro theyr blynde errou / and esta-
 blysshed them in the feythe of cryste /
 in such wyse / that whan they were com-
 may to the iuge / they sayd they were
 crysten and blyuoyd on Ihesu Cryste /
 & whan fabrycius herde that / he was
 made for anger / and commaunded
 that the tormetour shold bynde theyr
 handes / and bynde them to the to gyuer
 luche to luche / and caste them in the
 fyre so bunden and brente them /
 And thenne he sayd to the byrgyne do-
 rothe / hold longe wyllt thou twoblete
 vs wyth thy wythetcraste / or do sacra-
 fyse to our goddes / or elles anon thy
 heed shal be smytyn of / & thenne said the
 holy byrgyne with a glad semblaunce
 do to me what tormente thou wyllt /
 for I am al redy to suffre it / for the
 loue of my spouse Ihesu cryste / In
 whos gardyn ful of deuyces I haue
 gadred wises spyces and apples / and
 whan the tyrante herde that he tem-
 bled for anger / And commaunded
 that hir fayr bysage shold be beate
 with stones / so that there shold appere
 no haunte in hir bysage / but al dysly-
 guerd so to be put in pryson / tyl the
 next day / and on the next day she
 came forth also hole and founde as
 though she had suffred noo dysseale /
 and was more fayrer for to luke on
 thanne euer she was before / by the gra-
 ce of hir blessed spouse Ihesu cryste /
 For whos loue she toke on hyr these
 grete and sharpe tormentes / & thenne
 this cursed iuge commaunded to smyte
 of hir heed / and as she was lede to

the place assigned where hit shold be
 doon / a scruple of the romane named
 theophylus sayd to hir in scoone / I
 purge the to senx me fomine of thy ro-
 ses and apples that thou hast gadered
 in the gardyne of thy spouse that thou
 prayest so moche / and the graunte d
 to hym his desyre / and the was in
 the colde wynter tyme when there was
 bothe froste e snolbe / and when the
 came to the place where she shold be
 hanged / she knelyd down on hir knees
 e made hir prayers to our lord Ihesu
 cryst / beseechynge hym that al they that
 worship hir passyon / that they myght
 be kept stedfast in the feyth / and to
 take theyr tribulacion patiently / and
 specially to be delueryd fro al shame
 grete pouerte / and fals dysclaunde
 and at theyr laste ende to haue veray
 contrycion / confessyon / and remysse
 on of al their synnes / e also wymmen
 with chyldre that calle to hir for helpe
 to haue goody deliuerance / the chyl-
 dren to be crystened / e the mothers to be
 purged / also she prayed to god that
 where hir lyf were wrypon or redde in
 any holbe that it shold be kept fro al
 perple of sightenyng e thonder / e fro
 al perples of fyre / fro pyrles of the
 wy / e fro sodayn deth / and to receyue
 the sacramentes of holy chyrche at their
 laste ende for theyr most souerayn des-
 fence ageynst their ghoostly enemy the
 fend / and when she had ended hir pu-
 r / there was a boye bred fro heuen /
 that said come to me my dere spouse e
 kelbe byrgyn / for al thy lone is graun-
 ted to the that thou hast prayed for /
 e also whom thou prayest for shall be
 saued / e when thou hast receyued the
 crowne of martyrdom / thou shalt come
 to the blyffe of heuen without ende for
 thy laboure / e this holy byrgyn holwed
 down hir bred / and the cruel tyrante
 smote it off / out a lytal before this ap-
 pyd before hir a fayr chylde barefoote
 clothed in purple with cryspe heere /
 whos garment was set ful of brighte
 sterres beryng in his honde a lital bask-
 ette thynnyng as yowde wyth roses e
 apples / To whome the byrgyn sayd I
 praye the bere this baskette to theophy-
 lus the scruple / e thus she suffred deth
 and passed to our lord / ful of vertues

the vij day of feuerer / the yere of our
 lord CC lxxxviii / by fabricius pro-
 uoste vnder dyoclesyan e magynyan
 emperours of rome / e as thys said the-
 ophylus stode in the paleys of themper-
 our / this chylde came to hym e presen-
 ted to hym the baskette sayeng / These
 ben the roses e apples that my suster do-
 rathe hath sente to the fro paradyse the
 gardyn of hir spouse / and thenne this
 chylde sangsted alweye / Thanne he con-
 spyring the meruaylous werke of
 god in this holy byrgyne / said anone
 with a sterne toys prayyng the god
 of dorathe for that grete myracle whis
 che was shewed to hym of roses and
 apples that tyme that he that sente to
 me these thynge is of grete power / e
 therfore his name be blessed world
 by / Houten ende amen / e thene he was
 conuerted to the feyth of Ihesu cryst /
 e the moste parte of the puple of the cy-
 te / e when fabricyus knelbe thys /
 anone with grete malice tormentyd
 theophylus the scruple with many dys-
 uers tormentes / e at the laste helde hym
 in to smale pyeres / e the pyeres were
 cast to hyrdes e bestys to be deuourd
 but he was fyre baptysed e receyued
 holy sacramente / e holwed the
 by byrgyne doothen in to the blyffe
 of heuen / Thanne let he deuouche
 praye to this blessed saynt dorathe that
 she be our special protectryce ageynste
 al perples of fyre / of lpythynng / of
 thondryng / e al other perples / and
 that at our ende may receyue the facta-
 mentes of the chyrche / that after thys
 short lyf we may come vnto blyffe in
 heuen where as is lyf e ioye perdur-
 ble world withouten ende amen /

**Thus endeth the lyf of Saint
 Dorathe**

And here foloweth the lyf of
Saynt Brandon



Saynt Brandon the
holy man was a monke &
borne in yelande / & ther
was abbotte of an holbe
wher in were a thousand
monkes / & there he had a ful scaple
and hol yf in grete penance & ab
stynence / and he gouerned his monkes
ful deuoutly / & thenne withyn shorte
tyme after / there came to hym an holy
abbot that hyght keryne to dyspyt hym
and eke of them was ioyful of other
and thenne saynt brandon beganne to
telle to that abbot keryn of many wondrous
that he had seen in dyuers londes / and
whan keryn herde that of saint brandon
he began to syge and sore wepte / and
saynt brandon comforted hym the beste
wyse he coude sayng / we come hither
for to be ioyful with me / & therfore
for goddes loue leue your morninge
& telle me what meruaylles ye haue
seen in the grete see ocean that comys
fith al the world aboute / & alle othe
waters comen out of hym whych ver
neth in al the parties of the erthe / and
thenne keryn began to telle to saynt
brandon and to his monkes the mer

uaylles that he had seen ful sore the
pynge / & said I haue a sone his name
is meruoke / & he was a moke of grete
fame / which had grete desyre to seke
aboute by thyppe in dyuers contres to seke
fynde a solytarye place / wher he myght
dwell secrete lye out of the kesynesse of
the world for to serue godd quyetly
with more deuotion / & I counaylled
hym to sayle in to an ylande ferre in the
see besydes the montayn of stones whis
che is ful wel knowen / and thenne he
made hym redy & saylled thider with
his monkes / & whan he came thider he
lyked that place ful wel / where he &
his monkes seruyd our lord ful deuou
tly / & thenne keryn saide in a dyspon
that this monke meruok was saylled
right ferre eastward in the see more
than thre dayes sayllyng / & soonlye
to his seruyng there cam a derke cloude
& ouercoored them / that a grete parte
of the day they saide no syght / and as
our lord wolde the cloude passed abey
and they saide a ful fayr ylande / and
thiderward they drewe / in that ylande
was ioye and myrthe nough / & the
erthe of that ylande shyned as bryghte
as the sonne / & there were the fayrest
trees & herbes that euer ony man saide
and there were many precyous stones
shynyng bryght / and euery herbe there
was ful of floures / & euery tree ful
of fruyt / soo that it was a gloriouse
syght / & an heuently ioye savyde there
and thenne there came to them a fayre
yonge man & ful curtyously he welcom
ed them al & called euery monke by
his name / & said that they were moche
bounde to prayse the name of our lord
Jhesu / that wolde of his grace helpe to
them that gloriouse place / where is euer
day & neuer nyght / & this place is cal
led paradys terre / but by this ylande
is another ylande wher in no man may
come / & this yonge man said to them
ye haue ten here halfe a yere withoute
mete drynke or slepe / & they suposed
that they had not ten there the space of
halfe an houre / so mery & ioyful they
were ther / & the yonge man tolde them
that this is the place that adam & eue
dwelle in first / and euer shold haue
dwelled / & of that they had not
broken the commaundment of god /

And thenne the vouge man broughed
 them to theyr shypp ageyn / and sayd
 they myght no lengyr abyde there / and
 whan they were all shypped / sodaynly
 this vouge man kanysshed alwey out
 of theyr syght / and thenne wythin
 shorte tyme after / by the purueance
 of our lord Ihesu / they came to thabley
 where saynt Brandon dwellyd / and
 thenne he with his brethern requered
 them goodly / and demaunded them
 where they had ben so longe / and they
 said we haue ben in the londe of bykest
 wfore the pates of paradys / where as
 is euer day and neuer nyght / e they
 sayden al that the place is ful delecta
 ble / for yet al theyr clothes smellyd
 of that sweate and ioyful place /
 And thenne saynt Brandon purposed
 some asfar for to seke that place by god
 des helpe / and anoue beganne to pur
 uoye for a good shypp and a stronge
 and bytappled it for seuen yere / and
 thenne he toke his leue of alle his bre
 thren / and took twelue monkes with
 hym / but or they entred in to the shypp
 they fastyd fourty dayes / and byued
 in nouer tyme / and eche of them wexued
 the sacrament / and whan saynt Bran
 don wyth his twelue monkes were
 entred in to the shypp / there came
 other two of his monkes / e prayd
 hym that they myght sayle with hym
 and thenne he sayd ye may sayle with
 me / but one of you shal goo to helpe
 or ye come ageyn / but not for that
 they wold god wyth hym / and thenne
 saynt Brandon had the shyppmen to
 bynde by the saylle / and forthe they
 saylled in goddes name / so that on the
 morowe they were out of syght of
 ony londe / e fourty dayes and fourty
 nyghtes after they saylled plat e eest
 and thenne they saw an yle londe ferre
 fro them / and they saylled thyrward
 as faste as they coude / and they sawe
 a grete rocke of stone appere aboue alle
 the water / and thre dayes they saylled
 about it or they coude get in to the
 place / but at the laste by the poures
 aunc of god they founde a lytel haueyn
 and there wente a londe euerychone /
 and thenne sodaynlye came a fayre
 hounde e fyl down at the feet of saynt
 Brandon / and made hym good chere

in his manere / and thenne he had his
 brethern be of good chere / for our lord
 hath sente to be his messenger to lede
 us in to somme good place / and the
 hounde broughed hem in to a fayre halle
 where they founde the tables spredde / re
 dy sette ful of good mete and drynke
 and thenne saynt Brandon sayd graces
 and thenne he and his brethern sat
 down and ete and dranke of such as
 they founde / and there were twodes redy
 for them / wher in they toke their wete
 after theyr longe laboure /
 And on the morne they returned a
 geyn to theyr shypp / and saylled a
 longe tyme in the see after / or they
 coude fynde ony londe / tyl at the laste
 by the purueance of god they salve
 ferre fro them a ful fayre ylande ful
 of grene pasture / wher in were the why
 test and greteest sheep that euer they
 sawe / For every sheep was as grete
 as an oxe / and some after came to them
 a goodly olde man / whiche welcomed
 them and maad to them good chere / e
 sayd this is the ylande of sheep / and
 here is neuer colde weder / but euer
 sommer / and that causeth the sheep to
 be so grete and whyte / they ete of the
 beste grasse and herbes that is oldher
 and thenne this olde man toke his leue
 of them / and had them saylle forthe /
 ryght eest / and wythin shorte tyme by
 goddes grace they shold come in to a
 place lyke paradys / wher in they shold
 kepe theyr eestertyd / and thenne they
 saylled forthe / and came some after to
 that londe / but by cause of lytel depthe
 in somme place / and in somme place
 were grete rockes / but at the laste
 they wente vpon an ylande wenyng to
 them they had been saufe / and maad
 thewn a fyre for to dresse theyr dynner
 but saynt Brandon abode styll in the
 shypp / and whan the fyre was ryght
 hot and the mete nyghe soden / thenne
 this ylande began to moeue / wherof the
 monkes were a ferde / and fled anone
 to the see and losse the fyre and mete
 behynde them / and meruaylled sore of
 the moeuyng / e saynt Brandon comforted
 them and sayd that it was a grete
 fyre named Jaconye / whiche laboureth
 nyght e day to put hys sayle in hys
 mowthe / but for gretnes he may not /

The lyf of saynt Brandon

And thenne anon they saylledy wesse
 thre dayes & thre nyghtes / or they saw
 ony bonde / wherfore they were ryght
 happy / but sone after as godd wolde
 they sawe a fayre ylande ful of flouris
 herbes and trees / wherof they thanked
 godd of his goodd gracc / and anon
 they went on bonde / and whan they
 had goon longe in thys / they fonde a
 ful fayr welle / and therby stood a
 fayr tree ful of bowes / and on eues
 zy boughe satte a fayr byrde / and they
 satte so thyeke on the tree / that vnnethe
 ony leef of the tree myght be seen / The
 nombre of them was soo grete / & they
 sange so meryly that it was an heuens
 ly noyse to here / wherfore saynt bran
 don knelydy down on his knees and
 wepte for ioye / and made his prayers
 deuoutely to our lord godd to knowe
 what thys byrdes mente /

And thenne anon one of the byrdes
 fledde fro the tree to saynt Brandon /
 and he with flykerpynge of his wyng
 ges made a ful mery noyse lyke a fy
 dle / that hym semed he herd neuer so
 ioyful a melodye / and thenne saynt
 Brandon commaunde the byrde to telle
 hym the cause why they satte so thyeke
 on the tree and sange so meryly / and
 thenne the byrde said somtyme we were
 aungellys in heuen / but whan our
 mayster lucifer fyl down in to hel for
 his hygh pryde / and we fyl with hym
 for our offencys somme hyghter & some
 lower after the qualyte of the trespaas
 and by cause our trespaas is but ly
 tel / therfore our lord hath sette vs here
 out of al payne / in ful grete ioye and
 myrthe after his plesynge / here to serue
 hym on thys tree in the beste manere
 we can / the sonday is a day of reste
 fro al worldly occupacion / & therfore
 that day alle we be made as byrde as
 ony snowe for to preyse our lord in the
 beste wyse we may / and thenne thys
 byrde sayd to saynt Brandon / that it
 is thelue monethes passed that ye de
 parted fro your abbey / and in the vij
 yere hereafter ye shal see the place that
 ye desyre to come to / and al this seith
 here ye shal here your ester here with
 vs euery yere / and in the ende of the
 seuenth yere ye shal come in to the bonde
 of hylle / and thys was on ester day

that the byrde sayd thys wordes to
 saynt Brandon / and thenne this folde
 flawe ageyn to his felawes that satte
 on the tree / and thenne al the byrdes
 beganne to synge euenfonge so meryly
 that it was an heuenly noyse to here /
 and after solyng saynt Brandon & hys
 felawes went to bedde and slepe
 wel / and on the morne they aroos
 by tymes / and thenne those byrdes be
 ganne matyns / pryms / and hours
 and al such scrupel as cristen men be
 to synge / and saynt Brandon with his
 felawes abode there vij wekes tyl
 tynete sonday was past / and they
 saylled ageyn to the ylande of shep
 and there they dystaylled them wel
 and sythe toke theyr leue of that olde
 man and returned ageyn to thyspe /
 and thenne the byrde of the tree came
 ageyn to saynt Brandon / and sayd I
 am come to telle you that ye shal sayle
 fro hens in to an ylande / wher in is
 an abbey of viii monkes / which is
 fro thys place many a myle / and there
 ye shal holde your crystemasse / and
 your ester with vs lyke as I tolde
 you / and thenne this byrde flewe to
 his felawes ageyn / and thenne saynt
 Brandon and his felawes saylled forth
 in the ocean / and sone after fyl a
 grete tempeste on them / in which they
 were gretely toubledy longe tyme /
 and sore forlaboured / and after that
 they fonde by the purueaunce of godd
 an ylande whych was fere fro them /
 and thenne they ful mekelye prayd
 our lord to sende them thider in saufte
 but it was fourty dayes after or they
 came thider / wherfore alle the monkes
 were so lery of that trouble that they
 sette lyal prys by theyr lyues / and
 cryed contynuelly to our lord to haue
 mercy on them / and bynge them to
 that ylande in saufte / and by the pur
 ueaunce of godd / they came at the laste
 in to a lyal haven / but it was soo
 stryke that vnnethes the shyp myght
 come in / and after they came to an
 ancre / and anon the monkes went
 to bonde / and whan they had longe
 walkyd aboute / at the laste they fonde
 two fayre wellys / that one was fayr
 and cleere water / and that other was
 somwhat trolbly and thyeke /

And thenne they thanked our lord
 full humbly that had broughte hem
 out of faulce / and they wold sayne
 downe of that water / but saynt
 Brandon charged them they shold not
 take wythoute lycence / for ys he ab /
 sayne ys a whyle / our lord wyl pour
 out for ys in the beste wyse / And
 anon after came to them a fayr olde
 man wyth hoor tye / and welcomede
 them full mekely / and kysed saynt
 Brandon / and ledde them by many a
 fayre well toyl they came to a fayre
 abbey / wher they were receyved wyth
 grete honour and solempne proceffyon
 wyth xxiiij monkes al in ryall copes
 of cloth of golde / and a ryal crosse
 was before them / and thenne the abt
 welcomede saynt Brandon and hys
 schollers and kysed them full me /
 kely / and toke saynt Brandon by the
 hande and ledde hym wyth his mon /
 ke in to a fayre halle / and set them
 down a table vpon the bench / and the
 abbt of the place wyth alle theye
 set wyth fayre water of the well
 that they salde before / and after ladde
 them in to the fraytur and there sette
 them amonge his couente / and anon
 there came one by the purueaunce of
 godd which seruyd them wel of mete
 and drynke / for euery monke had
 sette before hym a fayre whyt boof and
 whyte rootys and herbes / whyche
 were ryght delycyous / but they wyse
 not what rotes they were / and they
 thanke of the water of the fayr clere
 well that they salde before whan they
 came fyrst a bonde / which saynt Bran /
 don forbadde them / and thenne thabbot
 came and clered saynt Brandon & hys
 monkes / and prayd theym etc and
 drynke for charitye / For euery day
 our lord sendeth a goodlye olde man
 that coueryth thys table and setteth
 out mete and drynke before ys / but
 we knowe not how it cometh / ne we
 drynke neuer no mete ne drynke for
 ys / and yet we haue been lxxxvii
 yere / and euer our lord worshypped
 not he be fedeth ys / we ben xxiiij
 monkes in nombre / and euery feryal
 day of the weke he sendeth to ys viij lo /
 ves / and euery sonday & feste ful day
 viij boues / and the brede that we

leue at dyner we etc at solber / and
 now at your comyng our lord hath
 sente to ys viij boues for to make
 you and ys mery to gyde as brethern
 & a lyege tibelue of ys goo to dyner
 whyles other tibelue here the quere /
 and thus haue we don this lxxxvii
 yere for so longe haue we dwelld here in
 thys abbey / and we came hither out
 of thabbe of saint patrikes in yrelande
 & thus as ye see our lord hath pour /
 ueyd for ys / but none of ys kno /
 weth how it cometh but godd allone /
 to whome he gyyueth honur and laude
 world withoute ende / & here in thys
 bonde is euer fayre wether / and non of
 ys hath ben seke sythe we came hither
 and whan the goo to masse or to any
 other seruyce of our lord in the church
 anone seny tapres of waxe ben sette
 in the quere and ben lyght at euery
 tyme wythout mannes honde / and so
 brenne day and nyght at euery houre
 of seruyce / and neuer waste ne my /
 nyssh as longe as we haue been here
 which is lxxxvii yere / and thenne saynt
 Brandon went to the church wyth the
 abbt of the place / and there they
 sayd euen songe to gyde full deuoutly
 and thenne saynt Brandon looked vp /
 ward towarde the crucyffye / & salde
 our lord hangyng on the crosse / which
 was made of fyn crystalle and cury /
 ously broughte / And in the quere
 were xxiiij setys for xxiiij monkes
 and the seuen tapres brennyng / and
 thabbotys set was made in the myd /
 des of the quere / and thenne Saynt
 Brandon demaunded of the abbt how
 longe they had kept that saience / that
 none of them spake to other / and he
 sayd thys xxiiij yere we spake neuer
 one to another / & thenne saynt Brandon
 wepte for ioye of their holy conuersa /
 cion / and thenne saint Brandon desyred
 of the abbt that he and his monkes
 myght dwelle there seyle wyth hym /
 to whome thabbot sayd / sye that may
 ye not do in no wyse / for our lord hath
 shewed to you in what maner ye shal
 be gyded tyl the vij yere be fulfilled
 & after that terme thou shalt wyth thy
 monkes retorne in to yrelande in faulce
 but one of the ij monkes that cam last
 to you shal dwel in y yrelande of ankers
 dd ij

and that other shal goo quyet to helle
 and as Saynt Brandon knyght in the
 church he salbe a bryghte shynnyng aungel
 come in at the wyndolbe and lych
 and alle the lyches in the church /
 and thenne he slewghte our ageyn at
 the wyndolbe thow he was / and thenne
 saynt Brandon meruaylled greately how
 the lycht shynnyd so fayr and wasted
 not / and thenne the abbot sayd that
 it is wyrdon that moyses salb a busshe
 at on a fyre and yet it burnyng not /
 and therfore meruaylle not herof /
 For the myght of our lord is now as
 grete as it euer was / and whan saynt
 Brandon had dwelld there fow crys-
 temasse euy tyl the twelthe day
 was passyd / Thenne he toke hys leue
 of the abbot and couente / and retou-
 ned wyth hys monkes to hys shyppe
 and saylled fow thens wyth his mon-
 kes towward the abbay of saynt Marys
 / but they had grete tempestes in
 the see fow that tyme tyl palme sonday
 and thenne they came to the plonde of
 sheep / and there were receyved of the
 olde man whych broughte them to a
 fyre halle and scruped them /
 And on thurday after souer he
 wessid theyr feet and kyssed them lyke
 as our lord dyd to hys dyscyples /
 and there abode tyl saturday ester euy
 and thenne they departed and saylled
 to the place wher the grete fyfthe laye
 and anone they salbe their caldron
 vpon the fyfthe lache / which they had
 lefte there twelue moneths tofore / and
 there they kepte the scrup of the re-
 surreypon on the fyfthe lache / and
 for they saylled that same day by the
 morning to the plonde wher as the
 tree of byrdes was / and thenne the
 sayd byrde welcomed saynt Brandon
 and alle his felalshyp / and wente
 ageyn to the tree / and sange ful me-
 ryly / and there he and hys monkes
 dwelld fow ester tyl trynyte sonday
 as they dyd the yere before in full
 grete ioye and myrthe / And dayly
 they herd the mery scrup of the byr-
 des sytting on the tree / and thenne
 the byrde tolde to saynt Brandon that he
 shold retorne ageyn at crystemasse to
 the abbay of monkes / and at ester
 thow ageyn / and the other tyme of

the yere labour in the ocean / ful
 grete perilles / and fow yere to we-
 the seyn yere he accomplysshed /
 And thenne shal ye come to the ioy-
 ful place of paradys and dwelle there
 yll dayes in full grete ioye and myrthe
 and after ye shal retorne home in to
 your owne abbe in saufete / and there
 ende your lyf and come to the blysse
 of heuyn / to which our lord broughte
 you wyth his precyous blood / And
 thenne the aungel of our lord ordey-
 ned alle thyng that was needful to
 saynt Brandon and to hys monkes in
 bytaylles and al other thynges new
 farge / and thenne they thanked our
 lord of his grete goodnes that he had
 shelded to them ofte in their grete need
 and thenne saylled forth in to the grete
 see ocean abydyng the mercy of our
 lord in grete trouble and tempstys
 and fone after came to them an hery-
 le fyfthe whych folowed the shyppe
 longe tyme / castyng soo moche watre
 out of hys mowthe in to the shyppe
 that they supposed to haue ben drow-
 ned / wherfore they deuoutly prayed
 god to deliuer them of that grete per-
 ylle / and anone after came another
 fyfthe greter thenne he / out of the west
 see and caughte wyth hym / and atke
 laster clawe hym in to thre pyeces /
 and thenne retourned ageyn / e thenne
 they thanked mekely our lord of
 theyr deliuerance fow this grete per-
 ylle / but they were in grete hynesse
 by cause they bytaylles were nyght
 spent / but by the ordinaunce of our
 lord there came a byrde and broughte
 to them a grete braunch of a bygne
 ful of red grapes by which they ly-
 ued fourtene dayes / and thenne they
 came to a lych plonde / wher in were ma-
 ny bygnes ful of grapes / and they
 there loded and thanked god / as
 dard as many grapes as they lyued
 by yll dayes after / al they sayllyng in
 the see in many storme e tempeste / e
 as they thus sayled fowynly cam sleyn
 toward them a grete trypp / which af-
 sayled them / e was lyke to haue des-
 troyed them / wherfore they
 deuoutly prayed for helpe and ayde
 of our Lord Ihesu cryste /
 And thenne the byrde of the tree of

the y^e londe wher they had holden
 they^e ester to fore / came to the gyppes
 and smote out to the his eyen / & after
 slewe hym / wherof they thanked our
 lord / and thenne sayled forth wylly /
 nully tyl saynt peters day / & thenne
 songen they solemnely their seruyce in
 thonour of the feste / and in that place
 the water was so clere / that they myght
 see al the fysses that were aboute them
 wherof they were ful sore aghafte / and
 the monkes counceyled saynt Brandon
 to synge noo more / for al the fysses
 laye thenne as they had / slepte / and
 thenne saynt Brandon sayd drede ye not
 for ye haue kepte by iho esters the
 feste of the resurreycon vpon the grete
 fysses backe / & therfore drede ye not
 of this bytall fysses / and thenne saynt
 Brandon made hym redy and wente to
 masse / and had his monkes to synge
 the feste wyse they coude / & thenne a
 none al the fysses awoke / and came
 aboute the shyppes so thyeke that vnto
 thes they myght see the water / for the
 fysses / and whan the masse was done
 al the fysses departed so as they were
 nomore seen / And seuen dayes they
 sayled all weye in that clere water /
 And thenne there came a south wynde
 and dow of the shyppes northward wher
 as they salbe an vlynde ful darke and
 ful of stynche and smoke / and there
 they herde grete blowyng and blastyng
 of rebibes / but they myght see noo
 thyng / but herde grete thouderyng wher
 of they were sore aferde and blessed
 them of it / and sone after there came
 one startyng out al brennyng in fyre
 and startyng ful ghastrye on them with
 grete startyng eyen / of whome the mon
 kes were aghafte / and at his depar
 tyng fro them he made the horryblest
 crye that myght be herde / and sone ther
 came a grete nombre of fendes and as
 sayled them with hokes and brennyng
 yron mallys / whiche rannen on the wa
 ter folowynge their shyppes faste in such
 wyse / that it semed al the see to be on
 a fyre / but by the plesure of our lord
 they had no polter to hurte ne greue
 them ne their shyppes / wherfore the fen
 des began to woe and crye / & thurwe
 theyr hokes and mallis at them /

And they thenne were sore aferde and
 prayed to god for comfore and helpe
 for they salbe the fendes al aboute the
 shyppes / and them semed thenne al the
 vlynde and the see to be on a fyre /
 And with a sorowful crye al the fen
 des departed fro them and returned
 to the place that they came fro / and
 thenne saynt Brandon tolde to them that
 this was a parte of helle / and therfore
 he charged them to be stedfaste in the
 feyth / for they shold yet see many a
 dredeful place or they came home ageyn
 and thenne came the south wynde and
 droof theym farther in to the northe /
 wher they sawe an hylle al of fyre / &
 a soule smoke and stynche comyng fro
 thens / and the fyre stoddy on eche syde
 of the hylle lyke a wallle al brennyng
 and thenne one of his monkes began
 to crye and wepe ful sore / and sayd
 that his ende was comyng / and that he
 myght abyde no lenger in the shyppes
 and anone he kepte out of the shyppes in
 to the see / and thenne he cryed & wored
 ful pytously / cursyng the tyme that
 he was borne / and also fader and mo
 der that bygate hym by cause they saw
 no better to his correction in hys yonge
 age / for now I must goo to perpetuel
 payne / and thenne the sayeng of saynt
 Brandon was wrefsed that he sayd to
 hym whan he entroyd / Therfore it is
 good a man to do penaunce and for
 sake synne / For the houre of deithe is
 incerteyn / and thenne anone the wynde
 turned in to the northe and dow of the
 shyppes in to the southe whiche sayled
 seuen dayes contynuelly / and they
 came to a grete rocke stondyng in the
 see / & theroon sat a naked man in ful
 grete myserye & payne / for the walwes
 of the see had so katen hys body / that
 alle the fleshe was gone of / and noo
 thyng left but synelbes and bare bo
 nes /

And whan the walwes
 were goon / there was a canuas that
 henge ouer hys heed whych kate hys
 body ful sore with the blowyng of the
 wynde / and also there were two oye
 tonges / and a grete stone that he sette
 on whych dyd hym ful grete ease /
 and thenne Saynt Brandon charged
 hym to telle hym what he was /

And he sayd: my name is Judas / that
 sold our lord: Ihesu cryst for xxx pence
 whiche sptich here thus wretchedlye /
 how be it I am worthy to be in the gat
 test payne that is / but our lord: is so
 merciful / that he hath rewarded me
 better thenne I haue deserved: / For of
 ryght my place is in the brennyng hell
 but I am here but certeyn tymes of the
 yere / that is fro crystemasse to iulijesth
 day / and fro ester tyl whytsondaye be
 past / and euery festeful day of our
 lady / and euery saturday none / tyl
 sonday that euensonge be don / but all
 other tymes I lye styll in helles in ful
 brennyng: fyre wylth yllace / herode / e
 caphas / Therfore acursed be the tyme
 that euer I knewe hem / and thenne
 Judas prayd saynt Brandon to abyde
 styll there al that nyght / and that he
 wolde kepe hym there styll / that the
 fendes shold not fetch hym to helles /
 and he said: with goddes helpe thou
 shalt abyde here alle this nyght / and
 thenne he asked Judas what clothe that
 was that henge ouer his head: / and he
 sayd: it was a clothe that he gaue to a
 leper / whiche was bought wylth the
 money that he seale fro our lord: / whan
 I bare his pyrs / wherfore it dothe to
 me ful grete payne now / in letyng my
 face wylth the blowyng of the wynde /
 and these two oye tonges that hange
 here aboue me / I gafe them somtyme
 to two prestys to praye for me / them
 I bought wylth myn olde money / and
 therfor they ease me by cause the fiffes
 of the see gnawe on them e spare me
 and this stone that I sptich on / laye
 somtyme in a desolate place wher it
 eased no man / and I toke it thens e
 leyd it in a folde waye / wher it dyd
 moche ease to them that wente by that
 waye / and therfore it easeth me now
 for euery good dede that he rewarded
 and euery euyl dede that he punysshed
 and the sonday ageynst euen ther came
 a grete multytude of fendes blastynge
 and wryng / and had saynt Brandon
 goo thens that they myght haue theyr
 seruauant Judas / for we dare not come
 in the presence of our mayster / but yf
 we bryng hym to helles wylth vs / and
 thenne sayd saynt Brandon / I lette not
 you to do your maysters commaunde /

but by the polber of our lord:
 Ihesu / I charge you to leue hym thys
 nyght tyl to morowe / how dare thou
 helpe hym that so sold his mayster for
 thyrty pence to the Jewes / and caused
 hym also to dye the moste shameful
 deathe vpon the crosse / and thenne saynt
 Brandon charged the fendes by his pas
 syon / that they shold not now hym
 that nyght / e thenne the fendes wente
 theyr wyng e cryng towarde
 helles to their mayster the grete deyll
 e thenne Judas thanked saynt Bran
 don soo wylthfully / that it was ppe
 to see / e on the morne the fendes came
 wylth an horryble noyse sayng: that
 they had that nyght suffred grete payn
 by cause they brought not Judas / e
 sayden that he shold suffre double payn
 the vij dayes folowynge / and they toke
 thenne Judas tremblynge for feere wylth
 them to payne / and after saynt Bran
 don saylled southward thre dayes and
 thre nyghtes / and on the fryday they
 salde an yle londe / and theune Saynt
 Brandon began to syge and sayd / I see
 the plonde wherin saynt poule the myte
 dwellyth / and hath dwellyd there xl
 yere wylthout mete and drynke ordey
 ned by mannes honde / and whan they
 came to the londe / saint poule came and
 welcomed them humbly / he was olde
 and forgotwen so that no man myght
 see his body / of whome saynt Brandon
 said wepyng / how I see a man that
 lyueth more lyke an aungel thenne a
 man / wherfore we wretches may be
 ashamed that we lyue not better /
 Theune Saynt poule sayd to Saynt
 Brandon / thou arte better thenne I / for
 our lord hath helved to the moo of his
 preytes thenne he hath don to me /
 wherfor thou oughst to be more pray
 sed: than I / To whome saynt Brandon
 sayd the ten monkes and must labour
 for our mete / but god: hath prouyded
 for thes luche mete as thou holdest the
 pleser / wherfore thou arte moche better
 than I / To whome Saynt poule sayd
 somtyme I was a monke of Saynt
 patrykes able in yrelle / and was
 wardyn of the place wher as men en
 tre in to saynt patrykes purgawrpe /
 and on a day there came one to me
 and I asked hym what he was / and

he sayd I am your abbot Matryke / and
 charge the that thou departe from hens
 to moine erly to the see syde / and there
 thou shalt fynde a shypp / in to whiche
 thou must entre / whiche god hath or-
 dyndz for the / whos wyllke thou must
 accomplishe / and so the next day I
 arose / and wente forthe and founde the
 shypp / in whiche I entred / and by the
 purueaunce of god I was brought in
 to this plonde the sevenith day after /
 and thenne I lefte the shypp & wente
 to lande / and there I walkede by and
 doyn a good whyle / and thenne by
 the purueaunce of god there came an
 oter gooyng on his hande feet and
 brought me a slynt stone & an yron
 to smyte fyre wyth / in his llybo fore
 ealbes of his feet / and also he had a
 hute his necke grete plenty of fyssh
 whiche he caste down before me / & wente
 his way / and I smote fyre and made
 a fyre of styckes / and dyd sette the
 fyssh / by whiche I lyued thre dayes
 and thenne the oter came ageyn / and
 brought to me fyssh for oter in dayes
 and thus he hath done this lxxviii yere
 thogh the grace of god / and there was
 a grete sone out of whiche our lord
 made to sprynge fayr water clere and
 swete / wherof I drynke dayly / & thus
 haue I lyued one and forty yere / and
 I was forty yere olde when I came
 hither / and am now an hondred and
 vi yere olde / and abyde tyl it please
 our lord to sende for me / and yf it
 please hym I wold sayn he dyschar-
 ged of thys wretched lyf / and thenne
 he sayd saynt Brandon to take of the wa-
 ter of the wellle and to carye in to hys
 shypp / for it is tyme that thou departe
 for thou hast a grete iourneye to doo /
 for thou shalt sayle to an ylonde whi-
 che is forty dayes sayllyng hens /
 wher thou shalt holde thyn ester / lyke
 as thou hast doon tofore / wher as the
 tre of hyrces is / and so then thou
 shalt sayle in to the londe of byrcest /
 and shalt abyde there forty dayes /
 and after retourne home in to thy con-
 tre in sauete / And thenne thys bo-
 ky may take leue eche of oter / & they
 departed to the ful sore / and byssed eche
 oter / & thenne saynt Brandon entred
 in to his shypp and sayled xl dayes

euyn southe in ful grete tempeste / and
 on ester euen came to theyr procuratur
 whiche maad to them good chere / as
 he had before tyme / and from thens
 they came to the grete fyssh / wher
 they sayd matyng and masse on ester
 day / and when the masse was doon
 the fyssh began to moue / and stoune
 forth faste in to the see / wherof the
 monkes were sore agaste / whiche stode
 vpon hym / for it was a grete meruayll
 to see such a fyssh as grete as alle a
 contre for to stymme so faste in the
 water / but by the wyllke of our lord
 this fyssh set al the monkes a londe
 in the paradyse of hyrces / all hole and
 sounde / and thenne retourned to the
 place he came fro / and thenne Saynt
 Brandon and his monkes thankyd
 our lord of theyr deliuerance of the
 grete fyssh / and kepte theyr esterlyde
 tyl tynyde soday lyke as they had
 doon before tyme / and after this they
 took theyr shypp and sayled east xl
 dayes / and at the forty dayes ende
 it began to hable ryght faste / & ther
 wyth came a dreke mysse / whiche laste
 forty longe after / whiche forty Saynt
 Brandon and hys monkes / & prayed
 to our lord to kepe and helpe them /
 and thenne anone came theyr procura-
 tur and had them to be of good chere
 for they were come in to the londe of
 byrcest / and sone after that mysse pas-
 sed alwey / and anone they sawe the
 fayrest contre eastward that ony man
 myght see / and was so clere & bright
 that it was an heuenly syght to behold
 and al the trees were charged wyth
 rypp fruyte and herkes ful of floures
 In whiche londe they walked forty
 dayes / but they coude see none ende of
 that londe / and there was allwey day
 and neuer nyght / and the londe at
 temperate / ne to hote / ne to colde / and
 at the laste they came to a fayr ryuer
 but they durste not goo ouer / & there
 came to them a fayr yonge man / and
 welcomed them curtosly / and called
 eche of them by his name / & dyd grete
 reuerence to saynt Brandon / and sayd
 to them / ke ye now ioyful / for thys
 is the londe that ye haue soughte / but
 our lord wyll ye departe hens hastilye
 and he wyll shewe to you more of hys

secretes / whan ye come ageyn in to the
 see / andz our lord wyl tha: ye have
 your shyppe wylth the fruyte of thys
 bonde / andz hys pou hens / for ye may
 no lenger abyde here / but thou shalt
 sayle ageyn in to thyn olbne contrie /
 andz sone after thou comest home / thou
 shalt deye / andz thys water that thou
 seeest see departeth the worldz a sondre /
 for on that other syde of thys water
 may no man come that is in thys lye /
 andz the fruyte that ye see here is alle
 waye thus ryse every tyme of the yere
 andz a llyve it is here llyght as ye now
 see / and se that kepeth our lordes les /
 tys / at al tymes shal see thys bonde /
 or se passe out of thys worldz / Andz
 thenne saynt brandon and his monkes
 toke of that fruyte as much as they
 wolde / andz also toke wylth them grete
 plenty of precyous stenes / andz thenne
 toke theyre leue and wente to shyppe
 wepyng sore by cause they myght no
 lenger abyde there / and thenne they
 toke theyre shyppe and came home in to
 yerkonde in saufete / whome they bre /
 then retyuedz wylth grete ioye / gy /
 uynge thankynge to our lord / whiche
 hadz kepte them al that tyme yere fro
 many a weyl and brouzt them home
 in saufete / To whome se geuen honour
 e gloze world without ende amen /
 And sone after this holy man saynt
 brandon lyege feble and seck / and had
 but lytel ioye of thys worldz / But
 euer after his ioye e mynde was in
 the ioyes of heuyn / andz in shorte tyme
 after he seynge ful of vertues departedz
 out of thys lye to euerlastyng lye /
 Andz was worshipfully buriedz in a
 fayr abbeie whiche he hym self foundedz
 where our lordz shewyth for thys holy
 vjynt many fayr myracles / wherefore
 lette vs deuoudeley praye to thys holy
 saynt that he praye for vs to our lordz
 that he haue mercy on vs / to whome
 he gyuen laboure honoure / andz empyre
 world withoute ende amen /

Thus endeth the lye of saynt
 Brandon

And here foloweth the lye of
 saint erkenbolde bylshop



Alynt erkenbolde

was borne of noble
 lyege / Hys father
 was namedz offa / and
 was kyng of eeste eng
 londz / and he had also
 a suster namedz alburgh / whiche Er /
 kenbolde andz alburgh were of right
 partyte lye / andz hold se it that theyre
 father was a paynym / yet were theye
 lye chyldeyn crysten / e whan erken /
 bolde was in pa rtyte age he wente in
 to relygyon / andz was made first abbot
 of chichesey / where he lyeuedz an holy
 lye / and after he was made byshopp
 of london / e his suster alburgh was
 his treibe folower in goodz werkyngs /
 andz was a woman of relygyon / and
 for hir holy lye she was made abbesse
 of berkynge / Thys holy man by the
 Informaacion of saynt Austyn e mel /
 lye was enformedz in the septe m
 such wyse that he stardz forsoke the
 worldz / e ordeyned andz buyldeu n
 monasteryes / one for hym selfe at
 chicheseye / e another for hys suster

at berkynge / whiche after his baptisme
was named ethelburga / and saynt
erkenbolde counceilled his sister to
flee worldly knyghtes / and so he dyd
hym self / and gauē hym in to deuine
contemplacyon / & gauē gladly suche
goode / as he had besyde them that he
spend in the foundacyon and buyldyng
of the sayd monasteryes to poure peple
and he chaunged his earthely herstage
hie worldly dygnyte / and hys grete
patrymonye in to the herstage and by
uelode of holy chyrche for to haue hys
herstage in heuen / and he dyd al thys
expendis or he was called to be bysshop
of london / and the holy theodow arch-
bysshop of couterburge dyd to conse-
crate hym bysshop of london / and hys
sister was sette in berkynge with othe
byrgynes for to be allwey occupied in
the seruyce of our lord / and it happed
on a tyme as thartyfyers that bylood
the monasterye at berkynge / were ouer
seyn in takynge the mesure of a pynt
pal bene / for it was to short & wolde
not acorde to the place that it was or
deynde / for / wherfore they made moche
sowle / Thenne this holy man saynt
erkenbolde and his sister seyng thys
myffortune / toke the same bene by
silbene theyr hondes / and dreibe it out
in such wyse that it had suffycent
lengthe and acorde / into the propre
place that it was ordeynde to / whiche
myracle was anon knowen openly
to the peple / and at that tyme were
noo nonnes in englonde / wherfore saint
erkenbolde sente ouer see / for a deuoute
wylgious woman named hyldebyth
to whome he bytold his sister for to be
enformed in the wylgion / as wel in
connyng / as in good maners and
vertuous doctryne / in whiche she prouf
fynd in such wyse that she passed all
his felawes in connyng / & sone after
she was made abbess and chyef of
at the monasterye / and it happed sone
after that the bysshop of london deyde
whos name was edda / & by consente
of the kyng and alle the peple thys
holy man of god erkenbolde / was
bysshop of london / and what someuer
he taught in worde / he fulfilled it in
deed / for he was parfyte in wysedom
softe and dyscrete in worde / byss in

prayer / chaste of body / & holy yung
to goddes ser / and was plantid in
the rote of charyte / and as ferbarde
whan he had suffred moche tribulacion
with many ghoostly katayles / he be-
gan to waite ryght seek / and thenne he
commaunded to make redy his chare
that he myght goo and preche in the
cytre the worde of god / wherfore it
was kept in custome longe tyme af-
ter of his dyscyples and many othe
to touch hym and kyffe hym / and
what someuer seknesse that they had
they were anon delyuered therof / and
were made parfyte yool /

In a day of somer as thys blessed
saynt / saynt erkenbolde rode in hys
chare for to preche the worde of god /
It fortunid that the one whele of the
chare spl of fro the axtre / and that
not withstondyng the chare went forth
ryght without fallyng / whiche was
ageyn nature and reson / and a fayre
myracle / for god gyded the chare / &
it was a meruaylle to alle them that
sawde it /

¶ O mercyful god and
meruayllous aboue al thynge to whom
alle brate bestys be made meke / and
wylde thynges been ordeynt / thou
touchest to calle to thy mercy / thy
blessyd seruaunte to make hym part
of thy excellent ioy / thou geue
us grace by his prayer / whiche kneibe
by reuelacyon that his soule shold be
losed from the body by temporall dethe
to be preserued fro al manere eyll and
euerlastyng dethe / whan thys blessed
saynt erkenbolde as god wold came
to berkynge he spl in to a grete seknesse
in whiche he ended his temporalle lyf
& for soo moche as he kneibe it before
he sente for his seruautes and such
as were dwalyng to hym / & yauē to
them holom and silbet lessons / and
blessyd them with grete deuocyon / &
amonge them he yeldd by hys spyrte
to almyghty god / in whos passyng
was felte a meruayllous swete odour
as the hous had be ful of swete salme
And whan the hygh channons of
Saynt gobles at london herde thys
and the monkys of chyrchseyr also
anone they came to this holy body for
to haue it / and the nonnes sayd they
oughē to haue the body by cause he

deped there / & also by cause he was
 her founder / and the monkes said they
 ought rather to haue hym / by cause he
 was bothe theyr abbot and founder /
 Thenne the chappytze of Houles and
 the people said they se woue in kynne /
 for he shold be broughte to london in to
 his owne chyrche / thus ther was grete
 stryffe / and at the laste they of london
 toke vp the holy body and bare it to
 ward london / and as they wente there
 fel a grete tempeste and so moche wa-
 ter that they myght not passe / but were
 constrained to sette down the corpe / &
 in al the storme / the sayres that were
 borne about the body were allwey
 dryght brennyng / & thenne the nōnes
 sayd that god sheldyd wel that they
 of london ought not to haue hym / by
 cause of the tempeste / and at the laste
 after many wordes there was a clerke
 whyche had be longyng to saynt er-
 kenbolde and salbe thys scrif / and
 stode vp and commaunded sylence /
 and tolde to the peple a grete commen-
 dacyon of the vertuous lyf of this ho-
 ly saynt / and sayd it was not honest
 ne accordyng to mysentete the holy
 body by dyolente hondes / but lete vs
 expecte almyghty god wyth good de-
 uocyon and mekenesse of herte for to
 helpe to vs somme tūken by reuelacy-
 on / in what place this holy body shal
 rest / and alle the people consented
 ther to / and kneled down and prayd
 deuoutly / and whyles they were in
 prayer / they salbe that the water deuy-
 ded / as it dyd to moyses in the wedy-
 see / and to the chyldren goyng througħ
 in to deserete / In lyke wyse god gafe
 a drye path to the peple of london for to
 conuey thys holy body througħ the
 water to the cyte / and anone they
 toke vp the body with grete honoure
 and reuerence / and by one assente
 they bare it througħ the pathe / the wa-
 ter stonyng vp on euery syde / and
 the peple not wetyng theyr feet / and
 so they came to stratforde / and sette
 down the bier in a fayre mede ful of
 floures / and anone after the wedder
 began to weye fayre and clere after
 the tempeste / and the sayres were made
 to benne / wythout puttynge to fyre
 of any mannes honde / and thus it

plesyd our lord for to multiplye myra-
 cles to thono ur & worthy of this ho-
 ly saynt / wherfore the peple were full
 of ioye & gladnes / & gaue laude to al
 myghty god / & thenne they toke vp the
 body & brought it to poules / and as
 many seek folkes as touched his bier
 were made hole / anone as they touched
 the bier of al their sakenesses / by the
 merites of the holy bishopp saynt Er-
 kenbolde / & after they layd & buryd
 the body honourably in saynt Houles
 chyrche / wher as our lord hath shewed
 many a fayr myracle / as in deliue-
 ryng of prysoners out of theyr pwns
 seke folke to their helth / blynde to their
 syght / and lame men to their bodye
 strengthe / & emonge al other he hath
 ben a special protectour to the sayd
 chyrche agaynst fyre / wher on a tyme
 the chyrche was brent / and his shyrne
 which was thenne but tre was sayd
 througħ his holy merites / in so moche
 that the clothe that laye vpon it was
 not perished / Another tyme whan a
 grete fyre had brent a grete parte of
 the cyte / & shold haue entred vpon the
 chyrche / saynt erkenbolde was seyn on
 the chyrche with a hauer fyrthyng a
 geynst the fyre / & so saued / and kepte
 his chyrche fro brennyng / Thenne lete
 vs praye vnto this holy saynt that he
 be a special aduocate for vs to almygh-
 ty god that we may be preserued from
 al peryles of fyre & water / & that he
 so gouerne vs bylluene welth & aduer-
 syre in this present lyf / that we byng
 affoyled from synne & vices / may be
 brought vnto heuently ioye wher laude
 honour & glorie be geynen to the blessed
 trynitye wordy wythouten ende amen /

**¶ Thus endeth the lyf of saynt
 Erkenbolde bishopp**

Here foloweth of the holy
abbot Pastor and first of his
name

Pastor is said of fe /
dyng / by cause that he
fedeth his shep / and this
holy man pastor fedde his
sheep spryuekly / and
they were his brethern / by spryuek
wordes of doctryne and of maners
of holy religyon /

Of the holy abbot Pastor

The abbote Pastor
was many yers in grete
abstynence in deferte / and
torned his fleshe longe
tyme / and he thyned / in
grete holynesse of religyon / and hys
moder desyred moche to see hym and
his brethern / and salde on a day that
he and his brethern went to the chirech
they salde hir / and anone they fledde
fro hir and entryd in to theyr celle / e
shyete the dore ageynste hir / and she
came to the dore / and satte there sore
cryng and wepyng / And thenne
criste thou there thou olde woman / e
thenne she vnderstood the toys of hym
and she cryed solde and sayd / I
wold see you my sones / why shold
I not see you / am I not your moder
that care you and yauye you soule / e
now am al hore for age / To whome
hir sone sayd / whethyr wyllt thou see
de in thys world / or in another / and
thenne she sayd yf I see you not here
shal I see you there / and he said to hir
yf thou mayst suffre / not for to see de
here / wythout doute thou shalt see de
there / whiche thenne departed ioyfully
sayng / yf I shal see you there / I wyll
not see you here / and thenne the iuge
wold news see the abbote pastor /

but he myght not / and thenne he toke
his sisters sone as though he had very
a makefactour and put hym in pryson
and sayd / yf pastor wyll come e praye
for hym / I shal deliuer hym and lete
hym goo / and thenne the moder of the
chylde came wepyng to the dore of pas
tor / and prayd hym to helpe hir sone
and whan she coude gete none answer
of hym / thenne she sayd to hym by
grete dyolence / yf thy entrayles ben
harte as yron / and harte no pyte of no
thyng / yet at the lesse oughast thou
to be moeyd / and haue pyte of thy
olde sode / whiche is my sone / and
thenne pastor sent to hir and sayd that
he had engendryd noo chylde /
And thenne anone she departed for
angre / and thenne sayd the iuge at
lesse lete hym commaunde by molthe
and I shal lete hym goo / and thenne
the abbote pastor sente hym word that
he shold exanyne the cause accordyng
to the lawe / and yf he were worthy
to deye / lete hym deye / and yf not / doo
as it shal please the / He taughte hys
brethern and sayd / for to kepe hym
self / to consydere and to haue dyscreet /
eyon ben werkys of the soule / pouer /
te / tribulacion / and dyscreet eyon ben
werkys of solyrtarye lyf /
It is wyrtyn / that thys thre men were
so / Noe / Job / and danyel / Noe repre
senteth the persone that possessed / Job
them that ben troubled / and danyel
them that ben dyscreet / e yf a monke
hate thwo thynges / he may be fre of
thys world / and one of his brethern
asked hym what they were / and he
sayd fleschly couetyse / e Rayne glorie
and he sayd yf thou wyllt fynde reste
in this world / and in that whiche is
to come / saye in euery thynge / Whom I
and deme no man / On a tyme whan
a brother had offendyd of theyr con
gregacion / the abbote by counceyl of
one that was solyrtarye put hym oute
whiche wepte as he had be in dyspayr
Thenne the abbote pastor maad / hym
to be brought wfore hym / whome he
comfortyng benygntly / sente hym to
hym that was solyrtarye sayng / I
heryng of the desyre to see the / laboure
therefore and come to me / and whan
he was comen pastor sayde to hym /

There were thre men whiche their seruauntes were dede / and that one of them lefte his owne and wente for to selwayne the dede seruaunte of that others / and whan the soly charge herd hym / anone he vnderstood hym & wyske by his wordes what he mente and had compuncyon / There was a brother whiche was sore twibbled / & wolde leue his place by cause he had herd certeyn wordes of another brother that they prouffted not / and pastor sayd he shold not beleue tho wordes for they were not trewe / he affermyd ageyn to hym that they were trewe / for a trewe brother had tolde hym so to whome pastor said he is not trewe that sayd so to the / and he sayd I haue sen it wyth myn eyen / Thenne he demaunded hym of the festue / and of the keme / and he answered / a festue is a festue / and a keme is a keme / And pastor sayd put in thy herte al that that been thy synnes / and thou shalt fynde them lyke a keme / and the smale synnes of hym ben lyke a festue There was a brother whiche had doon a grete synne / kyng in wyll to doo penance thre yere / and aged hym yf it were moche / whiche sayd it is moche and thenne he aged yf he wolde com maunde hym a yere / and he sayd it was moche / They that stood by demaunded of forty dayes / he sayd hit was moche / And he sayd to them / I tolde that yf a man wente hym with all his herte / and wyl reuerne no more to his synne / and doth penance thre dayes / our lord shall reueue hym to mercy / and thenne he was demaunded of that worde that angered his brother without cause / and he sayd of al that euer thy brother greuyd the / he not angry wyth hym / yel that he put oute thy ryght eye / and yf thou be wrotte to hym oherwyse / thou art angry without cause / but yf ony wolde demaunde the fro god / thenne he wrotte with hym / and yet he sayd furthermore / who so compleyneth is no monke / who that holdeth malice in his herte is no monke / who that is wrotte is no monke / who doeth euyl for euyl is no monke / who that is proude and ful of wordes is no monke / Who someuer is / &

rayly a monke / is alwey humble / meke / ful of charyte / and alwey to haue to fore his eyen the drede of god / in euery place / that he synne not / and also he sayd yf there be thre to gyde / of whome that one resteth wel / and that other is seek / and the thyrd seueith & admynstreth wyth pure wyke These thre ben semblable as it were of one werke / There was one of hys brethern whiche compleyned hym that he had many thoughtes / and perffsed in them / and he brought hym in the ayre / and had hym holde by his cappe and take the wynde / and he sayd I may not / and that other said in lyke wyse mayst thou not forbede thoughtes to entre in to the / but it is thy parte to wythstonde them / There was a brother that demaunded of hym what he shold doo wyth the serpage that was bitte hym / & he had hym he shold come ageyn wythin thre dayes / and whan he came he sayd to hym / yf I sayd to the gyue them to thy parentes or frendes / thou sholdest haue no mede therof / and yf I sayd gyue them to pouer men / thou shalt be sure / do what thou wyll / I haue noo cause therof This is in uitis patrum /

¶ Thus endeth of the abbotte Pastor

¶ Here begynneth of the abbot Johan

Johan abbotte whan he had dwelld forty yere in deserte wyth eke spen / thenne ephesyn demaunded how moche he had prouffted / and thenne he sayd as longe as I haue ben soly charge / there was neuer somme that salbe me etynge and Johan sayd ne me kyng wrotte this thyng eke almose I fynde / for whan epphane the bishopp gaf fleth

to the abbotte hyllarpe he sayd pardone
me / for sythe I take thys gabye / I
neuer ete fleshe ne fowle / To whome
the bysshop sayd / and sythe I take
myn gabye / I suffred neuer none to
sleepe that hadz ony thyng agaynst me
ne I ne slepte also as longe as I was
contrarye to ony other / To whome
hyllarpe sayd / fader foryeue it me / for
thou arte better thenne I / Johan word
haue lpyed lyke vnto aungellys / and
entendd allwey to serue god without
ony o. her thyng doynge / e he despoys
led hym and was an hole wecke in de
serte / and whan he was almoost deedz
for hungre / and al stongen with kees
and waspys / he returned to the dore of
his brother and knocked / e he aydyd
whan arte thou / and he sayd I am johan
and that other sayd thou arte not he /
for Johan is made an aungel / and is
not emonge men / and Johan sayd he
treibely I am he / but for alle that he
lefte hym there tyl on the morne /
And thenne he openyd the dore to hym
and sayd to hym yf thou be a man
it is nede that thou laboure agayn for
to be fedde / and yf thou be an aungel
wherefore despyrst thou to entre here in /
and Johan sayd / O brother foryeue
it me / for I haue synned / and whan
he spold drey his brethern prayd hym
that he wolde leue to them in stede of
krypage a worde of helth / e that shoulde
and thenne he spghed and sayd / I
dyd neuer yet myn owne wyll / I
me I neuer dyd thyng to ony other
but I dyd it fyrst my self / *Dec in vii
his parum /*

¶ Oyles the Abbotte
sayd to a brother of hys
whiche demaunded of hym
a sermone / to whome he
sayd yf styll in thy celle

and it shal teche the alle thyng /
There was an olde man beyng seft
whiche wolde goo in to egipte by cause
he wolde not greue hys brethern / The
abbotte moyses sayd to hym / goo not
thyder / for yf thou goo out / thou shalt
falle in to fornyacion / and he was
angry / and sayd my body is deedz /
why sayest thou so / and whan he was
goon / it happed that a mayde seruyd
hym for deuocyon and kepte hym in
his maladye / and whan he was hol
he defowled hyr / and gate on hyr a
chylde / and whan the chylde was born
the olde man toke the chylde in hys
armes / and came on a day of a grete
feste in to the chireke of Syce to a grete
multiplicacyon of wple / and whan his bro
thern wepte he said / to see y this childe
this is the sone of Inocencye / ther
fore beware ye brethern / for I haue
don this in myn olde age / I praye
you praye ye for me / and thenne he re
turned in to his celle and came agayn
to his fyrst astate / and in lyke wyse
as another olde man sayd to another
I am as a deedz man / and that other
sayd to hym / traste neuer to thy self
tyl thy soule ysse out of thy body /
For yf thou say that thou arte deedz /
neuerthelesse thy enemye the fend is
not deedz / There was a brother whiche
had synned / and was sent by hys
brethern to the abbot moyses / And he
toke a basket ful of grauel / and came
to them / e they demaunded hym what
it was / and he sayd thys kees my
synnes that renne after me / and I see
them not / and I am thys day comen
to deme the synnes of a strainger /
They krynge this spared their brother
A lyke thyng is redde of the abbotte
tofore hym / For whan the brethern
spake of a brother that was culpable
he helde hym styll and spake not /
And after toke a sacke ful of grauell
and laie it behynde hym the moost
parte / and a lytel tofore hym / e they
demaunded hym what it was / and he
sayd / the moost parte be my synnes

Thus endeth the lyf of abbotte
Johan

¶ Here foloweth of the abbot
Moyles

Whiche I few keshynde me / them I con /
 syder not / ne sowlde for them / And
 thys lxxel that I haue before me / ben
 the synnes of my brethery / whiche I
 considere alday andz iuge them / hold
 be it I sholdz altheye kee myn olde
 synnes tofore me / andz thynke oz them
 e praye to godd for them that he wolde
 forgyue me them / whan thabbe moy
 ses was made clerke / andz the bysshep
 hadz ordeynedz thof / he saidz to hym
 noth thou art made alle wyse / andz
 moyles sayd / loyphinsord / or wyth
 outforth / thenne the bysshep wolde
 proue hym andz sayd to hys clerkes
 that whan I sholdz come to the auldr
 they sholdz wrongfully put hym fro
 hit / andz forbiwe hym / andz here what
 he wolde say / andz anone they pnt hym
 altheye andz sayd to hym / goo out thou
 ethyoppen / andz as he wente oute he
 sayd / they haue doon wel to the foule
 wretche for to defoule and loo dysppte
 to the / for sythe thou arte no man /
 what presumeest thou to be semouge the
 men / thys sayd he to hym self / Dec iij
 dicas patium /

¶ Thus endeth of the ablyte
 moyles

¶ Here foloweth of Saint
 Arsenye

Whan arsenye was
 yet mayster in the paleys
 of a prynce / he prayed yn
 to godd that he wolde ad-
 vrisse hym andz the wyse
 of hithe / soo that in a tyme he herde a
 boye that sayd to hym / arsenye flee
 the companye of men / andz thou shalt
 be saued / theune he wente andz took
 vpon hym the lyf of a monke / and as
 he prayed there / he herde a boye sayng
 arsenye / fles hens / speke not / andz wste
 the / It is wdden in the same place as
 to wuepte this wste / that there were

the monkes nelbe made / and the first
 of them chaas for to bryng men that
 were at debute andz in dyscord / to wste
 andz ptes / The secondz for to dyspa
 seel men / andz the thyrde for to wste in
 wybernesse andz in deserte /
 The fyrste man that laboured to sette
 them at accorde that were at debute /
 coude not plesse al men / e was wery
 andz greuyd / andz halfe ouercome cam
 to the secondz andz fonde hym al made
 andz sayllynge for werynesse / e myst
 not performe that he hadz empyred /
 andz thenne by assente they elbo came
 to the thyrde that was in deserte / andz
 whan they hadz tolde their tribulations
 to hym / he put water in a cuppe / andz
 seyde / loke andz beholde this water / e
 they salbe that it was thyrke andz twu
 bledy / andz sone after he sayd see hys
 nob / hold it is noth fayr andz clere /
 andz whan they lookedz therein they saw
 theyr dysages therein / andz thenne he
 sayd / who so euer dwelle emonge the
 men / he may not for the multiplyde of
 peple see his synnes / but whan he res-
 teth / thenne he may see his synnes /
 And on a tyme ther was a man fonde
 another in deserte etyngz herbes andz
 grasse alle nakedz as a beest / andz he
 ranne after hym / andz that other fledde
 andz he that folowedz sayd / abyde andz
 tarpe / for I forbiwe the for the loue of
 godd / andz that other sayd / I flee fro
 the for goddes sake / andz that other
 wste altheye his mantel fro hym / andz
 thenne he tarpedz / andz sayd / by cause
 thou haste thowden the manere of the
 worldz fro the / I haue abyden the /
 And thenne he aydd of hym hold sthal
 I be saued / andz he answerd / andz said
 flee fro the companye of men / andz saye
 noo thyng / There was a noble lady
 whiche was olde came for to see thab /
 bot arsenye by deuocyon / andz theophy
 the archbysshop prayed hym that he
 wolde suffre that the myght see hym /
 but he wolde not graunte hym in noo
 wyse / andz at the laste she wente andz
 his alle / andz fonde hym without to
 fore his dore / andz she fyl down to hys
 feet / andz he tolde hir vp wyth grete
 indignacon sayngz to hir / yf thou
 wyllt see my face / see / andz she for
 grete shame andz confusyon covered

at his byfage / To whome he sayd /
 how durst thou presume vpon the that
 art a woman to make luche a byage
 thou shalt now goo to Rome and say
 to other bymynen / that thou hast seen
 arsenyzen / and they shal also come for
 to see me / and they sayd to hym / yf
 god wyl that I returne to Rome / I
 shal neuer seye woman to come to the
 but oneye I praye the that thou praye
 for me / and allweye remembre me /
 and he sayd to hir I praye to god that
 he put out of my herte the remembe-
 raunce of the / and when she heede
 that / she was moche angry / and came
 in to the cyte / and beganne to tremble
 and shake for sorowe in the fevers or
 necesse / and when the archbysshop
 sawe it / he wente for to comforte hir
 and she sayd I weye for sorowe and he
 wisse / and the archbysshop sayd to
 hir / knowest thou not that thou art a
 woman / and the fende overcometh ho-
 ly men of tyme by bymynen / And
 therefore the olde man sayd to the those
 wordes / how be it he prayd allweye
 for thy solbe / and thenne the wo-
 man was comforted / and was alle
 whole and returned home to hir olde
 hobs / **A**lso it is redde of another
 olde fader / that when his dyscyppe
 sayd to hym / Thou art wogen alle
 olde fader / let vs now goo dwelle
 nere to the world / and he sayd / let
 vs goo thider wher as no woman is
 and his dyscyppe sayd / wher is ony
 place but that bymynen been therein /
 save in deserte / to whome he sayd /
 Thenne brynge me in to that deserte /
 There was another brother which whā
 he bare his moder over the water / he
 wounde his hondes in his mantell /
 To whome she sayd wherfore hast thou
 wounde thy handes so my sone / to whom
 he answerd / the body of a woman is
 as fyre that burnyth / and by cause
 the mynde of other bymynen shold not
 come in my remembraunce / therfore I
 doo it /
 And arsenyzen alle the
 dayes of hys lyf / when he satte at the
 werke of his handes / he had a lynnen
 cloth in his bosom for to drye wyth
 the terys that ranne faste from hys
 eyen / and alle the nyght he wold not
 slepe / and in the mornynge when he

muste slepe for lberynesse of nature /
 He wold saye to slepe / come wycked
 seruaunte / and thenne wold take a
 lytel slepe sytynge / and wold aryse
 anon and sayd / It sufficeth to
 a monke / yf he slepe an houre / yf he be
 a fyghter ageynst vices /
 When the fader of saynt arsenyzen whi-
 che was a grete senaour / and a right
 noble man shold synnysse hys lyf / he
 left to arsenyzen by hys testamente
 moche herfyage / and one magystryen
 broughte vnto hym the sayd testament
 and when he had weyned / it he wold
 haue broken it / Thanne magystryen
 fel down at his feet prayng hym that
 he wold not doo soo / for his hede thēne
 shold be lese / for it shold be synful of
 To whome arsenyzen sayd / I was
 dede tofore hym / he therfore that is
 but now dede / how may he make me
 his heyre / and sente ageyn the testa-
 ment / and wold noo thyng haue /
 On a tyme there was a wyf came to
 hym / and sayd / come and I shalle
 shelve to the the lberkys of the men /
 And ladde hym in to a certeyn place
 and shelve to hym a man of ethyope
 that is a blacke man / that helde wode
 and made a grete fardel / so grete that
 he myght not bere hit / and allweye he
 helde / and put to the fardel / and thus
 he dyd longe / and after he shelve
 to hym a man that drewe water out
 of a lake / and caste it in to a cisterne
 perced / by which the water ranne a
 geyn in to the lake / and he wold fylle
 the cisterne and myght not /
 And after he shelve to hym a temple
 and a man on hors luche / which bare
 a longe tre shwarke / and wold entre
 in to the temple / and he myght not / by
 cause the tre laye shwarke / Thanne
 he expalned hym thys thyng and
 sayd / he that bereth the tre is / lyke
 the burthen of iustice wyth pryde and
 wyl not meke hym / therfore he abydeth
 wythout the ropanz of kuen /
 And he that helveth the wode / is a
 man that is in synne / And putteth
 none allweye by penaunce / but putteth
 allweye wyckednesse to wyckednesse /
 And he that draweth the water is a
 man that doeth good / werkys here in
 thys presente worlde /

but by cause that his euyl werkis ben
medlyd with them/ he besty hys goodz
werkys / e when the euensonge tyme
of the saturday came/ on the sonday he
left al his werkys hepynd hym/ and
held vp his handes to heuen tyl the
sonne awos in the moornyng of the son-
day tofore his face / e so alwde alle the
nyght in prayers and; in orisons / and
hec in vitis patrum /

Thus endeth of Saint Arle /
nyen

Here foloweth of the abbote
Agathon

Agathon the abbote
lure in yre a stone in his
mouthe/ tyl that he had
lernyd to kepe sylence / e
there was another which
entrid in to the congregacion that sayd
withyn hym self / thou e an asse been
of one kynde / for lyke as an asse is
feyn e spekeyth not / e suffereth wronge
without answeryng/ agt so doeth thou
e another broder was put fro the table
e he answered nothyng / e afterwarde
he was ayd / e he said I haue put in
my herke / that I am lyke to an hounde
for when he is chastysed / he goeth hys
way out / e it was demaunded of agatho
thon what vertue was more than la-
boure / e he answered I wolde ther be no
laboure so grete as to praye to god/ for
the sende laboureth alweye to breke his
prayer/ e in other laboures a man hath
somme reste/ e he that prayeth hath all
weye neede of grete styrf / a brother de-
maunded of agathon how he ought to
dibelle with his brethern / to whom he
said/ like as the first day/ e take on the
no truste/ but suffraunce / for suffraunce
is not worse than truste / for suffraunce
is moder of al passyons/ e thene kepe
the fro yre / for yf the yuous reped were

may / it shold not please god ne none
other / for his yre / there was another
that was angry said to hym self/ yf I
were alone I shold not be so fone an
gry / On a tyme as he fylled a potts
with water/ e he poured it out ageyn /
e he fylled it the second tyme/ e poured
it out alweye/ e thenne he was so moe
upd for angre that he brake the potts/
e thenne he aduysed hym self e knelbe
that he was deceyued of the deuyll of
wrauth e of yre / e said I am alone e
yet I am ouercome by wrauth/ e therfore
I shal waine to my congregacion / for
oueral is labour/ e oueral is paynence
e neede of the helpe of god / e two other
brethern were contrarye whiche had
longe conuersed to gyde / e myght not
be meued to wrauth / e on a tyme that
one sayd to that other let vs make con-
tentions to gyde lyke as men of the
world do / e that other sayd I wote
not how contentyon is made / and that
other said I shal laye this sackle in the
myddel bytwene vs / e I shal say it is
myne / e thou shalt say it is not so /
but it is myne / e thus shal the styrf be
made/ e thenne that one layd the sackle
so / e said it is myne / e that other sayd
nay / but it is myne/ and that other said
thenne/ thy; be it / take it and; goe thy
way / e thus they departed and; wote
not styue to gyde / Thaxbot agathon
was wyse to vnderstonde / not stowe to
laboure / scarce in mete and; clothynge /
and; sayd he had neuer slepte at hys
wyll / haupyng in my herke ony sowle
ageynst ony other/ or ony other ageynst
me / when agathon sholdy deye he held
hym thre dayes without moeyng; hol-
dnyng alweye his eyen open to heuen /
And; when hys brethern wordy or sty-
red; hym / he sayd I am tofore the
jugement of god / And; they sayd
why / doubtest thou / And; he sayd
I haue laboured wyth alle the vertue
that I myghte to kepe the commaun-
dement of god / But I am a man
and; I wote not yf my werkys shalle
please our Lord / And; they sayd
trustest not thou in thy werkys which
thou hast don for god / and; he sayd I
shal not presume tyl I come tofore
hym / For the jugement of god ten
other than; the jugement of men /

And whan they wolde yet haue agyd
 hem somme thyng he said Helpe to
 me charyte / and speke nomore to me
 for I am occupyd / and whan he had
 said this / he yelod / vp his spyrte with
 ioye / and they salve our lord and his
 aungelys receyving his spyrte / and
 salebyngz / lyke as a man salebeth
 his frendes / alle thys is wyrtyn in vi
 tis patrum /

Thus endeth of the holy abbot
 Agathon

Here foloweth of Balaam
 the Hermyte

Balaam of Whome
 saynt Johan damascene
 made the hystorye with
 grete dylygencz / In
 whome deuyne grace so
 wroughte that he con /

uerted to the feythe saynt Josaphat / e
 thenne as al ynde was ful of crysten
 wyple e of monkes / ther awoos a prync
 saunt kyng wiche was named anemyr
 wiche made grete persecucion to cristen
 men e specially to monkes / e it hap
 yd so that one wiche was frende of
 the kyng e theyf in his paleys / by the
 inspyracion of deuyne grace lest he
 halde ryal / for to entre in to the ordere
 of monkes / e whan the kyng herd say
 that he was cristen he was wode for an
 gre / e dyd do seke hym thorough euery
 deserte til that he was foude with grete
 payne / e thenne he was brought tofore
 hym / e whan he salve hym in a vyle
 cot e moche lene for hungre / whych
 was thowt to be couerd with precious
 clothynge e halounded in moche richesse
 e sayd to hym o thou sole e out of thy
 mynde / why hast thou shauaged thy
 honour in to vylonye / e art made the
 praye of children / e he said to hym yf
 thou wyllt here of me reson / put fro the
 thy enemyes / thenne the kyng demaun
 ded hym who were his enemyes / e he
 said to hym yf e couetyse / for they en
 vyse e lette / that trouthe may not be
 feyn / ne to assaye prudence / and equyte

To whome the kyng said / lette it be as
 thou sayest / e that othe said / the folow
 despyse the thynges that ben / lyke as
 they were not / and he that hath not the
 taste of the thynges that ben / he shall
 not vte the swetnesse of them / e may
 not lerne the trouthe of them that ben
 not / and whan he had salebyd many
 thynges of the mysterye of thyncauon
 ay / the kyng sayd to hym yf I had
 not promysed the attz begynnynge that
 I shold put alweye yre fro my counceyl
 I shold caste thy body in to the fyre /
 Soo thy weye and flee fro myn eyen
 that I see the nomore / e that I noib
 dytresse the not / and anone the man
 of god wente his waye al heuylly / by
 cause he had not suffred martirdom /
 Thus thenne in this mene whyle it
 happyd that the kyng wiche had noo
 chyld / there was a fayr sone borne
 of his wyf / and was callyd Josaphat
 e thenne the kyng assembled a ryghte
 grete companye of peple for to make sa
 crefyse to his goddes for the natyvyte
 of his sone / e also assembled th a few
 nomyens / of whom he enquyred what
 shold befall of his sone / e they sayd
 to hym that he shold be grete in power
 e in richesses / e one more wyse than a
 nother said / for this childe that is born
 shal not be in thy regne / but he shal be
 in another moche better without compa
 ryson / and knowe thou that I suppose
 that he shal be of crysten religyon /
 wiche thou persecutest / e that sayd
 not he of hym self / but he sayd it by
 inspyracion of god / And whan the
 kyng herd that he doubted moche and
 dyd do make without the cyte a ryght
 noble paleys / and therein sette he hys
 sone for to dwelle and abyde / and sette
 right fayre yongelynge / and com
 maunded them that they shold not speke
 to hym of deth / ne of olde age / ne of
 sekens / ne of pouerte / ne of no thyng
 that may gyue hym cause of heynes
 but say to hym alle thynges that ben
 ioyous / so that his mynde may be e
 presed with gladnes / e that he thynke
 on no thyng to come / and anone as
 ony of his seruauntes were seke / the
 kyng commaunded for to take hem
 alwey / and sette another hool in hys
 ee ii

fce / and commaunded that no men
 epon shold be made to hym of Ihesu
 cryste / **I**n that tyme was wyth
 the kynge a man whych was secretly
 crysen / and was chref emonge alle
 the noble prynces of the kynge / and
 as he wente on a tyme to hunt wyth
 the kynge / he fonde a pour may kynge
 on the grounde / whiche was hurte on
 the foot of a keeste / whych prayed that
 he wold receyue hym / and that he
 myght of hym be holpen by somme
 meane / and the knyght sayd I shall
 receyue the gladly / but I wote not
 how thou mayst doo any prouffye /
 And he sayd to hym I am a lecke of
 wordes / and yf ony be hurte by wor
 des I can wel gyue hym a medecyne /
 and the knyght sette it at noughthe all
 that he sayd / but he receyued hym one
 lyx for goddes sake / and he lyeid hym
 and thenne somme prynces enuyous
 and malycyous salbe that this prynce
 was soo grete and gracypous wlyth the
 kynge accused hym to the kynge / and
 sayd that he was not onelyx wined to
 the crysen feythe / but enforced to wlyth
 dealbe fro hym his wyame / and that
 he moeuyd and solycyted the compa
 ny and counaylled theym therā /
 And yf thou wylt knowe it sayd
 they / thenne calle hym secretlye / and
 say to hym that this lyf is sone doon /
 and therefore thou wylt leue the gre
 ryve of the worlde and of thy wyame
 and afferme that thou wylt take the
 habyte of monkes / whome thou haste
 soo persecuted by ygnoraunce / and af
 ter thou shalt see what he shal answer
 and whan the kynge had doon alle
 lyke as they had sayd / the knyght
 that knewe noo thyng of the treason
 beganne to wepe and prayled moche
 the counayll of the kynge / and remem
 berd hym of the knyght of the world
 and counaylled hym to doo it as sone
 as he myght / and whan the kynge herde
 hym saye soo / he supposed it had been
 twylbe that the othez had sayd to hym
 how he it he sayd no thyng / e thenne
 he vnderstood and appceuyed that
 the kynge had taken his wordes in euyl
 and wente and tolde al this vnto the
 lecke of wordes alle by ordre / and he
 sayd to hym / knowe thou for trouth

that the kynge seyth that thou wylt
 assaylle his wyame / aryse thou to mo
 row / and thou shalt see thy her and doo
 of thy bestementes / and clothe the in
 hayr in manere of a monke / and goo
 erlye to the kynge / whan he shall de
 maunde the what thou menest / thou
 shalt answer / my lord kynge I am
 wdy to folowe the / For yf the wyge
 by whych thou desyrest to goo be harde
 yf I be wlyth the it shal be the lyghter
 to the / and lyke as thou haste had
 me in prosperyte / so shalt thou haue
 me in aduersyte / I am al wdy / wher
 fore taryest thou / and whan he had
 thys doon and sayd by ordre / the kyn
 ge was abasshed e reuyrd the false
 men / and dyd to hym more honoure
 thenne he dyd before / and after thys
 the kynge sone that was nourysshed
 in the palays came to age and grewe
 and was playnely taughte in al wyf
 dom / and he meruaylled wherfore hys
 fader had so enclosed hym / and called
 one of his seruauntes whiche was
 moche famylar wyth hym secretlye / e
 demaunded hym of this thyng / and
 sayd to hym that he was in grete te
 ryuynesse that he myght not goo oute /
 And that his mete ne drynke saueryd
 hym not ne dyd hym no good / and
 whan his fader herde this / he was ful
 of fowle / and anon he lete doo make
 wedy horses and ioyful felalshyp to
 accompanye hym in such wyse that no
 thyng dyshoneste shold happen to hym
 e on a tyme thus as the kynge sone
 wente he mette a mesel and a blynde
 man / and whan he salde them he was
 abasshed / e enquired what them apled
 and his seruauntes sayd thys ten pas
 syons that comen to men / and he de
 maunded yf tho passyons comen to all
 men / and they sayd nay / Thenne said
 he ten they knowen whiche men shal suf
 fre thys passyons / wlythout dyspynt
 on / and they answered who is he that
 may knowe thaduentures of men / and
 he began to be moche angurysous for
 the Incusomable thyng herof / e anon
 ther tyme he fonde a man moche aged
 whiche had his chere founed / his teth
 fallen e was al crooked for age / wherof
 he was abasshed and said he desyred to
 knowe the myracle of thys dysyon /

and whan he knelbe that thys was by
 cause he had lpyued many yerys / and
 thenne he demaunded what shold he
 the ende / and they sayd wthe / and he
 sayd / is thenne the wthe the ende of
 alle men or of somme and they sayd
 for certeyn that alle men must dye /
 And whan he knelbe that alle shold
 dye / he demaunded them in how ma-
 ny yerys that shold happene / and
 they sayd in olde age of four scere yere
 or an hondred / and after that age
 the wthe foloweth / and thys yonge
 man remembred ofte in his hert these
 thynges / and was in grete dyscom-
 fort / but he shelvyd hym moche glad-
 tofore his fader / and he despyd moche
 to be enformed / and taughte in thys
 thynges / **A** And thenne there was a
 monke of parfyt lyf and good opy-
 nyon that dwellyd in the deserte of the
 londe of Sennaar named kalaam /
 And thys monke knelbe by the holy
 ghoost what was done about this kyn-
 ges sone / and toke the abbey of a
 marchaunte / and came into the cytre
 and spake to the grete governour of
 the kynges sone / and sayd to hym I
 am a marchaunte and haue a pryncy-
 ous stone to selle whych gyueth syght
 to blynde men / e lerynge to deef men
 Hyt maketh the deube to speke / and
 gyueth wysedom to foolles / and ther-
 fore brynge me to the kynges sone /
 and I shal delyuer it to hym / To
 whome he sayd thou seemest a man of
 pudent nature / but thy wordes acorde
 no thyng to wysedom / Neuerthelessse
 yf I had knowleche of that stone /
 shelde it me / and yf it be such as thou
 sayest / and so proued / thou shalt haue
 ight grete honours of the kynges
 sone / To whome kalaam sayd / my
 stone hath yet such vertue / that he that
 seeth it / and hath none hoel syght
 and kepeth not entyler chastyte / yf he
 hapelye salbe it / the vertue dyspleke
 that he hath he shold lose it / and I that
 am a physyccen see wel that thou hast
 not thy syght hoole / but I vnderstonde
 that the kynges sone is chaste and hath
 ight fayre eyes and hoole /
 And thenne the man sayd yf it be so
 shelde it not to me / For myn eyes ten
 not hoole / and am foule of synne / and

kalaam sayd thys thyng aperceyved
 to the kynges sone / and therfore brynge
 me to hym anone / and he anone tolde
 this to the kynges sone / and broughe
 hym anone in / And he receyued hym
 honourably / and thenne kalaam sayd
 to hym / thou hast doon wte / for thou
 hast not taken hede of my lpyalnesse
 that aperceyth wythoutforth / but thou
 hast doon lyke unto a noble kyng /
 whych whan he wode in his char
 cladde wyth clothes of gold and metes
 wyth pour men whiche were cladde
 wyth torne clothes / **A** And anone he
 sprange out of his char / and fyl down
 to their feet and worshypped them /
 And after awoos and kyssed them /
 and his lawes toke thys eye / and
 were aferde to reprens hym therof /
 but they sayd to hys brother how the
 kyng had doon thyng ageynst hys
 rial magestee / and hys brother repre-
 uyd hym therof / and the kyng had
 such a custome that whan one shold
 be delyuerd to deith / the kyng shold
 sende his cryar wyth hys troupe that
 was ordyned thereto /
 And on the euen he sente the cryar
 wyth the troupe tofore hys brothers
 gate / and made to solwe the troupe
 and whan the kynges swither herde
 thys / he was in dyspayr of sauynge
 of hys lyf / and coude not slepe of all
 the nyght and made hys testaments /
 and on the morne erly he cladde hym
 in blacke / and came wepyng wyth
 his wyf and chyldren to the kynges
 palays / and the kyng made hym come
 tofore hym and sayd to hym / a fool
 that thou art / yf thou hast herde the
 messager of thy brother / to whom thou
 knowest wel thou hast not trespassed
 and doubtest soo moche / Dolt ought
 not I thenne doubt the messagers of
 our lord / ageynst whome I haue so
 ofte synned / whych synnesyed I nu-
 me more clerly the wthe thenne the
 troupe / and shelde to me horrible cor-
 mpyng of the Iuge / e after this he dyd
 doo make foure chesys / and dyd doo
 couer tibo of them with golde wythout
 forth / and dyd doo fylle them wyth
 boones of deedy men and of fylthe /
 And the other tibo he dyd doo pvt
 ch / And dyd doo fylle them wyth
 ce iij

precious stones and ryche gemmys /
 And after thys the kyngz dyd doo
 calle his grete barons by cause he knew
 wel that they compleyned of hym to
 his brother / and dyd doo sette thys
 foure chesys tofore them and deman-
 ded of them which were moste precious
 and they sayd that the livo that were
 gylt / were moost of value / Thenne
 the kyng commaunded that they shold
 be opened / and anone a grete stench
 yssued out of them / and the kyngz
 sayd they be lyke them that be clothed
 wyth precious vestementes / and ken-
 ful wythinforth of ordure & of synne
 and after he made opene the other / and
 there yssued a meruayllous swete o-
 douz / and after the kyng sayd / thys
 kyng semblable to the poure men that I
 mette and honoured / for though they
 be cladde of foule vestimentes / yet
 shyne they wythinforth wyth good-
 douz of goodz vertues / and ye take
 none heed but to that wythoutforthe /
 and consydere not what is wythin /
 and thou hast doon to me like as that
 kyngz dyd / For thou haste wel way-
 ued me / and after thys balaam be-
 ganne to telle to hym a longe sermone
 of the creatyon of the world / and of
 the day of Jugement / and of the re-
 ward of goodz and euyl / and began
 strongely to blame them that worshyp
 ydolles / and tolde to hym of thez for-
 lye such an exauple as foloweth
 sayeng / That an archer toke a lytel
 hyde callyd a nyghtyngale / and whan
 he wold haue slayne this nyghtyngale
 there was a boye gyuen to the nyght-
 yngale whych sayd / O thou may
 what shold it auayle the yf thou slee-
 me / thou mayste not fylle thy kelly
 wyth me / but and yf thou wyll let
 me goo / I shal teche the thre wyse-
 doms / that yf thou heere them dyly-
 gently / thou mayste haue grete prou-
 fyte therby / Thenne he was awastred
 of his wordes / and promysed that he
 wold let hym goo / yf he wold telle
 hym his wysdoms / Thenne the hyde
 sayd / stude neuer to take that thyng
 that thou mayste not take / & of thyng
 loste / which may not be recouered /
 sorowe neuer therefore / ne byleue neuer

thyng that is incredyble / heere tel
 thys thre thynges / and thou shal
 doo wel / and thenne he lete the hyde
 goo as he had promysed / and thenne
 the nyghtyngale fleeng in the aere
 sayd to hym / alas thou wretched man
 thou haste had euyl counayle / for thou
 hast loste thys day grete tresour / For
 I haue in my bowels a precious
 margaryte / whych is greter thenne
 the egge of an ostrych / and he heere
 that / he was moche wroth and sorow-
 fed for he had leten his goo / and
 enforced hym al that he coude to take
 his ageyne sayeng / Come ageyn to
 my bowels / and I shal thewe to the al
 humayte / and gyue to the alle that
 shal neede the / and after shal lete the
 goo honourably / where as thou wyll
 Thenne sayd the nyghtyngale to hym
 Now I knowe wel that thou arte a
 fool / for thou hast no proufyte in the
 wysdoms that I haue sayd to the /
 For thou arte ryght sorowful for me
 whome thou hast loste / whych am I
 recouerable / and yet thou weneest to
 take me / where thou mayste not come
 so hygh as I am / and furthermore
 where thou byleuest to be in me a pre-
 cious stone more thenne the egge of
 an ostrych / whan alle my body may
 not atteyne to the grete nesse of such
 an egge / And in lyke wyse he thez
 foolys that adoure and truste in ydol-
 les / for they worshyp that which they
 haue made / and calle theym whome
 they haue made hears of them / and
 after he beganne to dyspute ageynste
 the fallace of the world / and delite and
 vanyte therof / and broughte forth ma-
 ny ensauples and sayd / They that
 desyre the delytes corporalle / and suffer
 their soldes weye for hunger / ben lyke
 to a man that fledge tofore an wyrdorn
 that he shold not deuoure hym / and in
 fleung / he fyl in to a grete pyte / and
 as he fyl he caughte a braunche of a tre
 wyth his hande / and sette his feet vpon
 a slydyng place / and thenne two myle
 that one wyche / and that other blacke
 wyche wythoute cessyng grete the
 rote of the tree /
 And had almoste gnalden it a sondre
 And he salve in the bottom of thys

pyte an horryble dragon castyng fyre
and had his mouthe opne and desyred
to deuoure hym / Upon the slydyng
place on which his feet stood / he sawe
the hedes of foure serpentes whiche
ysuoden there / and thenne he lefte vp
his eyen and sawe a lytel hony that
hunge in the bolbes of the tre / e for
gave the peryll that he was in / and
gave hym al to the swetenes of that
lytel hony / the Smyrne is the fygure
of deith / whiche continually foloweth
man / and desyret to take hym / The
pyte is the world / whiche is ful of
al wyckednesse / the tre is the lyf of
euery man / whiche by the tivo myse
that ben the day and nyght e the hou
res therof incessantly ben wasted and
approched to the cuttyng or gnawyng
a sonder / the place wher the iij serpen
tes were is the body ordeyned by the
four elementes / by whiche the ioynt
ure of the membris is couerid in so
dyes dysfurdynate / The orrible dra
gon is the mouthe of helle whiche de
syrth to deuoure al creatures / The
swetenes of the hony in the bolbes of
the tre / is the false decayuable delect
acyon of the world / by whiche man
is dexyued / so that he taketh no hede
of the peryll that he is in / and yet he
sawd that they that loue the world ben
semblable to a man that had thre fren
des / of whiche he loued the fyrste as
moch as hym self / and he loued the
second lasse thenne hym self / e loued
the thyrde a lytel or nought / and it
happed so that this man was in grete
peryll of his lyf / and was somond
tofore the kynge / thenne he ranne to
his fyrste frende and demaunded of
hym his helpe / and tolde to hym how
he had alweye louyd hym / to whome
he said / I haue other frenes with whom
I must be this day / and I wote not
who thou arte / therefore I may not helpe
the / yet neuertheless I shal gyue to
the tivo shoppes with whiche thou
mayst couer the / and thenne he wente
alwey moch sowuful / and wente to
that other frende / and requyred also
his ayde / and he sawd to hym I may
not attende to goo with the to thys
debate / for I haue grete charge / but
I shal yet sekelyshyp the vnto the gate

of the paleys / e thenne I shal retorne
ageyn and doo myn owne needes / and
thenne he kyng heuy and as despayred
went to the thyrde frende and sawd
to hym / I haue noo reson to speke to
the / ne I haue not lued the as I
ought / but I am in tribulacion and
wythoute frenes / and pray the that
thou helpe me / and that other sawd
with glad chere / carkes I confesse to
be thy dere frende / and haue not forye
ten the lytel benefyte that thou haste
doon to me / and I shal goo ryght
gladly with the tofore the kynge / for
to see what shal be demaunded of the
and I shal pray the kynge for the /
The first frende is possessyon of rycheesse
For whiche man putteth hym in ma
ny perilles / and when the deith co
meth / he hath nomore of hit but a cloth
for to burye hym for to be buryed /
The second frende is his sones / hys
wyf and kynne / whiche goo with
hym to hys graue / and anon retorne
for to entere to theyr owne needes /
The thyrde frende is seyth the hope and
charyte and other goodly werkyes /
Whiche we haue doon / that when we
ysue out of our bodyes / they may
wel goo tofore vs and pray god for
vs / and they may wel deliuer vs fro
the dyncelles our enemyes / and yet he
sawd accordyng to thys / that in a cer
teyn cyte is a custome / that they of
the cite shal chese euery yere a straunge
man and vnknoyen for to be theyr
prync / and they shal gyue hym payl
saunce to doo what souer he wyll /
And gouerne the contree wythout any
other constytucion / and he kyng thus
in grete delyses / and wenyng euer to
contynue / so dyntly they of the cyte
shold arys ageynste hym / and lede
hym naked / though the cyte / e after
sende hym in to an yle in egypte /
And there he shold fynde neyther mete
ne clothe / but shold be constryned to
be peryllid for hungre and cold /
And after that they wolde enhaunce
another to the kyngdome / and thus
they dyd longe / At the laste they
took one whiche knewe theyr custome
And he sente tofore hym in to that
yle grete tre four wythoute nombre du
ryng alle hys yere /

4 The lyf of saynt balaam

And whan his yere was accomplis-
 pleshed; and passed; he was put out
 and put to eyghe lyke the othre / and
 wher as the othre that had ben to fore
 hym perished; for colde and hongre /
 he habounded in grete rychesses & we-
 res / and this cyte is the world; / and
 the cytereyns ben the prynces of derk-
 nesse / which fede vs with falsse defecta-
 cyon of the world; / and thenne the deth
 cometh whan we take none heed / and
 that lye ben sente in eyghe to the place
 of derkenesse / and the rychesses that
 ben to fore sente / ben don by the handes
 of poure men / and whan balaam had
 partely taughte the kynges sone / &
 wolde leue his fader for to folowe hym
 balaam said to hym yf thou wylte doo
 thus thou shalt be semblable to a pony-
 ge man / that whan he shold haue lved
 dody a noble wyf / he forsoke hyr and
 fledde alwey / and came in to a place
 wher as he salbe a Virgyn daughter of
 an olde poure man that laboured; and
 prayedy god; with hir molithe / To
 whome he sayd what is that thou doest
 daughter that arte so poure & allwey
 thou thankest god like as thou haddest
 receyved grete thynges of hym /
 To whome she sayd; lyke as a lytel
 medecyne ofte deliuereth a grete lan-
 gour and payne / right so for to gyue
 to god; thankynges allwey of a lytel
 yeste / is made a gyuer of grete yestes
 for the thynges that ben withoutforth
 ben not oures; but they that be wythin
 vs ben oures / and therefore I haue re-
 ceyved grete thynges of god; for he
 hath made me lyke to his ymage / He
 hath gyuen to me vnderstandyng / He
 hath called; me to his glouye / and hath
 opened; to me the gate of his kyngdom
 and therefore for thye yestes it is yel-
 lous; to me to gyue hym prayyng /
 This yonge man sayng hyr praydenc-
 ayed; of his fader to haue hyr to wyf
 To whome the fader sayd; thou mayst
 not haue my daughter / for thou arte
 the sone of ryche and noble kynne /
 and I am but a poure man; but whan
 he sore desired; hir / the olde man sayd;
 to hym; I may not gyue hir to the syn-
 thou wylt lede hir home in to the how-
 ses of thy fader / for she is my onely
 daughter and; haue no moo /

And he said / I shal dylle wyth the
 and shal accorde with the in al thyng-
 ges / and thenne he dody of his prey-
 oue wementes; and dody on hym the
 habyte of an olde man / and soo dylle
 byng with hym toke hir vnto his wyf
 and whan the olde man had longe
 preydy hym / he ladde hym in to hys
 chambur / and shewedy to hym grete
 plente of rychesses more than he euer
 had; and gaue to hym al / & thenne
 Josaphat sayd; to hym; thys narracyon
 toucheth me couenably; and I wolde
 thou hast sayd; thys for me / Now saye
 to me fader he ly many yere arte thou
 olde / and wher comestest thou / For
 fro the I wyl neuer departe / To whom
 balaam sayd; I haue dylle yd yere
 in the deserte of the londe of Sennaar /
 To whome Josaphat sayd; thou semest
 better to be lye yere / and he sayd; yf
 thou demaundest alle the yeres of my
 natyure / thou hast lved esteemed; them
 but I accounte not the nombur of my
 lyf / them spereally that I haue dys-
 pended; in the raneyre of the world; /
 For I was thenne dede toward; god;
 and I nombur not the yeres of deth /
 wyth the yeres of lyf / and whan Jo-
 sapht wolde haue folowed; hym in to
 deserte balaam sayd; to hym; yf thou
 do so / I shal not haue thy compagne /
 and I shal be thenne thauror of yre
 acyoun to my brether; but whan thou
 seest tyme couenable / thou shalt come
 to me / and thenne balaam kyssedy
 the kynges sone / and enformed; hym
 lvel in the seyth / and; after returned;
 in to his alle / and; a lytel whyle af-
 ter the kynges herde saye that hys sone
 was crystened; wherfore he was moche
 souousful; and; one that was his frende
 named; Arachys recomfortyng; hym
 sayd; Syr kyng; I knowe right well
 an olde kemp; that resembled; moche
 balaam / and; he is of our secte / He
 shal praye hym as he were balaam / &
 shal defende fyrste the seyth of crysten
 men; and; after shal leue and; retorne
 fro it; and; thus your sone shal retorne
 to you / and; thenne the kyng; went
 in to deserte as it were to secte balaam
 and; toke thys kemp; and; prayedy
 that he had; taken balaam / and; whan
 the kynges sone herde that balaam

was taken he wepte bytterlye / but as
 forwarde he knelbe by reuelacyon de
 uyne that it was not he / Thenne
 the kynge wente to his sone and sayd
 to hym thou hast put me in grete heu
 nesse / thou hast dyshonoured myn olde
 age / thou hast deked the light of myn
 eyes / sone why hast thou doon so / thou
 hast forsaken the houour of my goddes
 and he answered to hym I haue fledde
 the darkenessys / and am comen to the
 light / I haue fledde erroure & knowe
 tounthe / and therfore trauaylle the for
 nought / for thou mayst neuer wyth
 dralbe me fro ihesu cryste / For lyke
 as it is impossyble to the to tuche the
 heuen wyth thy honde / or for to drye the
 grete see / so is it to the for to chaunge
 me / Thenne the fader sayd / who is
 cause herof / but I my self / that so glory
 ouerly haue do noursyffed the / that ne
 uer fader nouryffed more hys sone /
 For whyche cause thyn euyl wyll hath
 made the woody agaynst me / and it is
 wel ryght / For the astronomys in
 thy natyure sayd / that thou sholdst
 be proude and dysholdeynite to thy pa
 rentes / but and thou nolv wyll not
 obeye me / thou shalt nomore be my
 sone / and I shal be thyn enemye for a
 fader / and I shal do to the that I neuer
 dyd to myn enemyes / To whome Jo
 saphat sayd / fader wherfore arte thou
 angry / by cause I am made a partnyer
 of good thynges / what fader was
 euer sorowful in the prosperyte of hys
 sone / I shal nomore calle the fader /
 but and yf thou be contrarye to me
 I shal flee the as a serpent /
 Thenne the kynge departed from hym
 in grete angre / and sayd to atache
 his frende alle the hardnes of his sone
 and he counceyled the kynge that he
 sholdy gyue hym noo sharpe wordes /
 for a chylde is better reformed by sayr
 and swete wordes / The day folowynz
 the kynge came to his sone & beganne
 to clyppe embrace and kyffe hym / and
 sayd to hym my ryght swete sone ho
 noure thou myn olde age / sone drede
 thy fader / knowest thou not wel that
 it is good to obeye thy fader & make
 hym glady / and for to doo contrarye
 it is synne / and they that angre them
 synne euyl / to whome Josaphat sayd

there is tyme to loue / and tyme to hate
 tyme of pes / and tyme of bataylle /
 and we ought in no wyse loue them /
 ne obeye to them that woloz put vs a
 weye fro god / ke it fader or moder /
 And whan hys fader salbe his sted
 fastnesse / he sayd to hym / se the I see
 thy folye and wyll not obeye to me
 Come / and we shal knowe the trouth
 For balaam whiche hath deceyued the
 is bounden in my prysoun / and let vs
 assemble our peple wyth balaam / and
 I shal sende for alle the galylees / that
 they may saulely come wythout drede
 and dyspute / and yf that yf with you
 balaam ouercome vs / we shal byleue
 and obeye you / and yf we ouercome
 you yf shal consente to vs / and thys
 pleysyd wel to the kynge / and to Jo
 saphat / and whan they had ordeyned
 that he that named hym balaam shold
 fyrste defence the feythe of cryste /
 And suffre hym after to be ouercomen
 and soo were all assomblyd / Thenne
 Josaphat turned hym towarde nachor
 whyche sayned hym to be balaam /
 and sayd balaam thou knowest wel
 how thou haste taughte me / and yf
 thou defende the feyth that I haue le
 ned of the / I shal abyde in thy doc
 tryne to the ende of my lyf / and yf
 thou be ouercomen I shal auenge me
 anone on the myn iuurye / and shall
 plucke out the tonge out of thyn mowth
 wyth myn handes / & gyue it to dogges
 to thende that thou be not so hardy to
 put a kynges sone in erroure /
 And whan nachor herde that he was
 in grete fere and salbe wel that yf he
 sayd contrarye he were but dede / and
 that he was taken in his olde snare /
 and thenne he aduysed that it were
 better to take and holde wyth the sone
 thenne wyth the fader / For to eschewe
 the peryll of deth / For the kynge
 had sayd to hym tofore them all / that
 he sholdy defende the feythe hardely &
 without drede / thenne one of the may
 ters sayd to hym thou arte balaam /
 whiche hast deceyued the sone of the
 kynge / and he sayd I am balaam
 whyche haue not put the kynges sone
 in ony erroure / but I haue broughte
 hym out of erroure / and thenne the
 mayster sayd to hym / right noble and

meanyfous men haue worshypped
 our goddes / how darst thou thenne
 adresse the ageynst them / ande he an-
 swered / they of calde / of egypte / ande
 of grece haue erred / ande sayden that
 the creatures were goddes / e the chal-
 dees supposen that the elementes had
 ben goddes whiche were createde to the
 prouffye of men / ande the grekes sup-
 posed that cursed men ande tyrauntes
 had ben goddes / as saturne / whom they
 sayd ete his sone / ande iupiter whiche
 as they say getheryd his fader e threlde
 his members in to the see / wherof grece
 be Venus / ande iupiter to be kynge
 of the other goddes / by cause he trans-
 formede ofte hym self in lyknesse of
 a keefe / for to accomplishe his aduoul-
 tye / ande also they saye that Venus is
 goddesse of aduoultre / ande somtyme
 mars is hys husbond / ande somtyme
 aconyus / The egyptens worshypped
 the beestes / that is to wete a sheep / a
 calfe / a wyne / or suche other / ande the
 crysien men worshypped the sone of the
 ryght hyght kynge / that descendede fro
 heuyn ande toke nature humayne /
 Ande thenne nachor beganne clerlye
 to defende the laibe of crysien men / e
 garyssed hym wyth many reasons /
 so that the maysters were all abasshed
 ande wyste not what to answer / and
 thenne Josaphat had grete ioye of
 that / whiche our lord had defende the
 trouthe / by hym that was enemye of
 trouthe / ande thenne the kynge was
 ful of wodenesse / ande commaunded
 that the counceyl shold departe / lyke
 as he wold haue trowde ageyn on the
 morne of the same daye / Thenne Jo-
 saphat sayd to his fader let my may-
 ster be wyth me this nyght / to the ende
 that we may make our collacion to gy-
 der / for to make to morowe our an-
 sweres / ande thou sholt lede thy may-
 sters wyth the / ande shal take counceyl
 wyth them / e yf thou lede my may-
 ster / wherfore he grauntede to hym nachor
 by cause he hoped that he shold deuyne
 hym / ande when the kynge's sone was
 comen to his chambere / ande nachor wyth
 hym / Josaphat sayd to nachor / Ne-
 uentse thou not that I knowe the / I
 wote wel that thou arte not lalaam /

but thou arte nachor the astronomer /
 ande Josaphat prechyd thenne to hym
 the wyse of helthe / ande conuerted
 hym to the feythe / ande on the morne
 sente hym in to deserte / ande there was
 kepte / ande lede the lye of an her-
 myte / Thenne there was an enchan-
 tur namede theodas / whom he herd of
 this thyng / he came to the kynge ande
 sayd that he shold make his sone retorne
 ande hylde in hys goddes /
 Ande the kynge said to hym yf thou do
 so / I shal make to the an ymage of
 golde ande offte sacrifices thereto / lyke
 as to my goddes / ande he sayd take
 alwey al them that ben aboute thy sone
 ande put to hym fyve wymmen ande
 wel aourned / ande commaunde them
 alle waye to abyde by hym / ande after
 I shal sende a wyched spyryte that
 shal enflamme hym to luyrte / ande
 there is noo thyng that may so sone
 deuyne the yonge men / as the beaulte
 of wymmen / ande he sayd yet more /
 there was a kynge whycher had wyth
 grete payne a sone / e the wyse may-
 ster sayden that yf he salde some or
 more wythin ten yere / he shold lose
 the syghte of his eye /
 Thenne hit was ordeyned that this
 chyld shold be nourished wythin a
 pyte made in a grete rocke / ande when
 the ten yere were passyd / the kynge
 commaunded that his sone shold
 be broughte forth ande that all thynges
 shold be broughte tofore hym by cause
 he shold knowe the names ande tho-
 thynges / ande thenne they broughte to
 fore hym ielvelles / horses ande beestes
 of al manere / ande also golde / syluer
 precyous stones / e all other thynges
 ande when he had demaunded the names
 of euery thyng / ande that the myny-
 sters had tolde hym / he sette nought
 therby / ande when his fader sawe that
 he recedid not of such thynges / thenne
 the kynge made to be broughte tofore
 hym wymmen quaryntely a waye / ande
 he demaunded what they were / for
 they wold not soo lyghtly telte hym /
 wherof he was anoyed / ande after the
 mayster squyer of the kynge sayd ia-
 pyng that they were deuyles that
 deuyne men / Thenne the kynge de-
 maunded hym what he byueste had of

al that he had seen / and he answered
 face my soule conceiteth noo thyng
 so moche as the deuyles that deceyue
 men / and therefore I suppose that none
 other thyng shal surmounte thy sone
 but hymmen which moeue men alle
 waye to lecherye / thenne the kynge
 put out alle his mynstres and sette
 therein to be about his sone xij noble &
 fayre maydens / whiche albeere hym
 admonesteth to playe / and there were
 none other that myght speke ne serue
 hym / and anone the enchaunour sent
 to hym the deuyll for to enflame hym
 whiche breyned the yonge man wyth
 insooth / & the maydens wythoutsooth /
 and whan he felte hym soo strongelye
 trauaylled he was moche angry / and
 recommaunded hym self alle to god /
 and he receyued deuyne comfort / in
 such wyse that al temptacion departed
 from hym / & after this that the kynge
 salde that the deuyll had don no thyng
 he sente to hym a fayre mayden a kyn-
 ges daughter whiche was faderles /
 To whome this man of godd preachyd
 and she answered ys thou wylt saue
 me / and take me alwey fro worshyp-
 ping of thyddoles / conioyne the into
 me by couplyng of maryage / for the
 patryarkes / prophetes / and petre the
 apostle had wyues / and he sayd to
 hir / woman thise wordes sauest thou
 now for nougth / It apperayneth wel
 to crysten men to wedde wyues / but
 not to them that haue promysed to our
 lord to kepe vrgynyte /
 And she sayd to hym / now be it as
 thou wylt / but ys thou wylt saue
 my soule / graunte to me a lytel re-
 queste / ys wyth me onelye this nyght
 and I promyse to the that to morne I
 shal be made crysten / For as ye say
 the aungels haue more ioye in heuen
 of one synnar doynge penance / thenne
 of many other / There is grete guer-
 don due to hym that doth penance / &
 conuerteth hym / therefore graunte to
 me onelye this requeste / and soo thou
 shalt saue me / and thenne she began
 strongelye to assaile the turre of his
 conscience / Thenne the deuyll sayd to
 his felalbes / loo see howe this mayde
 hath strongelye put forth that we myt
 not moeue / Come thenne and let vs

knocke strongelye agaynst hym wth the
 fynde now tyme couenable /
 And whan the holy yonge man salde
 this thyng / and that he was in that
 captiuyne / That the courtysse of his
 fleshe admonesteth hym to synne /
 and also that he despyred the sauacion
 of the mayde / by entysping of the de-
 uyl that moored hym / he thenne put
 hym self to prayer in wepyng / and
 there fyl a slepe / and salde by a drem
 spon that he was brougth in to a me-
 dole arayed wyth fayre floures / there
 where the keyes of the trees demened a
 swete sounde / which came by a wynde
 agreable / and therout ysstred a mer-
 ueyllous odour / and the swete was
 right fayre to see / and right delectable
 of taste / and there were setes of golde
 and syluer and preceous stones /
 and the beddes were noble and precy-
 ouslye ourned / and ryght cleere wa-
 ter ranne there by / and after that he
 entred in to a cyte of which the walles
 were of fyne golde / and thone by mer-
 ueyllous clerenesse / and salde in the
 ayer somme that sang a songe / that
 neuer eer of mortal man herde lyke /
 and it was sayd this is the place of
 blessed sayntes / and as they wolde
 haue had hym thens / he prayd them
 that they wolde lette hym dwelle there
 and they sayd to hym / thou shalt yet
 hereafter come wyth grete tra-
 uayle ys thou mayst suffre / and after
 they ledde hym in to a right horryble
 place ful of al fylthe and stench / and
 sayd to hym this is the place of wy-
 ckyed peple / and whan he alboke hym
 sende that the beaute of that damoysele
 was more foule and styngyng thenne
 alle the other ordure / and thenne the
 wycked spyrytes came agayn to the
 dose / and he thenne blameyd them / to
 whome they sayd we ranne spon hym
 to fore he marked wyth the sygne of
 the crosse / & troubled hym strongelye
 and whan he was garnysshed wyth the
 sygne of the crosse / he persecuted vs
 by the fore / Thenne theodose came
 to hym wth the kynge and had sayd
 that he shold haue peruerted hym /
 But this enchaunour was taken of
 hym / whome he supposed to haue taken
 and was conuerted and receyued

kypesme/and lyued after an holly lyl
 and thenne the kyng was al despay
 red/and by counceyl of his frendes he
 delyuerd to hym halfe his wyame / e
 howe he it that Josaphat despyred wylth
 alle his thoughte the deserte / yet for
 to encrea the feythe he receyued the wy
 ame for a certeyn tyme / and maade
 churches and reysed crosse and con
 uerted moche people of his wyame to
 the fayth of Ihesu cryste / and atte laste
 the fader consented to the reasons e pre
 dycacons of his sone and hyleuyd on
 the feythe of Ihesu cryste / e receyued
 kypesme / and lefte his wyame hole to
 his sone / e entended to werkes of pi
 naur / and after synysstred hys lyl
 laudably / and Josaphat of a war
 ned the kyng tarachye that he wolde
 goo in to deserte / but he was retayned
 of the pple longe tyme / but atte laste
 he fledde alweye in to deserte / and as
 he wente in a deserte / he gafe to a pour
 man his habyt ryal / and abode in a
 ryght pour golbne / e the deuyll made
 to hym many assaulkes / for somtyme
 he ranne vpon hym wylth a sberde
 draibon / and menaced to smyte yf he
 lefte not the deserte / and another tyme
 he apperyd to hym in the forme of a
 wylde best / e fomed e ranne on hym
 as he wold haue deuourd hym / and
 thenne Josaphat sayd / Our Lord is
 myn helpar / I doubt no thyng that
 may may do to me / and thus Josa
 phat was ilbo yere ragauante e erred
 in deserte / and coude not fynde lalaam
 and at the laste he fonde a caue in the
 erthe and knockyd at the dore e sayd /
 fader blesse me / and anone lalaam
 herde the voye of hym / and wos vp e
 wente out / and thenne eche kyssed o
 ther and enbraced serayllye / and were
 glad of their assenblyng / and after
 Josaphat recounted to lalaam al thys
 thynges that were hapenyd /
 And he reuryd e gaue thankynges
 to god / therfore / and Josaphat dwelled
 there many yeres in grete and mer
 uaylous penance ful of vertues / and
 when lalaam had accomplisshed hys
 dayes / he restyd in pes aboute the yere
 of our lord four hundred e four score
 Josaphat lefte his wyame the y
 yere of his age / and ledde the lyl of

an hermyte fyue and thyrty yere / and
 thenne restyd in pes ful of vertues /
 and was buryed by the body of lalaam
 / and when the kyng tarachyas
 herde of this thyng he came vnto that
 same place wylth a grete companye / and
 toke the bodies and bare them wylth
 moche grete honoure in to hys cyte
 where god hath shewed many fure
 myracles at the wylke of thys ilbo
 precyous bodies /

**Thus endeth the story of
 lalaam and Josaphat**

**Here foloweth the historie
 of Saint Delaghen the Pope
 wylth many oter historyes e
 geltis of the Lombardes / and
 of Machmete wylth oter co
 nycles /**



Elagieu the Pope

was of moche greet holyneſſe / and demened hym lawdably in the ſee of rome / and in his laſte ende he ended

In our lordz ful of vertues / but thys was not that pelagien the predecessor of ſaynt gregory / but another before hym / To this pelagien ſucceeded johan the thyrde / and to johan ſenedycte To ſenedycte pelagius / to pelage Sargore / **I**n the tyme of thys pelage came the lombardes in to ytalie / and by cauſe many knowe not thys hyſtoyre / I haue ordeyned it to be ſet here / lyke as it is ſet in thys ſyde of the lombardes whiche pauke the hyſtorygrapher of lombardes hath compeled and expolned in dyuers cronicles / He ſayth that there was a multitude of peple of germanye yſſued fro the wyage of the ſee ocean & ſayled towarde the northe fro the yle of ſcan dygnare and enuyronned many countrees and made many ſatraptes /

And at the laſte they came in to panonye / and durſte not goo farther / and there aſſablyſhed to holde theyr perpetuel habitacyon / Thys men were called gynes / and afterwarde they were called lombardes / and yet as they were in germanye / Agamoy kynge of the lombardes ſounde ſeven chyldren aſte in to a pyſcine for to be drowned / whiche were borne at one burthen of a comyn woman / and when the kynge had them founden by was of aduenture / he meruaylled moche / and wyth hys ſpere he beganne to torne and moelle them and one of the chyldren toke and helde the ſpere wyth his honde / and when the kynge ſawe that he was aſſyſhed and made hym to be taken and nauyſhed / and called hym greet lampſycon / and ſayd that he ſhold be of ſoo greet purſſaunce that after the deſthe of the kynge of the lombardes / he ſhold be made kynge of them / about that ſame tyme in the yere of our lordz four hundredz and foure ſcore there was a biſſhop of the herſy arreyen as ſayth Eutroppyus whiche wold haue baptyſed one named barnabe / and when he

ſayd barnabe I baptyſe the in the name of the fader / by the ſone wyth the holy ghoſt / by whiche he wold ſhelde / the ſone and holy ghoſt to be laſſe thenne the fader / and anone the water ran nyſſed / alwey / and he that ſhold haue be baptyſed / ſtoode to the chyrche for to be baptyſed / In that tyme flouryng medarde & gyluarde bretheren bothe of one furthen & borne in one day / & bothe made biſſhoppes in one day / & in one day bothe they deyd in our lordz / and to fore this tyme it is ſayd in a cronicle about the yere of our lordz four hundred and one / as the herſy arreyen greibe in fraunce / The wyſe of the ſubſtance of thre perſones was the wyd by opene myſtake lyke as phylykerre reherſeth / for as the biſſhop ſange maſſe in the cyr of Diſſanance / he ſawe thre dropes right clere al of one greynneſſe whiche were vpon the altar / & alle thre ranne to gyder in to a precious gemme / and when they had ſet this gemme in a croſſe of golde / alle the other precious ſtones that were there fyllyd out / and this gemme was clere to them that were clene out of synne / & it was obſcure & darke to ſynners / and it gaue helthe to them that were ſeek / & encreaſed them that worſhypped the croſſe / after thys wyſyngd a kynge vpon the lombardes whiche was named albuyne a ſtronge man & a noble whiche had a bataylle wyth the kynge of the gebydains / & deſtroyed theyr hoſt / and ſelue theyr kynge / Wherefore the ſone of the kynge that was ſlegne ſucceeded his fader / & came wyth a greet purſſaunce armye agynſt albuyne for to kenge hys fader / And albuyne moeyd hys ſtrength ageynſt hym / and ſurmounted hym and ſlue hym / and ladde alwey wyth hym Roſamounde his wyf in captiuyte / but after he toke hir to his wyf / & he dyd doo make a cuppe of the ſkulke of that kynge & ebbed it in fyne golde and ſyluer / and dranke oute of hys / In that tyme Juſtynus the laſſe got ueruyd thempyre / whiche had a prynce chaſt named Marſes / whiche was a noble man & ſtronge / whiche wente to bataylle ageynſt the ghoſtes that thene had taken al ytalie & he ſurmounted

them and ſelbe their kyng / & made
 wes in al ytalie / and after yet for al
 his grete vycorpe and weel he ſuffred
 grete enuy of the womayns / For he
 was falſely accuſed vnto thempoure
 and the wyf of the empoure named
 Sophye dyd to hym ſoo grete deſpyte
 that ſhe ſente hym worde that ſhe ſhold
 make hym to ſpyne & clyppe wulle
 with hir chamberes to whome narſes
 ſente hir anſwer ſayng / I ſhalke ſoo
 pourehaas to ſette ſuche a clythe in thy
 lomme / that durynge the lyf thou
 ſhalte not ſpyneſſe it ne take it down /
 Thenne narſes wente to Neopolyn / &
 ſente to the ſoldardes / that they ſhold
 leue that poure londe of panonny / and
 that they ſhold poureſelbe the ryghte
 plentyuous londe of ytalie / and whan
 albyne heerde thys thyng / he lefte pa
 nonny & entryd with hys ſoldardes
 in to ytalie the yere of our lord 73 ſon
 dred 47 viij / and they were acouſtomed
 to haue longe berdes / wherfore on a
 tyme as it is ſayd certeyn eſpys came
 to ſpye them wherof albyne had knowl
 lecke / and commaunded that alle the
 wymmen ſhold vnbynde theyr hez / &
 bynde it vnder their chynnes in ſuche
 wyſe / that they ſhold ſeme men /
 And therfore were they called longe
 ſardes / and ſo after ſoldardes / and al
 by cauſe of longe berdes / and other ſay
 whan they oughthe ſyghte wyth the
 wandelens or wandelys / they wente
 to a man that had a ſpyrite of prophes
 ey for to praye for them / and that he
 ſhold bleſſe them / and by counceyl of
 his wyf they ſhold put them by the
 wyndowe wher as he prayed to ward
 thortpen / and the wymmen put their
 hez aboute their chynnes in ſiede of
 berdes / and whan he openyd his wynd
 owe and ſalbe them / he eſcayeth and
 ſayd / who ſen thys longe berdes / and
 thenne his wyf ſayd to hym / that he
 ſhold gyue the vycorpe to them that
 he had named / Thenne entryd they
 in to ytalie / and toke almoſte alle the
 cyties / and ſelbe al thynghabyans /
 and aſſeaged thre yere pauye / and at
 the laſte they toke it / and the kyng
 albygh had ſwore that he ſhold ſee
 al the cryſten men / & as he ſhold entre
 in to pauye his hors knelpe / tofore the

gate of the cyte / and coude not make
 hym to aryle wyth his ſpores / ne in
 none other maner / tyl by the war
 nyng of a cryſten man he had chynge
 hys othe / and ſwo thens came the ſon
 berdes to mplane / & in a lytel tyme
 they ſuboued to thegm al ytalie ſauſe
 Rome and romanyole / whiche allweye
 was adiraunte to come / for it helde
 allweye wyth come / & whan the kyng
 albyne came to trone / and had ordey
 ned a grete feſte / he commaunded to
 bringe forthe the cuppe that he had do
 make of the ſced of the kyng / & dyd
 drynke therof / and gaue hit to Roſas
 mounde his wyf & ſayd drynke wyth
 thy face / & whan roſamounde knewe
 it / ſhe had grete deſourne / and hat to
 ward the kyng / and the kyng had
 a due wyfche he had and laye by a da
 moyſel of the queues / and on a tyme
 ſhe was oute / & the quene entryd in
 to hir chambre and ſente for the due in
 the name of the ſame damoyſelle /
 And whan he was come & had doon
 his wyll / ſhe ſayd to hym woteſt thou
 who I am / and he ſayd ye are my loue
 & ſhe ſayd nay / I am roſamounde the
 quene / wherfore my huſbonde ſhalke be
 angry / but I praye the that thou wyll
 auenge me on hym / for he hath ſlayne
 my face / and hath doo made a cuppe
 of his heed / and hath made me for to
 drynke therof / & he wolde not graunte
 hys / but promyſed to hir that he ſhold
 fynde one that ſhold doo hit /
 Thenne whan he ſhold come ſhe toke
 alwey the kynges armes & bounde faſte
 his ſwerde in the ſheethe / ſo that he myzt
 not draibe it oute / whych henge at his
 beddes heed / and whan the kyng was
 a ſlepe in his bedde / the homyede en
 forced hym to entre in to the chambre
 & whan the kyng ſelte hym to ſprange
 vp & toke his ſwerde / but he myghte
 not draibe it out / and began ſtrongely
 to defende hym wyth a ſtole / but that
 othe whiche was wel armed preuayl
 led on the kyng and ſelbe hym /
 And toke alle hys treſoure / and wente
 wyth roſamounde to rauenne / & whan
 roſamounde was in rauenne ſhe ſalbe
 a fayre yonge man whiche was pro
 uoſte of the towne / & deſpyed to haue
 hym to hys huſbonde / and the gaue

to his husbonde to drynke / and anone
 he felte the bytternesse of the kengys / &
 commaundyd to Rosamounde for to
 drynke the resydue / whych she refu-
 sed / and so toke hys swerde and con-
 strayned hys to drynke it / and thus
 they perysshed / and deyed bothe to gy-
 ar / and after thys the lombardes made
 a kynge named a dolaoth whych was
 kaptysed / and receyved the feythe of
 cryste / and theodolynne quene of the
 lombardes a deuoute and moste crysten
 lady ordeyned at melane a moche fayr
 oratorye / So whome saynt Gregory
 sente the booke of dyaloges / and the
 conuerted agysulphs hys husbonde to
 the feythe / whiche had fyrst ben duc
 of Taurynense / and after was kynge
 of the lombardys / and he maad pres
 to be had wyth the Emperour / & wyth
 the chyrche / and the pres was maad
 bytene the Romayns and the lombar-
 des the day of the feste of saynt Ser-
 uase and saynt prothase / and therfore
 establysshed saynt Gregory to synge the
 offyce in the masse / Loquetur dominus
 pacem / **A**nd in the natyvyte of
 Saynt Johan kaptysed the pres was
 al confermyd / and thys Theodolyn
 had a speccial deuocion to the blessed
 saynt Johan / and sayd that by the me-
 ryte of hym her people was conuerted
 and to hym she made the sayd oratorye
 at melane / and it was shewyd by re-
 uelacion vnto an holy man that saint
 Johan was patron and defendour of
 her peple / and whan Gregory was de-
 cedyne succeded after hym / and to hym
 succeded boneface the thyrde / and to
 hym boneface the fourth / at whos re-
 queste Jocas the emperour gave to the
 chyrche of cryste the temple of Quanthe
 on / about the yere of our lordy by hon-
 dred and ten / and he at the requeste
 of the thyrde boneface establysshed the
 see of Rome to be chiefe and hede of
 al the chyrche / For before the chyrche
 of constantynople was hir seef grete
 & aft of alle other chyrcches /

And whan Jocas was dede / Heracle
 wygned / and about the yere of our
 lordy by hundred and ten / machomete
 the false prophete and an enchauntour
 deuyded the agarenes or ymaeytes /
 that is to saye the sarayns in thys

maner as it is redde / in an hystorpe
 of hym in a certeyn comynke / There
 was a clerke moche renomed atrome
 whiche coude not come to the worshyp
 that he desyred / and in grete despayne
 departed thens in to the parties ouer
 the see / and drewe to hym by his sy-
 mplacion moche peple / and fonde ma-
 chomete / and sayd to hym that he
 wold make hym lord and chiefe of
 alle the peple / and after he nourysshed
 a dolue and layd whete and ocher
 corne in the eerys of Machomete / and
 sette the dolue vpon his sholdre / and
 fedde hym out of his eez / and was so
 fedd and accustomed that allwey whan
 he salde machomete he felle on hys
 sholdre / and put his bylle or becke in
 his eez / and thenne this clerke called
 the peple and sayd that he wold make
 hym lord ouer them alle / On whome
 the holy ghoost shold descend in the
 kykenesse of a culuer or a dolue /

And thenne he let the dolue flee se-
 cretlye / and he felled vpon the shol-
 dre of machomete whiche was emonge
 the other / and put his becke in hys
 eez / And whan the peple salde thys
 thyng / they supposed that the holy
 ghoost had descendyd on hym / and
 had shewyd vnto hym in his eere the
 worde of god / and thus deuyded ma-
 chomete the sarayns / whych with his
 aduerentes assayled the regalme of
 perse / and alle the parties of the or-
 yente vnto Alysandre /

Thus it is sayd comynke / but thys
 that shal here folowe is had fro more
 trewe hystorpe / For thenne macho-
 mete was and sayned his labes to
 be made of the holy ghoost whych in
 the syght of the people ofte came vnto
 hym in the forme of a dolue / and in
 his labes he put somme thynges of
 the olde and newe testamente /

For whan he was in hys fyrste cage
 he hauntyd egypte and Palestyne and
 was a marchaunte and ladde camel-
 lye / and conuerted of te with Jewes
 and wyth crysten men of whom he had
 taken the olde testamente & the newe
 and after the custome of the Jewes
 the sarayns ben circumcysed / and eke
 no wynges fleshe / And machomete
 tolde hem that the cause was / that the

Slyne was made of the donge of the
 camel after noes floo / and therefore it
 ought to be eschewed / as an vnclene
 best of cleue peple / and to cisen men
 they accorde / where as they blyue on
 god almyghty maker of alle thyng /
 And this fals prophet meddled / and
 affermyd somme twelue thynges wyth
 the fals / he sayd that moyses was a
 grete prophete / but cryste was greter
 and moche souerayn of the prophetes /
 e was borne of the vyrgyne marie
 wythout seed of man / and he sayth in
 his booke that is called alcharyn / that
 whan cryste was a chyld he made byr-
 des of the skyme of the cathe / but he
 meddled / kynm wyth hys wordes /
 For he sayd that Ihesu cryste was
 not keryly dede / ne arose not ageyn
 but that it was another in lyknesse
 of hym that he had put in hys stede
 Ther was a lady named Cadygam
 whyche was lady of a prouynce na-
 med arwanya / and salbe that this ma-
 chomete was kepar and gouernour of
 a grete company of sarasyno e ielwes
 e supposed that dyuine mageste had be
 in hym hyde / e she was a wydolbe / e
 she toke machomete to hys husbonde / e
 thno was machomete pryng of alle
 that prouynce / e after by fals demon-
 straunces he deceyved not onelye thys
 lady / but he deceyved ielwes e crysten
 men / so that he sayd to them openly
 that he was messyas that was promys-
 sed in theyr salbe / and after this ma-
 chomete fyl ofte he theppentual pas-
 syon / and whan the lady his wyf
 salbe hym ofte fals / she was moche
 sorowful that she had wedded hym / e
 he thought to please hir / e appeared he
 in thys wyse e sayd that he salbe ofte
 the aungel gabryel whyche spake to
 hym / and that he myght not suffre the
 bryghtnesse of hym / wherfor he must
 fare by cause he myght not sustene
 hym / and hys wyf / e other supposed
 and belyved that it had ben twelue /
 and in another place it is wode that
 a monke named sergynus an heretike
 that introduced machomete / whyche
 monke by cause he fyl in to heresy of
 nestoyr was expulsed fro his monas-
 tery / and came in to arabye e abode
 wyth machomete / how he it / it is sayd

in another place that he was arched
 ken in antyocke / e as somme saye he
 was a iacobyte / e purchd the circum-
 sycyon / and sayd that cryste was
 not god / but he was an holy man con-
 ceuyd onely of the holy god / e borne
 of a vyrgyne / e that blyue the sara-
 ryne / e the sayd Sergynus taughte
 to machomete many thynges of thold
 and newe testamente /
 And whan machomete was orphans
 of fader e moder he was vnder the go-
 uernaunce of his vncle / and by longe
 tyme adoured thyddles with the people
 of arabye / as he wyntneseth in hys
 alcharyn that god shold say to hym /
 Thou were an orphelyn / and I haue
 taken the / Thou abodest longe in the
 error of ydolatre / e I brought the
 out thew / Thou were poure / and I
 haue enryched the / All the people
 of arabye wyth machomete worshyp-
 ped Venus for a goddesse / e thewof
 cometh it / that the sarasyns holde the
 fryday in grete honoure / lyke as the
 Ielwes doon the saturday / and cisten
 men the sonday / e whan Machomete
 was enryched wyth the rychesses of
 thys wydolbe cadygam / he mounted
 in soo grete folye of thought / that he
 thought to vsurpe to hym the royame
 of arabye / e whan he salbe he myght
 not doo it by spokene / and also that
 he was dyspysed of his felawes whiche
 had ben allweye grete wyth hym /
 Thenne he sayned hym to be a pro-
 phete / e them that he myght not draue
 to hym by myght / he drewe to hym
 by sayned holynesse / e thenne he ke-
 ganne to blyue the councyl of that
 Sergynus / whyche was a moche sub-
 tyl man / and enquiryd alle that he
 shold do secretly / e reportyd it to the
 wyse and calld hym gabryel / e thus
 machomete in saynyng hym self to be
 a prophete / helde alle the seignourye
 of alle that peple e alle blyueden by
 theyr gremence / or for fey / or for
 doute of sberde / that thyng is no more
 trewe / thenne that whyche is sayd of
 the dolbe / and is more to be holden
 and by cause that thys Sergynus was
 a monke / he holdd that the sarasyns
 shold be the habyte of a monke / that
 is to beate a go wne without an hood

and in the gyse of monkes they shold
make many kynelinges / and that they
shold adoure ordynarlye / And by
cause that the yelpe worlshyp towarde
the weste / and the cyster men towarde
the east / therfore he wold that hys pe
ple shold adoure towarde the southe /
And so doo yet the sarazyns / and ma
chomete publisshed to them many of
the salbes that the sayd Sergeyns
taughte hym and toke many of moy
ses salbes / for the sarazyns wesse
them ofte and specially whan they
shold praye / for thenne wolde they
wesse al thez members of the body /
by cause they shold praye the more clyne
and in thez praying they confessed
one onely god / to whom is none lyke
and they sayd that machomete is his
prophete / and they faste euery yere
ay hyle moneth / and whan they faste
they eat no thyng but in the nyght /
and faste alle the day / and as sone
as the day cometh / as whan they may
dysceine blacke fro whyte / they be
gyne to faste / and faste tyl the sone
is down and nyght / e in that whyle
none of them dar eat ne drynke / ne
haue to doo wyth his wyf / but they
that ben seek be not conserayned to thys
It is also commaunded to them that
ones a yere they shold come vnto the
hilbs of god for to adoure / and in
bestementes wythout some to goo a
houe / and caste stones bytwene theyr
thys for to stone the dyuyl ther wyth /
whiche helvs they say that adam made
for alle his chyldren for to praye in /
and lefte it to habraham and Ismael
and atte laste it was lefte to macho
mete and to alle hys people / **A** They
myght eat alle maner of fleshe saufe
swynes fleshe and blood / and fleshe
that had be strangled or founde dede /
Eche man myght haue foure wyues
wedded / althowse and refuse e repudye
thre tymes / and take them ageyn but
not the fourth tyme / and he myght
haue no more than foure wyues laly /
fully / but he myght haue concubynes
and suche wymmen as many as he
may bye e as many as he myght here
and them he may selle kut yf she be
wyth chylde / and it is graunted to
them that they may haue wyues of

thez olde langage / that thez kynede
may be the swager emonge them in
frendshyp / and as to thez possessyons
he that demaundeth must haue wytnes
ses to proue his demaunde / and the
defendaunte shal be hyscye by his othe
whan they be founde in adoulttrye
they be stoned / sothe to gyde / e whan
they doo fornycation they shal haue
four score lasses / machomete said that
thaugel gabryel had shewed to hym
that it was graunted to hym of our
lord that he myght goo to other men
nes wyues / for to engendre may of ver
tu and prophetes / and one of hys ser
uaunts had a fayre wyf / and he des
fended and forsaue his wyf that she
shold not speke with his lord macho
mete / e on a day he foude hir spekyng
wyth hym / and thenne anone he put
hys stom hym / and machomete wep
ped hys and sette hys emonge hys
other wyues / and thenne he doubted
the murmure of the peple and saynd
that a wrettyng was sente to hym fro
heuen / in whiche was wyrtyn yf our
may repudyed his wyf / that he shal
repudye hir shold haue hys to hys
wyf / whiche thyng the sarazyns kepe
for a lawe vnto thys day /
It theef that is taken emonge them is
leten the first and second tyme / the
thred tyme his hande is cutte of / the
fourth tyme his foot is smytyn off / hit
is forboden to hem to drynke wyne / e
as they afferme our lord hath promy
sed paradys to them that kepe thys
salbe and other / that is to wyte a
gardyn or a place of delyses emyron
ned wyth rennyng water / By whiche
paradys they shal haue netther / ouer
ble / ne they shal haue nepther / ouer
moche hete ne colde / e they shal be e
ete al maner mekes / what somer they
desyre they shal anone fynde redy to
for them / they shal be clad in clothes
of sylke of al colours / they shal be con
ioyned to right fayr Virgynes / e al wy
they shal be in delices / e thaugels shal
come as botylers with vessels of golde
e syluer / e shal gyue in them of golde
mylke / e in them of syluer wyne / and
they shal saye to them etc e drynke in
gladnes / e machomete sayth they shal
haue thre scheres or ryuers in Paradys

that one of mylke / that other of hony
and the thyrd of ryght good wyne
wyth ryght precyous espyces /
And that they shal see there ryght
fayre aungellys and so grete that fro
that one eye to that other is the space
of a day iourneys / And them that by
leue not to god and machomete as
they afferme / is orcynd the payne
of helle wythout ende / and to them
that in what someuer synne haue syn
ned / and been bounden therein / yf in
the honour of theyr dethe they helene
in god and to Machomete / in the day
of dome whan machomete shal come /
they shal be sauyd / and the sarayns
enuolupted in darkenesse afferme that
machomete the false prophete to haue
had the espyrite of prophete aboue
alle other prophetes / and they saye
that he had ten aungellys obeyssaunte
to hym whyche lizpe hym /

And they say yet that tofore godd crea
turd heuen and erthe / the name of ma
chomete was tofore god / and but yf
machomete shold not haue been / stur
ne erthe ne paradys had neuer be made
Also they lye sayenge that the mone
came to hym / whome reuynynge in to
his wofom / he departed in to tibo partes
and after toyned them ageyn to gy
der / And they saye that there was
a lambe of fleshe offryd to hym /
whyche spake vnto hym and sayd / be
ware that thou ete me not / For there
is kynnyng wythin me / and yet neuer /
thelesse after cratyng yere there was
kynnyng gyuen by whyche he dedyd /

¶ But now late vs retorne to the
historie of the lombardes / for themne
the lombardes were moche contrarye to
the chyrche of Rome and to the empyre
howe be it they had receyued the feyth
And themne pepyn the greitest pryncer
of the holdes of fraunce was deyd /
and charles his sone succeded hym
whyche was also named Eutydes /
and he dyd many bataylles and had
many bychourges / and lesse tibo so
nes prynces of the vvall halke charles
and pepyn / but charles leuyng the
pompe of the worlde was maad a
monke of cassenne / and pepyn got
weynyng moche nobly and worshyp
fully the holdes of fraunce /

And for as moche as Chyldeyng the
kyng was not prouffycable / pepyn
came vnto the pope and axyd coun
cyl whether he shold be kyng that
had but onely the name of the kyng
or he that gouernyd the Royame /
And themne the pope answerde / that
he ought to haue the name of the kyng
that gouernyd wel the royaulme /
And the frensch men were enhardyd
wyth this answer / and made pepyn
kyng / and closed chyldeyng in a mo
nasterie aboute the yere vij C e l /
And themne whan astulphus kyng
of the lombardes had despoled the
chyrche of Rome of hyr possessyons
and seynourge / Saryen the pope
whyche came after pepyn the kyng of
ayde and helpe of zacharge reuyned
fraunce ageynste the lombardes /
and came hym self in to fraunce / and
themne pepyn assemblyd a moche grete
hoost / and came in to valay / and he
slyced the kyng astulphus / e kyn
quysshed hym and took of hym four
ty hostages / that he shold restore a
geyn to the chyrche of rome alle that
he had taken alweye / e that he shold
nomore torment it / But whan pe
pyn was departed he dyd noo thyng
of that he had promysed / and sone af
ter as he wente on huntynge he deyd
sowynly / and despyte succeded hym /
aboute the yere of our lord v honred
e viiij dagolerte kyng of fraunce as
it is contayned in a cronycle whiche had
reigned longe tyme tofore pepyn began
fro his chyldehode to haue saynt denys
in grete reuerence / for whan he seyd
the angre of his fader lothare / he fledde
anone to the chyrche of the blesyd saint
denys / and after whan he was maad
kyng / he loued e honourd hym strom
gelye / and after whan he was dede /
he was shelved to an holy man in a byll
on that his soule was brought to the
Iugement / e many sayntes opposed a
gynst hym that he had robbyd fr chyr
che / e as the wicked spirites wolde
haue rauysht e lad hym to payn / the
blesyd denys cam e deluyered hym / or
pauenture the soule of hym was reso
red to the body e dyd penaunce / the kyng
edouneus of fraunce Inuouerd saint de
nis more dyshonestly / than he ought

to doo and^r brack: the woyns of hys
arme and here hem alwey couerwyllye/
and^r anone he were made / In that
tyme was keda the honouable clerke
in englonde / and^r how he it that he is
counted in the cathologie of sayntes
yet he is not called of holy chyrche
saynt kede / but worshypful kede / and^r
thys for double cause / The fyrste is
for his olde age he was blynde / and^r
he had one that ledde hym by tounes
and^r askellys wher as he ptechyd^r the
word of our lord in euery place / and
on a tyme he ledde hym by a valey ful
of grete stones / and^r his leder mo^r
kynge hym sayd that there were assem
blyd moche peple that were styll for
to here his ptechacion / And^r thenne
beganne he to pteche moche ardently /
and^r at the last ende he concluded with
per omnia secula seculorum / and anone
the stones answerde wyth an hys voyz
amen our honouable fader / e by cause
that the stons callyd hym honouable
so the chyrche may say wel that he is
honouable / ¶ The second cause is that
after his deithe a moche deuoute clerke
aspyed to make a vers to seth on hys
tombe / and^r began in thys wyse / Hac
sunt in fossa / and^r was ended wyth
hac sancti ossa / but it was no twelue
vers / and^r whan he coude not bryng it
to a twelue metre / he was ful of thouzt
alle a nyght / e on the morne he fonde
grauen on his tombe by the handes of
aungellys the vers ful maad in thys
maner / Hac sunt in fossa / kede bene
rabilis ossa / whos body is worshypped
by grete deuocyon in gene /
In the tyme of aboute the yere of our
lord seuen hondred / bichorus kynge of
fryse shold haue ben baptyfed / e had
thenne one foot in the fontstone / and^r
that other without / and demaunded
whether the more parte of his pedees
sours were in helle or in heuen / and^r
whan he herde that moo of them were
in helle than in heuen / he said it is more
helly to folowe the more parte than the
lesse / e withowthe his foot that was
in the font / and so was he deceyued of
the deuyll / whiche promysed vnto hym
goodes without nombre / and the fourth
day after he deyed soverynly / and^r pe

zylfed^r perdurably / In the champayn
of ytalie wher karley and corne fyl
down fro heuen lyke rayne / It is red^r
that in the same tyme the yere of our
lord seuen hondred and fourty / whan
the body of saynt benet was broughte
to the monasterye of floracanz / and^r
the body of saynt scolastya his suster
was broughte to aromane / Charles
the grete wold haue borne the body to
the castel of camense / but by myracles
that were shewyd it was forboden /
In that tyme was a grete tremblyng
of the erthe / by whiche cytes were
torned and sonken / and othe wyth
montayns and hylles were borne and
transported hole and sauf seuen myle
thens / ¶ The body of saynt petre
doughter of saynt petre the apostle
was transported fro thens wher it
was / and^r was founde wyth in mar
ble by the honde of Saynt petre / thys
is the tombe of the golden petronelle
my doughter / and^r as sygeberte sayth
they of thyr tourmentyd them of ar
menye / and^r whan the pestilence had
been somtyme in thesre londe / they of
the contrey by the admonestement of
cristen men shaided theyr bedes in ma
ner of a crosse / and^r by cause that by
that wyse they receyued theyr helthe
they receyued that maner of shayng /
At the laste cheyyn of ar many dyer
ryes was deed / and charles the grete
his sone succeede hym in his regne /
and^r in his tyme adrgan the pope sat
in his see at Rome / e sent messagers
to charles the grete / and^r requyred hym
of helpe ageynst despoere kynge of the
lombardes / whiche tormented strengely
the chyrche lyke as astulph his fader
dyd / and^r charles obeyed to the pope
and^r assentyd a grete hoost / and^r in
tryd by the montayns in to ytalie / e
assayed purffautly the yal cyte
of paye / and^r took despoere and hys
wyf and^r his pryues / and^r sent hem
in exyle in to fraunce / and^r restablist
to the chyrche alle the droytis and
ryghtes that had be taken from them /
In that tyme were in the hoost of
charlemapne Amys and^r Amel^r on
whiche were two ryght noble kyngs
tes of our lord Ihesu Cryste /

Of whome ben wedde meruayllous ac-
 tes / which fyl andy deyed at moztarye
 wher as charles ouercame the lombards
 des / and there themne saylled the regne
 of the lombardes / For after that tyme
 they had neuer kyngz / but such as the
 Emperours gaf to them / And
 themne wente charles to Rome / and
 the pope assemblyd a synode of an hon-
 dred and thre and ferty bysshoppes /
 In whiche synode the pope gaf to char-
 les power to chese the pope and to or-
 deyne the see of rome / And also he
 graunted to hym the iurisdiction to
 gyue to archbysshoppes and bysshoppes
 tofore their consecracion / Hys sones
 were made kynges & were al enoynted
 at Rome / That is to witte pepyn
 kyng of ytalie / andy lobyng kyng of
 acqutayne or guyene / andy themne
 florysshed aleyynus mayster of charles
 andy themne pryvye sone of charles he
 gan to rebelle ageynst his fader / wherof
 he was conyucte / andy wes thorne a
 monke / aboute the yere of our lordz
 seven hundred four score & thre in the
 tyme of helene emperesse andy of hir
 sone constantyne / There was a man
 dyggynge in a longe walke as it is
 wode in a certeyn cronycle / & he fonde
 a chiste of ston / andy fonde therein a
 man byng andy letters contaynyng
 this folowynge / Cryst shal be borne of
 marie the vergyne / andy I beleue in
 hym vnder constantyn andy helene the
 emperesse / O sonne thou shalt see me
 ageyn / and whan adryan was dede
 leon was sette vpon the see of Rome /
 andy was pope / and a man right honour-
 able in al thynges / & the kynnesmen
 of adryan had andy were heuy herte to
 wardy hym / andy on a tyme as he wode
 the greter letanyes / they moeyd the
 peple ageynst hym / andy drave out his
 eyen andy cutte of hys tongue / but
 god by myracle restabyllyshyd ageyn
 his tonge and his syght / andy after he
 fledde to charles / andy he templed hym
 in his see / andy punysshed the culpa-
 bles / Thenne the Romayns by
 admonestementes of the pope the yere
 of our lordz seven hundred four score &
 four / Charles left the empyre of con-
 stantynople / andy they made hym empe-
 rour andy cowloned hym / andy by the

honde of syon the pope / andy callyd
 hym cesar augustus / andy anone after
 constantyn the grete / The see Imperyal
 was in constantynople / andy by cause
 the forsayd constantyn hady gyuen and
 left Rome to the byayres of saynt
 peter thapostle / andy hady ordeyned the
 same for the see / Neuerthelesse for
 the dygnite they be callyd emperours
 of Rome / andy soo were they tyl the
 empyre of rome came to the kynges of
 frannce / andy after that the other were
 callyd emperours of Constantynoble /
 or emperour of the grekes / andy the
 other ben callyd emperours of Rome /
 andy it was moche meruayle of thys
 emperour charles / for as longe as he
 lyued / he woldy neuer marie none of
 his daughters / andy sayd he myght in
 no wyse fortere theyr companye / andy
 aleyne his mayster wrote into hym
 vpon this thyng and sayd / how be it
 that thou be blesyd in other thynges
 yet in this thou arte vnhappy in for-
 tune / andy declaryd to hym what he
 woldy saye vpon that matere / Andy
 neuerthelesse the emperour dyd by dys-
 sypplacyon so as there shold be no
 suspycyon therof / but neuerthelesse it
 was moche spoken emonge the woyle /
 and wher someuer he wente / he lede
 them with hym / In the tyme of thys
 charles thoffyce of saynt ambrose was
 moche left / andy thoffyce of saynt gre-
 gorye was solempnellye publysshed /
 andy thautorye of the emperour helene
 moche therto / for as saynt austyn wete
 with in his booke of confessyon / Saynt
 ambrose hady many persecucyons of ius-
 tyna the emperesse / which was of the
 heresy arryen / andy was abapoyd in
 the chyrche bothe he andy his folke ca-
 tholyque / andy therfore estabyllyshyd he
 to synge the ympnes andy the psalmes
 after the custome of them of thozvent
 lest the weple sholdy abyde in the slouth
 of erour / andy after that it was or-
 deyned though al the chyrche / & thene
 gregorye came afterwardy & chaunged
 many thynges / andy added some ther-
 to / andy somme he toke albeye / The ho-
 ly faders myght not see al that honed
 at the begynnynge to the leaute of thoffice
 but dyuers faders ordeyned dyuers
 thynges / for there hath in begynnynge

For it beganne somtyme at the lessoun
as it is doon on the holy saturday on
eſter euen / Celeſtyn the pope ordeyned
to synge a psalme at thyntryte
of the masse / and saynt gregory ordeyned
thyntryte of the masse to be
songen / and a vers of the psalme that
was songen / and somtyme they sange
psalmes aboute the aulter / and was
enuyronned of clerkes in manere of a
crowne / and sange by accord to gyde:
and therof was sayd chrus / a quyer
or a companie / Bus Flauianus
and theodorus establysshed that there
shold be songe on one syde one vers /
and another on that other syde / and
thys helde they of ygnace which was
dyuynely taught / Saynt Jerome
ordeyned psalmes epytals and gos-
pells / and for the more parte the day
ly seruyce and offyce and nyghtly sauf
the songe / Gelasyus and Gurgory
adedd ther to alettis / and sange to the
lessone and gospellys grynles tracte
and alleluya / ambrose Gelase & gre-
gorye establysshed songe at the masse
Hylaryus addedd to gloria in excelsis
deo laudamus te / and so forth as fol-
loweth / Motherys abbot of saynt galles
made the sequencis psalmes in stede of
pneuina of alleluyas / and pope nychole
ordeyned that they shold be songe at
masse / Hermannus of almayn maad
Sancti spiritus assist nobis gracia /
Aue maria / e alma redemptoris mater
and symon barzona pater bysshop of
compostelle made Salve regina / and
as sygebert saith wher he yug of fraunce
made the sequencis of sancti spiritus as-
sit nobis gracia / and as Turpin re-
hereth charles was fayre of body / cru-
el of syght / Diih fote longe of his sia-
ture / his face a palme and an halfe
longe / his herte a palme longe / hys
forshede a foot large / he smote with one
stroke a man armed on horsbacke two
the wyppes of his heed into the songlyes
or gythes of the hors / he drewe and
stretchyd out of lengthe lyghly foure
hors thone of wyon / he wold byst by
two the erthe with his one honde an ar-
med man ryght by to hys heed /
He wold eke an hare al hole / or two
fennys or an hole ghoos / he dranke by
al or noo thynge /

And that was wyne with water / he
dranke soo lytel at hys dyner that he
wold drynke but thre tyme / he found
dedd many abbeyes and monasteryes /
And at the laste he made Ihesu cryste
kyng of alle hys goodes / and synel /
hed his lyf laudably / And kolbye
his sone succedde hym in the empyre
whych was a man ryght debonayre
aboute the yeres of our lord Diih hon-
dred and yv / In whos tyme the
bysshoppes and the clerkes lefte theyr
gyrdels byssued with golde / and
theyr outrageous and dysguyssed clo-
thyng and away they put of e layd
it a parte / and theodulph bysshop of
orlypaine was falsely accused to the
emperour / and was sente to augers
to pryson / and as it is contyned in
a cronycle / on palme soday as the pro-
cessyon passed tofore the holdes wher
he was in pryson / he openyd the wynd-
doire / and whan he herd that they were
in pces & sange not / he began to synge
the fayre verses that he hadd made / that
is to wete / Gloria laus & honor sit
tibi rex xpi / and the emperour was
presents / and hit plesyd so muche to
the emperour that he toke hym out of pri-
son / and restablysshed hym in to hys
see / The messagers of mychel them-
prouer of constantynople brought pres-
ents to kolbye the sone of charles / and
emonge al other they brougt the bookes
of saynt dnyes of the Jewryche of auns-
gellys translated out of greke in to
latyn / and he requered them with
grete ioye / And thenne were there
aboute a thienty seek men of dyuers
maladyses / which al were helyd that
nyght in the chyrche of saynt dnyes /
And whan kolbye was dedd Lothayr
helde the empyre / and kolbye & charles
his bretheren made a kataylle agaynst
hym / wher there was so grete occysion
of one and other / that there hadd neuer
tofore ben such in no tyme in fraunce
& atte laste it was accorded that char-
les shold regne in fraunce / & kolbye
in almayne / and lothayr in ytalie /
and in the parte of fraunce whych is
named Lozayne / and after that he
lefte the empyre to kolbye hys sone
which was emperour after hym / and
he took the babye of a monke /

And it is sayd in a cronycle that ser-
ge was thenne pope/whych before was
named /os porcy / that is to saye the
molbth of as wygh / but his name was
chaunged / and was called Sergeus
and so than forthon it was ordeyned
that alle the popes shold chaunge their
names / by cause our lord chaunged
the name of hym that he chaas to be
prync of thapostles / For as they be
chaunged in name / soo shold they be
chaunged in perfeccion of lyl / and by
cause that thys man was copen in to
a noble offyce / he shold not be defou-
led by a dyshonest name /

In the tyme of this wolys in the yere
of our lord viii hundred and vij as
it is sayd in a cronycle / in the paroch
of magonce a wycked spryte smote
on the wallis of the holwes as it had
be wyth hammers / and spake openlye
in solyng dyscordes / and tormetted
so the peple that in what holws he entrid
anone the holws beemdy / and whan
the prestes sayd the letanyes he cast
at them stones / and greuyd them cru-
elly / and atte laste he confesyd that
whan holy water was caste he hydde
hym vnder the cope of a certeyn prest
as his famylar / accusyng hym that
he had synned wyth the daughter of
the procurour / In that tyme the kyng
of bulgarys was conuicted vnto the
feythe / e was of so grete perfectyon
that he made his oldest sone kyng / and
he hym self toke thabyte of a monke /
but his sone conerned hym so poyngly
that he toke ageyn the ryl and labde
of the paynyms / e thenne his fader
reprised his knyghthode / e purseyldyd
his sone / e toke hym e put hym in pri-
son / and thenne he ordeyned his other
sone to be kyng / e reprised his habyte
ageyn / It was sayd that in palye
that tyme in the cyte of bryge it rained
blood thre dayes / e that same tyme cam
in to fraunce breezes or boastes Innu-
merable whiche had vij wynges / syve
longe feet / e lwo beeth harder than any
stone / e flode by compaynes as armed
men by the space of a day iourneye /
stratychyng a four myle / or fyue myle
brode / e they deuoured al thyng that
was grene in trees and in herbes /
and came vnto the see of brytayne

but in thende they were dwolned in
the see by force of the wynde / but the
kete of thoccean see threwe them to the
ryuage / and the ayre was coumped
of their wynges / and therof enselved a
grete fayne and grete mortalite /
that almoste the thyrde parte of the pe-
ple perysyd / and dyed /

And after thys the fyrste otto was
emprour in the yere of our lord iy C
and xxxviii / and as thys otto on an
ester day had ordeyned a grete feste to
his prynces / before they were sette / a
sone of one of the prynces in the maner
of a chylde toke one of the messys of
meat fro the borde / e the kezuar smote
the chylde wyth his sylte and slewe
hym / And he that had the chylde
in keepyng saue that / and slewe hym
anone that had slayne the chylde / and
whan themprour wold haue dampned
hym without audyence / he toke them /
perour and threwe hym to the grounde
and wold haue strangled hym / and
wyth grete payne he was taken from
his handes / and after themprour made
hym to be kepte / and sayd that he hym
self was culpable and to blame / and
for the honour of the feste / he lete the
man goo frely his waye / e after thys
fyrste otto / the second otto succeded / e
whan the palyens had ofte tymes bro-
ken the peas bytvene them and the ro-
mays / he came and made a grete co-
mune feste to al the barons / bysshopes
and grete lordes / and whan they were
al sette at dyner he enuyronned them
al wyth may of armes / and thenne
he made his compleynt / and dyd doo
name them that were culpable by wr-
tyng / and anone dyd doo synne of
her heedes there /

And vnto alle the other he made good
chere / and moche honoured them /
And Otto the thyrde came after hym
the yere of our Lord iy hundred four
score and ten / And he had to surname
the meruaylle of the worlde /

And as it is sayd in a cronycle he
had a wyf / whych wold haue been
hous or lemman vnto an erle / And he
wold not consente to hyr / wherefore
she had soo grete malice vnto hym
that she dyffamed hym in such wyse
vnto hyr husbond the Emprour /

that he commaunded to smyte of hys
 hed wythout hauyng ony audyence /
 But tofore he was kylled he prayed
 his good wyf that she sholde helpe
 hym innocant & not gylty by the preef
 of hys veyn / and thenne after came
 a day that the emperour shold do right
 to wydolbes and to orphanes /
 And thenne thys wydolbe came and
 brought the hedy of hir husbond by
 whome hys armes / and commaunded of
 what deth he ought to haue that had
 slayne a man wrongefully / And he
 sayd that he ought to haue hys hedy
 smytyn of / and thenne the sayd thow
 arte he that hast slayne my husbond /
 by the false entysement of thy wyf
 innocently / and that I shal preeue
 that I false trowth by the beryng of
 thys brennyng veyn /
 And whan the emperour sawe that
 he was al abasshedy / and gaue hym
 self to be punysshedy in to the handes
 of the weman / Neuerthelesse by the
 prayer of the bysshoppes and of the la-
 zons / the emperour took tyme of tyn
 dayes / and after of viij / and after
 of scien / and after of vij / tyl the cause
 was examynedy / & the trowth knolde
 en / Thenne the emperour the cause exa-
 myned and the trowth knolde / by
 whome hys wyf al quycke / & gaue
 to the wydolbe four castelles for hys
 redempcyon / whiche castelles been in
 the bysshoppes of lymencis / and ben
 calldy the teryms of the dayes / And
 after this emperour rygnyed Henry
 which was duc of bayern in the yere a
 m & ij / and gaue his suster named
 Gersyle to the kyng of hungarye in
 maryage / & that same kyng & al hys
 peple she conuerted to the feythe / & the
 kyng was named stephen / whiche
 was of so grete holynesse that god en-
 noblissedy hym by many myracles and
 this henry the emperour & his wyf kunz
 gundys were bothe clene virgyns / and
 byued an holy byf / and restyd after in
 pax / & hym succeded contate a duc of
 fraunce whiche had wedded the nece of
 saynt henry / In that tyme was seen a
 seme in heuen ful of fyre brennyng /
 & was moche grete / & was aboue the
 sonne / which was seen fallyn to the
 erthe / Thys emperour put somme of

the bysshoppes in pryson / & brened the
 suburbs of melane by cause the arch-
 byshop of melane fledde out of pry-
 son / & on whytsonday as the emperour
 was coloued in a bytel chireh / there
 was so grete thowde & so horrible that
 somme yssued out of their wyte and
 other deyed for fey / & brened the byshop
 that sange the masse / & the secretary of
 the emperour sayden that they had seyn
 saynt ambrose right in the secreit of the
 masse whiche menaced and threthedy
 the emperour / In the tyme of this con-
 rad the yere a thousand xxv as it is
 sayd in a cronycle that therle lymolde
 and his wyf fledde in to a foreste der-
 dyng the yre of the kyng / and there
 hedyd them in a bytel holbe / and as
 the emperour wente for to hunt in the
 same foreste / the nyght came upon
 hym / and must nedes abyde there in that
 bytel holbe al nyght / and the lady
 keyng grete wyth chylde as wel as she
 myght admynystrde suche thyng as
 was necessarye the best wyse that she
 myght / and that nyght she was deli-
 uerd of a sone / and a boye came to
 the emperour / whiche sayd to hym / con-
 rad the chylde that is now borne that
 he thyn kyng & gendre / that is sone in
 lawe / & whan he aroos in the mor-
 nyng he calldy to hym ii of his squy-
 ers / & sayd to them goo ye and take
 alwey this childe fro the moder by force
 and helve it in pyeces & bryngge them
 to me / and anon thys wente hastelye
 & toke alwey the chylde fro the moders
 lappe / & whan they salde the chylde of
 so fayre a forme / they had pyte and
 were moeuyd with mercy / and laydy
 hym upon a tree that he shold not be
 deuourded of wylder bestes / & they toke
 an hare & slyt hym & toke out his herte
 & brought it to the emperour / & y same
 day a duc passyd by that foreste & herd
 the childe crye & dyd it to be broughte
 to hym / and by cause he had no sone / he
 made it to be borne to his wyf / & made
 it to be nourysshedy / and sayned that
 he had engendred it and namede hym
 henry / & after whan he was nourysshed
 he grewe & was of right fayr forme &
 wel bespoken & gracious & curtyse to
 euery body / & whan the emperour salde
 hym that he was soo fayr and wyse /

he requyred hym of his fader & maad
hym to dwelle in his court / & when
he saide that this chyld was so graci
ous and curtyse / that he was prayed
of every man / he doubted that he shold
reigne after hym / & if he were in whome
he had commaunded to haue he slayne
and wrote letters to his wyf with his
owne honde / and they conteyned thys
wordes folowynge / as moche as thou
lovest thy wyf / as sone as thou hast
receyved this letter that thou see this
chylde / & as he wente he was lodged
in a chyrche / and he kyng very restyd
hym vpon a bench / & his purs henge
doun in whiche hys letters were /
Ehenne there was a prest there whiche
despyed moche to see what was in hys
purs / and opened it / and saide the
letters sealyd with the kynges seale
and without brakyng of the seale he
open'd them / and redyng the felowys
he abhorred it / and subtylly he rasede
it / and where as hit sayd thou shalt
see hym / he wrote thou shalt gyue
our doughter to thys chylde for to be
his wyf / and when the queene saide
thys letters sealyd with the kynges
seale / and that they were wryton with
his owne honde / she calyd the pryn
ces and solempnyfed the matrimonye
& gafe hir doughter to hym to be hys
wyf / and the maypage was don at
aoun / and when it was tolde to the
emperour that the maypage of hys
doughter had been solempnely maad /
he was moche assydyd / and when he
knewe the trouthe of the two escuyers
and of the duc that fonde the chylde /
and of the prest that had sette in the
letter the thynges abovesayd / he aper
cyued wel that the ordenaunce of
god ought not to be contraryd / and
anone he sente for the chylde / & recey
ved hym as hys sone / and establisshyd
hym for to be his heire / and to reigne
after hym / and in the place where this
chylde was borne / he founded a noble
monastery whiche is at thys day na
mede Bysyne / This henry put oute
of his court al the iougelers / & gaue
to poure men alle that was bounde to be
gyuen to mynstrells / In that tyme
was so grete dysorde in the chyrche /
that there were thre chosen to be pope /

and a prest namede gracyen gafe to
the othe moche money / and they leste
the see to hym / and he was pope / and
as henry the emperour came to Rome
for to appease the stryues / Gracyen came
ageynst hym / and offryd to hym a
crown of golde for to be to hym vnto
maye / and he passede forth by & say
ned alle thys thynges / and dyd doo
holde a sene / in whiche he contempnyd
gracyen of symonye / and sette another
in his place / holt he it it is sayd in a
nother place in a letter that he sente to
matthwe the countess / that the sayd
prest was moche symple / and that he
had by money gotten to hym the papacye /
& that after he knewe his erroure
and by the meane of the emperour he
dysposed hym self / and after this henry
was Emperour the thyrde henry / and
in his tyme haue was chosen to be
pope / and was callede leo / and as he
wente to Rome for to take the see / he
herde the voyes of aungelys synyng
Our lord sayth / I am he that knoweth
the thoughtes of pors /
This pope made the wyf of many sayntes
/ In that tyme the chyrche was
troubled by herenger whiche affermed
the body and blood of our lord not to
be truly in the altare / but ygyua
lyf / ageynst whom wrote lanfranke
pypour of beccens / and anelme came
to hym out of bourgoyne for hys doc
tryne / whiche was moche aouenyd
with vertue and wysedom / and was
there pryour after hym / In thys
tyme was iherusalem taken of the saraz
yns / and after was recouerd by crys
ten men / and the bones of saynt nycolas
was brought in to haar / therof it
is sayd when there shold be songe a
nelbe hystorpe of saynt nycolas in a
chyrche whiche was of the holy crosse
and was subgette to the chyrche of our
lady of Earentyne / The bretheren
prayd moche instauntelly theire pry
our that they myght synge thys nelbe
hystorpe / whiche in noo wyse wolde
graunte to them / and sayd they ought
not to change their olde for noo nelbe /
and yet the bretheren prayd hym more
instauntelly / and he in despyte sayd /
goo your waye / For in no maner shal
ye neuer haue byance of me that this

nelve songe shal be song / and whan
 the feste of saynt nycolas come / the
 brethern sayd theyz matyngs alle in his
 wyneffe and their bygyllcs / e whan
 they were alle in theyr beddes / Saynt
 nycolas appeyrd bysibly and moche
 ferully to the pryour / and dreibe hym
 out by the hez / and smote hym down
 on the pavement of the dorwour / e began
 to synge the hyscorpe / O pastor eterne
 and at euery note he smote hym wyth
 a wode that he helde in his honde right
 greuously on his backe / andz sange
 mehodously thys anthem vnto the
 ende / andz thenne the pryour cryed so
 loibte / that he awoke al hys brethern
 and was borne to hys bedde / as halfe
 dede / and whan he came to hym self
 he sayd / goo ye and synge the nelve
 hyscorpe of saynt nycolas from hens
 forth / In that same tyme the abbotte
 of the couente of molesyne andz xxi
 monkes wyth hym went for to dwelle
 in wester / for to kepe more straytlye
 the professyon of theyr pale / andz there
 establysshed a nelve ordre out of the
 ordre / Hyldebrande pryour of clug
 ny was made pope / and was callyd
 gregory / and whan he was in the laste
 ordres andz was sente as a legate / he
 conuaynysshed mezuaynously at by
 ons the archebyssshop of ebronpance of
 symonye / For thys archebyssshop hadz
 corruped alle his acusers soo that he
 myght not be conuaynysshed /
 Andz thenne the legate commaundedz
 hym that he shold say / In nomine
 patris et filii / andz he myght not say / et
 spiritus sancti / by cause he hadz synnedz
 in the holy ghoost / and thenne he con
 fessed his synne / and was exposed / e
 named thene the holy ghoost wyth clere
 boys / andz thys myracle rehereth hur
 no in his booke that he made to machelwe
 the emperour / andz whan thys henry
 was dede / it was buryd on his tombe
 where as he was buryd wyth other
 kynges / Dere lyeth henry the sone of
 henry the fader / henry the helfader / hen
 ry the olde helfader / andz after thys
 henry / reygnedz henry the fyfthe in the
 yere of our lordz a thousand C and one
 which to he the pope wyth the cardynal /
 bys / and lest hem in theabyte of
 byssshoppes andz of abbottes / e took

the ryng andz the staffe pastoralle /
 In that tyme bernarde e his brethern
 took the wyggon of cyteauly / in the
 paroch of lyege a solwe lare a pygge
 hauyngz the bysage of a man / and an
 henne hadz a chykyn wyth foure feet
 and after thys henry succeded Lothayre
 in whos tyme a woman in spayne chyl
 dedz a monstre whych had double body
 and that one ioyned to that other by
 the backes / andz wfore hadz the sem
 blaunce of a man hole of body andz
 membrys ordynatlye / and behynde
 was the semblaunce of a woman hole
 in alle propertees /
 After Lothayre reygnedz Conrade the
 yere a thousand an hondred e xxxviii
 That tyme deyd hugh of sarn: byc /
 whiche was a right excellent doc /
 our in al spere and deuoute in wly
 gyon / of whome it is sayd that whan
 he was in his laste Infyrmyte / e that
 he myght receyue no mede / yet he requy
 red allwey to haue the body of our
 lordz wyth grete deuocyon / e thenne
 his brethern woldz please hym / andz
 brought to hym a symple hoste Insa
 credz in manere of the body of our lordz
 andz he knelwe it wel in spyrte / andz
 sayd / Godz forgyue you brethern /
 wherfore woldz ye deceyue me / Thys
 is not my lordz that ye bringe to me
 andz anone they were abussyd andz
 ranne andz fetw to hym the body of
 our lordz / andz thenne he salwe hym
 whome he myght not receyue / e byf
 by his handes to heuen andz sayd noib
 I see the sone ascende to the fader / andz
 the spyrte to godz that maad hym /
 Andz wyth thys worder he gaf by
 his spyrte / and the body of our lordz
 kanysshed alwey fro them that helde
 hym / **E**ugene abbotte of saynt anas
 tase was establysshed pope / But he
 was put out of the cyte / by cause the
 senaburs hadz maad another pope /
 Andz thenne he come in to fraunce / and
 sente saynt bernarde wfore hym / whiche
 prechyd the waye of our lordz / e dyd
 many myracles / Andz thenne flourd
 Gylbert the patryarkis / Fryderyke
 neuwele of conrad was emperour in
 the yere of our lordz a thousand C liii
 Andz that tyme flouryd maister pitte
 kumbarz bysshop of paris / whiche

compleyd the booke of sentences / The
glose of the salter and of the epytles
of paulc moche prouffably / and in
that tyme were seyn the mones in heuyn
and in the myddes of the thyr was the
sygne of the crosse / and it was not
lange after that thyr sonnes were seyn
also / And thenne was Alysaunde
chosey ryghtfully for to be pope / and
ageynste hym were chosey octauian
Johannes cremenis of the tytle of
saint calyxt / and J. Johannes persci
metenacis successly to the papacye /
were ennoblyssed by the fauour of
the emperour to the see / & this discord
and scylme endured eyghthe yere /
Withyn whych tyme the almayns whi-
che dwelleyd in tosaue for the emperour
assayled the Romayns whych were
at mountport / and sleibe fro none to
euen songe soo moche people / that there
were neuer so many romayns slayne
how be it that in the tyme of Danyhal
there were soo many slayne that thyr
bussellys were fylled with golde rynges
that were taken of thyr syngers /
whych danyhal dyd so sende to cartage
and many of them were kuryed at
saint stephens / and saint laurences /
and it was wyrtyn vpon thyr sepul-
ture / that they were ten tyme a thous-
sand / and ten thousand / & x tymes
xij hundred / and an halfe / and whan
the emperour frederyk vsyde the holy
londe and wysshe hym in a ryuer / and
there he perssedy and dyed / and as
other saye he waterd his hors and hys
hars fyl down in the water / and so he
dyed / Henry was emperour after hym
in the yere a thousand an hundred four
scow & ten / In that tyme were soo
gret raynes thondres & eyghthynges
and tempestes / that neuer had been soo
gret that ony man myght remembre /
For stoncs fyl as grete as egges / &
were squaw whych were medlyd
wyth the rayne / & destroyed the vygnes
trees and the corne / and sleibe men
trekys / colbyns and other byrdes / and
somme folkes were seyn sleyn by the
ayer in that tempeste whych were colles
brennyng in thyr bylles and bekes
and sette fyr on holdes / & thys henry
was alwey a tyrant ageynste the
chyrche of Rome / and therefore whan

he was dede Innocent the pope opposed
ageynst phyllyp his sone / that he shold
not be emperour / and hede wyth the
partye of otto sone of the duc of Saxe
one / & made hym to be crownded kynge
of Almayne at acone / In that tyme
many barons of fraunce went ouer the
see for the deliuerance of the holy
londe / and they took Constantynoble /
In that tyme began thordre of frowes
prechours and of the menours /
Innocent the thyrde sente messagers to
phyllyp kynge of fraunce for to assaye
the londe of albygeons for to take fro
him the heresy / and he toke them alle
and dyd to brenne them / & after thys
Innocent the thyrde crownded Otto
emperour / and toke of hym an othe
that he shold kepe the ryght of holy
chyrche / and anone he dyd ageynste
his othe that same day / and dyd doo
robbe & despoyle them that cam to come
on pylgrimage / wherfor the pope cur-
syd hym and deposed hym fro the em-
pyre / In that tyme was saint ely-
sabeth daughter of the kynge of hongary
whych was wyf to the lantgraue of
thuryng and hysyn / whych emonge
other Innumerable myracles / she reysed
xij dede men / and gaue syght to one
that was borne blynde / Out of whos
body oyle stoweth vnto this day /
Whan otto was deposed / frederike
sone of henry was chosey / and was
crownded of honoure the pope / And
thys man made ryght noble labours for
the lyberete of the chyrche and ageynste
heresy / and this emperour habouns
dede aboue alle other in glorie and in
rychesses / but he abused them euyl by
pryde / and was a tyrant ageynste
the chyrche / and sette iwo cardynalles
in pryson / and such prelates as pope
gregory had do be assembled at the
counceyl / he took them / and therefore
he was acused of the same pope /
And after gregory dyed / whych was
oppresyd with many greuous trybu-
lacions / And thenne was Inno-
cent the fourth made pope / whych
was of the nacyon of yene / and he
assembled a counceyl at Lyons wher
he deposed the emperour / and thenne
was the emperour toke /

Thus endeth the storpe of the lombardes

4 Here foloweth of Saynt Symeon

Saint Symeon was borne in antioch & was moche vertuous / and fro the tyme that he was in his moders hely / he was

chosen of god / and whan he was viij yere olde / he kepte his fathers shepe / & on a tyme he behelde the chyrche / and anon as he that was wplyngffled wryth the holy ghoost lefte hys shepe & wente to the chyrche / and he accompa- nyed hym wryth a good auncient man and sayd to hym in thys manere / Fayer fader what thyng is that / that is here wode / I praye you enseigne & teche it me for I am symple and ygnor- taunte / Thenne this good auncient man began to speke of the vertues of the soule / and how this poure presente lyf ought to be despyed / and not with stondyng that the vertues ben accom- plysshed of many truly and laudably and by the helpe of god / in relygion they ben accomplysshed more lightly / Thenne saynt Symeon fyl to the feet of thys good olde man and said to hym heayly from hens forthon thou shalt be my fader and my moder / For thou arte mayster of good werkys / & after this good councyl j shal goo in to the chyrche / where as god shal ordeyn for me / and thenne he expouned to hym the rule and thordre of relygion and tolde hym how he must haue moche payne and affliction / and hym lesy- ueth to haue moche patience and perse- uerance / Thenne anon he tolke leue of hym / and wente to the chyrche of saynt Eymothe / and layd hym tofore the gate / and abode there thre dayes & thre nyghtes without mete or drynke / Thenne the abbot came and lyfte hym vp / and demaunded wherfore he was

comen thider / Thenne Saynt Symeon answered to hym and sayd / I desyre moche to be seruaunte of our lord / I praye the that thou receyue me in to thy monasterye / and that thou commaunde me to serue al thy brethern / he was re- ceuyed of the abbotte / and was there fye monethes okyenge to the brethern humbly / Whan the other fastyd fro morne to euensonge tyme / he after vij dayes toke hys refectioun / and the other dayes he gaue his prouende to poure peple / On a tyme he came to the pytte of the place and fonde there a corde / which he toke and bounde faste aboute his body fro his wynges to hys sholdres he strayned so sore and faste that hys flesshe wode / Under the corde soo moche that the corde wente to the bones / and vnnethe myght the corde be seen / On a day one of the brethern aper- ceuyed that he gafe his mete into the poure peple / he and the other tolde it to the abbotte / and also they said that so grete synche yssued out of his mou- dy that none myght abyde by hym / & that the vermyne that came out of it had fyred alle hys bedde / The abbotte was moche anzye & had despoyle hym naked / & whan he sawe the corde he escryed sayeng / O man fro whens comest thou / me semeth that thou wylt destroye the rule of our relygion / whan thou wylt not serue god by dyferensioun as othe doo / I praye the departe hens and goo where thou wylt / wryth grete payne they toke of the corde wryth whych he was bounde and helyd hym / after he de- parted fro the place wrythout wytyng of any of hem / and entered in to a pytte in deserte wrythout water / where as wyched spyrtes dwelld / That nyght the abbotte had a reuelacion / that a grete multitude of men of armes had enuyomed the abbay / and sayd wryth an hygh voye / gyue to vs the man of god / or elles we shal brene the and alle the abbay / for thou haste dryuen away the man iuste and de- bonayr / **4** The abbot tolde thys to hys brethern / and the next nyght came the semblable dysyon / he was al afffled and sente his monkes for to serche and feteche hym / and they fonde hym not /

thenne the abbot wente wyth them/ and they came to the pytte and there maad theyz prayers and descended therein / and brought hym ageyn by force to thabbe / The brethern of thabbe kyned by tofore hym and appoynted hym forye uenesse/ and after he abode an hole yere and after secretlye he departed ageyn and wente vnto a mountayne faste by a clyster of stones and dwelld so thre yere / Tenne his neyghbours cam thys der by deuocion / & enhanced his cels four cubytes of height / and there he dwelld seuen yere after / and after they made to hym another of libelue cubytes of height in which he dwelld & after they made another of twenty cubytes / & after that another of xxx and there he abode four yere / and by spede hym he dyd do make ij chappels / and many self men were heled by hys vertue / and he conuerted many sarrasyns to the feythe / after thys hys thre wold an hole yere and al that yere he helde hym on that other foote / but the kerryng fyl to the grounde from hys thye / he had a feolbe which was called anthony / whiche was hys byf and helde hym company / whiche ga dred vpon the kerryng / and deluyered them to hym / and he toke them and layed them vpon his sore sayng / eare thys that godd hath gyuen you / There was a kynge a sarrasyn namede byssoppe that herde the fame & renome of hym / and came to hym in keray feythe/ and whyles the holy man prayed / one of the kerryng fyl out of hys thye / and the kethen kynge toke it vp and whan he looked on it hit was a precious stone / Tenne sayd to hym this holy man / O man this is not happed ne made by my merite / but it is made by thy feythe / and thenne he thankyd god and departed / **S**euene yere after his moder came and wold byspe hym but it was forbidden hir/ for no wbo may myghte entre in to that place / Tenne the holy man sayd to his moder abyde a lytel and we shal see you yf it please godd / and she wepyng iij dayes and four nyghtes receyued hys sone / and thenne it happed that she slepte / and the holy man prayed for hir/ and she deyed / After thys there was made

to hym another cels of forty cubytes wher he dwelld / seuen yere after / that is to wote vnto his dethe / In which tyme there was a dragon right venemous which was in a cause nyght to hym / which infected so the place that nothyng greibe aboute hym In whos right eye it happed that a snake entred / and he came alle blynde to the dore of the monasterye / & lay there as to age helpe / he sette his ryght eye by a pyler / & Was ther iij dayes without doinge ony harme to ony body / **T**enne commaunded saynt Symeon that they shold take erthe & laye water on hit / and laye it there vpon / and whan they had soo don / anone yssued out of his eyen a snake of a cubyte longe / and whan the peple sawe thys myracle / they glorifyd godd / But notwithstanding they fledde forred that they had of the dragon / and the dragon abode there styll tyl alle the peple were goon / Tenne he awos and adoured at the parr of the monasterye almoste two houres / and after wente in to his cels without doinge harme to ony body / another tyme a wbo man dranke out of a cuse by nyght wher in was a lytel serpente / and hit aualed douyn in to hir body / wherfor she wente to dyuers medecynes and pspyrans / but it auayled to hir no thyng / many yere after she was brought to this holy man the which commaunded to take of the erthe and water and laye it on the moulthe of the woman / and anone the serpente yssued out / which was thre cubytes longe / and anone clefte a sone which was kinged vpon there the space of vij dayes / many men seing it / On another tyme many folke & bestes deyed for default of water / and at his prayer so deynlye the erthe opened / and there was founde a pytte of ryght good water for to drynke / whiche endureth vnto thys day / **A**nother tyme other people abode longe whyles he was in his prayer and wente a litle a lache / vnder the shadowe of a tre / & they salbe an herde passe by / whome they commaunded thus sayng / we conure the by the prayers of saynt Symeon that thou take a whyle / and so

he dyd / and they toke hym e' swelbe
 hym / and as they etc of hym they
 became leprous and mesfellys /
 Thanne they wente wyth the skynne
 into saynt symeon / and were there ij
 yer / and vnneths myght they be helyd
 and for wytnesse therof they henge vp
 the skynne of the herse / There was
 a lypart there aboute whiche des /
 tropted the people of the contr / thenne
 thys holy man commaunded to take
 of the water of that monasterge / and
 to sprynge it on the grounde al aboute
 wher as he wente / and whan they had
 so doo / anone after they fonde the lye
 part dede / he exortod alle them that
 he kneibe / that they shold not swere
 by hym humble synnar / and neuer /
 thelesse al they of thowrent / and the
 laryars of that contr swere by hym
 There was a theef named jonathas
 whiche was chaced of many knyghtes
 and he entred in to the monasterge e
 embraced a pyler and began to wepe /
 Thanne saynt symeon demaunded what
 he was / and he answered I am jona s
 thas the theef that am comen hyther to
 doo my penaunce / and anone came thy
 der the offycers of antpoche and sayd
 to thys holy man gyue vs thys eyel
 man / for the keefys been redy to de /
 noure hym / Thanne saynt Symeon
 answered I may not / For I doubt
 that he that sent hym to me / whiche is
 greter thenne ye be / wyl he wolke /
 and seuen dayes longe he embraced the
 pyler / and after sayd to the holy man
 yf thou wylle I wyl goo my waye /
 Thanne he sayd to hym wylt thou goo
 yet for to do harme / he answered nay s
 but my tyme is accomplysshed / And
 so sayeng he gafe vp his soule e dyed
 and saynt Symeon enclyned down to
 make his prayer lyke as he had be ac /
 customed / and the people abode hym
 thre dayes for to haue his blessinge /
 Thanne anthonye came to hym sayeng
 aryle vp s
 and gyue vs thy blessinge
 and he wente and herde hym not dra /
 wyng his brethe / but as an odour of
 a pious oynemente vsfued out of
 his body / Thanne he beganne to wepe
 strongely kysyng his eyen and hys
 herde / e sayd alas s
 why hast thou
 forsaken me / I neuer herde thy doctryne

angelyske / what answer shal I gyue
 to the seek peple / that shal requyre the
 me of what coueryng / shal I couer thy
 body / and there by force of benignesse
 he fyl a slepe / Thanne apperyd to
 hym thys holy man sayeng / I shal
 not leue this holbe ne thys holy mon /
 sayng / In whiche I haue ben enu /
 nynded / but goo douj and sanctifye
 and appease the people / and shelve in
 antpoche that I am in wite / and cesse
 not thou to serue god in thys place
 here / and god shal rende and gyue
 to the a good rewarde /
 Thanne he awoke and beganne stronge
 ly to wepe ageyn / in sayeng what
 relyques shal I take of the s
 remembrance of the / Thanne he remeupd
 the body moche strongely / and thenne
 had anthonye moche more drede / and
 durste not touche hym / but wente dou
 anone and wente into antpoche to the
 bysshop and tolde hym of the dethe of
 thys holy man / and anone he came
 wyth thre other bysshoppes and the
 mayster of the knyghtes of the tolme
 and hengs courtayns about the cello
 e hure his body by thaulter tofore a py
 ler / and anone the byrdes assemblyd
 about the cello e flew lyke as they
 wolde haue ayd theyr met / e cryd
 so strongely / that men e bestes enfor /
 ced them to crye e wepe at the boys of
 the byrdes / The montaynes and
 the felde shellyd / regne of benignesse
 so that the compleynt was herd seuen
 myle / and there came there about a
 clowde blacke and darke / e anthonye
 salbe an aingel come from heuen for
 to vsyte / whiche had hys face clew
 as fyre / and his vestementes whiche
 as snolbe / e aboute an of the clacke
 he salbe vj auncyent men that spake
 to hym / but he kneibe not the mystrye
 that they sayd / The prelat of an /
 tyoche wolde haue had hys herde to
 put in his relyques / and as sone as
 he put his honde for to take it / Anone
 his honde was drye / but they maad
 there soo many prayers for hym / that
 he was helyd / Thanne hure they the
 body in to antpoche / and the bysshop
 sware that neuer persone shold haue
 noo thyng of his body / whan they
 were comen in to a strete / that was

The lyf of saynt Symeon

callyd merca fyue myle fro antioche /
the body abode there so that noo man
myght mooue it / a man that had been
deaf and dumb the space of forty yre
by cause he had defowled a woman
in his hows / whych woman loued
hym not / he came and fyl down to /
fore the hore soceynly / and beganne to
crys and say / A man and seruante
of god / thou art wel come to poynce
for me / for thy comyng hath guarant
shedd me and gynn to me lyf /
Thenne he stood and welk one of the
staues that saw the hore / and anone
was at hool / and setyng hym al the
dayes of his lyf / anone pffard out of
the towne alle the peple of antioche /
and receyued the body moche solemp
nely in syngyng / psalmongsyng / e
glorifyng god / and with grete plens
te of lychtes keryngyng saw the body
in to the grete chyrche which is callyd
the chyrche of penance /
Many other myraacles hath our Lord
shewyd at his sepulture / e moche
shewyd after than tofore by his lyf /
Thenne let vs praye to this holy saynt
Symeon that he praye for vs vnto our
lord that he haue mercy on vs amen /

Thus endeth the lyf of Saint Symeon

Here foloweth the lyf of Saynt Polycarpe marter

Polycarpe was
discyple of saynt Johan
the euangelyst / e Saynt
Johan ordeyned hym bys
shop of suuer / and there
were at some tienne lxxiij yeres /
that one was called marsson / e that
other valenty / the whiche had decey
ued moche people by there fals doc
tryne / Thenne saynt polycarpe wente

to Rome on ester day / and there by
his pedycacon he broughte ageyn to
the feythe them that they had deceyued
He wrote to the phylipenses a moche
fayr epystle and moche proufftable /
the whiche is yet redde in aspe vnto
this day / **H**er happenyd that in
the tyme that marcus anthonyus and
lucians aurylus reigned which was
the yere of quere an hundred thre score
and thre was made the fourth persecus
cyon on crysten peple after the myrtour
New thowgh al aspe / Saynt polyc
carpe herde how the peple cryed and
was moeued / he therfore was neuer
moeyd but abode wythout drede / and
he was gracious and curtyse in ma
ners and playfant in regard / and
fayred allweye in the cyte as an har
dy champion of god / he was so moche
requyred of the peple that he departyd
fro the cyte wyth theyr samplere fren
des / that he wente to the felde nyghte
vnto the cyte / e there he prayed alle
the nyght for the pees of alle holy
chyrche / and therof had he a custome
alle the dayes of his lyf / It happed
that thre dayes before that he was tas
ken / as he prayed in a nyght / he had
a vyssyon that hym semed that his hee
was brent / and whyn he awoke he
tolde to them that were wyth hym the
vyssyon / and expolned it to them
sayng / that for certeyn he shold
be brent for the loue of god / whyn he
saide that they approched hym that
wold haue taken hym / he wente to
meete wyth hem / and ryght gladly re
ceyued hem / wherof they were moche
aflastred that they were commaunded
to take so good a man / and anone he
layed the table to his enemyes / and
made to them as good chere as they
had ben his frendes / and gaf to them
largely wyne and mete / and gaf of
them leue to praye an houre / and alle
that houre he prayed moche deuoutlye
for alle the state of holy chyrche /
Whan the houre was passed he moun
ted vpon an asse / and was broughte
in to the cyte / and as they ledde hym
Herodys came whych was prouost
of the contree / and his fader wyth hym
and they toke hym in to a charyotte
wyth them / and sayd to hym moche

swete lye / wherfor do ye not sacrifice
 as the other doo / what harme is it to
 calle azar his lord / and to doo sacre /
 fyse to the goddes for to lyue surely /
 and whan they salbe that it auaylled
 not / and that allweye he was ferme
 and constaunt in the salbe of god /
 they were moche wrothe wyth hym
 and dyd to hym moche harme in the
 charytete / and as he approched the cite
 grete multytude of peple began to mur
 mur agensse hym / anone a boye des /
 and dyd from hys sayenge thus hym
 polycarpe be stronge and constaunt /
 what boye was herde of many / but none
 salbe it / **T**henne anone hys lye was
 tolde to the prouoste alle openly / that
 polycarpe had thre tymes confessed to
 be crysten / whan thys tydynges were
 herde / al the peple of the cite of suure
 paynyms and ieiues beganne to crye
 in grete yre / This is the mayster and
 doctour of al the crysten peple that he
 in aspe / and hath destroyed alle our
 goddes / we requyre that he be brente
 a lye quyeke / Thenne the peple assem
 bled moche wood / and broughte hym
 to a stake / and whan they broughte
 hym to the stake / they wold haue
 bounden hym to the stake and nayled
 the bondes wyth grete nayles /
 Thenne he sayd to them let me allowe
 for he that hath ordeyned me to suffre
 thys torment of fyre / shal gyue to me
 vertue of payence / wythout moeyng
 me from thys place for to endure and
 suffre the flamme of the fyre /
 Thenne the tyrantys lefte the nayles
 and bonde hym wyth cordes to the stake
 and his handes bounden behynde hym
 And as in hys passyon he prayled &
 blessed our lord and the fyre was
 burnyng and a grete flamme shy
 nyng / a moche notable myracle was
 shewed right there to moche peple /
 whiche god shewed to thende that it
 shold be shewed vnto alle othe /
 And the myracle was thys / that the
 flamme departed alle aboute hym in
 maner of a chambre / by vertue of a
 swete wynde that came from heuen /
 and the body of the martyr was not
 as flesche brente in the flamme / but
 as freye as it had be purged in a
 fourney / and they that were aboute

hym felte an odour so swete as it had
 ben enance or precyous oymement /
 Whan the tyrantys salbe that the fyre
 myght not consume the body of the
 gloruous martyr / they maad the my
 nystrys to appoche / and dyd kin to
 smyte hym thourgh the body wyth a
 spere / and thenne issued out of hys
 gloruous body soo grete haboundance
 of blood that it quenched the fyre /
 and whan the peple salbe the myracle
 they departed hauyng moche meruaylle
 that they dyd soo moche cruelte to the
 frendes of god / and wyth thys glori
 ous martyr were swelue othe mar
 tyrs martyred for to gete the ioy of he
 uen / the whiche graunte vs the fauer
 the sone and the holy ghoost amen /

Thus endeth the lyf of saint
 Polycarpe martyr

Here folowech the passyon of
 Saynt quiryace

In the tyme that Ju
 lian the apostata went
 for to syght agensse
 them of wylle he came in
 to Iherusalem and dyd
 doo seche saynt quiryace the byshop
 whiche of hys frendes was callyd Lu
 das / but the quene Saynt Helayne
 after he was baptised dyd doo calle
 hym quiryace / And whan he was
 broughte tofore Iulian / he promysed
 to hym many rychesses and honoure
 so that he wold doo sacrifice vnto the
 ydole of iubyca / and by cause quiry
 ace wold not doo it / Iulian com
 maunded to strayne hym on a bank
 and wyth a forke of yron he made to
 opne his moulthe / and put in n oltyn
 leed burnyng / For to burne hys

entwylles / quyrac suffred it moche
 paciently wythout makynge of ony
 crye lokynge allwey by to ward: heuyn
 and: aboute two houres aftar / whan
 they that were there supposed to had ben
 dede / he spake by his wyse sayenge /
 Ihesus fader eternal / respit: daunte
 lycht which neuer may be extynct: /
 I blesse the / for thou hast made me
 worthy to haue partycypacion wyth
 thy frandes / Therefore I requyre the that
 the pryde and: elacion of this euyl ty-
 raunte may not ouercome me / but that
 thy puriffaunce allwey conferme me in
 stedfast constaunce of feythe / e whan
 he had: accomplisshid: his oryson / Su-
 lyan sayd to hym / O quyrac loo how
 I see the jangle / I haue herd of such
 wordes / Doo sacrificy to our Lord:
 Julyan: and: thenne thou shalt do wy-
 selly / **T**henne O quyrac answerd
 to hym / I hyleue / e haue hyleued: hym
 that is tray god: that shal destroye the
 and: thy pryde / Thenne Julyan dyd
 bynge a creuit of copper / and: dyd do
 laye and: strake out the body theron /
 and: dyd vnder it burnyng akes / and:
 dyd doo stralbe salt on the body / and:
 aboue that dyd doo hit hym with rod-
 des / to thence that his hely e entrap-
 les shold haue the more payne e tra-
 uayle / and: aftar they turned his hely
 to ward: the fyre / e hit his backe with
 wodes / and: thenne he with an hylke
 wyse beganne to praye in hebrwe /
 The tyraunte Was moche admirerayl /
 ledy of the grete payence that he had:
 and: dyd doo shyte hym in a lital howe
 vnto the tyme that he had: deuyled: of
 what deth he myght make hym to dye
 and: aboute tbo yere aftar / saynt anne
 the moder of saynt quyrac came to
 hym and: exortad: hym to suffre paye /
 euylly for the loue of god: /
 None the myngsters of the deuyll
 luent: and: wolde to the tyraunte / the
 wyche commaunded: that the shold: be
 brought to hym / and: whan he saue
 that the wold: in no wyse do sacrificy
 to thyddes / he commaunded: that the
 shold: be hanged: by the therys / and:
 as the henge he made to tere of alle hir
 naples or yngles / and: in this torment
 she was four houres without spekyng
 Thenne Julyan sayd to hir / what is

thys that they doo to thyng yngles / e
 thenne she answerd: to hym / O hound:
 out of thy wyte / werkar of al Iny-
 quyte / yf thou haue ony gutter for /
 mentis / gyue them to me / for I am
 al redy to fyght / ageynst thy fader the
 deuyll / our whome I haue hope to haue
 bytorny moynauit on hym the name
 of Ihesu cryst: / **T**henne the tyraunte
 commaunded: to take grete launpes
 breynnyng and: settyng: to hyr spyes /
 The holy woman cryed: vnto god: e
 makynge hir prayers the reudred: by
 hyr spyrte vnto our Lord: /
 The crysten pple that were there bury-
 ed: byr / after this Julyan comman-
 ded: that O quyrac shold: be broughte
 tofore hym / and: sayd: to hym quyr-
 ac say to me of what enchauntemen-
 tes e what euyl craft: hast thou used:
 by which it semeth that thou felest no
 torment: / and: therfore thou wyte not
 sacrificy to the yddes / Thenne
 O quyrac answerd: to hym / o curpyd:
 foole / and: indygn: hound: that prou-
 test the myght of god to enchaunte /
 mentis and: euyl werkys / Wherefore
 thou shalt be hit by wounde celesty-
 al / Thenne commaunded: Julyan /
 to make a grete pyte / and: by enchaun-
 tours dyd doo aff: mble alle maner of
 serpentes and: venemous bestys / and:
 dyd doo put them in to the pyte /
 And: aftar he made to caste the holy
 man in the myddes of them / and: as
 they thurbe hym therein / he beganne to
 saye / right swete Ihesus I yelde to the
 graces and: thankynge / for not one /
 ly in the / woldest thou trefye and: ap-
 plye the peophere of dauyd: / but in vs
 that ben thy lytel creatures whych
 thou hast created: hast wyllid: to haue
 thy grace / for loo how it pleaseth the /
 that we goo vpon the serpentes / e that
 we marche and: trede on the lyon and:
 on the dragon / and: as he sayd: so / Ju-
 lyan commaunded: to brune alle the
 bestys / **T**henne a knyght allyd:
 Amos sayd: to the Emperour Julyan
 O kynge out of thy wyte and: wood:
 how hast thou the wyte to put thys
 man to deche / thyng enchaunours and
 thy goddes whych ben deuyuable may
 not make the meynalles that he dothe
 and: in trouthe / now forth on I am

certeyn that the godd of crysten men is
moche myghty / For whiche wordes
Julyan commaunded to synge of his
feet / and as he was ledde into the
plac for to be hyscrod / he beganne to
saye / Ihesu cryste whiche arte the godd
of quyrace receyue my soule in pres /
and so sayenge he stratched forthe hys
necke and was hyscrod / and thus
spaysted hys martyrdom /

Julyan callyd quyrace and praydy
hym and exhortyd that he shold wyne
the crucyffe / Thenne quyrace an /
swerd hym / O herc xruertyd / seyell
and wythout pyt that seest no thyng
that woldest that I shold leue my godd
whiche gyueth to me and to othe cre-
atures so many goodes / and that I
shold become myschaunte and sembla-
ble to the / **¶** Thenne Julyan was
moche angrye / and commaunded to
hange a grete caldron of oyle vpon
the fyre / whiche oyle was so hot that
they that were there aboute / vntothe
myght endure the fume that yssued /
And he commaunded to sete saynt
quyrace therein / whiche entred therein
in makinge the sygne of the crosse /
and sayd / lord Ihesu cryste whiche hast
sayntaydy the same iorday / and hast
gyuen to me the holy sacrament of
baptisme by water / See now wher
I shal be yet baptysed in oyle /

Yet haue I the thyrd martyrdom to do
by the wesshynge of effusyon of blood
whiche I haue longe taryed fore /
Thenne the tyrant replensshed of
brathe and of yre more than before /
commaunded that he shold be syncton
wyth a sharpe darte in to the breste /
and as he was so syncton he praydy
godd that he myght departe out of the
world / and thenne gaf by his soule
into our lord / whiche was the fourth
nonas of maye / This saynt quyr-
ace of whom we speke was the same
Judas proprely / by whome saynt Be-
layne fonde the very holy ewffe /
And after that he was baptysed saynt
belayne recommaunded hym into the
bysshop of Iherusalem whiche was at
that tyme / whan the sayd bysshop was
dece / belayne that thenne was in Ihe-
rusalem wente to Rome to the Pope
Eusebius / whiche ordeyned Judas

to be bysshop of Iherusalem in chaun-
gynge his name and callyd hym quyr-
ace / To whome godd gaf so moche
grace / that he enchauncd a wey the fendes
by his prayer / Saynt belayne deli-
uerd to hym many sayre yetas for
to dysturb and departe to the poure
and at the prayer and requeste also
of hys was made a sayre feste of the
Inuencion of the holy crosse /
And ye ought to knowe that whan
the very crosse was founden / and by
trise therof a dede man was wyllyd /
The crosse whiche is of alle goody enu-
ous was herc cryng in the ayer / O
Judas by the I am chauncd oute and
dymnyssed / but I knowe wel that
I shal be aduengyd agaynste the / I
shal wyle another kyng that shal re-
nye the crucyffe / the whiche by my
counceyll and by myn enforment
shal make the to suffre so many tour-
mentes / that thou thy self shalt renye
the crucyffe / Thenne sayd Judas
to hym / He that proprely hath power
to reyse dede men / put the in the depe
bottom of helles in fyre perdurable /
Saynt Quyrace suffred martyrdom
as sayd is for the loue of our Lord /
By whiche he hath gotten the glorie
perdurable / the whiche he graunte to
vs / that for vs suffred deche and pas-
sion AMEN /

¶ Thus endeth the passyon of
Saint Quyrace

Here foloweth the lyf of saynt Thomas talquyne

Saynt thomas Tal-

quyne of thordre of the
fyrre prechours was a
right souerayn doctor
hysse & of noble byg-
nage / whiche was borne in the wy-
me of Seylle / and sofor that he was
borne / He was shelbyd by dypune
pourueance / For in the parties there
was an holy man in werke and in res-
nommee / whiche wyth many other her-
mytes hadde a ryght holy lyf / and al
the peple had hym in grete reuerence /
this holy man replenysshid of the holy
ghost / came to the lady and moder of
this holy chyldre not yet borne / & wyth
grete ioye sayd to hir / that she had
conceyued a sone / and she supposed that
she had not conceyued / Thenne the ho-
ly man sayd to hir / lady be thou glad
for thou shalt byynge forth a chyldre
whiche shal be callid Thomas / and
shal haue a grete name and renomee /
though al the world in scynce and in
holy lyf / and he shal be of thordre of
the fyre prechours / alle whiche thynges
like as the holy hermyte had said
were accomplisshid in the name of the
fayour of the world / and to the glo-
rye of hys glorious saynt / when the
chyldre was borne he was callid Tho-
mas by his right name / He had the
world and the kynge therof in despyte
and for to lyue in the more holy and
clene lyf / he entred in to the ordre
of the fyre prechours / and after he was
drawen out therof by hys brethern /
and was cased by in a chambre in a
toure elbo yere / and by cause that by
menaces ne fayr wordes his brethern
myght not chaunge his good purposes
ne zeuoke it in no maner / they put in
to his chambre a ponge damogel to the
Innocente childe for to subuerse hys
good courage / & anone he toke a bronde
of fyre and drew the damogel out of
the chambre whiche was come for to
deceyue hym / & after that he put hym
in humble prayers deuoutly beseechyng
our lord that by his benygne grace he
wolde alwey maintene his chastyte /

Anone as he had made his prayers in
aungels in meruayllous habyte apper-
red to hym / sayng that his prayer
was herde of god / & they dystreyned
hym by the raynes sayeng / Thomas
we ben sente to the by the commaunde-
mente of god / and in his name we
gyde the wyth the gyrdle of chastyte
whiche shal neuer departe fro the / no
shal be broken / the whiche gyfte was
gyuen to hym of special grace / & was
in hym so faste and ferme / that he ne-
uer after felte prickynge of his fleshe
and so kepte hym as longe as he ly-
ued / as it apperteyned after in hys
lyf / when he surmounted one of hys
aduersaryes wyth his mynstres / hys
good moder consydeyrng and hauyng
mynd of that whiche the good man
had tolde to hir / and shelbyd holt
he shold be of thordre of the fyre pre-
chours / and lette hym to be ledde to
them safely / not wythstandyng that
sofor his brethern wolde haue empes-
shid hym of thentrynge in to the ordre
and of his stude / for when he was
returnd in to the ordre by consente of
his good moder / he began to stude
whiche was as swete to hym as is to
the bee to make the honey / and lyke
as of the bee the honey is multyplied
ryght so in lyke wyse was by this glo-
ryous doctour the hony of holy scrip-
ture / whiche wolde made meruayllous bo-
kes in theologie / logyke / philosophye
naturel / and moralle upon the euan-
gelys in so moche that the holy church
though out al the world of hys holy
scynce is replenysshid /

And as he thus proufftyd he was
sente to paye / thenne his brethern herde
that he shold departe anone came after
hym sayeng / that it apperteyned not
that a chyldre of so grete signage as he
was shold be in thordre of mendyants
ne of trauantes / & al to wente his cotte
& cope / & wolde haue taken hym alwey
from his good purposes / & when he was
restored to thordre to serue & gyue prey-
snyng to our lord / he sette al his entente
to stude in thynkyng on god when he
was in contemplation that his thour-
was replenysshid wyth grete ioye / for
many tymes were as he was in a se-
crete place / & set al his entente in pray-
er

he was seyn lyfte vp many tymes /
 without ayde of ony thyng corporelle
 This thenne is wel an holy doctour
 For thus as he sette not his thoughte
 in thys world / to sette alle his herte
 and his thoughte to wards god / and
 was enhaunced as he that had not
 had no fleshe ne bone ne ony weyghte
 We see that the blessed doctour dyd
 putte / rede / or wrote / or argued /
 or dyd somme other vertuous thyng /
 and after whan hys prayer was paste
 anone he had in his mouth that whi-
 che he shold dyspute or write / as yf
 he had tofore longe studied in many
 booke / alle whiche thynges he shewed
 swete to his felawe namede freer
 raynold / **¶** To whome pryncely he
 shewed al his other secrets as longe
 as he lyued / and wolde that none
 other shold knowe it / to the ende that
 the kynngdome of the world shold not
 surpise hym / For the science that he
 had was not of humayne studye / but
 was of the admiracion deuine by
 the prayers and seruyce that he dyd to
 our lord / This holy man is thenne as
 Moyses was / whiche was gyven to
 the daughter of pharao /
 For lyke as he was taken out of the
 see and saued and reueryd into the
 sayd daughter / Ryght soo the sayd
 blessed doctour / not wythstondyng
 that he was borne of the grete signage
 of the orde of alquyne was by the pour
 ueaunce of god reueryd to his moder
 holy chyrche / and caste out of the flos
 of thys world / and enhaunced and
 nourysshed by the papes and mame-
 lys of the scripture of holy chyrche /
 And lyke as moyses made many
 meruayllous signes tofore the chyl-
 dren of Israel / In lyke wyse hath
 thys blessed doctour and hys science
 and blessed doctryne in destroyenge er-
 rours hath alle weye prechyd kerye
 and trouthe / **¶** And his holy lyf
 wyntnesse as on a nyght this glory-
 ous doctour was in hys orisons and
 prayers / the blessed apostles speke
 and woulde aspeyde to hym and endu-
 red hym in holy scripture / in especy-
 ally of the prophete of propete alle
 entyrelly and hooly / This thenne is
 an holy doctour to whome the chaun-

celter of huen / and the doctour of des-
 ugne scripture haue openyd the gate /
 and he that was rauysshed to huen /
 hath shewyd to hym the secrets of alle
 the kerye / and thus thys blessed
 doctour is taken from the world /
 and made bourgeys of huen / he byng
 yet in the cathe / On another tyme
 as he was in the counte of hys orde
 at naples byng in the chyrche in de-
 uoute prayers / he was enhaunced vp
 and lyfte vp from the ground / the
 heighte of twe cubytes and more /
 Tanne a tere that salbe hym was
 moche assused and admeruayllid /
 and after was herde a clere voyc of the
 ymage of the crucyfyge / tofore whome
 the holy man was kered and made
 his prayer / the whiche voyc sayd into
 hym / O Thomas thou hast wytyon of
 me / what rewarde wylt thou haue for
 thy labour / Saynt thomas answeryd
 to hym / lord I wyl none other rewarde
 but thy self / for he hym self wrote in
 his tyme and made the seruyce and of-
 fyce of the precyous sacrament of the
 aulter / and for as moche as on a
 tyme a questyon was moeyd emonge
 the scholers of parys / whi the acedens
 myght by ryght be wythout subgete /
 And herof maad they doubte / and de-
 terympned all hooly into that / whiche
 the glorpyous doctour shold saye / whiche
 thyng he clerely shewyd to them / and
 for soo moche as sayd is that the de-
 maunde or questyon was moeyd of
 our lord / it was gyven to vnterstonde
 of the ende of his lyf / whiche was
 nyght / and as he was sente fore of the
 pope gregory the tenth / he wente by
 champayne in the wyane of cerylle /
 he began to be seke in such wyse / that
 he loste entyrelly his appetyte /
 And in passyng by the abbay called
 Joffe neuue of the orde of the cysters
 ay / he was prayed greately of the
 monkes that it wold please hym to
 come to theyr abbaye /
 Hys sekensse beganne for to encrease
 from day to day / And yet notwithstanding
 stondyng hys maladye / he cessyd not
 to solte and spreke his holy doctryne
 of deuine scripture and happenyng / and
 thenne he was prayed of the mon-
 kes for to go to them the canticle

And that tyme it happed that in that monasterye was seyn a sterre thre dayes tofore his deithe in manere of a sonne / wherof they were assurid what it myght sygnefy / but certayn it sygnez fyed that the holy man shold departe out of this world wpythm thre dayes / and that apperyd wel / for whan the holy man was dede the sterre was no more seyn / and it was in the yere of our lord a thousand two hundred & four and fyfty / and anone brother raynolde his felawe dwyned in trowthe / part sayng and openly prechynge in this wyse / I fere raynolde haue fered many tymes / and now the confesson of this glorious doctour / and haue alibey founde hym clene and nette as a chylde of fure yre of eage / for he neuer consented ne had wyll in mortall ne deadly synne / and it is not to be forgotten what meruayllous tokenes were shewyd / whan the blessed doctour shold departe out of this world / and of the entere of the wondrous sepyre which was graunted to hym / for a fere moche deuoute salwe in the houre of his deithe the holy doctour wryng in the scole / & saynt poule entreng in to hym / and saynt Thomas demaunded hym / yf he had had good and trewe vnderstondyng in his epystles / Thenne saynt poule answered to hym ye / as good as any creature lyuyng myght haue / And aboute that saynt poule sayd to hym I wyll that thou come wpyth me / and I shal lede the to a place wher thou shalt haue of alle thynges more clere vnderstondyng / and it semyd to the fere that saynt poule dwelwe saynt Thomas out of the scole by his wyll / Thenne this fere beganne to crye sayenge / Helpe brethern / for fere Thomas is taken from vs / and by the wyse of this fere the other feres albook / and demaunded that fere what he had / Thenne he tolde to them and expolned this sayd vylson / and the feres made Inquysycon of the trowthe / and fonde that it was so as the fere had sayd / for in the same houre that the fere had soo cryed / the holy doctour departed out of this world / and lyke as he had / had in

deuyne sayence and science a doctour and teacher / Ryght so in hys passyng he had a ledar vnto the glorie wrydwale / and longe after that he was put in his sepulchre / the monkes doubted that the holy corps shold haue ben taken albeyt agaynst their wyll / for the glorious doctour had commaunded that his body shold be borne to naples for as moche as he was of that place wherfore the monkes translated his body from one place to another / wherfore the pryour of the abbay was in the nyght greuoufly repleuyd in a vylson of saynt Thomas / The pryour whiche doubted the Iugement and sentence deuyne / commaunded that the body of the saynt shold be wrypde in the place that they had taken it fro / and affore as the sepulchre was openyd / there yssued so grete and swete an odyr / that alle the cloyster was wplynted therwpyth / and it semyd not that any body had ben buryd there but it semed that there had ben alle manere of spycs / whiche body they fonde alle hoole in alle hys members / The habyte of his ordre / his coxe / hys scapulare and cox were all wythout any rust corrupcon / and the odour of his precyous body and hys habyte were swete smellng by cydent wyrt nesse seuen yere after that he was translated / and the body was translated al hole / Our blessed lord hath honoured his blessed saynt with many meruayllous sygues and myracles / by his benefetes and merytes he hath wrysed somme fro deithe / and somme fro wycked spyrtes & fro the pyssaunce of the fende / And many from dyuers maladyes haue been brought to helthe by the grace of god & the merytes of this glorious saynt / We red also so that there was a fere moche deuoute called brother albert / whiche on a day was moche deuoutly in prayers tofore shaulke of the Virgyn marye / & he rewend yfones meruayllously thyrngge apperyd to hym / that one of the wyben was in thabyte of a bysshop / & thother in thabite of fere prechours whiche had a crowne on his heed wiche byst wpyth precio9 stones / & aboute his necke two colyers one of syluer thother of golde /

And on his breste he had a grete stone
 which of hys bryghtnesse caste oute
 many rayes of clerenesse / and enli-
 myned all the chyrche / his coxe that
 he had on was ful of precyous sto-
 nes / Hys coxe andz sayulayr were
 alle shynynge of whychenesse /
 When the fere salde thys syght he mer-
 uaylled moche / Thenne he that was
 in the habyte of a bysshop sayd to hym
 I am austeyn that am sente to the / to
 the ende that I shelve the glorie of
 brother Thomas of alquyne / whych
 is in heuen in glorie lyke vnto me /
 But he prowdeth me in the orde of
 byrgnyng / andz I hym in dygnyte
 pontyfical / Many othez sygnes andz
 myracles hath our lordz shewyd vnto
 the honoure andz glorie of his glori-
 ous saynt / Saynt Thomas / Whos
 myracles be vnto vs aydaunte and hel-
 pyngz AMEN /

Thus endeth the lyf of Saint Thomas Dalquyne

And here foloweth the lyf of Saynt Gayus

What tyme than dy-
 ocklesyan andz many
 en regnedz empoures
 Gayus that was pope
 of Rome calledz & made
 to assemble alle the crysten people to
 wyer andz sayd to theym / our Lordz
 hath ordeynedz two degrees or states
 to them that beleue on hym / that is
 to wyte confessours andz marters /
 Andz therfore yf somme of you be fere-
 ful andz in doubt that they shall not
 molbe suffre martyrdom / let theym
 euer haue trewbe andz traw confessyon
 andz sedefaste in the septe / andz goo
 must they wyte cromacyen andz by-
 burgen for to saue theym selfe /
 Andz they that are wyllynge for to a-

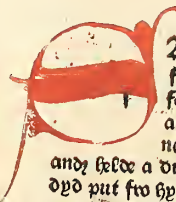
byde wyth me wythyn thys cyte / in
 the name of godd let them abyde / For
 the seperacyon of the persones in fere
 contres / may not separe that the de-
 uyne charyte hath assembleyd /
 Thenne escryed to hym byburgen /
 sayenge holy fader I beseeche the that
 thou leue me not to twayne my backe
 foryng the perseutours / For to me it
 shal be grete ioye andz comfort to suf-
 fre woldylge dethe for to gete andz en-
 ioye byf eaznall / **¶** When Saynt
 Gayus salde the septe of byburgen
 andz his constaunte courage / he began
 to wepe for ioye /
 There abode wyth hym Marcellen /
 Marke theyr fader Transquylyn /
 Schasteyn / byburgen / andz Saynt
 Nychostrate / with hym hys brother
 Castore andz his wyf Zoe / also clau-
 dyng andz bycheryn his brother / wyth
 them his sone Symphorpen / the byf-
 shop ordeynedz vnto deakens Saynt
 marke andz marcellen / andz maadz
 preest transquylyn / he dyd ordeygne
 saynt schasteyn defensor of the churche
 andz the othez he ordeynedz andz maadz
 subdeakens / nyght andz day they were
 contynuelly in grete deuocyon / fastyng
 theyng / and sayeng theyr prayers &
 orysons / andz deuoutlye prayedz our
 lord that of his benygne grace he wold
 make them able & worthy to be accom-
 panyedz with the marters by traw pa-
 cyence / andz there by theyr prayers ma-
 ny one were helpyd of their sikenesse /
 many a blynde persone was restoryd
 of sight / & many enemyes or wyrdles
 were put out fro meny a creature / so as
 siburien yede theryng the colbe / he sald
 a may that was fallen from hys vnto
 colbe / in so moche that he was al to bur-
 sten & broken of al his membrs / andz
 meny woldz haue made his graue for to
 burze hym / Soone byburien approched
 & began to say pater noster ouer hym
 sayz & softe / & Incontynente after he
 was hole / & rendred hym in to goodz
 helthe to his parentes / & sone after he
 had hym a syde fro the wyple & conuer-
 tyled & baptyled hym / So as zoe was
 deuoutlye in oryson & at hir prayers
 she was taken & ledde by the paynyms
 vnto a statue of martyrdom for to haue
 constreyned hir to sacrefye thy doller |

She thenne answered/ye wyl constrain
 a woman for to sacrifice vnto the sta-
 tue of mars for to helpe that your
 mars delieth and taketh his pleasure
 in wpmen / and how he it that he
 may do his wyll of the shameful be-
 nus / Neuerthelatter he shal not haue
 the vtyer of me / For I here the
 vtyer of me at my forside / Thanne
 she was taken and ledde in to a pry-
 son ryght darke and moche obscure and
 there she was fyue dayes wythoute
 syght of ony lycht / without drynke
 and wythout mete and wythoute the
 syght and heeryng of ony body / but
 onely of hym that had closed or shytt
 hyr thern / who often sayd to hir / by
 fampne or by salte & lacke of mete
 thou shalt dye here in tenebres or
 derkenesse yf thou sacrifice not vnto our
 myghty goddes / ¶ The syxe day she
 was hid out of pryson / and hangyng
 she was by hir therys to an hyght tree
 and vnder hir they made a smoke of
 donge and of ordure or fylthe wyche
 rendyng an horryble stench / & by thys
 torment of martyrdom she epyrved and
 rendyng hyr soule vnto our lord / con-
 fessyng euer hys ryght holy name /
 ¶ After the tynantes toke the holy corps
 and at the necke of hit they henge a
 grete stone / and caste hit wythyn the
 ryuer of tybre / to thende that the cris-
 tians shold not take it to make of hyl-
 a goodesse / and after that she thus
 had receyued hir martyrdom / she ap-
 parysshed before saynt sebastyen and re-
 countyd to hym how she had suffryng
 martyrdom for the loue of our Lord /
 The wyche thyng as saynt sebastyen
 receyued hit to his selalbes / transquy-
 lyn escryed and sayd / the wpmen
 proceden vs to the crowne of gloupe /
 Why lye we so longe / On the seuenth
 day after thys transquylyn allone hyr
 and publyke beganne to denounce the
 name of god / and anon he was tak-
 en and caste wyth stones / and whan
 he had rendyng his soule to god he
 was caste in to the watre of tybre /
 And as nygstrak and claudyn with
 them caltorpe / vtyerwyn and sympho-
 ryen were aboute to haue out of the
 ryuer of tybre the bodies of the mar-
 tirs / they were taken & ledde vnto

the prefect or iuge fabyen / wyche
 Inuyded them to sacrifice vnto the ydol-
 les by the space of ten dayes / One
 tyme by manaces / that other tyme by
 fayr wordes wenyng to haue brought
 them to thys ydolatre / but euer they
 were stedfast & constaunte in the feyth
 wyche fabyen whan he sa we them soo
 constaunte / he yede and toke it to the
 empour / and the empour commaun-
 ded that they shold be forthwyth tyn-
 mented by vtyers tormentis / But
 whan he salbe their stedfast hylene he
 commaunded that wythout delaye they
 shold be caste in to the myddes of the
 see / anoue fabyen for to accomplishe
 the commaundement of the empour
 made to be hangyd at the necke of eche
 one of them a grete stone / and thowhen
 they were vnto the bottom of the see /
 there were consumed or ended theyr
 martyrdoms soryfflyng as lyches be-
 fore god / In sempiterna secula where
 we al may haue parte amey /

Thus endeth the lyf of Saint Gabus

Here foloweth the lyf of saynt Arnolde



Alynt Arnolde was
 fader of Pepyn / & graut
 fader of charles the grete
 as a doctoure recounteth
 named ppetar Dampen
 and helde a Duchye in borayne / whiche
 dyd put fro hym alle worldly affecti-
 ons / as rychesses wyf and chyldren /
 and haunted the desertes for to lede
 best solytarye lyf /
 On a day so as he passed ouer the ry-
 uer of meuse / and that he was aboute
 the myddes of the brydge where the wa-
 ter was more depper than in any other
 place / he toke a ryng that he had and
 caste hit wythyn the water / sayenge

whan somener I shal requyre & haue
 aseye this ryng / thenne shal I be
 true that I shal be affoyled of al ny
 synnes / and after from thens he de
 parted and wente in to a deserte /
 where he was longe tyme as deed to
 the world and lyuynge wyth god /

In that tyme deyd the bysshop of
 mets and happed that saint arnolde
 was chosen for to be bysshop there / So
 thenne on a tyme as he obseyned hym
 fro etynge of ony flesshe / as he euer
 dyd whyle that he was in the deserte
 or woode / was presented vnto hym a
 fyssh / and as hys cook dressed and
 slycted it / he founde wythyn his belly
 the sayd ryng / and yede & shewyd
 it to the holy bysshop / wherof he was
 right ioyeful and glad / & ye ought
 to wyte that fro the place where the ho
 ly man had caste the sayd ryng in to
 the water / vnto the place where the said
 fyssh was presented to hym was four
 and twenty myle by water /

And whan the holy man aduyced
 hym / and that wel he shulde for tra
 uyn the sayd ryng / he thanked god
 of hit that he gaue to hym knowlege
 of the wemyssyon of his synnes / From
 thens forthon euer for better sake let
 tre deuoutelye and by holy perseu
 raunce he entended to serue our Lord
 and yet as now is the sayd ryng
 wythyn the paleys of mets / may
 be meruaylled and meruayllynge to
 magnifye and prayse god / Hold in
 this present lyf they may not lyue
 wythout perilles / but he is borne in a
 good houre that acquirith graces of
 god / and that maketh iustye on hys
 owne flesshe as longe as he is lyuynge
 in hit / I say this by cause of this
 holy man that was at so good an houre
 borne / that so moche of graces he gate
 and acyqured towarde our lord /
 That he was certayned and ensured
 of the wemyssyon and pardon of al his
 synnes as afore ye herde saw /

Soone whan he was possessynge hys
 bysshopycke / he dyd dyscreyue and
 departed to the poure so moche and soo
 largely of his owne goodes / that the
 poure folke came thyder fro ferre coun
 tries and cytes for to be counceyled
 and helped by almesse /

He was also kely tendynge to alle
 good werkys / and in special to re
 cyue relygious folkes / monkes and
 poure pylgrymmes / He hym selfe
 blessed theyr feet / he clothed them of
 nelbe / & to them gaue spuer ynough
 to passe on theyr way / as one as other
 of nelbe came / he was as redy for to
 helpe them / as he tofore was / for the
 honour and reuerence of god / In
 watchynge / in fastynge / in deuoute
 prayes and in oryson / he employed
 euer the tyme / none myght not duely
 reherce ne telle the grete absynences
 that he made / For whan he had fasted
 the space of thre dayes he was content
 to haue a lytel breed maad of barley
 and a lytel water / and euer mooste
 cruelly that he coude he war vnder
 his clothes the hayre / in so moche / that
 by force of absynence he ught greatly
 had maad lene hys flesshe /

On a tyme durynge the thre days whi
 che he fasted he dyd do make a proces
 syon / wherat many creatures were /
 whycher moche deuoutelye prayed / and
 soo as the procesyon was in doynge /
 there was a woman tourmented & sore
 heyyd by the deuyll that began to crye
 lowde and hye / whan the holy man
 salbe this woman he made the sygne
 of the crosse ouer hir / and soue after
 she was delguerd fro the enemy that so
 tourmented hir /

In the tyme of
 digoberte kynge of fraunce / so as he
 was wythyn his palays / a leper came
 there that beganne to crye after the ho
 ly man / and demaunded mete and
 clothynge / Some commaunded the ho
 ly man that he shold be ledde home /
 and soo as he mynystrid and took
 to hym that was needful & necessarye
 to hym / he dyd demaunde of hym yf he
 were baptysed / for he was of burbarie
 Thenne answered the leper to the holy
 man allas syr nay / For I that am a
 poure creature haue not founde none
 that hath gyven to me the precyous
 gyfte of baptesme / and anone the ho
 ly man baptysed hym / & Incontynente
 after that hys sekeneffe lefte hym and
 departed fro hys body / and soo he that
 before had be a sinner and sore seek
 by the mercye of the holy man / was
 lefte and made hole both of body and

¶ The lyf of saint arnolde

of folbe / On another tyme a man named mede hadde whyche was dronke & full of wyne beganne to moeke and dyspreyde the holy man sayeng that he was not the man of god / but that he was ful lusty and redy to al delyses wherfor it happed that so as he & hys sone wente to bedde / sodaynlye by the wyllke of god they chynge were all aboute on a fyre and beganne to brenne thenne they cryed and called for water / but the water dyd nought to hyl so that the fyre wok on theyr stryces toward the genytwyes / & from them they myght not haue of their clothes and whan they sawe that noo remedy they myght put to it they yede oute of theyr chambre and began to laye them self as swynes down in to the ordure or fylthe and in to folbe and styng / kyngs waters / but alle thys avayled them nought / For fro more in to more they genytwyes dyd brenne / And so as I beleue at that same houre was verfyed that / that our lord sayd by the molke of daup / the prophete / sayeng / Detrahentem secretis prois / imo suo / huic persequebar / That is to say in englysshe / Iho that secretlye blame & dyspreyde theyr neyghbours them / Ishal perseute / that same uodde dyed in thys estate and knowbleched his synne / and so dyd his sone by the sayd sentence / So as the holy man was perseueryng in vertues for to kepe and eschewe the sayngtwyre of thys world / he departed fro the cyte and wente vnto a place not ferre fro hit / where he dyd do make a hyl holw and made hym self to be closede and shytted therin / and there he was continuallye in prayers and orysons by styng his handes toward heuen / It happed by aduenture that the fyre wok the holws of the kyng / and so moche it greibe that the holws there aboute beganne to brenne fast / sodaynlye the peple were moenyd whan they saw that al the cite was espyred on a fyre and flamme / and they yede forth wyth to the cekte of the sayd holy man where he was deuoutelye in his orisons & prayers thus as he was accustomed to be / None one that was callede gromanyus toke hym by the hande &

sayd / yse thou fro hens man of god to the ende that thys fyre consume ne dommage the not wyth the cyte / Thenne the holy man answered / I wyll not departe / but lede me nygh the fyre and yf god wyll that I shal be vnto I am in his handes her as I am / Thenne they of the cyte cam wyth hym hande in hande vnto the fyre / & after commaunded that eche one of theym shold falle in prayers / & whan the holy man had made his prayers they rose vp alle / and thenne he lyfte vp his handes and made the signe of the crosse / & thenne auoue the fyre quen / chyd / and made after noo manere of dommage / and after that houre one of his telyerys salve in a dyspon toward heuen the sygne of the vray crosse in a manere as flamme / and at thother syde he herde a voyz that sayd / seest thou thys crosse / by that hath the byshop arnolde deluyerd the cyte fro fyre thys nyght / After thys saint arnolde relyquaryssed and lefte the world all enterlye and wente in to a deserte amonge the wyldre bestes where he maad a bytal holw wyth somme monkes that were dwellyng there / where he helde hym euer in holy medytacion and deuyn praynyges / and whan any poure peple came there / he frendly receyved and seruyd them theyr hoosen he dyd pulle of / their feet he wesshed / & made clene theyr shoue / and also moche keuygne by he maad theyr beddes / & made theyr meit redy and so he was bothe cook and bysshop to gyder / thoughre and shyfte suffryd he many tymes / so that he myght of hys owne meit fede his felawes / he sette a parke alle precyous paymentes and moche dew he helde the hayre that was rough and harde / In thys tyme good dedes doynge the good man remoued hys folbe to god / and after his obsequy doon / the byshop hys successour that had to name goericus assemblyd to gyder a grette companye of peple / tibe byssoppes and many clerkes also / and alle togyther they wente in to the deserte / and whan they came vnto the place there as the corps was / sayng bygyles moche for kempnysh / and after they took the

corps andz lare it alwey with greet honour and reuerence into the cytre / Andz as they came to a ryffel or chanel andz woldz haue passyd it / hit haptyd that they which lare the corps lespynce fyl down / but as I suppose the angels susceyned the corps in the ayer for they that lare hit before yede euer andz leste dz not / andz they that were fallen hadz noo harme / but stoodz vp anone and lare the corps ageyn as they dyd before / In the tyme that this holy man was on lyue / there was a man that lyuedz moche leste / woufly / the holy man repreuyd hym / many tymes therof / andz prayd hym that he woldz leue that lyf / andz doo penitence or that he sholdz wepe in that state / It happedz so that as the holy corps was borne to the cytre / andz as they passyd thorough the said mannes grounde / the same holy corps at the nerte of the sayd mannes grounde / stoodz sekke / in so moche that they that lare it coude not mocue it from thens / Wherefore the bysshoppes / the preestryes / the clerkes andz all the pple that were there / were moche meruaylledz and sore troubledz / also by cause that the nyght was nyghe andz they wylt not where they myght be lodgyd / Thenne a duc that was in the companie namedz uoddo / sayd thus to theym / ye see how he refuseth to entre wythm the grounde of this synnar / my towne is here nye / I counayl that we retorne thyder / for to abyde andz reste vs there alle nyght / For also we ne haue here what to fede this pple wythal / for of al prouysyons or store / I ne haue but a lytel byer wythin a lytel vessel / andz a lytel brede yf it pleasedz to god andz to the holy corps that we myght be there or the nyght come / and how he it that ferre alwey it was thus / Neuerthelasse by the wyllle of godz they were there right soone / andz them semyd that the holy corps lare hym self / andz namely that they were borne thyder / where they came by day lyght / Andz thenne sayd noddo to them I pray to saynt arnolde that by his grace he wyl fede vs alle this nyght / For wel I wote that at his prayer we shal haue al that to vs nedeth / andz soone

with that lytel drynke andz brede that they hadz by the grace of godz andz of the saynt they were alle fede andz rasfassedz that nyght / andz yet moche remayned of hit both of drynke and of brede / ¶ On the morne next wyth greet ioye they walkyd and lare the holy corps in to the cytre / They of the cytre also came to meet the corps in procession wyth greet reuerence / as he that hadz ben their pastour or gyde of theyre solbles / whych of longe tyme they had not seen / & moche reuerentelye they buryedz the holy corps in the churche of the apostles / A woman that Jule hadz to name whiche of longe tyme hadz loste hyr syght / came to the sepulture of saynt arnolde / andz feruentelye hyr prayer there made by hym recoverd hyr syght / Another woman on a sonday brought godz punysshid hir / for hir ij. handes were styffe andz contrefayt / she came in to the churche where the holy corps laye / besought the saynt wyth feyth / ful herte sore wepyngz andz anone recovered helthe / The solempnyte of this glorious saynt is celebred the vij. day of the kalendys of auguste in the honour of godz that lyueth / & wythoute ende regneth in sculorum soula amen

Thus endeth the lyf of Saint Arnolde

Here foloweth the lyf of saynt Turpen

Aint Turpen was archbysshop of dol in the west Britayne / and was borne in a wylde nygh to the sayd cytye wher was a chyrche of / Hys fader and hys moder were yssued of noble bygnage In that tyme a man of holy lyf / confessor and fronde of god was archbysshop of the sayd cytye and was named Sampson / Soo thenne as the kyng of holynes / that is to wete turpen / that yet was but a chyld of age / but he was by vertu of the holy ghoost fylled wth grace / renquysshed and lyste for loue of our lord all hys parentes whiche were of giete estate & the sayre byude also that he shold haue / and came in to the cytye of dol to Ward saynt sampson / whan saynt sampson salve hym / he ordeyned & sette hym to lere his kyng and hys other bestys / This prefigured he to hym gladly / spynnyng that he shold be in tyme to come pastor and gyde of the sheep of our lord whan he shold receyue the dygnyte of archbysshop / And in this estate keepyng the bestys espyred of the loue of god and not of no thyng humayn / he dyd calle euery clerke that passed before hym / & prayed hym that he wold writte somme letters within a lytel payre of tables that he had for to lerne and knowe them / whan he beganne to knowe wel enough his letters it pleased our lord that he shold lerne and knowe thare of gramayr / and so much of grace gave god to hym that he had a melodyous and fayr voye at chyrche more thenne any of his other felawes / and soo as by many a tyme his voye pleased much to the archbysshop / he receyved and took hym styll wth hym / and of hym he made as of his owne adopyted sone / and much endeuyred hym to make hym to lerne the deuyne scypture / and swetely governed hym / So much grete and fructified the chyld in resplendour of lyght of alle good vertues / by good doctrynes & examplis / that the sayd archbysshop ordeyned hym master of the clerkes of his chapel / The wele of this chyld

turpen multyplied ever fro better to better in the loue & grace of our lord / The archbysshop saynt sampson that as thenne was olde / consyderyng the holy lyf that turpen ledde / the good vertues of whiche he was fylled / and that he was in age parfyte / ordeyned hym archbysshop in his place / and namely he yet byyng wher see hym to be possessor of the dygnyte of the archbysshop / and so whan by the conssecration dygnyte he was chosen to the sayd dygnyte / all the peple made ioy therof / For wel they perceyved that he was ful of the grace of god / On a tyme as he lyst by his eyen to warden he sawe a wyndolde wynde open and the aungels in paradys that bare the arke of the testamente of god / and thenne he sayd to alle the peple I see heuen open / and the aungels beryng the arke of god / and yet I see our lord ihesu cryste sittynge on his trybunal / and whan the peple had seide hym / they al togyder to the more and lesse / beganne of one voye of one herte and of one molthe to praysse / to gloryfy / and to magnifye the name of our lord / and fro that tyme forth on / they honoured more the holy man thenne they had doon before / The holy man thenne commaunded that a crosse shold be made of woode / wth / sed and sette in the same place wher he sawe the forsayd bysson / On another tyme as he prechyd nygh to a chyrche / called carnyfrit / before a crosse made of stone / wher as much peple was assemblyd to lere his predicacion / the whiche crosse had he som tyme made in the honour and reuerence of our lord ihesu cryste / and of the gloruous archaungel saynt mychel on whiche crosse som tyme he descended fro the sholdres of the sayd archbysshop / It hapedy that a ponge mayded was broughte thider for to be buryed / the whiche by his prayer at the requeste of the peple was wth sed to lyf / Of this storie of this gloruous saynt I ne may fynde more of it but we al shal praye to hym that to ward our lord he wyl be our good intercessour and fronde AMEN /

Thus endeth the lyf of Saint Turpen

And here foloweth the lyf of Saint Fiacre

Saint Fiacre the glorious hermyte made many vertuous dedes in the terryforye or countrey of meauly in the provice

of saynt pharoy that tyme bysshop of the cyte of meauly / many myracles needful and necessarye as themne / He made in thys worldy as the legende of the lessons of his sayntes shewen clerly ynough / and to the ende that this present naracion that maketh of hys mencyon be not to moche prolongede / and that the lyf of saynt Fiacre and of saynt pharoy assembleyd to gyder may appere to them that shal rede hit / It is goody as to me semeth / that at thys begynnynge I make mencion of the excellenc of saynt fiacre / how for the loue of our lord he left his contrey whiche fader and moder and alle hys goodes / and came in to the partyes of fraunce / On that tyme that the glorious saynt pharoy left and relynquysshed the worldly knyghtshode / and that he was ordeyned and made bysshop of meauly / the same monke named fiacre / of the nacyon of scottes being in his contreye and meued by deuocyon to serue our lord more streyterly / departed wth such felawshyp as fortune gafe to hym and came into meauly in fraunce / where he prayed the holy bysshop there / that he myghte dwelle vnder his protectyon / Whan pharoy had herde his demaunde ryght gladly he accorded to it / and as a pytous pastour graunted that fiacre shold dwelle wth hym / after hys owne plesure / as longe as he wolde / Whan the hermyte fiacre had impetred his wyfeyon or demaunde / he yede and take his syght bolue to ward the cyte

and onely wth al hys herte e thowght and wythout spekyng made his prayser to god / that of hys grace he wolde haue wyf on hym / and so feruentlye he besought and prayed that hys face rendryd grete dropys of water / and was ouer redde and fore chauffed / And whan the blessed saynt pharoy sawe hym in such estate he beganne to be meruaylled and wende that he was agreuyd of somme thyng / e anone he callyd to hym one of his scruauntes and sayd to hym goo to ponder man and make hym come secretlye to speke wth me / The messenger dyd as to hym was commaunded / and ledde saynt fiacre into the bysshop / whan he was before his presence / the holy man pharoy ful of vertuous thoughtes to thende that better he myght declare his entencion / sayd to fiacre in thys manere / My brother I requyre the / that thou wylte put fro the thys sorowe and heynesse whiche is in thy herte / to thende that thou mayst better receyue my wordes / **A** Thenne sayd saynt fiacre to hym / Fyre fader reuerende / yf thou wylte haue myf and compassyon on me / thou shalt molde make me to esse thys heynesse at thy commaundement / **W**nt to the ende that thou mayst the better vnderstonde myn answer / procede forth on thy demaunde / Thenne the right reuerende bysshop pharoy beholdynge on phiacre sayd to hym / First my ryght dre brother I requyre of y to telle me in what londe thou were borne / and the cause why thou departedst fro the contrey / also whiche thou art bounde for to goe and what thy name is / **F**urthermore yf thou haue need of counayl / of wordes / or of other thyng that I may do I calle god to my recorde that ryght gladly I shal endeuoyre me to fulfill it / Saynt fiacre thenne knelyng e rendred to hym thankes and mercys and after sayd to hym / my fader and moder engendred or begate me in an yle of scotlande named Hyrlande / and for as moche that I desyre to lede my lyf solytaryly / I haue relynqued and left my londe and my parentes / and I do seeke a place for to lede my lyf humylyte and solytaryly /

and by my ryght name I am called
 fyaere / and therfore mekelpe I beseeche
 thyng hygh and ineffable paternre
 that yf there be in somme parte of thy
 bysshopyche / a lytel place wythyn a
 wode wher I myght veyn and employe
 my lyf in prayers and in orysons / that
 thou wylt not differre to me the graunte
 of it / Whan saynt phawyn herde thys
 he was therof ioyful and glad / and
 sayd to saynt fyaere / I haue a wode
 ferre ynough fro hens / whiche is with
 in our olone herpags / and is called
 by the folke of the contrey hoodyle the
 whiche wode as I suppose is couenable
 for to be of so laryge / and yf it be
 so that thy desyre is to see it / let vs
 tibe goo thider to gyder for to behold
 and see the place / Thanne answerde
 saynt fyaere / Soo as thy paternre
 commaundeth / I desyre that it be don
 anone / Thanne the pyuous and holy
 bysshop as sone as he myght ledde fyaere
 vnto the ryght desyre place / and
 whan they were come thider / Saynt
 phawyn sayd to saynt fyaere / My hert
 ther thys place is belongyng to me by
 myn olone herpage comyng fro myn
 auncestre / and yf it seme to the good
 and pleasaunt for to dibelle and abyde
 in / as moche of hit behoueth to the / de
 noultelye and With good herte I pr
 sente it to the / and ful gladly I gyue
 it to the for to do wthal thy good ple
 sure / and whan thus he had graun
 tede and sayd / fyaere fyl to his feet
 and for grete ioye / wepyng and wepd
 to hym graces and thankynges / sayng
 O right blessed fader the same place o
 nelye of ryght pleseth me and deliucth
 ryght grede / for it is an holy place
 and ferre fro abydyng of ony folke
 after these wordes they wolk theyr re
 fection or food of nouriture vyuyn /
 and sone after returned to gyder vnto
 the cyte of meaully / e on the morne
 next saynt fyaere toke his leue of
 saynt phawyn whiche gaf to hym hys
 blessing / and whan saynt fyaere had
 receyued it / he departed and went to
 the place before sayd / wher he founde
 a chyche in thonour and reuerence of
 our blessed lady / and beyond it a ly
 tel weye thens he byled a lytel holbe
 wher he dwellyd / e there he rebolde

he the poure that passed fore by / Whan
 thenne he had doon and accomplyshed
 al that to hym semed necessarye for the
 tyme / thys way frende of godd fyaere
 contynuelly wythout esse laboured
 and watched in to the seure of our
 lord ihesu cryste / and euer in good
 traies fro better to better multplyd
 and moche byctoryously agaynst hys
 aduersarye thencmye rested / and ag
 aynt his fleste / and that that he had
 ryght hertely to the poure gaf and
 dystribued / yf somme were that tyme
 that had loste theyr strengthe / or that
 were dome / deaf / countrefeyted / blynde
 or feyde wyth the encmye / or of what
 someuer sekensse that it had be / they
 al came or made them to be borne vnto
 thys holy man / and anone after that
 he had layd his hande on them / by
 the grace of our lord and by his pray
 ers / they returned homeward as hole
 as euer they were / and in such wyse
 skouryd thodour of the renomee of the
 myacles that our lord shewyd by hym
 thowgh al the bysshopyche of meaully
 that they beganne al to haue grete hopye
 in his suffrages and prayers /
 Emonge al other thynges it happed
 that an holy man named chylenus
 borne in scotlande / that was come fro
 rome as a pylgryme / e was aryued
 wythyn the terrytore or countrey of
 meaully / whan he herde speke of the
 good renomee of the holy man fyaere
 he anone went towarde hym / e saynt
 fyaere moche benygneley receyued hym
 and whan he vnderstood that they
 were bothe of one lond / and by aff
 nyte of bloody nyght parentes / iustau
 telye prayd hym that he wold abyde
 wyth hym certayn dayes / whiche chyl
 lenus accorded to it / e as they were
 togder / and that they had receyued
 the extacion of theyr parentes / and
 spake of the swete sentences of the holy
 scrippures / wher wyth they nourishyd
 and fedde their selfe by the grete ioye
 that they toke whan they spake of hit
 They recommaunded eche other to our
 lord and toke leue to departe one fro
 other / And for certayn the renomee
 of hym grewe so moche and felwe soo
 ferre / that from ferre countreys moche
 people came dayly to hym for to mouer

they helthe in so moche that the holy man sayd that of needes he must make his habytacion or howyng more spacious & greter than hit was & thowzt to hym good andy necessarye to make a grete gardyn wherin he shold haue all mancre of herbes good for to make porsage with for to feede the poure whan they shold returne toward hym / & so he dyd / & how he it that saynt pharon before that tyme gaf to hym leue to take as that moche of his woode as to hym neede / neuerthelesse he durst not take on hym the hardynesse for to make his hows greter ne more than it was w fore tyl he had spokte ageyn with saint pharon for to demaunde leue of hym to throlwe down the trees & other thynges growyng aboute his hows / to whome the venerable & curiows bysshop / gaf of his woode as moche as he myght pylke & delue & throlwe down with hys olbne handes to do with al as of hys olbne lyeelode / saynt spacre thenne enclyned his kne & rendred thankes to saynt pharon & toke his leue of hym & returned in to his hemytage / & whan he had made his prayer he dwlbe his staffe ouer therthe / now may ye vnderstonde thyng moche meruayllous & of grete myracle / for by the wyll of our lord / wher somcuer the holy hermyte spacre dwlbe his staffe the trees fyl down to the on one syde & on other / & wunde aboute wher he dwlbe his staff was a dyche sodaynly made / and in the mene whyle that he dwlbe so his staffe there cam a womā whiche meruaylled moche how therthe claued & dyched / by hit self onely by the wuchyng of the holy mānes staffe / & with grete haste she ranne toward meauy & denouced this thyng to the bysshop pharon / testefyng andy ensuryng that the holy man spacre was ful of wicked & euyl arte / andy not scruaunt of the souerayn god / & whan she thus had sayd returned forthwyth toward the holy man / & wyth an euyl presumption yede & said many iniuryes & vylonyes to spacre contumeleyng & blasphemynng hym / & comāded hym by the bysshop that he shold cesse of his werke & that he were not so hardy to be ony more aboute it / and that for the same cause the bysshop shold come there

whan the holy man salbe that he was thus accused to the bysshop by a womā he cessyd his werke that he had begon & made nomore of it / & satte on a stone moche thoughtful & wroth / wherfore of our lord had before shelyd grete myracles by hym / yet greter andy more meruayllous myracle was made for hym / for the stone wher he sat / by the wyll of god weydd & became soft as a pylowe to the ende that hit shold be more able & easy for hym to lye on / & it was caued somwhat as a pyt there as he sat on / & for testyfyacion & preef of this myracle / he said stone is as yet kepte within his church / & many feere folke haue ben & are dayly helpyd there of dyuers skenesse onely to tuche & to haue tuched the sayd stone / The bysshop thenne by the prouocacion of the sayd womāns wordes cam toward the holy man spacre / & whan he sawde the meruaylles that god shelyd by hym / as wel of the trees that by them self were throlwen down to the erthe of eyther parte / also how therthe onelye by frayng of his staffe / was dyched aboute / as of the stone that was thus caued andy made softe lyke a pylowe he knelwe wel that he was a may of grete meryte toward our lord / andy few than forthon he loued the hermyte saynt spacre more thenne before and ho noured hym moche / the dyches before sayd ben yet as now sheld to them that goo to vspyte his church / whan thenne spacre as is aboue sayd satte on the stone ful fore andy wrothe that the womā had so accused & blasphemyd hym to the bysshop / also for thyniuryes & vylonyes that she had sayd to hym / he made his prayer to our lord / that no womā shold neuer entre in to his church / wythoute she be punysshed by somme manere of skenesse / wherof it hapedy on a tyme / that a womā of moche noble andy ryche estate / despyd to knowe what therof shold be falle of a womā / had entred in to hys church / The which woman toke hir mayden or scruaunt & shoued hir sodaynly wyth in the chapel / Andy anone seynge alle they that were there / the sayd womā loste one of hir eyen /

e the mayde innocente as to the dede /
 came out ageyn with his playne helthe
 On another tyme / another woman of
 Latynna put one of his feet wthyn
 the said chapel or chyrche / but his foot
 swelld by such manere that alle the
 legge / knee / and thyr of hit was gres
 upd with sekenesse / e many other my
 racles hath ben therof shewed / wherfore
 the wymmen shal ne ought not entre
 in to it / The good e holy saint Iacoe
 in his lyf tyme resplendysshyd by my
 racles e vertues / and after vrendryd
 right gloriously his soule into our
 lord / e sythe after his temporal dethe
 at his olde graue by hys merites e
 prayers / our lord shewyd and as yet
 now sheweth many myracles / as to res
 tore in good helthe the pouer seek folke
 languysshyng of their membrs of
 what someuer sekenesse or langoure
 that it be / wth good e contryted
 herte cometh to the chyrche wher the
 said graue or tombe is / and deuoutly
 beseechth e prayeth god / and the good
 e holy saynt Iacoe / the which by hys
 glorious merites may be into vs good
 frende towarde our sayd Lord and
 god amen /

Thus endeth the lyf of Saint Iacoe

Here foloweth the lyf of saynt Iustyn

Saint Iustyn was
 born in the cite of naples
 and his fader was called
 crysolachye and was a
 ryghte grete physyphre
 whiche laboureth strengelye for the
 cristen religyon / in soo moche that he
 composed many fayre bookes moche
 prouffitable / as wounteth saynt Se
 rone e hugo / He bewoke to thempour
 anthony a booke which he composed of
 the cristen religyon / e so moche he la
 boured towarde the sayd emperour that

he had pyte e compassyng of the cristen
 peple / e not onely the emperour hym
 self / but also al his chyldren / and al
 the senaours of rome / e the sayd em
 perour made sythe a commaundement
 that no paynym shold not be so hardy
 to haue in despyte the sygne of the se
 ray crosse / Item pompe the troyon
 which was of the sparyssh nacyon
 composed in to xliij bookes / al thysos
 zes that were thourgh al the world
 from the tyme e regne of mynym / that
 was kyng of assyre / into the tyme
 e regne of thempour cesar / and wrote
 them in latyn / the which hystorie saint
 Iustyn abreyed or shorted / e also com
 posed many oither bookes / which were
 to longe to reherce / to hym was deuyned
 by ruele / or to lode / that moche he shold
 suffre before his dethe for to mayntene
 trouthe / as it apperteth by a writte or
 letter which he sente to thempour an
 thony / wher he saith thus / I shal haue
 ynough of persecyons of stanes of y
 ron by them / ageynste whom I sayle
 or fyght for to mayntene the estate of
 trouthe / but whan that shal be I thene
 shal haue knowlege that they be not
 physyphres / that is to weke / buyng
 arte e scyence / but that they be hurts
 of al sayntes / for he is not worthy to
 be called a physyphre / which publyk
 lye affermeth e testifyeth that / whiche
 he knoweth not / e that saith that the
 cristen are without a god / e puten in
 greter errour / tho that al wey are in
 errour / al the which thyng was thus
 accomplisshyd / soo as saynt Ierome re
 counteth e euschyus also / for whan the
 said emperour was passed to god from
 this world / after hym reigned ij oither
 empoures / the which were named an
 thony e aurelyen that were grete per
 secutours of cristen peple / e so as Ius
 tyn prisenez in holy byuyng e in hos
 ty doctryne he composed the second booke
 for to defende wth the religyon cristen
 It happed so that many oither physyph
 res were that grete enuye had at ius
 tyn as moche for his holy lyf e honeste
 condycions wherof he was fylled / as
 for his grete sciens / accused hym to the
 emperour sayng he was cristen e y he
 world destroye theyr lalbe / thenne was
 Iustyn taken / and made hym to suffer

many tourmentes & dyuers paynes/ in
whiche by cause that he constantrly re-
clamed euer the name of god/ they
sprynckled and shadd hys blood by
suche maner that he rendered & gaue his
soule to our lord ihesu crist. With whom
he restyth in pes & shal rise wythoute
ende In seculum secula amen /

Thus endeth the lyf of saint Iulien

Here foloweth the lyf of saynt demetryen

While that thempour
maymyen had the lord
shyp of the sabbat / he
made al the audyours of
the cristen feyth to be put
to deith / emonge whiche was demetryen
that made hym self to be mannyfestyd &
knowen of al without ony feer or drede
for sith the tyme of his yongthe he had
euer ben stedfast & constantr in good
opracions or werkys / e euer endocry-
ned & taughte the othter / so th the deuyne
sapyence was ascended in therithe / who
by his owne blood had quykened or
wryged fro deith the man / whiche by hys
synne was put to deith / e as he preachd
somme of the mynysters & sergeauntes
of thempour that were commytred &
ordreynd for to take the crysten men /
wike saynt demetryen & wold haue pres-
sentd hym Into thempour maymyen
but it happed so that thempour was
goon to see a katayll that shold be doon
for moche he desired hym to see the dyng
of blood humayn / in the same kataylle
was a man named lyneus / whiche by
cause of the victories that he in his day-
es had had / was moche leued of them-
pouir / but as fortune chaungeth ofte
it happed that this lyneus was there
wounded to deith / e when the empour
was returned in to his paleys sowful
& angry of the deith of the said lyneus
mencion of demetryen was made Into
hym / thenne was thempour sore moe-
ud agaynst hym / in so moche that in
the same pryon wher he was sore fethe

ryd / e hard holden / he made hym to be
specked thourgh and thourgh his body
with sharpe speyres / the whiche saynt de-
metryen / thus / euer wytnesseng the
name of ihesu consumed there his mar-
tyrdom / Many myracles were made by
his merytes & by his good vertues / on
al them that with good feyth deuoutly
reclamed hym / a man that was called
lempycus / who hertly loued & serued
god / gafe moche of his goodes to the
poore wher the holy corps of saynt
demetryen was buryed / e maad the
place more getter than it was tofore
& bylded there an oratorye or chappell
in thonour of the said martyr saynt de-
metryen / One of the prefectes or Judges
of the sabbat / that name was
manan was moche agreable to god
& to the world / on whiche the enemy had
great enuy for his good werkys & he
gaf to tempe hym sore & stronge / e
first he temptyd hym of the seyn dedly
synnes / but god wold that he neuer
shold ouercome hym / when the deuyll
saue that he myght not deapue hym
he toke from hym al his temporal goo-
des & fynally smote hym with suche a
sekeneffe / that he had no membre wike /
with he myght helpe hym / saufe onelye
his tounge / with the whiche he prayed
& thanked euer our lord / after this the
enemye apperyd to one of his seruau-
tes in bykenesse of a man & shelvyd to
hym a wedule / sayeng thus to hym / yf
thy maister dyd put ones this wedule
or scrolle on hym / he shold be anone al
hole of his sekeneffe / for it contyenth
withyn luyden the names of the
goddes & of thaugels / anon yede for
the seruante & wold it to his mayster
whiche ansyberd to hym / god that made
me may saue me yf it please hym / and
without his plesur no thyng may be
doon / al is his / e al thyng lyeth in his
hande / he may wel take that is hys /
therfore lete his wyll be doon / Soone
after these wordes he ful in a slepe / e
as he wold slepe he herd the voyces of
saynt demetryen that commaunded hym
that he shold make hym self to be borne
withyn his chirehe / e that he shold there
reouer his helthe / and when he was
borne thider he fyl yet agayn on slepe
and herd saynt demetryen that sayd /
hs h

A The lyf of saynt Rigoberte

god that created the & that restoreth
to the folke their helthe / whan he wyl
sende to the comforte & helpe / whan he
was awaked fro sleep / he risedd hys
saynt demetrien wold hym in his slepe
god that heleth seke folke sende to the
comforte & helpe / & hys at the wordes
our lord sent to hym helthe & wondred
to hym the force & strengthe of alle hys
membres & stoodd upon his feet / and
forthwith knelid & thanked our lord
& the glorious martyr also / the solemp
nyte of this glorious martyr Saynt
demetrien that many vertues hath made
is celebrid the viij ydus of the month
of october & his lyf was translated
out of greke in to latyn by saynt anal
tasyse & sent it to charles the emperour
to the pryng and reuerence of god
whom by the myracles of the said glori
ous martyr saint demetrien heleth vs
of alle our synnes amen /

Thus endeth the lyf of Saint demetrien

Here foloweth the lyf of saynt Rigoberte

Saynt rigoberte was
archbyschop of raynes /
uer filled with holynesse &
regned in that tyme / in
whiche two noble kynge

dyd regne in fraunce / that is to wete
childebert & daugoberte / & was extract
or come out of the moste excellent kyng
nage that was in al the regyon / Hys
fader had to name constantyn / and his
moder was called francigene / whiche
was of the contrey of porcyen / Saynt
rigoberte fro the tyme of his yongthe
gafe & abandoned hym self to heuen
ly & celestyal dyscipline / he lued chaf
tye / he was wedd in watchynges and

prayers / twede bothe in worde & in dede
charitable / ful of abseyne / foundred
in humylyte / aoured of sapyence / In
justyce trewe & juste / prudent & wyle
in counceyl / & honeste in al condicions
al in good vertues he proceedd / thus as
he greibe & persuedd euer fro better to
better in spiritual dedes and that he
was of age passyd / by election chesyd
al he was chosen and enhauned in to
the dygnyte of archbyschop of raynes
in whiche dygnyte by the grace of our
lord he mayntened & gouerned hym
so / that he was bothe luyrd & traide
of al folke / It was no meruayle yf
the goodd people lued hym / for moche
they desyred to here his good doctrine
& monycons spiritual / & humbly to
serue hym / He no meruayle it was yf
the euyl folke doubted hym / whiche
for theyr synnes doubted moche to be
repreud of hym / Saynt tony writeth
that by hym was / as it was by saint
peter / that dyd appere to them that
thought to do wyl moche despayre /
And as saint poule that to the synners
shelvedd hym increpatyngly / for he pro
myssed misericorde to them that were
in synne / to thende that they shold
amende them self / & to the good folke
he promysed payne wythout ende / yf
they fyl from theyr goodd werkys /
He cryed the goodd folke / to the ende
that they shold take noo saynglorpe
within them self for their goodd dedes
& the synners he recomforted / to thende
that for their synnes and malys they
shold not be dysperred / but that they
shold be dygent for to put fro them
theyr synnes / & to falle in penaunce /
therefore / by his goodd and dylygent
predycacon he iuyted many one to
doo goodd werkys /

By the multiplycacon also of hys
goodd doctrine many one ledde a lyf
of holy conuersacon / by his goodd en
samples many one he wythdrewe vn
to his holy compagne / thus he gaue
hym selfe to alle folke / trauayllynge
allweye for theyr saluacion /
He was archbyschop of raynes after
a man that was ful of grete vertues
that men calledd wole / whiche was
nyghte / wofyn to hym as somme folke
saye / whan the forsayd wole was dedd

the spege of rayns vacante and was
 wyde by many yers for cause of ma-
 ny thynges that were destroyed which
 by longe proasse of tyme had be gotten
 and with grete deuocyon & dyligence
 founded / alle the which thynges the
 same glorious saynt Rigoberte repay-
 red and restored in to theyr first estate
 for he ordeyned a retygyon of chanon-
 nes and clerkes after the nombre that
 they had; he in tyme before passyd / &
 suffysauntly ordeyned for theyr by-
 uynge / to thende that they shold tence
 & wayte bysply & dyligently to the
 deuyne seruyce / They toke not the cano-
 nyke brede / for the chanonnes that
 were at y tyme / were not of such rule
 as the chanonnes be in tyme present /
 but they gouerned them self after the
 rule of saynt austyn / Neuerthelesse he
 gaf to them many thynges whiche
 they kept as their owne good; to the
 ende that perpetually they myght helpe
 them with at their neede / He was also
 the firste archbysshop of raynes that
 first ordeyned a comyn tresour in theyr
 chyrche & general to al theyr vsages /
 necessaie in tyme to come / these wer s
 hys he made and many moo Innume-
 rable vertues & myracles / & he fylled
 with kenelbred auncynte of dayes by
 holy perseveracion wunded hys solbe
 into our lord our honor et imperium /

Thus endeth the lif of Saint
 Rigoberte

Here foloweth the lif of saint
 laudry

Lant laudri of whon
 krafter we ioyfully shal
 make memorye & solemp-
 nyte / was right glorious
 bysshop of parys / he was
 in the cathologe that is made & writon
 of the successyon and of the nombre of
 bysshoppes in parys / holy saynt denys
 was receyued by saynt clemente / the
 which saynt denys wayted euer for to
 goo there as he wyte the error of the
 paynyms regned moost / god that guy-
 ded hym brought hym to parys & there

he was the first bysshop / & there he ordey-
 ned clerkes & officers for to serue the
 chyrche / after saint denys was the ix
 bysshop saynt marcel / after saint mar-
 cel the ix was saynt germayn / & saint
 laudry was the ix bysshop after saynt
 germayn / & thus it apperyth that he
 was the xxvii bysshop after saint de-
 nys / he sat in the chayer of the chyrche
 cathedral of paris in that tyme that the
 noble clourys regned kyng in ffraince /
 which by the grete & feruent loue that
 he had to the chyrche of saint denys gaf
 to the same many yeres and made the
 said chyrche moche ryche as the prey-
 lages of the religious there testefien / to
 this day / xxvii bysshoppes were in the
 chayer of the chyrche of paris before
 saint laudri as aboue is said / of whom
 the names ben writon in the pryuple /
 ges of the said chyrche / & neuerthelesse
 none of them al was made archbys-
 shop / al the entencion of saint laudry
 whyles that he lyued in this worlde
 was to accompysshe mysericorde / and he
 hym self departed or dalt the almofes
 to the poure at al tymes / We haue sen
 & knowen that a man which men cal-
 led Raoulguarard was syngeyn sodayn-
 ly & had the heed moche grete & swol-
 len & was so red in y face o f hym that
 al folke that sawe hym demed & helde
 hym for a leper / which man with grete
 haste cam to the presence of saint lau-
 dri & there he confessed hym moche de-
 uoutly wepyng keryngelye his pe-
 naunce / & after he came to the sudyr of
 the saynt & with grete deuocyon kyssed
 it / & whan he had done his offryng and
 tolbe with moche grete feyth & hope he
 returned / & Innethe he was comen to
 his hows whan he became as hole as
 euer he was / he therfore the name of
 god prayed / who for his good frende
 saynt laudry he helpe so promptlye the
 forsaide patient / Upon a nother tyme a
 squyer ful of palsy so moche that he
 coude not helpe hym self wyth foot-
 ne with handes / his frendes seying hym
 so oppresyd of this sekenesse made a
 bargeyn with a physyeyn for to helpe
 hym it happed so that on a day as this
 poure saw hym self soo oppresyd wyth
 the said sekenesse / & noo remedy mozt
 he founde to it / he beganne for to wepe

¶ The lyf of saynt mellonin

and to reclame saynt laudry / sayng
o bleffyd saynt laudry kouchsaufe to
keholde on my myserye / and thenne he
prayed to his frendes that they wolde
bere hym into the sepulchre of Saynt
laudry / whiche dyd as he prayed them
Thenne the bysshop of Marys name
mauryx that was there / seeyng the
denocyon of the sayd seek man / pray
ed to saynt laudry that helthe he wold
mytze into godd for hym by his glo
ryous merytes / and wyth one of the
teeth of the saynt touched the places
on hys body that moste greuod hym
makinge the sygne of the crosse / and
anone he became al hole /

Item it is recorde of a knyght named
gyberte that had a thorne wythin hys
knee / wher to he founde no remedye by
no manere of medecyne / and was as
desperate / not onelye for the doloure
and payne that he suffred / but also for
falsite of hope to be heald / The which
knyght made hym to be borne in to the
chyrche of saynt laudry / and wyth his
sudarre dyd to be made ouer hym the
sygne of the crosse / and anone after
the thorne yssued oute fro hys knee /
& Was al hole helpd by the merytes
of the saynt / whome we beseeche to praye
godd for vs Amen

Thus endeth the lyf of Saint Laudry

Here foloweth the lyf of saynt mellonyn

In the tyme of the
emperour Valeryn / saynt
Mellonyn / whiche was
borne in the grece besayn
cam to rome to paye the
tribute of his honde & for to serue the
emperour / whan he came thider so as of
custome was he wente in to the temple
of mars for to sacrifice wyth his felas
wes / he than herd the pope stephen wiff

a selbe cristen folke / to whome he pre
chyd the feyth of crist & theuangelke /
he tended & openyd his cerys to vnder
stonde his wordes / & anone he beleued
on god & requyred to be baptyfed / this
mellonyn thenne was baptyfed by the
pope stephen & also taughte in the catho
lyke feyth / & anone he solde a weye al
suche good as he had & gafe al to the
poure for the loue of god / The pope pro
moted hym in to al the degres of the
ordre of presthode in so moche that he
hym self made saynt mellonyn prest / &
so as in prayere / in watchyng / and in
fastynges he perseuerd / on a tyme as
he said his masse / bothe the pope & he to
gyder saw at the right syde of thaulter
an aungel that toke to hym a staffe
pastoral sayng in this maner / melo
nyn take this staffe / vnder the whiche
thou shalt reible & gouerne the cite of
Roen / For al the pepel ther is of godd
& al wy to thy seurye & commaunde
ment / & notwithstanding that hys is
ferre from hens / & that the waye is to
the right greuable / by cause that thou
knowest not the contrarye / neuerthelesse
thou oughste not to doute no thyng
for ihesu crist shal euer kepe the vnder
the shadowe of his wynges / & thenne
after these wordes he toke & rayced
the popes blessing & went on his waye
& whan the cun came / & helde the said
staffe in his honde / he mette wyth a
man that was hurt in his foote whiche
was slyt a sonder / this holy man made
his prayer & anone he helpd hym / fro
thens he came to wen wher he accom
plished wel & holly his offyce / and
made there many vertues & myracles
the whiche gloriouse saynt resyd in pce
the vij day of the kalendes of the mo
neth of nouembre to the honour of god
that lyueth & regneth / in finita secula
Amen

Thus endeth the lyf of Saint Mellonyn

¶ Here foloweth of Saynt ptes

Wint Puer Was
borne in lital batayn
in the dyocese of Tris
guyr engendryd or
begoten of parentes
noble and catholyke

and was reuelyd to his moder in her
slep that he shold be sayntfyed / In
his fyrst eage he was of ryght good
condycions / and right humbly e de
uoutly frequented the chyrche /
heeryng ententyfly the masses and
the sermons / Moche of hys tyme he
employed to studye bypely the holy let
tres / and redde moche curyously the
lyf of the sayntes e pynded hym selfe
moche wityhal his polver for tynsewe
them / the whiche by proccesse of tyme
was aourned of ryght grete wysedom
and renomed ful of grete scyence /
bothe in ryght cyul and in Cannon /
and also in theologie wel letard / as
it appeyrd sphe / as wel in contempai
ons iugement / as gyuyng counceyll
to the folles byn the fayte / of thez
conference / For after that he had oc
pyed and exerceyd moche holpely and
deuoutlye the fayte of aduocacye in
the bysshoppes couste of Tryguyr /
euer plating wythoute takinge ony
salarge / the causes of the myserable e
poure priones / exyosyng hym self to
it wityh his good grece / e not requyrd
by them for to defende theyr questyons
and differencas / he was chosen in to
the offyce of the offycial / fyrste in the
couste of the archdeaken of Resnes /
and after wards in the sayd couste of
the bysshop of Tryguyr / whiche laud
fully / justlye / and dyligentlye accom
plysshed alle such thynges that ben
parcyng to the sayd offyce /

He focured them that were oppressyd
and that had wronge / e to euerichone
wrotyd his owne / by right wythoute
ony acceptyon or takinge of money nor
none othet god / the whiche thenne cal
led to the gouernement and gydnyng
of soules / lare euer wityh hym the byble
e his breuary or portwes / and soo he
made e ordyned in the orde of prestes
hode / celebred as euery day / and herde
moche humbly deuoutlye e dyligentlye
the confessyons of his parsshens / he
wytard the seek folke wityhout dysse

rence / e recomforded them right wysely
e taught to them the waye of their sal
uacyon / e deuoutlye admynystred in
to them the precyous e blessed body
of our lord ihesu crist / e for certeyn in
al thynges apertaynyng to the cure of
the peple of our lord ihesu crist / commy
ted to hym / he in al e ouerall accom
plysshed duely e right worthely hys
mysterpe / he proufftyd euer gooyng
bypely fro vertues in to vertue / and
was pleasaunte bothe to god e to the
world / in so moche that the folke were
ful bothe to departe fro his wordes e
fro his felawshyp / e moche abassyed
were they þ salve hym for cause of his
frendly manere e for wonderfull holy
nesse / what meruaylle / he was of ad
myrable or wonderfull humylite / whiche
he shewd ouerall in habit e clothyng
in dede / in wordes / gooyng comyng and
kyng in dyners companges / he spake
euer to the folke bothe more e lesse
fytablye e ful mekelye lokyng on the
erthe / his hode before his face / that he
shold not be presyd of the folke / e
to schewe al vanities / e by the space of
yþ yere before his deith he ne ware but
coure clothe wisset or whyte / such as
poure folke of the contrey ben acust
med to were / he holde the eylder e also
the swel whyle the poure wessed for
handes / e after wityh his owne hande
admynystrd to them the mete that they
shold ete / and settyng hym self on the
grounde etc wityh them of the said mete
that is to wete brown brede / e somtyme
a lital podage / e emonge them that ete
wityh hym he had noo pryrogatyue / but
the mooste dyffourmed e mooste mysera
ble he sat nyght hym / he laye al nyght
on the grounde e had for his beddyng
for thetes / for couerlet / e for hangyng
oonlye a lital strawe / euer before the
celebracyon of his masse or he reuetyd
hym / he kneled down before thauter
e deuoutlye made his praye wepyng
e pytouslye syghyng / e of tymes as he
celebrd his masse plenty of teyres fll
fro his eyen alonge his face / the hu
myltye of whom plesed moche vnto our
lord as ones it apperid by a colombe or
dowue of merueylo9 respcedour whiche
openlye was seen fleyng wityh the
chyrche of Tryguyr aboute the laster

where thys holy saynt yves said masse
 and certeynly ful pacently he suffred
 alle iniuries and blasphemys / For
 whan men dyd moque hym or sayde
 euyl to hym / he anslyberd noo thyng
 but hauyng his thought on god / suf-
 fered theyr euyl wordes patientely
 and wyth grete ioye / A man he was
 of tranquyllyte for he louyd pes / and
 neuer he was moeuyd to noo stryffe /
 Indygnacon or yre for no thyng that
 euer was doon to hym / He sayd noo
 wordes tumberous ne contumberous / ne
 othe dysordynate wordes / He was
 deffensour wythout drede of the bys-
 copes of the chyrche / wherof it happed
 that as a sergeaunte of the kynges had
 taken e ledde wyth hym the bysshoppes
 hors of tregurer for thenclyson of the
 antyfyne of the goodes of the forsayd
 bysshop / saynt yves thenne beyng in
 the offyce of offyccyal / vertuously toke
 the sayd hors fro the sayd sergeaunte
 and ledde hym ageyn vnto the bys-
 shoppes place / and how he it that men
 demed and wende that grete euyl or
 damage shold falle therfore / as wel
 to saynt yves as to the chyrche / scyng
 that the sergeaunte was aboute to haue
 procurd it / Neuertheless no manere
 of damage came neuer therof neyther
 to the Saynt nor to the chyrche /
 wherof thyng was holden and repu-
 ted for a myracle / and not wythoute
 cause attribued to the merytes of the
 sayd saynt yves / for it is bykyrd e
 trefyed that he was chaste / bothe of
 fleshe and in thoughte al the tyme of
 his lyf / and also chaste bothe in wor-
 des and of ceryn / and luyed allweye
 so honestely and so chastyte that neuer
 noo tokens of worldly maners appe-
 rydd on hym / but certeynly euer he
 abhorred and cursyd the synne of le-
 cherye / and he accusomed to preche ag-
 aynst the sayd synne made many a
 persone to flee from hit /
 He was neuer founde solibeful ne ne-
 glygent / but euer redy to oryson or
 predycacion / or elles he was studyng
 in the holy scrippures / or doyng wer-
 kys of charyte and pyte / Euer he ou-
 preyd hym self in wele after the doc-
 tryne of the apostilles / He proufferyd
 hym to god in al thynges pryuables

and wythoute confusyon in his wer-
 kys / He trauced to ryght the word
 of vertue and of trouthe / and euer
 eschelyng alle rayne wordes / spake
 but lytel e wyth payne / cause the wor-
 des of god and of saluacyon pardu-
 ble / and he prechyng the worde of god
 right wel and holdeyly brought othe
 them that herde hym to compuncyon of
 herre and euemore vnto terys / and
 he exortetyng and occupyng hym in
 thys holy opuracyon or werke there as
 he myght he herde by the leue of the
 bysshoppes and dyocessens euer goyng
 on foot / prechyd somtyme vpon a day
 in foure chyrcches moche ferre one from
 another / and to the ende that he shold
 not leue the custome of hys abstynence
 he after this grete labour returned fast-
 tynge vnto his hows / and wolde neuer
 accorde wyth no man to dyne wyth
 hym / He had the spyryt of prophete
 for he prophesyed that a reclus
 shold be seen emonge men by the byre
 of couetyse / The whiche thyng happed
 not longe after / For the myschaunte
 reclus sleuyng the weye of saluacyon
 and of penytence / yede out fro his alle
 and toke a worldlye and dampnable
 waye / Thys holy saynt yves labou-
 red euer to pease alle dysordynance and
 stryf after his polber / and the folke
 whiche myght not accorde by his pre-
 suasyon / and admonestynge / callyd
 soone to concord after his oryson by
 hym made to god /
 It may not be recounted ne neuer it
 was seen in our tyme / the grete chary-
 te / pyte / and myseryorde that he had
 toward the poure indygente and sif-
 freuous / toward the byddes and to
 the poure chyldren bothe fader and mo-
 derlesse / alle the tyme of hys lyf / alle
 that he receyved or myght haue / as
 wel of the churche as of his patrymo-
 ny he gaue to them before sayd wyth-
 oute any dyfference / whan he was
 dwellyng at resnes and promotyd to
 the offyce of offyccyal there at the court
 of tharchedaken / also or he chaunyd
 his manere of luyng / he made vpon
 the grete and solempne holydayes /
 plente of mete to be drestyd and redy
 for to ete / and at drety tyme he callyd
 and made to be called the poure folke

to dyuer / and to theym admyngstred
 mete wityh his olbne handes / and after
 he ete wityh the pour chylden witych
 for the loue of our lordz Ihesu Cryste
 he susteyned at scole / for euer he was
 right curtyous to helpe chylden / to the
 fauer and moderlesse / and as theyr fa-
 der sente them to scole / and wityh hys
 olbne susteyned them / payed also the
 salarye to theyr maysters /

He wuesedyd ryght curtyously the pour
 naked of our lordz / It happed ones
 that a goldne and an hode bothe of like
 clothe whiche he had do make for hym
 self to were / and so he takyng greter
 care of the pour naked thenne of hys
 olbne bodye / gaue the sayd goldne and
 hode to a pour man / He helde hospita-
 lyte Indyfferently for the pour ppl /
 geymies in an holbe whiche he ddyd
 make for the nonee / to the whiche he
 admyngstred to the mete and drynke /
 kedde / and fyre for to warme them in
 wynter / In wher someuer a place
 that he wente / the suffretous and pour
 that ranne to hym fro al spdes / folo-
 wed hym / for al that he had was re-
 dy to theyr behofe as theyr olbne /

He gaue sudaryes for to burye wityh
 the dede bodyes / and wityh his olbne
 handes helpe to burye them / a pour
 man ones came ageynst hym / and he
 haupng as thenne noo thyng wedy to
 geue hym / took his hode and gaf it
 to the sayd pour man and yede some
 bare hed / He chastyshed hys flesche
 moche sharply / for he was so accus-
 med to be in oryson and in prayers
 and to studeye that the mosie parte of
 the tyme he passyd wityhout slepe bothe
 day and nyght / yf he ne were sore tra-
 uaylled by seudyng oryson or goeyng
 that he as consernyed must slepe / and
 whan he must slepe / he slept on therthe
 and in stede of a pyllowe he layed vn-
 der hys heed somtyme hys booke / and
 somtyme a stone / he ware euer the
 hayre vnder his sterre / Whyles that
 yet he was in the offyce of the offy-
 cyal in the cyte of tpyguyr / He had
 browne bread and podage such as co-
 munelye shen pour labourers / and
 none other mete he ne had / and to hys
 drynk shed colde water / e there lynes
 wityh such mete e drynke by the space

of yj yere tyl he came to hys dede / he
 fasted enleuen lentes / and al the ad-
 uentures of our lordz / and fro thasand
 on vnto pentecoste / alle ymbre dayes
 alle bygyles of our lady and of the
 apostiles and al other dayes stably-
 shed by holy chyrche for to faste / he fast-
 ed wityh bread and water /
 And aboue alle thys durynge the yj
 yere afore sayd he fasted thre dayes in
 the weke wityh bread and water / that
 is to wete wensday fryday e saturday /
 and on the other dayes he ete also but
 ones a day / and shed bred e potage
 such as foloweth except the sondayes
 Crystemasday esterday / witysonday e
 alshalden day / on whiche dayes he ete
 tlybes / his bread was rustyal brown
 made of barlepe or ootes / hys podage
 was of grete cooles or of other terybes
 of beyns or of raddyshe wote saueryd
 onelye wityh salt wityhout ony other
 lycour / sauf that somtyme he put in it
 a lytel floure and a lytel buttyr / and
 on efterday aboue his customed py-
 tance he ete also egges / He neuer
 wityhin the space of fourtyn yere before
 hys dede fasted of noo wyne / Saufe
 onelye at masse after that he had ta-
 ken the body and blood of our Lordz /
 or ellys somtyme whan he dynd wityh
 the bysshopp / for thenne wityhin hys
 water he put a lytel wyne / onelye for
 to chaunge the coloure / he fasted ones
 by the space of seuen dayes wityhout
 ony mete or drynke / euer kepyng in
 good heth / The forsayd Saynt
 yues lyued fyfty yere or there aboute /
 and in his laste sicknesse he wiffed
 not to tch theym that were aboute
 hym / and prechyd vnto them of their
 salute / and he comyng kene welye
 vnto his laste dayes / took humbly the
 sacramentes of the body of our Lordz
 and laste vncion / lpyng on his noble
 hedde before sayd / adioused allweye
 to the same wityh grete instaunce of hys
 frendes a lytel scralbe / thre dayes be-
 fore his dede / and his hood in stede of
 couercheyf aboute his hed / had on his
 goldne / and refusyng al other thyng
 he was couerd wityh a lytel and hadde
 couerlette sayeng that he was not wor-
 thy to haue ony other parements on
 hym / The pure and clene thenne /

hauyng the harte on his fleshe / couerdy
 wyth his sherte / and yssuengr oute of
 thys world / in the yere of grace M /
 thre hondred / and thre / the xij day
 of may that was on the sonday after
 the assencion of our lord / thei cryste /
 wente vp vnto heuyn / and lyke as he
 had ben a slepe without ony sygne or
 token of what souner dobur he took
 the righte benelwous rest of dethe /
 And who that coude recounte alle the
 myracles doon by hym / how he it that
 to none ne is possible / but allonelys
 to hym which can nombre or telle the
 multytude of steres / and ymposts to
 echone theyr names / but by cause that
 to one right grete Inconuenyence and
 dyshonour Were / yf by skouthe restayn
 ned / hym self fro vnteryng and kepte
 styll such thynges that are e apper
 tynen to the prayfynge and laude of
 our lord / and namely there as plente
 and haboundaunce of his prayfynge is
 or shold be / e how he it that the sayd
 myracles are Insygnit or without ende
 neuerthelesse we shal rehera somme of
 them / ¶ **T**henne as it is recordez in
 the booke longe sythe made and accom
 plysshedy of his lye e of his vertues /
 that at his Inuocacion / by Solbes and
 prayers / by somme deuoutlye maad
 vnto god / and to the saynt in dyuers
 places / Were fourtene dede wyfedy
 rekenyd alwey in the sayd nombre in
 chyldey luyng With in their moders
 wombe e dede before theyr baptysme /
 Wherx sythe recyued lye / and at the
 Inuocacion of the same saynt pules ten
 demonyakes / made folke or fylled
 with wyckedy spirytis Were delyuerdy
 fro theyr fourtenery or madnesse / and
 fro alle wyckedy / spyrytes / yin on /
 tractis or fylled wyth paralyse Were
 by the same restoryd in good helthe /
 thre blynde Were by hym enlumynedy
 Dyuers folke in ten places wyth alle
 theyr goodes Were kepte e saydy fro
 drownyng in the see / One
 paralytke ydroppeke or fylled with
 droppe was entyrelly cured / another
 that had the stone grete as an egge / e
 the genynges as grete as a mannes
 heed was restyued / vnto helthe / One
 contempned to be hangedy ful thre ty
 mes fro the galowes / and al hole was

delyuerdy and lette goo / ¶ **A** woman
 to whome the mylke wantedy wyth in
 hir pappes / were fylled ful of hys /
 Thynges lyste by dyuers persones and
 in dyuers places were founde and re
 couerdy by myracles / ¶ **T**wo domke
 chyldey and dyuers other that had
 loste the vse of the tongne Were resty
 ed of theyr spekyng / Thre or foure
 bymnen with alle their byrthe were
 delyuerdy fro the peryll of dethe /
 The fyre taken and quenched in thre
 dyuer places was put out and toke
 men bymnen chyldey e good kepte /
 fro burninge wythout to be hurt /
 ne in no manere of wyse domnaged
 ¶ **A** woman fore agreuyd with an ayen
 toke a byle bred that before had ben
 wete in water by the handes of the
 saynt / eat it and recoueryd helthe /
 The saynt hym self gyuyng forson
 almoces / the come multyplyd in his
 gawte / and the bred in hys hande
 somtyme / ¶ **M**any seek folke were
 helvyd yf dyuers seknesse e dolours
 on lye for to haue trucked hys hood /
 a man dreyng the whete of his wa
 ter mylke / on whome soayntly the wa
 ter came fro hyght wysshynge / and he
 besought the holy saynt pules / and
 anon he was saydy fro drownyng /
 On a tyne as the sayd Saynt sayd
 masse / whyle he celebred and helde vp
 the body of our lord / a grete wispel /
 dour opperyd about it / whyche soone
 after the traucion was doon dysappe
 ryd and vanysshedy alwey /
 A poste ordeynedy to the werkys or
 makinge of a krydge / not couenable
 to the sayd werke for faulde of halfe
 a foot of lengthe / after the prayer of
 the carpenters doon vnto the Saynt /
 was the sayd poste founde longe ynough
 and couenable to the forsayd werke /
 In tyne of a grete Inuocacion or
 flouyng / which couerdy the Wayes e
 places / the sygne of the crosse maad
 wyth the sayd holy mannes honde on
 the water cressydy and ebbedy alwey /
 The hood which he gaf to a poure mā
 as aboue is sayd / and wente lareked
 homelward / god that had hym selfe
 in fourme or lyknesse of a poure man
 recyued the sayd hood as it may be
 byleuyd / sent to hym ageyn the sayd

Here foloweth the lyf of saint Morante

good / wherof was grete and mer-
 uaylous myracle / On a tyme whan
 he had gyven alle his breed to poure
 folkes / soules of breed were brough-
 t to hym ynough to suffyse hym & the
 poure peple in his felawshyp wyth alle
 by a woman ynknowen / the whyche
 after hir present deliuered / kanyssed
 alwey and neuer was seen after /
 On another tyme as he had receyued
 a poure man apperyng ryght folble &
 dyffourmed & ouer soule in clothynge
 and had made hym to ete & sette hande
 at his owne dysse wyth hym / thys
 poure man departyng and sayeng god
 ke wyth you and at your helpe / hys
 goyune that before was wonder folble
 as it is sayd / became soo whyte and
 of so grete resplendour and shynyng
 and his face so fayre apperyd and so
 bryght that al the hoib was repleyn
 shed and fylled wyth grete lychte /
 The archysshop of narbonne was wey-
 yd wyth a stronge ayen / and by the
 febleness of his nature was reputed
 and holden as for dede of alle theym
 whyche aboute hym were /
 For his eyen were shytt in maner of
 a dede man / at thynuocacion or cal-
 linge to Saynt yues / maad by the
 salue of the sayd archysshop by hys
 parentes and frendes / wyth wepyng
 ges / solbes and deuocions was the
 forsayd archysshop / though the me-
 rytes of the saynt restored into lyf /
 lycht and good helthe / by the grace
 and vertue of hym of whom is writen
 that he enlumyneth the eyen / gyueth
 lyf / helthe and blessing / lycht / sa-
 pyence / the whyche god / creatour / en-
 lumynatour and sauour / ke than-
 ked / prayd and worschipped by all
 the specke and speckles amen /

Thus endeth the lyf of saint
 yues

The kyng theodori-
 k commaunded to Saynt
 morant of dolbey whyche
 was in payes / sone of al-
 deaulte a noble frensche

man and of saynt Rotrud of marchy-
 ennes / the whiche had thre doughters
 Derynes and sayntes / that is to wete
 elcande / eusebe / and elysente / Saynt
 rotrud dwelld at marchynnes in a
 nonnerge wyth elcande and elysente
 hys doughters / by the ordinaunce of
 saynt amand / and with many other
 and there she passyd fro thys world
 and eusebe hir other doughter dwelld
 in an abbay of nonnes in haynegolbe
 wyth the graunte moder of saynt alde-
 faulte hir fader the whyche was called
 gertrude / and the abbey nyuelle / of the
 yfete and foundacion of saint amand
 and in the same contreye were many
 abbaies of monkes / wherof as to come
 to our purpos / Saynt morante and
 rotrud his moder dyd bylde & make
 an abbey on theyr olde groude & put
 monkes therein and gafe to them ren-
 tes and possessyons for to lyue on /
 and called the place bruel /
 The kyng theodori-
 k of it / commaunded to saynt morante
 that he shold make saynt amer to be
 ledde as prissoner fro pronne into
 the sayd newe abbay / and to do hym
 to be kept / that he shold not scape fro
 thens and goo somwher in other place
 Saynt morante came to pronne and
 fro thens broughed with hym Saynt
 amer though cambray / and saint amer
 whyles that they made the dyner redy
 there / he went to our lady of cambray
 and made there his prayers kelyng
 he wote of wote his gloues and hys
 shyp and caste them nyght to a glasse
 wyndolbe / but the rayes or temps of
 the sonne susceyned them fro the groude
 as they had hanged vpon a staffe /
 And the holy man whiche euer looked
 humbly downward receyued it not /

¶ The lyf of saynt Morante

Saynt morant folowed hym sone af-
ter to the chyrche / and whan he came
there and sawe the myracle / he was
al abasshed and prayed hym of mercy
of that he had broughte hym thider
like as a prysonner / and besought hym
that fro thens forthon he wolde become
his fader in god and that to his com-
maundementes he wolde obeye /

Saynt amer thenne which receyved not
for that / lyfte hym self up and reuol-
tyd on hym his habyte and ghuces /
and thanked moste saynt morant and
sayd to hym that he shold obeye the
kyng / for ther to he was holden / and
that as for hym he shold obeye to our
lord and shold here in al payence his
aduersaryes / & that gladly he wolde
goo with hym there as he was ordey-
ned for to goo / saynt morant thenne
ledde saint amer at buel in haynegolb
wher many holy mynstres or abbays
were separat and gouernyd by the
dyscyples of Saynt amande / whych
were alle sayntes / Ther was Saynt
amer lyke as he were in paradyse fr-
re / al the contree there aboute w-
plendysshed with sayntes tothe men &
wymmen in grete penaunces / seruans
tes and frendys of god euerychone
forard hym self to passe his felalbe in
wele without euyl and wicked envye
and with grete charyte one gafe en-
saumple to another for to do wel /

Whan saynt morant & saynt Rotund
his moder knebe and ynough wyse
the deuocion / humylite / payence and
doctryne of saynt amer / they prayed
hym that he wolde emprise or vnder-
take the cure or gouernement of the
abbey of buel which they had founde
on theyr patrymonye / they gafe theyr
owne self / theyr abbay / and al theyr
good to hym / and saynt amer recey-
ued them mekely and dwelld there
together resablye /

Like the other holy men there desyred
moche to see his doctryne / saynt amer
enorted and taughte so moche / Saynt
morant that he made hym clerke and
ordeyned hym into deaken / & maad
hym abbot of his owne bolde foun-
ded in the honour of god our lord &
of saynt Petre / Saynt Amer dyd do
make a chambere ioyng to the chyrche

for his oratorye wher he resyd hym
with our lord / not slepyng / but wat-
chyng / fastyng / & contynuelly pray-
eng / There made the holy man hys
holy penaunce as longe as he lyued /
And whan our lord wolde calle hym
into his company / he receyved hys
ryghtes and toke leue of saynt mo-
rant and of the other freres and soo
deyd there / and was buryd with
the chyrche of saynt Peter of dolbay /
and wendred and gaue his soule to
our lord about the yere of grace seuen
hundred / ¶ I haue sayd before that
which I now say / the lyf of sayntes
were nyghte hys and alle theyr legen-
des by the normans / which wasted
and spyle the londe with ii hundred
and twe and ffty thynges of men of
armes which aryued and came in
that same londe / and walked thourgh
fraunce into Romanye / gooyng and
comyng by the space of forty yere
and beganne about the yere viii hon-
dred and one and ffty / yf one sa-
yde there were libeyne hys / and yet
one alle other dyuers wherys were
that merueyle it is / how we knowe
of none / Therefore we shal praye to
our lord / Ihsu cryste /

¶ Thus endeth the lyf of saint Morante

¶ There foloweth the lyf of saint Lowys kyng of fraunce



Loynt Lodes com
tyme the noble kyng of
fraunce / had to his fader
a kyng ryght caryer naz
medy lobys / this lobys

fader luyllod & foughte ageynst the
heretikes and ablygows and of the
contre of tholous and extyred their
heresye / and as he returned in to
fraunce he passyd vnto our Lord /
Thenne the chylde of holy chyldehode
faderlesse / alore and dwelld vnder
the keepyng of the quene blaunche his
moder somtyme daughter to the kyng
of castyle / and as she that luyd hym
tenderly / keuoke hym for to be leryd
and taughte vnder the cure and gouer
naunce of a special maister in condycy
ons and in lettres / and he also as the
yonge salamon / chylde wyse and dys
posed to haue a good soyle / prouffyd
right gretely in all thynges more than
ony childe of his age / of which good
lyf and chyldehode his debonayr moder
enioyng hir self / sayd oft tymes
to hym in thys manere / Rygher dere
sone rather I wolde see the deith comyng
on the / thenne to see the falle in to a de
dely synne ageynste thy creatour / the
which worde the deuoute chylde took
and theret it soo wythyn hys courage
that by the grace of god which defend

ed and kepte hym / it is not founde
that euer he felte any aduancement /
fatche or spote of mortal cryme /
In the ende by the pourueaunce of his
moder and of the barons of the londe
to thence that so noble a wyauilme ne
holdy not faylle of successyon ryalle /
the holy man took a wyf / of the which
he receyued and gate on hys sayr chyl
dren / whych by souerayn cure le made
to be nourysshed / endoctrined & taught
to the loue of god / and despyr of the
world / and to knowe them selfe by
holy admonesyng and ensamples /
and whan he myght tence secretlye to
them / dyspyng them and requyryng
of theyr prouffye / as the auncyente
thobye / gaue to them admonesyng of
salut / techyng them ouer alle thynges
to drede god and to kepe & absteyne
them assduckly from alle synne /
Garlandes made of Roses & of other
flours / he forwarde and defendyd them
to were on the fryday / for the crowne
of thorne that was on such a day put
on the hedy of our lord / and by cause
that he wyfte wel and knewe that
chastyte in delys / pyte in ryches / &
humylite in honour / often pryshen / he
toke and gaue his courage to sobryete
and good dyete / to humylite and my
sericorde / keepyng hym self ryght cury
ously fro the pryckyng / salutes and
watches of the world / the fleshe and
the dwyll / chastyled hys body and
brought it to scrupule by the enfaun
ple of the apostles / he forwarde hym self
to serue his spryde by dyners castiga
cion or chastyng / he Bled the hayre
many tymes next hys fleshe / & whan
he lefte it for cause of ouer feblenesse
of his body at the instaunce of hys
olde confessor / he ordeyned the said
confessor to gyue to the pouer folke /
as for recompensacion of euery day that
he faylled of hit / fourty thyllynges /
he fastyd allweye the fryday / and naz
melpe in tyme of lent and aduents
he absteyned hym in tho dayes from al
maner of fyssh and fro fruytes and
contynuelly scapylled and paynyd
his body by watchynges / orysones and
other secretes abstynentes and dyscy
plynes / humylite beaute of all vertues
resplendysshyd so serouge in hym / that

The lyf of saynt lowes kyng of fraun

the more lette he wepyd / so as dawyd
the more he shelwyd hym self make &
humble / and more foule he wputyd
hym before god / For he was acustyd
mede on euery saturday to wsske / wth
his olbne handes in a secreat place / the
feet of somme poure folke / and after
dryed them wth a fayre towel and
kysseyd moche humbly and semblashly
theyr handes dyltzybuyng or delynge
to euery one of them a certayn of syl
uer / also to such score poure men whi
che dylly came to his courte / he admy
nystryd mete and drynke wth hys
olbne handes / and were fedde halowm
dantly on the bygyles formpne /
and on somme certayn dayes in the yere
to elbo hondred poure before that he ete
or dranke / wth his olbne handes ad
mynystryd and struyd them bothe of
mete and of drynke / He euer had
bothe at his dynner and solper thre
auncyent poure whiche ete nyght to
hym / to whome he charytably sente of
such metes as were broughte before
hym / and somtyme the dyffes and
metes that the poure of our Lord had
touchyd wth theyr handes / and speci
alle the popes of whiche he sayne ete
made theyr remenaunte or relyef to be
brought before hym / to the ende that he
shold ete it / and yet ageyn to honour
and worship the name of our Lord
on the poure folke / he was not asha
med to ete theyr relyef /
Also he wolde not be scarlate ne gold
nes of ryche clothe / ne also fuyryng of
ouer grete pryse and ceste / and na
melye / yche he came fro the partyes of
kyoude see the fyrste tyme ageyn / he
couertyd by grete desire the growyng
typ of the feyth / wherfore he as way
louer of the feyth / and couetous for to
en'haunce it / as he yet that of late con
kallestred and yssued out of a gre
uous sekenesse / byng at wintyle toke
the crosse wth grete deuocyon fro the
hande of the bysshop of parys / lede
wth hym thre of hys brethern wth
the gretest lordes and barons in hys
royalme and many a knyght & other
peple wth hym / applyd on his waye
and wth ryght grete hoost arpyued
in to egypte / the whiche setting foot
on ground / occupyd & took by force

of men of armes that same tyme w
nommed / whiche is called / amette and
alle the regyon about / Thenne after
the crysten oost espyred and lete wth
a moche grete and wonderfull sekenesse
by the iuste judgemente of god / many
crysten men deyed there / in soo moche
that of the nombre of elbo and thertye
thousand fyghtyng men ne was there
left on lyue but xij thousand men /
& god / fader of myserycorde / wyllyng
hym self the wede wonderfull and mer
uaylable on his saynt / gafe & lette
the saynt kyng champpon or deffensour
of the feyth / in the handes of the
euyl paynyms to thende that he shold
appere more meruaylable / and as the
debonayr kyng myght haue sayd by
the nexte thype nygh thens / alwayes
he yeldded hym self wth his good gre
te thende that he myght delyuer hys pe
ple though the enche son of hym /
He was put to grete ransom whiche
payd / wold yet abyde prysoner for
the paymente or ransom of other hys
lordes and barons / and thenne after
he put and left so as Joseph / oute of
the charre or prysen of egypte / not as
fleyng or dardful returned anone
In to the propre or olbne partyes / but
fyrst abode contynually by the space of
foure yere in syre wher he conuerted
many paynyms to the feyth / and he
kyng there / the crysten out of the pay
nyms handes / dyed and forstayed
many townes & castellys wth stronge
walles / He founde thenne about
spoyne many dede bodies of crysten
men of which many one was dysmem
berd and eten wth bestys / & stanke
ouer moche / the whiche he gadred and
assembld wth his olbne handes wth
theyr and helpe of his whiche vnnethe
myght endure ne suffre the stench of
them / humbly and deuoutly kyd
them to the buryng of holy chyrche /
and after this vnderstondyng the seke
nesse of the queene his moder / by the
counayl of his barons assented / to re
tourne in to fraunce / and as he was
vpon the see on the thyrde nyght after
nygh the wyng of aurora / the thype
wher the kyng was in / hurted and
smote elboes ageynst the wele so ston
gete / that the matowmers and other

there wende that the shypp shold haue
 broken and be planged in the see /
 And thenne the presays clerkyes and
 the other folke there awastred wyth so
 grete hurtynge of the sayd shypp /
 founde the holy kyng deuoutely pray
 eng before the body of our lord wher
 fore they fermely beleuyd that godd
 almyghty by the merites and prayers
 of thys holy kyng / had saued them
 from the forsayd perille of cothe /
 Thenne the sayd saynt so returned in
 to fraunce / was reuued of alle there
 wyth grete ioye / and the more ardent
 lye or breuynglye prouiffytuge from
 vertue in to vertue / became to al maner
 perfeccion of lyf / and howe he it that
 myseracion and pyte was growyng in
 hym from hys yongthe / Neuerthelesse
 he shewed thenne more euidentely his
 charytable dedes on the poure folke so
 couryng them prouiffytably / soo as he
 myght at theyr neede /
 He began thenne to bylde and founde
 hospytalles or holshes for poure people
 to lye in / sechfyed mynstres of relygy
 on / and gaue pecely to other poure
 suffrewours in dyuers places in the roy
 ame moche money pcutynges or syluer
 He founded many couentes of thordre
 of freres prechours / e to many other
 poure relygyous / bylde chyrches /
 cloysters / dortoyres / and other edify
 ces couenables / gafe for godd largelye
 almoses to hys blynde / begynes / dough
 ters of godd / and releuyd the mynstre
 of many a poure nonnerye /
 He enryched many a chyrche founded
 by hym wyth grete reuenues e rentes
 in whiche he many tymes excercyted
 thoffice of charite and of meruayllous
 humylyte / humbly e deuoutely ser
 uynge the poure with his olbne handes
 by grete myserycorde whan he came in
 parys or in other cytes / Vpyn the
 hospytalles and other smalle holshes /
 where poure peple laye in / e wythout
 abhomyacion of dyfformyete ne of or
 dure or fylthe of somme paynent or
 seek / admynystred many tymes line
 lnyng / gyuyng mete to the poure wyth
 hys olbue handes / In the abbay of
 royalmonce whiche he founded aude
 dolbed with grete reuenue e rentes
 is shewyd notonly that such and

semblable almoses he made there many
 tymes / and yet greter meruayle a
 monke of the sayd abbay / a leper an
 abhomynable and as thenne proued
 bothe of nose and eyen by corrupcion
 of the sayd secknesse / the blessed saynt
 sollys admynystred humbly puttynge
 knelynge / with his olbne handes bothe
 mete and drynke wythyn the mouthe
 of the sayd leper / wythoute ony abho
 mynacion / The abbote there presente
 wyche vnnethe myght see that / wepte
 and yghed ygherously / and howe he it
 that to al iudgement he openyd the so
 fom of myserycorde / Neuerthelesse
 to them that Watched in deuyne seruyces
 and that prayed for solbles / he maad
 greter almoses and ofter /
 And by the grete almose that he dalte
 euery yere to the couentes in parys /
 bothe of the freres predicatours / and
 mynours / sayd somtyme to his famy
 lyers / **¶** O god howe this almose is
 wel sete or besolbed on so moche and
 so grete nombre of freres affluyng e
 comyng to parys oute fro alle bondes
 for to lerne the deuyne scryptures and
 to thende they myght shewe and biter
 them thorough al the world to the cure
 and saluacion of solbles /
 Other almoses that he dyd thoughh
 the yere / no lunge shold suffyse for to
 reherit it / He worshyppd the holy re
 liques wyth moche grete deuocyon /
 and assyduelly grewe the cultuyng
 of godd and thonour of the sayntes /
 He bylde in parys a fayr chapel with
 in the paleys ryalle / in whiche he purpo
 sed and put yghst dylygently the ho
 ly crobbe of thorne of our lord wyth
 a grete parte of the holy croffe /
 Also the wyng or heed of the spere
 wher wyth the syde of our lord was
 openyd / wyth many other reliques
 whiche he reuued of the emperour of
 constantynoble / He wold speke to no
 body whyle that he was at chyrche be
 ryng the deuyne seruyce / wythoute if
 there for grete neede or grete styllyte
 of the comyn wele / And thenne wyth
 shorte and substauncyous wordes he
 cryd that he wold say / to thende that
 hys deuocyon shold not be letted /
 He myght not here ne forfere the repro
 ches or blasphemyes doon to the crysten

seythe / but he enamoured of the loue
of god / as phynnes / punysshed them
right greuously / Wherof it sepe that
a cyrreyn of payres whi bothely sbe
ryng had blasphemedy ihesu cryste
ageynst the act or statute yal / whi
che saynt lowys by the counceyl of the
prelates and prynces / had ordeyned
and made for the sberars and blas-
phemours / at the commaundment of
the sayd saynt / he was marked for
tokened / at the lypes of hym with an
hote and brennyng yron / in sygne of
punyccion of his synne and feruour /
and dredefulnesse to alle other /

And how for cause of that he seryng
somme say & cast in on hym many cur-
synges sayd J wolde sayne susteyn on
my lypes suche layoure or shame as
longe as J shal lyue / soo that alle the
euyl byt of sberynge were lest and
caste out from alle our rogame /

He had the sygnacle or fygure of the
holly crosse in soo right grete reuerence
that he eschewed to trede on hit / and
requyred of many religyous / that
withyn theyr chyrccherye and tombs
they ne shold for thens forthon pou-
treyn nor pyce the forme or fygure of
the crosse / and that the crosse so por-
trayed and fygured they shold make
to be planed / O how grete reuerence
he had / He also went euey yre on
the good fryday to the chappel withyn
the palays yal / for to worshyp there
the holly crosse kneeling / bothe feet and
hande / O dyligent dyscutyng of
causes and maters / he rendered or yel-
ded iuste iugement / O way dylc-
eyon our loue / he doubtynge that the
seyf / acions and pleynge of the
pouer / shold come onely to the presence
and knowlege of hys counceyllours
he went & presyded emonge them / at
the leste tyme in a weke / for to heare
the playntes / whiche lightly he made
to be dyscuted / and sone after iustely
Juded / He stablysshed also for to
haue alwey the brennyng cunctyse of
the sberars / that no iustycer shold com-
pelle ne constrayne them that were bound
to the ielbes or to other publyke
sberars / by letters ne by none other
manere to paye or yelde to them theyr
shure or gowbyng / in the ende / after

the cours or wyngyng of many yeres /
vnderstandyng and by twelue reports
knowyng the desolacyon & perplexyte
and the perplexes of the holly bonde as
another / machabeus / with hys sones
not wytyng that the crysten folke &
holly persones shold susteyn ne bere any
longer euyl or payne / enspyred with
the holly ghoost / passed & saylled ageyn
ouer the hygge see into the holly lande
acompanyed with the nobles and
moche comynalte of his rogame / and
whan the shyppes were redy for to
saylle / saynt lowys beholdyng his three
sones & sprecally dresyng hys wor-
des toward the eldest / said sone conspore
thou must / how as now J am ferforth
in age / and that ones J haue passed
ouer the see / also how the queene thy
moder is of grete age prowdyng nygh
hir laste dayes / how now blestyd be
god / we possessen wfably our rogame
without any weire / in delys reklesses
and honours as moche as plesyth to
us or apperayneth / loke thenne that for
the loue of ihesu cryste and his chyrche
J ne spare myn olde age / and haue
no pyte of thy dyscomforte & wooful
moore / but J leue bothe delys & ho-
nours / & expose myn olde selfe to
peryll for ihesu cryste / whiche thynges
J wyl thou here and knowe to thende
that whan thou comest to the successyon
of the royalme thou doo so /

The shyppes thenne wyd saylled on the
see so longe that the hoost aryued at
the haue of cartage in auffyrike / where
by force of armes the crysten men took
the caste / and enioyed the bonde there
about / and fettyng thunes and car-
tage they dresyd theyr tentes for to
dwelle there a lytel tyme / and in this
meane whyle saynt lowys after so ma-
ny vertuous werkys / after soo many
paynes and labours whiche he had suste-
red for the seythe of ihesu cryste / god
that wolde beneuolently consume his lyf
for to yelde to hym saynt glorious for
his labours and benefaytes / sent to
hym an ayen contynuel / and thenne
the holly enscygnements or techynges
whiche before he had wryt in feruente
exposed dyligently to phelyp his el-
dest sone / and commaunded that soon
they shold be accomplisshed /

and thenne he kepynge of thought syght
 and herpynge hool / sayeng his seven
 psalmes and callynge alle the sayntes
 deuoutly took all the sacraments of
 the chyrche / and at the last he comyng
 in the last houre stratchyng his armes
 in manere of a crosse / and profferyng
 the laste wordes / I commend me soule
 in to thy handes / deyd / and passyd
 into our lord / the yere a thousand ii
 hondred lxx / The corps of the glori-
 ous saint lodes was transportyd into
 the sepulchres of his faders and prede-
 cessours at saynt deuyes in fraunce there
 to be buryed / In which place / also in
 dyuers other thys glouryous saynt res-
 plendyffeth of many myracles / On
 that day that saynt lodes was buryed
 a woman of the dyocesse of Sees rec-
 uerdy hir syght which she had losse &
 salve noo thyng / by the merytes and
 prayers of the sayd deconayr and mede-
 ful kyng / **¶** Not longe after a yonge
 chylde of burgoyne / bothe domb and
 deaf of kynde / comyng wyth oth-
 er to the sepulchre or graue of the saynt / ke-
 scyng hym of helpe knelyng / as he
 salve that the oth-er dyd / and after a
 lytel while that he thus knelyd were
 his eeres openyd and herde / and hys
 tonge redressyd and spake wel /
 In the same yere a woman blynde was
 ledde to the sayd sepulchre / and by the
 merytes of the saynt reuerydy hir
 syght / Also that same yere ii men
 and fyue wymmen / kescyng saynt
 lodes of helpe / reuerydy the vse of goo-
 yng / which they had losse by dyuers
 sekeneffe and langours / In the yere
 that saynt lodes was put or wyrtyn in
 the cathedrale of the holy confessours /
 many myracles worthy to be pryfedy
 by xl in dyuers parties of the world
 at thynuocacyon of hym by his meyn-
 tes and by hys prayres /
 Another tyme at Curuy a chylde fyl
 into the whelle of a water mylle / grete
 multytude of people came thider and
 supposyng to haue kepte hym fro drow-
 nyng / Inuoked god / our lady / and
 his sayntes to helpe the sayd chylde /
 but our lord wyllynge hys saynt to be
 enhaunedy emonge so grete multytude
 of peple / was there herde a voyce sayng
 that the sayd chylde named Johan

holdy he towedy into Saynt Lodes
 He thenne taken out of the water
 was by his moder borne to the graue
 of the saynt / and after hys prayer doon
 to saynt Lodes / hys sone beganne to
 syght and was reysed on lyue /
 It befel the same tyme in the dyocesse
 of brauayges / that ten men were tw-
 ken wythyn a quarry / there as they
 dyd secke out grete stones for to byde
 wythal / **¶** For on them fyl a grete
 quantyte of erthe / in soo moche that
 they were couerdy wyth hit / A clerke
 thenne that passyd there forby / herde
 theyr syghyng / and hauyng pyte on
 theym that were nyght deedy / knelyd
 douyn to the erthe / and remembryng the
 nelbe canonyzacyon of the blessed saint
 lodes / fore wepyng made for the for-
 sayd men his prayer to hym / and af-
 ter hys prayer was doon he salve folke
 comyng that waye / he called them and
 forthwyth deluyd wyth such stau-
 es as they had / so moche that by the me-
 rytes of the Saynt to whom they tw-
 kynd moche / they had oute of the quar-
 ry the forsayd ten men / the whiche
 were founde vnsustred and as hool as
 euer they were before / how ke it that
 in certayn they were deedy /
 It happed on another tyme that a
 grete balke fyl on a chylde which was
 reputed as deedy by al the folke / hys
 moder towedy hym to the sayd Saynt
 maady the stones that couerdy hym to
 be had away and founde hys chylde
 halvyng and hool of alle hys mem-
 bres / **¶** A woman agreydy wyth
 a sekeneffe which men calle the fyre of
 saynt anthony / came to possy there
 as saynt lodes was borne / and before
 the founte wherin the sayd Saynt was
 baptysed / she knelyd and fore wepyng
 made hir prayer there to god & to the
 saynt / by the merytes of whom hir to-
 dy was clene deluyed fro the forsayd
 sekeneffe / **¶** Iam thre wyges after thys
 a worshipful man whiche of longe
 tyme had be oppressed and becom wyth
 sekeneffe of feet / that he coude not goo
 ne stande wythoute he had thre cut-
 ches or stau-es into hys armes / came
 into the sayd founte / maady there his
 prayer / lefte his stau-es there / & home he
 returned as hool as euer he was /

And yet yethe were there / e are as
now doon many other thourgh the pray
ers and merytes of saynt loyes at the
glorie e preylyng of our redemptour /

**Thus endeth the lyf of saint
loyes kynge of fraunce**

**And here foloweth the lyf of
Saint loyes bishp of mar
saylle**



Saint Loys of mar
saylle was borne of yral
lygnage and had to hys
fader charles kynge of fraunce
e moder marie

queene of cyple / and buyng humplyte
he refused and forsoke the hyghnesse
of regalyte and hys noble lygnage /
and hold he it that al the worthy say
tes of his holy lyf with selve wordes
may not al be recouted / Neuerthelesse
somme We shal reherce to the prouffite
and rehyng of them that shal rede or
herc them / This glorious saynt thenne
as a steped it is of many dygne of
feythe or worthy to be hyloud / keyng
of yonge age / was with hys brethern
holden e kept vnder the cure e religy
ous dygence of his mayster / e hold he
it that he was tender e yonge of eage
yet sempd to be auncient in maners /
condicions e courage / e when he was
ledde in to catheloyne a prouynce of
the royaume of arragon / with hys two
brethern in ostage or pledge for the de
lyuerance of the sayd kynge thez fader /
he gaue hym self so ferme ly to the
study / that in seven yere while he was
pledge he prouffited so moche in the
seuen sciences e in holy scriptures that
the same goddes man / respendingyng
in wyght / myght not not onely dispute
subtyly in publyke and a parte of the
sayd sciences / but also durste e coude
propose the worde of god solempnelye
vnto the peple and before clerkes / In
so moche that men supposed and hyloud

letter that god had sent and enspyrd
hym wyth such science / than hit had be
gotten by hym humaynyte / he confessed
hym ofte and dylygentely and herde
the deuyne seruyce deuoutely / and on
the solempne and hygh holy dayes with
grette preparation he receyued the body
of our lord / and when he was prest
he celebrod as dayly / e herkened moche
enantly the word of god / and for
the nourysshing of his soule he glad
ly and ofte studied the holy e deuoute
scriptures / fro the tyme of his chyldes
hoode he loued chastyte / so that for the
moost sure keepyng of hym self he fled
e eschewed the compaigny of al wy
men / in so moche that he spak to none
sauf onely to his moder and with hys
susters e yet selde / He chastyfed his bo
dy by abstynence of mete e drynke / e
made it lene e dyscyplyned it / as au
ther saynt paul / with chaynes of yron
right ofte wyth his owne handes / and
he puttyng his fleste vnder the scup
tude of the spyrte / ware for a sherte a
stamyr or streyner clothe / e for gyrdel
he gyrded hym on his bare fleste wyth
a corde / This holy man thenne remem
bering his soule to enire in to thordre
of the freze menours / by hym maad
keyng in ostage as it is sayd / in the
prouynce of catheloyne / purposed to
accomplisse it / but he keyng that for
fere of the sayd kynge his fader / the
frees durst not receyue hym / he solemp
nelye reuelled the sayd soule / and by
no maner of persuation e admonesyn
ne for ony prouyson that pope boniface
had made e gyven to hym he wold not
assente to forsake it / whiche deuocyon
consyderd / by thassente of the sayd
pope this holy saynt lokede toke thabyte
of religyon of the said frezes menours
e kneeling made expresse professyon in
the presens of John bishp of portuene
whiche as thenne was mynister gene
ral of the same ordre / Meruayllous e
moche wonderfull thyng it is e not ac
customed to be seen / for the same holy
saynt fylled with vertues renouced to
the right of the first borne / e despyed
the pompe or worthyn of the syge yral
e for the royaume temporal e corrupty
ble chaunged e gaue the royaume pardu
nable and ful of al manere delys /

He had meeuyllous compassyon on
the poure peple / to Whome largelye he
dele his almofes / **¶** Thys holy saynt
Loyes as goddes plesur Was the pope
longface promotour hym to the dygnyte
of bysshop / and not wythstandyng he
never chaunged his habyte / but dy
lygentelye eyerced the offyce of byp
shop /

¶ He clebrow deuoutelye the
orores examyned dyllygently in lyf /
in condycions / and in the artecles of
the feyth / and he buyng feruentelye
the feyth / wylllyng and euer redy to
enhaunce it / perswaded & admonished
ententfuly the Jewes and paynym
to karysme / and at the laste tyes glo
ryous saynt / andyng to godd son taryn
quyete and luyng / nyght the tyme
of hys dayes / byng on hys bedde seck
wyth his laste seknesse / took and de
uoutelye receyued the precous body
of our lord / and how be it that he was
ryght feble / he pssued from his bedde
agaynste his creatour / and anone af
ter he passed right gloriously oute of
this world to the gloupe of paradys /
Wherfore it was wel behoueful and
reasonable thyng / that he / in whos lyf
duryng godd aourned wyth soo many
vertues and good condycions shold
be ennoble and honoured of many
myracles aftr hys dethe / the whiche
myracles are approued and testyfyd
by the worthy people of the feyth / and
are declared herafar to the honoure &
gloupe of the saynt Saynt /

A mayden of tibo yere of age / the
whiche was agreuyd with a stronge
ayes whiche she had suffred by the
space of tibo yere / deyed and passyd
fro this world / her fader besought
the saynt for her lyf / and anone by
the merces of the saynt she was ry
sed and restorpd on lyue /
A chylde of fyue yere of age by ouer
grete force of an ayas deyed / wolbe
by hys fader made for hym to the saynt
was restorpd agayn Into lyf /
A mayden of seven yere of eage / whis
she had suffred an ayas contynuel
deyed / and wolbe made into the same
saynt / by her parentes / recoueryd the
spryte of lyf and luyed longe aftr /
A woman conceyving tibo doughters
one of the whiche for cause of a falle

that her moder receyued agaynste her
kely / deyed within the wombe of her
moder / tyme came that the moder shold
be deluyerd of her byrthe / this chylde
deed and as theinne alle way by hylpe
and mysterge of myddyues was had
oute one yere after another / & wolbe
maad by the fader to the saynt / The
chylde so dysmembryd was restorpd
to lyf and luyed aftr seven monethes
Another chylde whiche vnder a leade
was founde deed / wolbe maad to the
same Saynt / was the chylde restorpd
to lyf / A woman whiche by grete
seknesse was passed out of this world
wolbe maad for her by her parentes
to the saynt / recoueryd the spryte of
lyf / and luyed longe /
Wyth thys myracles and many other
wordd godd hys saynt to be magnifyd
and rendred honouable to alle the
world / Therefore let vs praye the
holy saynt loyes of marcke that he
wyl praye godd for vs **¶ Amen** /

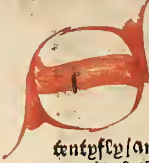
**¶ Thus endeth the lyf of saint
Loyes of marcelle billhop**

**And here foloweth the lyf of
saint andegonde virgyne**

The lyf of saint audegonde

In the tyme of iago
 certe kynge of Fraunce
 Which reigned about the
 yere syx hundred / was
 borne saynt audegonde of
 bygnage ywalle / Thys holy audegonde
 was nourysshed in the scrupce of god /
 and yet I may say that our lord hym
 self nourysshed hyr in his scrupce and
 endoctryned hyr as wel hym self pres
 sente by noble bypions and wonderful
 as by his aungellys / men & wymmen
 relygious and holy / as wel by hyr
 owne holy suster as by othe / as it
 appereth in hir legende / none oughthe
 not thenne to be meruaylled yf she
 lyued holly / that was soles of such
 a soles /
 When thenne thys holy
 audegonde was of eage compernte / her
 fader and moder wold haue marped
 hyr / to a noble man yche & myghty /
 but in conclusyon she anslydyd that
 none othe she wold take to hyr lord
 and spouse / but our lord ihesu cryste /
 to whome / of bounte / bounte / nobleste
 pyssance / ycheffe and wyte may
 none be comperd /
 Saynt wantowd of mouns which af
 ter the deesse of hyr husbonde Saynt
 bynente of Songnyes made hir pro
 fessyon in thablay of nonnes at mous
 which she had founded / and wote
 and prayd to hir moder / that she
 myght haue audegonde hir suster wyth
 hir / for hir dysport / comforte and
 companye in vray loue and charytee /
 audegonde the holy byrgyne was sente
 thider and was taughte and endoctry
 ned by hir suster in the maner hol
 dyng of relygion / Felbe dayes after
 hir moder yet supposyng to haue ma
 ryed hir / wente there where bothe hyr
 dougheters were / and to Audegonde
 gaue a pyce of linnen clothe / such as
 prynces weren / and commaunded to
 hyr that thelyth she shold make ther
 ce / theys and herepers for hyr pa
 ramours / The good byrgyn wenyng
 that hir moder had ment hyr spouse
 ihesu cryste / took she sayd clothe and
 therof she made crysmes / whiche are
 put on nelbe borne chyldrens bedes
 when they be borne to the fontes there
 to be baptyfed / to whome the preest
 sayth / take thou thys whyte clothynge

to which thou shalt beere tofore the syge
 trygunal of our lord / wherefore she
 sayd holy byrgyne / to the ende that
 the thyras of hir owne shapynge and
 makynge shold be borne to hir spouse
 ihesu cryste / she made crysmes with hir
 moders clothe / and when she had made
 them moche fayre and yche as for
 kynges sones / she wyth a mezy coun
 tenaunce gaue them to hir moder / say
 eng that she had doon it in the beste
 wyse that she coude / when hir moder
 saide that the crysmes and hir linnen cloth
 thus employed / she was moche wroth
 and euyl apayed / and fet a wodde
 for to kee hir doughter wythal / But
 the blessed saynt fledde into the foreste
 of mauleuge that was there nyght /
 & there she made hyr penyance wyth
 the comforte and helpe of our lord /
 It is sayd that the whyche by thassente
 and graunte of hir moder shold haue
 had hir to his wyf came in to the said
 foreste for to haue rauysshed hir by
 force / but he coude neuer fynde ne see
 hyr / alle wente he nyght hyr /
 There she abode into the tyme that hyr
 moder was dede / and after she wente
 to mouns where she was sacred into a
 nonne by the handes of Saynt obyr e
 of saynt amande / and anone after the
 bylde & founded hyr abbay of maule
 uge / There was once brought to
 thys holy byrgyne a grete fyssh whiche
 she put in to a fontayn for to be
 kepte there / It happed as such grete
 fysshes ben accustomed to doo / that he
 lepte so hygh fro the water that he fyl
 on the grounde and coude not retourne
 in to the fontayn / On hym cam a grete
 rauen which wold haue ete of hit / but
 there came a lambe that kepte the fyssh
 fro harme and foughte ageynst the rau
 en / so longe that the lades / nonnes
 of the place perceyued the cataylle /
 Somme of them cam to the fontayn / &
 toke the fyssh & brought it wyth them
 the said lambe euer folowed them into
 tyme the fyssh was before the presence
 of saint audegode & neuer wold departe
 tyl the holy byrgyn said to hym ye haue
 do right wel goo to your herde ageyn /
 On a nyght as saint audegonde with hir
 suster wygode spekyng secretly of their
 spouse our lord ihesu cryste /



Alynt aulbyne was
borne of noble bygnage
in the partys of ytalie
In his chyldhode he lo-
ued and seruyd god en-

tentpfully / and wyth so grete wyll that
he leste bothe his fader and his moder
his parentys and frendes / laide and
alle wooldely rycesse / and became a
monke in an abbay / callyd in latyn
Eunallacense monasterium / where he ne-
dyd shewe of his noblesse / but onely
the good condycyons / He was humi-
ble and seruyfable vnto alle / and was
euer in contynuel prayers / and reple-
nysshed wyth alle vertues / redy and
apparayled to flee and eschewe alle
dynces / Whan saynt aulbyne came to
the eage of thyrty yere he was maad
abbote of the sayd abbay / whych he
gouerned bothe temporelle and spry-
tuel by the space of fyue & twenty yere
so that our lord was at al tymes wel
and deuotely seruyd / and al goodes
temporalle dayly greiben there /
The bishopp of angers deyd that tyme
and thenue thys holy saynt aulbyne
by the grace and wyll of our Lord
and by the comune and concordable
assent of allz the chappyte was pro-
moed to the dygnyte of bishopp there /
where as he was afterwarde knowen
so parfyte and so charytable that doub-
tlesse his promocyon was cause of
the saluacyon of many soules /

theyr candyl fyl fro the candell stycke
and was put out / Saynt andegonde
wok it / and as god wold it lyghted
by it self ageyn / Item as on a
tyme they two wente to gyder towardz
the church of saynt peter / aboute the
four of sept / the payes that as themne
were shyte / sodaynly openyd before
them / at the instaunce of theyr o-
rsons and prayers /

Item ones as she hadz thyrste / was
water broughte to hyr / whych was
turned in to wyne / by the grace of
hym that in galylee dyd tourne the
water in to wyne / Saynt Wandrud
salbe in a byspon fyue dayes before
the dethe of the holy andegonde hyr sus-
ter / the blessed byrgyn marge / bothe
saynt peter and saynt polbe prayners
of the apostles / accompanyd wyth
many sayntes and a grete legyon of
aungellys / whych ledde hyr sister au-
degonde in to paradys / She therfore
came to the place where hyr sister laye
seel and was present whan she ren-
dred hyr soule to hir spouse our lord
Ihesu cryst / to whome we shal praye
that though the merytes of the blessed
byrgyne andegonde / of whych the my-
racles bothe in hyr lyf and after hyr
dethe been wythout nombre / we may
come there as she is in glouze wythout
ende Amen /

A Thus endeth the lyf of saint
andegonde virgyne

And here foloweth the lyf of
saint Aulbyne bishopp

A woman there was in the cyte of
angers whych hadz hir handes as
lame and counterfeyted for cause of
a sekeneffe that men calle the goldre /
wherwyth she was sore kydd / & she
made hyr prayer and demaunded helpe
of the saynt / and soone she was hol-
pen and releuyd from that sekeneffe /
one yere by that he hande / & thre tymes
hyr handes / & on a tyme as saint aul-
byn went through a towne wityn his
dyocese he salbe the fader & moder we
pyngz ouer theyr chyld dede / wke on
them pyt / made his prayer vnto our
lord / & sodaynly their chyld was rey-
sed to lyf / Item a blynde man deman-
ded helpe of saint aulbyn / & the holy bis-
shopp made the signe of the crosse ouer
hym & anon he was enlumned ageyn

Sam as saynt aulbyn dyd passe on a tyme before the pryson holbs at angers the prysonners cryed & besought hym for helpe / the holy bysshop hauyng on them grete compassyon / yede vnto the saynt / prayed hym for theym / but nougth auayled there his prayer / wher fore he wente to his chyrche / and soone after his prayer made to god / kneeling before the hygh aulter / a grete parte of the pryson walke fylle down / and soo sayped euey prysonner there /

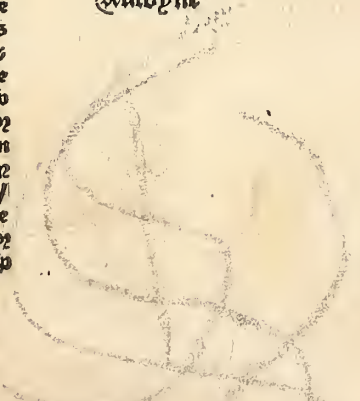
A womman bygd wryth a wycked spi ryte / was broughte before thys holy bysshop / and as sone as the enemye perceyued the holy man he put hym selfe in to the womans eye in foume of a hael whilk wde as ony blood / to whom saynt aulbyn makyng the sygne of the crosse / sayd thou wycked spyrte thou shalt not destroye the eye / whiche thou madest not nor cannest make /

And anone the same byel whilke beganne to blede as one had flymed / hit the enemye thenne wente from hyr / whych in good helthe was lefte and of hir wyte restored

After our englyshe tunge albinus is as moche for to say as / primo / as he wyth / quia albinus dicitur quasi albus / and thus thys holy saynt was al wyth by pure of clene lypynge / secundo / as he that in hym self hath countre or goodnes / Sic albinus dicitur / quasi bonus / and wyth thys holy bysshop was good / tercio / as he that by vygour or force flyeth to the spirytualte / Sic albinus dicitur / alas binas habens / that is to wete hope / and feyth / ther wyth this holy saynt was replenysshed / It is wete that saynt aulbyn had ii wyues / that is to wete two nourysshes / whiche dyd nouryssh hym / wherof the proces or taale is suche saynt aulbyn lyeng in his cradel was lefte allone doubtynge none Inconue nyente in a gardyn / a she wolfe came & rauysshed the chylde & bare it in to the felde / two maydens thenne passed that way / perceyued the chylde & cam thider as he lay on the tye / & hauyng pyte on hym / one of them two sayd / I wold to god I had mylke to fowtere the wythal / & these wordes thus sayd she saib hir pappe that greibe / was dy

& were fylled with mylke / she thenne wke the chylde & gafe hym so wke / sem blably said & prayed the other mayde / & anone she had mylke as hir felawe had / & so they two nourysshed the holy chylde aulbyn / It happed on a tyme as the normans in grete nombre of men of armes came in to the contrey wher the holy corpe of saynt aulbyn restyd / & the peple there so fore they tauaylled / that they ne wyte wher to come & flee / and a man armed alle in wyth came emonge the sayd peple & sayd / whych doubt you to salbe and besyghte your enemye / so that ye haue saynt aulbyn to your helpe & defence / & that sayd he ranysshed alway / wher fore the peple toke couage and ampyd them & wente ageynst their enemyes & dyscomfyted them / Saynt Aulbyne was buzped at angers / & whan hys successour wold haue translated hym in to a greter chapel in the presence of saynt germanye & many other moo cam thider foure men counterfeted & came in al their membris / also two blynde men / whiche alle vii wer there by the merites of saynt aulbyn releydy in to their good helthe / that is to wete the countrefeted redressyd of their membris / & the blynde enlumnyed / This holy saynt aulbyn was bysshop of angers by the space of twenty yere & vii monethes / whos soule wke his syege in paradysse / the yere of his natypte four score / there as by the merites of hym / may lede vs the fader the sone & the holy ghoost AMEN /

Thus endeth the lyf of saint Aulbyne



¶ Here beynneth the noble historie of the exposition of the masse



FOr herke deuoute to vnderstande what it is to say masse / also to consecrate the body of our lord the precious sacrament of thaulter / It is to knowe that þe masse may be comprised in four parties principal / the first parte dureth from the beynnyng of the masse vnto thofferyng the second dureth from thofferyng to the pater noster said / the third parte dureth fro the pater noster vnto the persepcion / & the fourth parte dureth fro the persepcion vnto thende of the masse / as to wyshyng the first parte that is the begynnyng of the masse vnto thofferyng / It is to vnderstande that the prest whiche is as he that sheweth the way of god to the peple / or he reueleth hym wyth the chryztle he begynneth and sayth a psalme that is in the thyrd nocturne of the psalme the which psalme begynneth / *Judica me deus & discerne* / & in the same psalme he asketh iij thynges the fyrst is that he may be parted from al euyl company / the second is that he may be deliuered fro al euyl temptacion / the thyrd is that he may be of the

holy ghoost enlumyned / & the fourth is that ihesu crist gyue hym self to be consecrat by hym / & to the entente he may the more surely & deuotelý consecrate the sayd sacrament / he confesseth hym self generallý of al his synnes / sayeng his confitour / by the which confitour he sheweth four thynges / fyrst he sheweth hym self worthy of rewarde / guacyon or rebuke / secondly he sheweth hym self playne of contricion / thirde he requyret ayde of them that are aboute hym / that he may haue remyscion of his synnes / & fourthly he demaundeth of our lord vnto absolucyon / the prest after kysseth thaulter / the which kyssyng sygnifyeth pureté & dylectyon in shewyng how our lord wold vnye or joyne our humanity to his dyuynyte by grete loue & take the chyrche for his olde spouse / wherfore the holy chyrche may say thus / *Quasi sponsam & coram me coram* / et quasi sponsam or nauit me monibus / That is to saye that our lord as his propre spouse / bath aourned or cladde me with thynges precious / The prest after that dralbeth hym to the xxijthe parte or pte of the outter /

The story of the masse

fegnesyng / holb god? Whan he had
 taken our humanyte / after his passyon
 by the vertue of hys wille / he
 translated hym on the ryght hande of
 the fader / and there the prest begyn-
 neth thynkwyte of the masse / the which
 fegnesyeth the comyng of our lord? the
 su cryste how he wold come in to the
 world? / the which comyng the auncient
 faders prophetes and patryrkes and
 the feythful peple of our lord? desy-
 moue ardently / and for that they cry-
 ed wyth an hycht voys & said / Emit
 te agnum domine dominatorem terre /
 Syng thus to god? the fader / Syr
 we pray the that thou wylt sende the
 swete lambe hauyng domynacion in al
 erthe / and to god? the sone they sayd?
 thus / Veni domine & noli tardare /
 That is for to saye we praye the / that
 thou wylt come baselye and tarye not
 Secondly they sayd? Intwyte signe fyeth
 how the prest oweth to entre the ser-
 uice of god? / and for thys foloweth a
 verse of the psaulter after the sayd? In-
 towe such as apperteyneth to the day
 the which verse fegnesyeth how we
 ought to putte our handes ioynctly
 prayyng to hym deuoutly / for he is
 made as our propre brother in takyng
 our humanyte for to she we ys the
 waye of trouthe / After foloweth Glo-
 ria patri / the which fegnesyeth pry-
 syng and laude to the fader / the sone
 and the holy ghoost / For after good
 werkes / ought to folowe laudyng &
 prayyng / after that the prest repeateth
 the intwyte of the masse / to the ende
 that the desyres of the auncient fa-
 ders / prophetes and? patryrkes may
 the better be shewedy / After the prest
 begynneth and sayth the tymes kry-
 elyson / that is to? vnderstonde to the
 fader / and the tymes xpylyson to the
 sone / and the tymes krylyson to the
 holy ghoost callyng vpon the mer-
 cy of god? / to thende that holy chyrche
 be accompanyd wyth ix orders of an-
 gels regnyng in the companyng of god?
 and thys sheweth the signyfyacion of
 these wordes before sayd? /

For whan men say krylyson / that
 is / lord? haue thou mercy on vs / and
 that is to vnderstonde the fader the sone
 and the holy ghoost are called by thys

worde onely krylyson / for cause that
 they beyn of one nature / and the mys-
 ryous of god? / the sone is callyd by
 thys other worde krylyson / For
 how be it that the sone / as touchyng
 the dyuynyte be of one nature wth the
 fader and the holy ghoost / & not that
 wythsondyng he wold take wth this
 nature / another nature / that is our hu-
 manyte for vs to gyue the lyf pardy-
 vable / After that the prest begynneth
 Gloria in excelsis / the which gyueth
 wytnesse of the natyryte of our lord?
 For whan the aungellys of god had
 knowlege that god? was born / the-
 ny they al toggyder entoyd therof / cryyng
 wyth an hycht voys / Glorie & laude
 is in heuen to the trynyte / and also
 pres is in erthe to alle creatures that
 are of good? wylle / For before that
 al creatures were in noo pres / for thys
 that the-nye watre was kellyvte god?
 and creatures / kellyvte the aungells &
 creatures / kellyvte creatur and crea-
 ture / The knowyng of adam cau-
 sed the first werre of that he had offen-
 ded god? / wherof folowedy the ij other
 werres / Therefore he that is kery pres
 wold? be borne in therthe for to shewe
 and sette emonge vs kery pres / and
 therfore al the companyng of aungellys
 of paradys sange wyth an hycht voys
 Gloria in excelsis / sit inter angelos /
 that is to say glorie and laudyng be
 emonge the aungellys in heuen / pres
 and concord be in erthe kellyvte crea-
 tures and god? / For therfore wold
 take nature of god? & man for to un-
 dre vs pres & to hym be reconcyled? /
 Therefore creature may and oweth to
 say of good? here to the ensaumple of
 aungelle of paradys these wordes fo-
 lowyng / Laudamus te / benedicimus
 te / glorificamus te / that is to say / we
 laude the / we blyssye the / we glorifye
 the / and for thy grete glorie we praye
 to the graces and? thankes /
 Lord? god? lambe of god? sone of god
 the fader / thou that takest abeyn the
 synnes of the world? haue mercy on
 vs / Thou that takest the synnes fro
 the world? wylt receyue our prayes /
 thou that syttest on the ryghte honde
 of the fader haue mercy vs / thou that
 arte holy / thou allone arte lord? thou

one lye arte hgghest ihesu cryst in the
 glorie of god; the fader wyth the holy
 ghoost / and; al these lalldoynges doeth
 the prest wyth his prayers in sayenge
 Gloria in excelsis e c / for alle holy
 chirche / After whan the prest hath
 sayd; Gloria in excelsis / he touznet
 hym towarde the peple & sailebeth them
 sayeng Dominus vobiscum / and that
 sygnefyeth salut whych our lord gaf
 to his appostles / after his blessed; resur
 rexyon / whan he apperyd; to them and
 sayd; / pax vobis / that is to say / pax be
 wyth you / and; for thys / in that repre
 sentyng he sailebeth the peple sayeng
 dominus vobiscum / to thende that the
 creature haue his thowz; towarde; god;
 and; the peple ans;werd; / et cum spiri
 tu tuo / sygnefyng that we oughte for
 to praye for hym that hath to say the
 oryson / and; that prayeth for vs / To
 the ende that his oryson may be herde of
 god; and; enhaunced; /
 Thenne retourneth the prest towarde the
 auter and; sayeth oremus / that sygne
 fyeth how yet ageyn he incyeth vs to
 praye / For in suche manere dyd; our
 lord; to his dyscyples sayeng / Orate /
 ne intretis in temptacionem / that is
 to saye honoure and; praye to god; the
 fader / to the ende that ye entre not in
 euyl; temptacyon / and; after the prest
 goeth and; prayeth / sayeng the oryson
 for al creatures / for the whiche he en
 tendeth and; hath in memorie to praye
 for / and; for this that our lord; hath
 sayd; in the holy euangyle / alle that
 ye shal aske of my fader in my name /
 ye shal haue / e after the prest sayth
 at the ende of his oryson / Per dominu
 nostaum ihesum xpistum as he wolde;
 say; thys that we praye the of we praye
 in the name of our lord; ihesu cryst /
 rexyngnyng wyth the fader and; the holy
 ghoost / And it is to wete that
 somtyme the prest also sayeth an ory
 son the whiche sygnefyeth vnyte of
 feyth; or vnyte of sacrament; /
 Somtyme the prest saith thre oryson
 to sygnefy the holy trynyte / or elles
 for thys that our lord; in hys passyon
 honoured; and; prayed; to god the fader
 thre tymes / Somtyme he sayth syue
 oryson in sygnefyng the / v / woundes
 of our lord; / somtyme he sayth seuen in

sygnefyng the seuen pestes of the ho
 ly ghoost / and; othews euery one to
 wete and; knolde / that as many as
 the prest sayth of oryson at the begyn
 nyng of the masse / as many he sayth
 in his secreet / and; as many at thende
 of the masse / and; for this same cause
 as it shal appere more playnelye att
 second; parte / After these oryson the
 epystle foloweth / the whiche is as moche
 worthe / as a message sente to somme
 othe; by letter / and; it sygnefyeth the
 doctryne of the appostles of our lord; /
 the whiche were sente of our lord; for
 to t;che and; endoctrine the peple in;
 to the wyse of trouthe / It may be
 sayd; also that thys epystle sygnefyeth
 the predycacion of saynt; Johan; bap;
 tyste / the whiche was sente of god; for
 to anounce the comyng and; doctryne
 of hym / In whiche lere he sayth thus
 penitenciam agite / appropinquabit es
 nim regnum celorum / That is to saye
 doo you penytence / for the royalme of
 heu; shal come nygh; to you / and; of
 his swete comyng; sayth yet saynt; Jo;
 han; / Ecce agnus dei e c
 That is to say; he is the lambe of god;
 here is he that taketh a weye the syn;
 nes fro the world; / thys same epystle
 may also gyue vs testymonage / that
 our lord; by; descend; into the prea
 cious sacrament; of the auter for to
 sacrifice / as it shal appere in the second
 parte of the masse / after for thys that
 saynt; Johan; had; taught; in his predy
 cacion that we shold; doo penytence for
 to acyure and; skawe the wyalme of
 heu; / foloweth the grayl / that may
 sygnefy lamentacion and; embrace;
 ment; of penaunce / and; after that the
 creature deuoute hath herde the predy
 cacion of god he othews to put the hande
 to the werk; and; do after his word;
 For thys grayl here com; out of greck
 tunge / and; sygnefyeth how a creature
 othews to mounte or god by before god
 fro degre to degre by vertu of humy;
 ltye / And; it is to wete that he;
 libye the octaues of ester / and; xij;
 theowste the grayl is not sayd; / For
 thys that the grayl sygnefyeth penaunce
 and; lamentacyon or mornyng; /
 And; in thys tyme of pasque our mo
 der; holy chyrche ne doth; / but ioye and;

maketh solacyon for the resurreycon
of Ihesu cryste / and therefore is thenne
sayd / alleluya / whiche sygnefyeth ioye
and consolacion / for after that creature
hath doon penance by veru of humylyte
to in wepynges and lamentacions / he
must leue after ioye and veray consolac
cion / For our lord sayth thus / beati
qui lugent / quoniam ipsi consolabuntur
/ that is to say / blessed be they thoo /
that wepye by contricyon / For they
shal haue veray consolacion /

And it is to weete that his worde /
alleluya is expounded in four maners
after four doctours / the fyrst is
saynt austyn whiche exposteth it thus /
alleluya / id est / saluum me fac domine
that is to say / save thou me /

Saynt Jerome exposteth hit thus / alle
id est / cantate / lu / id est / laudem / pa /
id est / deum vel dominum / that is to
say / synge you lauding to our lord /
Ihesu cryste / Saynt gregore exposteth
it thus / alle / id est / pater / lu / id est / filius
us / pa / id est / spiritus sanctus / That
is to say / the fader the soue and the
holy ghoost / Or thus / the hym self ex
posteth it / Alle / id est / lry / lu / id est
vita / pa / id est / salus / alleluya thenne
by the same exposteycon is as moche
for to say / as lyght lyf and helthe /
Fourthly mayster peter ansydowr ex
posteth it moche wel and sayth thus
Alle / id est / altissimus leuatus est in
cruce / lu / id est / lugent apostoli / pa
id est / iam surrexit / It is as moche for
to say / the ryght herte is lyfte on the
crosse / for the whiche thyng the ap
ostles haue wepte / and sone after he
is risen / In the whiche exposteycon
thre thynges are shewyd to vs /

The fyrst is the cruel passyon of our
lord Ihesu cryste / The second is the
sorowe and anguysshe of thapostles /
And the thyrde is the myrthe & ioye
of vs / for he sayth that our lord is
risen / and in tokenyng of that / men
synge alleluya / after thys Alleluya
he sayth the verse / whiche sygnefyeth
alle sbereness and vertuous werke
by the whiche men retourney to veray
iubylacion / and therefore he expecteth
the alleluya after that the verse is sayd
For by good werke men retourne as
geyn to veray consolacion / and it is

to weete that fro the septuagesme into
ester day / men o'be not to say alleluya
and in seede of it they say the tracte /
the whiche tracte sygnefyeth wepyng
and lamentacyon for the passyon of
our lord Ihesu cryste that cometh nygh
that tyme / that is to weete / the holy
tyme of lence / and therefore a creature
deuoute with alle his herte owbethe to
drabe / to thynke on that same holy
passyon / and durynge that tyme men
saye noo sequenc / for the sequenc syg
nefyeth ioye and consolacion / And
that tyme of lence ne sygnefyeth but
mournynges / and it is to weete that
the sequenc is sayd after / alleluya /
and it is sayd speccally on holydayes
and solempne / In sygnefyng the
plente and the multiplyte of myrthes
and consolacion that is sygnefyed by
the sayd alleluya and sequenc /

For in as moche that the day is more
solempne thenne other dayes / the more
owbethe creature to lede and grete
ter ioye in lauding the holy trynyte /
After al these thynges the prest trans
lacth his booke to the synyster parte of
the aultar for to say the euangyle / in
sygnefyng how our lord whan he cam
down in erthe for to expose the holy eu
angyle to al creatures / he drabe hym
to the senyster parte / that was toward
the zelbes for to anounce to them the
holy euangyle / for at that tyme the
zelbes had dralben them self to the
lyfte syde / and for thys / the prest in
that place may represente our lord pre
chyng and anoucyng the lawe /
And to the ende that he may exerce or
doe that offyce more parfytly / at the
begynnyng of it he sayth soctlye an
orsyon / that begynneth thus / munda
cor meum e t / In the whiche orsyon
he prayeth our lord that he wyl make
clene his herte for to anounce his pre
dication / after that he demaundeth the
blessyng of our lord / sayenge / Sub
domine benedixit / that is as moche to
saye / lord commaunde thou that I
may haue thy blessyng / and anone
he as leaferuaunt of our lord answe
reth and sayth thus / our lord he in my
herte and in my lippes / so that I may
worthely and competently anounce the
holy euangyle of god / in the name of

the fader the sone and the holy ghoſt /
 e after the preſt ſalubeth the people /
 ſayeng / dominus vobis cum / for in cauſe
 ſes / the fyrſt cauſe is to thentente that
 the peple be the more iucitred to here the
 worde of god / e therfore the peple dra
 weth toward the euangelle e ſtandeth
 on theyr feet after thordenance of ana
 thoſy thenne pope / e ſygnifyeth that
 the peple ought to be redy e apparayled
 to ſuſteyne the feyth of god ande to ray
 loue / after for thys that yet the peple
 be more iucitred to here the euangelle
 of god / the preſt repreſenteth the place
 of god ande ſayth / Sequencia ſancti
 euangelij e in makinge the ſygne of
 the croſſe / to the ende that the enemye
 may not empeche hym / Thenne the
 clerkes ande the peple anſweren gloria
 tibi domine / in gloryfyinge god that
 hath ſente to them the worde of ſalute
 ſayeng / to the lord be laudynge ywey
 by thy worde to be ſhelvyd

Thenne the preſt ſayth the euangelle
 the whyche ſygnifyeth as ſayd is / the
 predycacyon of our lord god / the
 whyche ſynyſſed ande ſaid / the preſt
 warneth hym ſelf with the ſygne of
 the croſſe / to thentente that the enemye
 may not take alwey fro the creatures
 hertes the worde of god /

After foloweth the crede that is as the
 teſtymonage ande confirmacyon of the
 forſayd euangelle / the whyche was
 made ande compoſed by the apoſtles
 of our lord Iheſu cryſte / in ſygnifyng
 that thys that the apoſtles ſayd / for
 me lye they beleuyd / ande hyleuyng
 aunowd it / ande it is to weete that
 the crede is ſayd on the holy dayes
 of them that compoſed it / that is the apo
 ſtles of our lord Iheſu cryſte / ande on
 the holy dayes of whyche mencyon is
 made withyn the ſame crede / that is
 to weete alle ſondayes of the yere /
 Cryſtemaſſe day / Epyphanye or yin
 day / ſkewethoſday / Eſter day / whyche
 ſonday / trynitye ſonday / ande alſo in
 alle holy dayes of our lady / ande of
 many other / of whyche men maketh
 mencyon / ande thys may ſuffiſe as to
 the fyrſte parte of the maſſe /

Here endeth the fyrſte parte
 of the maſſe

And here foloweth the ſecond
 parte

AS for the ſecond
 parte of the maſſe that is
 fro the offeringe vnto the
 pater noſter / Every one
 ſhould be to vnderſtode that
 after the creature hath herd the worde
 of god / that is the holy euangelle / e
 he adiouſteth to it ferme or ſtedfaſte
 feyth the whyche is ſygnifyd by the crede
 he ſhould be to offere or geue hym
 herte to god / for therfore foloweth the
 offeringe / Ande to the ende that the pe
 ple be the more iucitred / the preſt re
 turneth hym toward the folke ande
 ſayth / Dominus vobis cum / that is to
 ſay / our lord be with you / Euen ſo as
 he wold ſay / yf our lord be not with
 you / ye can doo noo good / werke / ne
 good offeringe toward hym / ande
 after the preſt ſayth Oremus / Incy
 tyng be to honoure ande to praye god
 thenne he ſayth the offeringe / After
 the preſt taketh the lydde of the cha
 llyce on whyche is the hoſt / whyche
 ſhould be to conuerted to the body of
 our lord / ande offereth it to god the fa
 der / ſayeng / Suscipe ſanctus pater e /
 fader whyche thou receyue thys hoſte
 withoute ſpote or ſpote / the whyche
 I thy ſeruaunt vnworthy offer to the
 as to my god / Veray ande cretyen for
 al the ſynnes that I haue doo without
 nombre / ande alſo for alle them that
 are here about me / ande for al the ſya
 bles of god that are on lyue / ande for
 alle them that are paſſed out of thys
 worlde / to thentente that thys oblati
 on may be prouffitable to me ande
 to them to the ſaluacyon of our ſoules
 in the lyf parmanable or euerlaſtyng /
 After the preſt maketh comyngon of
 wyne ande water to gyder / ande here
 it is to weete that by the ſayd water is

¶ The Scorie of the masse

Understande the people / and the wyne
 representeth our lord in sygnefyng that
 the sayd Water and wyne shalbe to
 vs humylyte and also the comynon
 that the peple oweth to haue with god
 It may be sayd also that thys water
 is medyd wyth the sayd wyne / for
 thys that to the blood & water yssued
 out of the syde of our lord / and for
 thys he sayth / Deus qui humane sub
 stancie & c / In the which oryson he
 prayeth for alle / to the ende that by the
 vertue of the same mynion / the peple
 may be bryngd to god by waye loue &
 dylectiō / after the prest offereth the
 chalys to god sayng / offerimus tibi
 In sygnefyng how our lord Ihesu
 cryste offeryd hym self to god the fa
 der crucifyed on thaulcar of the crosse
 for our helthe / after the prest couereth
 the chalys for this that none ordure
 shold touch to that holy sacrefyse / e
 after maketh a crosse ouer the hostye
 and ouer the chalys sayng / Veni
 sanctificator & c / that is as moche to say
 as kyng almyghty I praye the that
 thou wylt blesse or habite thys sacre
 fise in thy swete name for cert deuout
 to haue pardon / after the prest draly
 eth hym self to the ryght syde of the
 aulcar in representyng our lord / and
 there he receyuethe the offrynges of the
 creatures / thence the peple by deuoty
 on come and offreth to the ensample
 of the peple of god / which peple offryd
 wyth in the temple of salamon to god
 One offryd golde / the other syluer /
 other offryd brede and other offryd
 wyne / and other dyuerse maners of
 offrynges / after the prest wesseth his
 hands / For it apperteyneth that soo
 precyous a sacrament be wortshely &
 elenely made / after he dralyeth hym
 self euen in the myddes of the aulcar
 and there he maketh a depe enclynacion
 sayng / Susape sancta trinitas & c
 And the same enclynacion may sygne
 fy the enclynacion of god / whiche
 enclyned hym after the sacrament to
 the feet of the apostles and prayd to
 god the fader / After he kysseth the
 aulcar in sygnefyng that the vertu of
 the passion passeth the creatures to hym
 After the prest retourneth hym selfe
 toward the folk and sayth / Ora

pro me fratres & c / e in thys he pray
 eth the peple that they wyl praye god
 for hym / ¶ For that is none other
 syng to say / but right dewe brethern
 praye you god that I may make this
 sacrefyse wortshely / so that I may see
 god ioyously / after the prest retour
 neth hym toward the aulcar and he
 gynneth his oryson secret / the which
 are sayd for the same cause / for which
 the fyrst oryson ben sayd & as many
 in nombur / and it is to wete that these
 oryson are sayd softly and secretly
 for thys that the prest is nyght the
 sacrament / and therfore he wyl haue
 none empyssment or lettynge neyther
 by wyse ne by manere / For our lord
 to the entente he myght more secretly
 honour and pray / he wente from hys
 dyscyples as fere as a stone myght
 be throlde / These oryson ben sayd also
 sayd to be or secretly for thys that
 when our lord had wysed lazarus
 the ielous wold haue sleyn hym /
 wherfore he drewe hym self in to the
 cyte of effraym in a place all alone /
 and so that tyme he offryd his prey
 acion into palme soday euen /
 Thence he came to the towes of Symon
 and openly began to preche / and for
 thys the preste at the ende of hys ory
 sons in dressyng his handes vp on hys
 sayth / Ver omnia secula seculorum / and
 for thys that he is as messenger to god
 for the peple / the people heyrng thys
 message answereth amen / and there
 the prest begynneth the prefate / the
 which is so callyd / for that it is the
 preparacion or fyrst apparayl that goo
 eth before the sacrefyse pryncypal / and
 therfore he sayeth in sayng / dominus
 nobiscum / in sayng that we prepare
 or make vs redy so that our lord may
 be and dwelle wyth vs / and the peple
 answereth / et cum spiritu tuo / And
 thys the peple & the prest to the pray
 eth for other / after the prest jnclyng
 vs / sayth Sursum corda / that is to say
 that the peple haue her herte vpon hys
 toward god / thence answereth the
 peple Hauramus ad dominum / that is
 to say we haue them to god /
 And therfore the people that there in
 suche houre or in that tyme hath not
 sette her herte to god may of lycht be /

after the priest sayth / Gratias agamus
domino deo nostro / that is to say / we
we grace and thankynges to god /
For yf the people in that tyme hath
somme deuocyon they ought to laude
and thanke god / e for thys
the clerke for alle the people answereth
dignum et iustum est / Ryght euen so
as we wolde say / worthy and laudful
thyng is to laude god / Juste thyng
is to honoure hym / and there the priest
maketh mencyon how the aungels e
archaungells and alle the court of
heuen prayen and laude god / and
for thys / at thence he prayeth that with
that for sayd company we alle may
praye and laude god / sayng wyth
ferme deuocyon / sanctus sanctus sanc-
tus / the whiche wordes folowen after
the preface / for ryght euen there / the
priest representyng our moder holy
chyrche / sayng here to be accompa-
nyd with bothe aungels and archaun-
gels / confersyth hym self to them / e
sayth sanctus e e / and it is to wete
that thys sanctus is deuyded in thre
partes / the fyrste parte contynerth
the laudynge of the aungells / and
the seconde contynerth the laudynge of
the people / The priest thence as to
the fyrste parte he may represente thaini-
gells of heuen / of the whiche it is
wete in the booke of ysaie the propete /
that the seraphyns cryed with an hygh
voys one to another / sanctus sanctus
sanctus e e / In prayng to the tryny-
te / sayng holy fader / holy sone / and
holy spyrte / alle erthe is replenysshid
wyth thy glorye /

As to the second part he may repre-
sente the peple of israel / of the whiche
we wete / that when our lord descendyd
fro the mountayne of olyuete he came
to the cite of iherusalem / they cryed
wyth an hygh voys / Benedictus qui
venit in nomine domini e e / that is as
moche to say / blessed be he that cometh
in the name of god / of hym we requyre
pardon / and for this benediction or
blessyng whiche is so swete / the priest
maketh a crosse the whiche representeth
to vs / that it is our lord that cometh
to be sacrefyd on the holy crosse /
and there he descendeth and wyl be
consecrate / to the ende that men may

see hym presently / and therefore he
sayth the deuote people that heareth the
masse right there oweth to drawe them
self wythyn the chamber of his conscy-
ence / to the ende that he may charyte
them that swete lambe by deuote or-
yson / prayng hym that hys goodlye
conyng be consolacion and ioye vnto
euery creature / and there also they
owbe to thynke and consyde on her
euyl dedes and offencas / to thence that
they may thelpe and declare them by
fame and stedfast contreycon to hym
that presently cometh there / and thus
the creature shal moue thanke and re-
grace god by deuote contemplacion
After alle these thynges foloweth the
anyn whiche is so named canon / for
the mysterie of the precious sacrament
that is made and consecrate / and thys
same canon is sayd / laude or serwyche
for the vertue of the wordes / to thence
that they be not holde in spylte /
For aunciently they were profferyd
and sayd hye / wherfore it was kno-
wen of the mooste parte of the folke e
they sange it thourgh the streets / wch
wof we fynde that somtyme shepherdes
took somme brede e put it on a stone
and on it they sayd the wordes that
are wythyn in the canone e that same
brede was touned and conuertyd in
to a pyce of fleshe / and sone after by
the wyll of god fyre descendyd fro
heuen vpon them and were al consum-
ed and brend / and therfore the ho-
ly faders stablysshid these wordes to
be sayd / laude / also that none shold say
them wythout he were a priest /
That same canon contynerth in partes
as to the fyrste parte the priest encl-
yeth hym self before the altar / the
whiche enclynacion sygnifyeth or keue
keneth the humylite of our lord whiche
he shewedy when he enclyned hym selfe
at the crosse / and there the priest spe-
kyng to our lord sayth thus / Tei gicut
elementissime e e / that is to say fader
ryght deonayr / we the praye thou
wylt accepte and blesse these swete
oblacions and these holy sacrefyses
wythout conycon / And there the
priest kysseth the altar / sygnifyng
the compassyon that he hath of the pas-
sion of our lord / whiche cryste /

The storie of the masse

and after he maketh thre tymes the
 signe of the crosse ouer the bread
 and ouer the wyne / e these in crosses
 signefyn how our lord was reuen &
 offered in thre maners /

First of god the fader for our redemp-
 cyon / Secondly of iudas to the ielues
 by grete treason / Thyrde of the ielues
 to pylate by grete detraction / After
 in the second part the prest prayeth
 for al holy chyrche vniuersally sayng
 Offerimus & c / that is to saye / we
 offeren / and therfore the prest spekketh
 not in his owne persone / but in the per-
 son of holy chyrche / Ther nys none so
 wyckedy & euyl after that he is prest
 but he may consecrate the precyous bod-
 dy of our lord ihesu cryste /

After in the thyrd part the prest hath
 in a special mynde alle the subgettes
 of holy chyrche / and specially in that
 paas he sayth Joyninge hys handes /
 Memento etiam domine famularum & c
 that is to saye / we haue thou mynde on
 thy seruantes / and there the prest
 prayeth and hath speciall memorye of
 alle the creatures / for whome he en-
 tendeth for to praye / and he hath also
 mynde partyculer on the ysones whome
 he is bounde to praye for / and it is to
 weite / that thys memorye is for the per-
 sones that ben on lyue / after he pray-
 eth for alle them that ben hys masse
 wyth feythe and deuocyon / after in
 the fourth part / to thende that he hym
 self / they also wyche he hath had me-
 morye of / may haue partycypacyon in
 the glorye of paradys wyth thaungels
 holy apostles and martirs / he sayth
 a deuout oryson / that begynneth thus
 Communicantes & c / In the wyche
 oryson the prest maketh speciall com-
 memoracyon of the vyrgyne marye /
 of alle the apostles of ihesu cryste and
 of many martirs / after in the fyfthe
 parte / the prest enchyeth hym & sayth
 an oryson that begynneth thus / Vane
 igitur oblationem & c / In wyche ory-
 son he doeth foure thynges / First he
 prayeth to god / that he wyl receyue
 our seruyce / the second is that we may
 haue veyn pes in god / the thyrde is
 that he fre dampnacion wyl kepe vs /
 The fourth is / that wyth his chosen he
 wyl lede us / And after the prest

comynge nygh to the pryncypal conse-
 cracyon he sayth / Quam oblationem /
 and there the prest maketh fyue ty-
 mes the signe of the crosse ouer the
 bread and ouer the wyne / in the re-
 membraunce and tokenyng of the
 woundes of our lord / and of his pray-
 er the sentenace may be such / Syr wyth
 hys we the praye that of the same this
 oblation be made and consecrate / apro-
 ued and confermed in an hoofe & ryt
 resonable / and in sacrefyse acceptable
 so that thys bread be transferred in to
 thy body / and thys wyne trauslated
 in to the blood of thy right deir sone
 that for vs suffred grete tormenat /

And therfore he sayth after in the vij
 parte of the canon of the masse / as here
 after foloweth / and here it is to weite
 that al that the prest doth / as in the
 consecracyon / representeth or becometh
 al that our lord dyd to hys dysciples
 the day of the cene / that is on there /
 the say / where he toke bread & yeldyng
 graces to god the fader / brospyd and
 gaue it to his dysciples / sayng / take
 and ete / here is myn owne propre body
 and in the same manere doth the prest
 in thys fyve parte / except that ryght
 ther he sayeth not the bread /

But to that signyficyon or tokenyng
 the prest enchyeth it bothe to one syde
 and to other / thenne the prest wyche
 first thys thre fyngres on the corporal
 to the entente that the more clenlye he
 may take the precyous hoofe / And
 after he taketh it lokyng vplward / on
 hys for to vnder graces to god / in
 chynge and tokenyng / that when we
 entrepryse a good werke for to do / we
 ought to lyfte vplward to god / the
 eyen of our herte / as to hym that is be-
 gynnynge and pryncypal of alle good
 werkes / after he blesseth the bread ma-
 kyng the signe of the crosse / wyche
 signefyeth the blesyd passyon of our
 lord on the holy crosse /

And after the prest sayth the wordes
 that our lord sayd / take you and ete
 thys is myn owne body / sayng fyue
 wordes sacramental / and soons ther /
 wyth is the bread conuerted in to the
 propre and owne body of ihesu cryste
 that vpon the crosse dyed for vs /
 After our lord in his souper toke the

byne before his disciples / & wydnyng
graces to god the fader / he blessed &
gave it to his dysciples sayenge / take
you andz drynke / for this is the char-
lys of my propre andz olbne blood /
that is the confyrmacyon bothe of the
newe andz olde testamente andz myste-
rye of feythe / whiche shal be spylde
for you andz for my peple in remysse
on of your synnes / andz as many tye-
mes ye shal doo this that I shalbe you
here / ye shal do it in the memorye of me
andz therefore in the seuenth parte of the
canon of the masse / the prest whan he
hath layd down the body of our lordz
he taketh the chalys / and after lokyng
vplward he blessyth it / andz sayth take
you andz drynke / for here is the cha-
lyse of myn olbne propre blood / andz
right soone after the prest hath sayd
these forsayd wordes in latyn in mynde
of our lordz / the wyne is conuerted in
to the propre andz olbne blood of Ihesu
criste / that same whiche he spylde for
vs on the rood tre /

Andz here it is to wete that in this
precious sacramente we may consyde-
re myracles moche meruayllous / the
whiche may be aprouyd by somme sem-
blaunce or lyknesse of nature /
The first is that the substaunce of the
breadye & of the wyne is chaunged in
to the substaunce of the body & precious
blood of crist / andz this is shewyd to
vs by suche a sympletyude or lyknesse
naturally / that is / that of food of brede
andz wyne / bothe fleshe andz blood are
engendryd in creatur / moche more
stronger / our lordz that is souerayne
nature / may doo by vertu of his wor-
des / that the breadye andz the wyne is
conuerted in to his olbne body / andz
in to his precious blood /

The second myracle is that euery day
ofte andz many tymes the breadye is con-
uerted in to the propre andz olbne
dy of our lordz / & not withstandyng
none augmentacyon or encrees is don
in god / ensauple of nature / For yf
I wote a thyng secrete I may steepe
andz reherce hit in many andz dyuers
places / andz notwithstanding I ne
wote it the more ne better than I dyd
before / The thyrde is that euery
day our lordz is parted andz eten / andz

hath no dymynysshynge / that is to say
that godz nor the sacramente is not
lesse therefore / reason naturalle / For
I haue a candle lyght / euery one
may take of the lyght of it / without
it be lesse / or dymynysshed / therefore
Also euery one may take that holy sac-
ramente without dymynysshynge of
hit / but who that taketh it vnworthely
ly he dymynyssheth hym self /

The fourth myracle is that whan the
hoofte is parted / godz is in eche parte
entirely / Ensauuple of the glasse /
For whan the glasse is parted or bro-
ken in to peeces / in euery parte of hit
apperyth the fygure of the thyng that
is presentyd before in hit /

The fyfthe myracle is / that yf this
precious sacramente be taken of an
euyl andz synful creature / the sacra-
mente of hit self is not fouled / ther-
fore / For we see that the beemes of
the sonne passeth thorough and ouer or-
dure andz fylthe / andz the sonne is
nothyng foule therefore / but rather
thordure or fylthe is made clene therof /
This is it that somtyme whan the cre-
atur hath receyued the body of our lord
vnworthely / consydeyng that he hath
mylodon to haue receyued his sauour
in to so grete ordure or fylthe of synne
he conuertyth by bytternesse or smar-
tyng so grete a contraryon / that he ther-
fore reuurneth to grace / andz thus he
is poured / or made clene of his synne
The syxth myracle is / that the body
of our lordz Ihesu crist is fede of dethe
to the synners / For Saynt pauls
the apostle sayth / that he that eatth it
vnworthely / he eatth it to his damna-
ble iugemente / For ryght euen so as
stronge wyne andz stronge meates is
vnprouffstable or lettynge to seeke pe-
ple / ryght so is the body of our lordz
Ihesu crist nuyfable andz lettynge to
the synners / The seuenth myra-
cle is / that so grete a thyng whiche
alle the worldz may not comprehend /
is contyened in soo lytel an hoofte /
For we see that a grete hylle may be
comprysed andz perceyued byth an
eye / moche more stronger is that the
vertu deuyne may be by his puyssaunce
comprysed andz contyened in a lytel
hoofte / The viij myracle is / that

our lord al entirely in dyuers places
attones is perceyued of dyuers perso-
nes In suche manere We see & perceyue
that the worde of a creatur is knowen
and perceyued in dyuers places attou-
nes of many and dyuers creatures /
The is myracle is whan the bredd is
conuerted in to the precious body of
our lord the accidentes abyden / that
is to wete whytnesse / roundnesse and
sauour / and not therfore it is noo
bredd / but it is the body of ihu cryste
the which is yeven vn̄der the likenesse
of bredd for thys that that myght be
grett horroz a prest to ete w̄th flesch
and also to drynke the body /

After thys consecration these myracles
are conteyned / and sayth the prest in
the viij parte of the canon / an oryson
that begynneth thus / *Vnde vt memo-
ris e* / In the which oryson the prest
iudgeth vs to haue myrac of the pas-
sion of our lord ihesu cryste / of hys
resurreycon and of his glorious as-
cencion / to thende that by his passion
we be iudget to charyte / by his holy
resurreycon we be iudget to feythe /
and by his glorious ascencion to hope
of our helthe / for his passion sheldeth
to vs charyte / for thys that by his cha-
ryte he wolde suffre w̄th for vs /

And therfore the prest in that oryson
he maketh fyue tymes the sygne of the
crosse in the memoize / and mynde of
the fyue woundes that our lord recey-
ued on the crosse / and ther that tyme
euery creature ought to sette his herte
to thynke on the passyon of cryste /

And thus doyng the creature shal ac-
quize veray feythe by the knowleche of
the holy resurreycon / and veray hope by
his glorious ascencion / after in thys
same partye / the prest prayeth that our
lord wyl accepte the sacrefyse in such
manere as he dyd of abel / of abraham
and of melchisedech / For specially
these thre were acceptyd of god / as
special frendes / After in the ix parte
of the canon of the masse the prest ju-
clyneth hym / which iudynacion wpre
senteth or bewakeneth thys that our lord
after his souper wente to the mountayn
of olyuete / and there he enclyned hym
self prayng to god the fader / sayng
Sper J the praye yf it may be that thou

transfere fro me thys bytter chalysse
and therfore he sayth an oryson / that
thus begynneth / *Supplices to rogamus*
In the which the prest remembreth &
maketh mencyon of the for the forsayd
prayer / and whan he cometh to saye a
worde that is / *Ey hac altaris partici-
pacione* & / he kysseth the aulter / the
bychepis kyssynge the which thys that
judas made whā he betrayed his mayste-
ter our lord ihesu cryste / and caused
hym to be taken / after in thys same
orsyon the prest maketh thre tymes the
sygne of the crosse / for thys that our
lord prayd in the sayd mountaygne
of olyuete / w̄th blood allonge his
body / and therfore he maketh the first
crosse ouer the body of our lord ihesu
cryste / and the second crosse ouer the
blood for the sweetyng of blood / and
the thyrde before his oibne face for this
that our lord prayng had hys face
enclyned / and therfore the prest ma-
keth hit before his face /

This is the me the ende of the oryson
where he prayeth that We be blessed of
al blessynges / and that We be also re-
p̄nysshed of alle grace / After in the
xth parte / the prest byth joyned
handes sayth / *Memento domine famus
hominu e* / the which memento is prin-
cipally ordeyned for them that are pas-
sed out of thys world / and for that
euery thre the prest reketh and hath
a general memoize for dedd folke / &
in especial for the creatures for whome
he is bounde or entended to praye for / to
the ende that by the myscore of god
they may haue veray lyght and veray
p̄es in the glorie of paradys /

After in the xi parte of the canon of
the masse the prest recyth hys b̄s̄e /
sayng / *nobis quoz peccatoribus e* / &
that sygnepeth the contrycyon and re-
pentance that the theef that henge on
the crosse at the right hande of god
had whan he sayd / *Memento mei do-
mine dum reueris in regnum tuum* /
that is to saye / lord J praye the that
thou be remembred of me whan thou
comest in to the royalme /

Thenne answerd god to hym / *Amen
dico tibi / hodie mecum eris in paradiso*
that is to saye / J tolle the / thou shalt
this day be with me in paradys / And

After foloweth the thyrd parte pryncypal of the masse / after that the prest hath sayd the Quare nosker / where as these petycyons before

sayd are conteyned / he sayth an ory / son that thus begynneth / *Alicui nos quesumus domine ab omnibus malis preteritis presentibus et futuris e e /* And thes oryson the prest sayth on kalbe / for thys sygnefyeth that our lord Was buryd in the sepulcre at com / plyn tyme / and how he it that the body restyd in the sepulcre / notwithston dnyng he descended in to helles / whereout he had hys frenches / and deliuered them of alle euylles passed / presente and to come /

And therefore in thys sygnifycacyon or bewakenyng the prest sayth this oryson / *Alicui nos quesumus de /*

The whyche oryson is as the petycyon of his laste petycyon of the patre nre / that is / *Alicui nos a malo /* that is as moche for to save / Lord deliuer thou vs fro al euyl / and in thys oryson the prest sheweth fro what euyl he wyll be deliuered / that is / of the euyl passed / nolt beynge and to come / and therfore he sayth / *Alicui nos quesumus domine ab omnibus malis preteritis presentibus et futuris /* that is to say / Lord be the praye that thou wyll deliuer vs fro al euyl passed / presente / and to come / and by the meane of thy blesyd moder the vrgyne marye / and of alle apostles / saynt petre / saynt paul / and saynt andrew / and of al sayntes in heuen / gyue vs pees / to thende that we may be holper of thy myserycorde e mercy / fro al synnes deliuered / and of alle tormentes / assured / fro /

The prest taketh thence the chalyce lyde e lyffe / it / and that sygnefyeth to the entent he may reuerue that precyous sacrament in pees and in charyte / and after the prest taketh the precyous body of our lord ihesu cryste and parteth it ouer the chalyce / and thys may be sygnefyed that our lord partedy hym self to hys dysciples vpon the thorsday as before is sayd / and that holy hoosty partedy in three

whiche the partes may beokene the maners of folke / the fyrst parte may sygnefy the creatures that are in para dyse / and thys fyrste parte the prest layth on the chalyce lyde / in beokene / mynge that thys beynge thoo that are sette in pees with god / the second parte may sygnefy the creatures that are in purgatory / the whyche are ensured and certeyn that ones they shal haue paradyse / therefore is thys other parte sette wyth the fyrste / The thyrd parte may sygnefy the creatures that be in thys lyf mortal / and thys thyrd parte the prest holdeth ouer the chalyce e sayth on hygge / *Per omnia secula seculorum* and that he sayth with an hygge wyse for thys that the people beeryng the prest who as byarge of god / olbeth to anounce pees / and the peple answerth amen / and there the prest enbauncyng hys wyse sayth / *Quay domini sit sempitobiscum /* that is to say / the pees of god be euer wyth you /

For so sayd our lord after hys holy resurrexyon to his apostles pay tobiscum be wyth you / and there the prest maketh thre tymes the sygne of the crosse / sayenge *Quay domini sit sempitobiscum /* and these thre cresses may beokene the thre dayes that our lord laye in the sepulcre / or these thre cresses may sygnefy the thre mayes / being our lord / and when the prest hath sayd *Quay domini sit e e /* the peple answereth / *Et cum spiritu tuo /* prayenge that in such manere wyse the peple desyret pees / the prest may haue it / and anone the prest sayth / *Siat commixtio e e /* and that commyxion beokeneth two thynges / that one is that the body of ihesu cryste was not without blood / ne the blood was not without the body /

The second is that the sacrament is consecrated vnder lykenesse of breed and of wyne / The thyrd thyng may be that the thyrd parte of the hoosty sygnefyeth the creatures that are in thys world as sayd is / And therefore it is lawful to them or they come to god that they haue mynde and be remembred of the blesyd passyon / And of the precyous body of our

lord Ihesu cryste / to the ende that they
 be medlyd and ioyned / Ino hys pre-
 cious sufferaunce / and of hys pre-
 cious blood / aroused by vertue and
 vnyte of soule /

And thus
 creature deuoute / shal molbe arouse his
 herte with that precous blood keepyng
 hym self fro euyl thought / and hys
 fyue wytes natural for to kepe hym
 fro al euyl beholdyng / fro lycht see-
 yng / fro folyssh and rayn spekyng
 fro pleuaunte smellpyng / hys handes
 fro euyl werke and his feet fro alle
 euyl place / and thus doynge creature
 deuoute shal molbe fele the swete dal-
 nyng of thys precous blood / e blessyd
 body medled to gyder / and it apperith
 by thys wyse folowynge that the thre
 partes of the hostye sygnesyng the thre
 maners of creatures before sayd /

Thre partes signant de ypristi corpore
 sancto / Prima suam carnem scilicet scilicet
 da sepulchro / Tercia uiuentis hec est
 in sanguine tincta / marizii calicem gus-
 tant in carne fideles / **A**fter foloweth
 agnus dei / and here it is to beete that
 the prest sayth thre tymes agnus dei /
 and at the thyrde tyme at the ende of it
 he sayth / Dona nobis pacem / And it
 nys none other thyng to say / Lambe
 of god that taketh alwey the synnes
 of the world / haue mercy on vs / and
 thys is sayd tibo tymes / to thentente
 that our lord be vnderstonde gooyng
 on erthe for to haue vs fro our synnes
 and respyng in the sepulchre for to de-
 lyuer vs fro the paynes of helle / and
 therefore in these tibo fyrst / agnus dei /
 the prest sayth miserere nobis / e the
 thyrde agnus dei / bekenyeth thys that
 our lord be vnderstonde keyng in heuen
 for to gyue pazfyte pes / and therefore
 sayth the prest at the ende of the agnus
 dona nobis pacem / Lord gyue vs pes
 sayng agnus dei the prest enclpnyeth
 hym self keyng his best at euery tyme
 sygnesyng that with humylyte e com-
 passyon he sayth that same orison /

After it is to knowbe that at a masse
 of requiem / the prest sayth not at the
 tibo fyrst agnus dei miserere nobis / ne
 at the thyrde agnus he sayth not / dona
 nobis pacem / but the prest sayth in
 steede of that / dona eis requiem / For
 thys that thre maners of reser key wor-

thy for the spables of god de / Here
 that alle payne he had a wyse fro them
 Secondly that glorie wyth god be gy-
 uen to them / Thyrde that the soule
 wyth the body to gyder be eouyned /

And therefore sayth the prest at the
 laste agnus / dona eis requiem sempi-
 ternam / **A**fter this the prest deuou-
 tely enclpnyeth hym e sayth a deuoute
 oryson that begynneth thus / Domine
 Ihesu xpriste e / and that is as moche
 for to say / Lord Ihesu cryste that said
 to thyn apostles / I gyue you my pes
 I leue you my pes / therefore I the
 praye Instannately / that thou wyte
 not consyder my mysdoes and synnes
 but consyder thou the feyth of the holy
 chyrche and wyte it vny e please
 after thy wyll / thou that wygnest
 wyth the fader in the royaume of heuen /
 and after the prest taketh pes key /
 syng the corporalle or the lydde of the
 chalyce for the body of our lord Ihesu
 cryste / and that is to trelke and thelbe
 after thy wyll / thou that wygnest
 of our lord wey pes is peny to vs of
 god / and also to alle humayn bygne
 And the prest gyueth pes to the my-
 nystr or clerke that helpeth to saye the
 masse / And that same mynystr or
 clerke keryth it thourgh the chyrche to
 the folke / and there the creaures kyffe
 it eke after other in token of loue and
 concord / to the ende that euen soo as
 flesshe ioyneith it self to flesshe / and spy-
 ryte to spyrte / right soo we be alwy-
 to gyder by vertue of loue /

And here it is to beete that for thys
 that our lord sayd to hys dyscyples /
 take ye alle of thys brede / and etc it
 it is myn olbne body / therefore in thys
 manere euery one was wont in tyme
 passed to be holwelyd / very day /

And for thys that many one took it
 indycretely and felbe vuerentely /
 for that it semyd to them that it was
 not for to doo soo / therfore hit was
 ordyned to be taken but oie tyme in
 a wyke / that is to beete on the sonday
 Or to take it thre tymes in the yere /
 Or at the leste one tyme in the yere /
 And in that place where thys shold
 be doon / shold be the pes gy-
 uen day in token of loue and oie wey
 seedfaste alyuance /

Andz it is to wete that whan men say masse for the dede men kery not the pces / for this that the spables of godz kery oute fro alle the tribulacions of this worldz /

4 Thus endeth the thyrd parte of the masse

Here after foloweth the fourth parte of the masse

After foloweth the fourth parte of þ masse pynypal/ andz fyrst the pceptyons / and here is to wete / that aftur the prest hath taken pces / and sente pces to the peple / to thententz he may receyue more deuoutely the body of our lordz / he sayth bownyng his knees þ orysonz iustfyuedz by the auncyent faders / the fyrst oryson begynneth / Domine ihesu criste qui ex voluntate patris e c / Andz is as moche for to say / ihesu criste that by the wyll of god the fader / andz wyll of the holy ghoost / woldest redeme the world by thyg olbne deth / e them to haue ageyn in ioye andz blysse with the / wyll my body delyuer fro al euyl / haue alwey al my synnes fro me andz that I may so kepe thy commaundz / cements / that I may be andz dwelle with the in heuen / where thou mayst regne as god with the fader and holy ghoost amen **4** The second oryson that the prest saith in his pceptyon is this *Mercepio corporis tui e c /* and may be the vnderstondyng of thys oryson suche ihesu cryste that passyng by hys in heuen / wyth hys I the pray that the prest pceptyon of thy pceptyon body whiche by iakylse of loue I doo take be to me escheuyng of dampnacion / e that by thy compassion hit may be compuncion to my soule / that in suche place he may come where he may be acceptedz andz grauntedz amen / After the prest medytynge andz thynkyngz

on the passyon of our lordz ihesu cryste sayth / *Panem celestem accipiam / e no men domini inuocabo e c /* That is to say / I shal take the huenty bredz / e I shal calle the name of our Lordz / After al these forsaide thynge the prest holdyng the pceptyon body of our lordz sayth thre tymes / *Domine non sum dignus vt intres sub tectum meum / sed tantum dic verbo e sanabitur anima mea /* It is as moche for to saye / Lordz I am not worthy that thou entrest my holbe / but say thou the worde andz my soule shal be heelyd / e there the prest keth at euery tyme his hert betwixt that with right wery contrycyon andz in stedfast deuocyon / he wyll receyue his saluacion / After the prest makyng the sygne of the crosse of the body of our lordz sayth / *Corpus domini nostri ihesu cristi custodiat animam meam in vitam eternam e c* It is none other thyng to say / The pceptyon body of our lordz ihesu cryste wyll kepe my soule in lyl pardurable or euerlastyng / that is to wete in the company of our lordz / andz sythe the prest with ioynedz handes taketh the body of our lord and blyth if the moost deuoutely he can / after the prest enclyneth hym self andz taketh the chalye wherin is the pceptyon blood of our lordz e sayth / *Quid retribuam domino pro omnibus que retribuit michi / calicem in salutem accipiam / e nomen domini inuocabo / e al nys other thyng to say / what shal I retribue or yelde to our lordz of alle his benefayces andz goodes by hym doon andz gyuen to me after he taketh the chalye sayngz / *calicem e c /* I shal take the chalye of my blythe / andz shal calle the name of god saluoyng hym / e callyngz our lordz I shal be delyuerd andz kepte from alle myn enemyes / that is to wete fro alle my synnes and euyl temptacions of the deuyll After the prest makyngz the sygne of the crosse saith ouer the chalice *Sanguis domini nostri ihesu cristi custodiat animam meam in vitam eternam amen /* that is to say / the pceptyon body andz blood of our lord wyll kepe my soule in euerlastyng lyl amen / e sythe deuoutely andz reuerently the prest taketh the blood of ihesu cryste /*

And after he drabweth hym self to the corner of the aulter where he taketh wyne wherebyng his fyngres ouer the chalys / w the entente that noo thyng ne may remayne of that precious sacrament / and that doynge the preest sayth tibo oryson / the fyrst begynneth thus Quod ore simpissimus domine e c / that is to say / Lordz thys that we haue taken wyth molthe / wyth that we fele it wyth herc / w the ende hyt may be remedye to vs ageynst alle temporalle and wyckedyd thoughtes / The second oryson is / Corpus tuum quod ego indignus e c / That is as moche for to say / Lordz I pray the that the precious body and precious blood that I haue taken as vniworthy / me wyl in such manere claryfy / that none ordure or fylthe / ne no salba may remayne or abyde wyth in me / after these tibo orysones fynysshed that are before said the preest enclyneth hym and reudeth graas to god / sayeng / Agimus tibi gratias e c / that is to say thus / Lordz that art regnyng in heuen we reudre and yelde to the graas e lalbynges of al thy benefaytes wrauyed of vs / After he wesseth his handes at the pyssyne or lauer for this y no thyng of the sacramente ne may abyde at his handes / and therefore that water there ought to be caste in the pyssyne or in to some elene place where men may not trede on it / and it is to wete that the preest wesseth his handes thre tymes at masse / that is to wete / at the begynnyng of hit / the second at myddes of the masse / that is to wete at offerynge / and the laste is after the percepyon of the masse / And thys purgemente or wasshyng may sygnefy the purete and clenness that the preest oughte to haue / In herc by good thoughtes / in mothe by good and honeste spekyng / and in his nedes or besynesse to werke trewely and wel / And after the preest sayth the postcommunyon / which is so named postcommunyon / For thys that it is sayd after the preest hath receyued the precious sacramente of the aulter / And that sygnefyeth the ioye that our lord gaue to hys dyscyples / For the apostles and dyscyples of god had

gret ioye of the holy resurreypon / where it is sayd in the holy euangyle / Gausi sunt discipuli viso domino e c / that as moche is to say / the dyscyples of god be fayne and gladd by cause they haue seen our lord /

After the percepyon the preest kysseth the aulter / in bewokenyng that in very loue / he assenteth and consenteth to by leue feruelly al the mystere of that precious sacramente / and ryght there he retourneth hym self and salueth the peple / sayng / Dominus vobiscum / w the ende that the peple be incyted to make deuoute oryson / and therefore he sayth Oramus / and there the preest sayth as many orysones as he sayd at the begynnyng of the masse / and for that same cause / bewokenyng that in al good wyke / oryson ought to be begynnyng / myddel and ende of hit /

And at the ende of these orysones the preest concludeth sayng / Per dominum nostrum e c / In bewokenyng that this that we arte is in the swete name of our lord / regnyng with the fader and wyth the holy ghoost / and there the peple answereth amen / After the preest kysseth yet ageyn the aulter / e sythen retourneth hym and salueth the peple sayng / Dominus vobiscum / and these tibo laste salutes may represente and sygnefy this that our lord after his resurreypon salued his apostles tibo tymes / sayeng thus Pax vobis / e itrum pax vobis / pes be wyth you by vnyte of greet loue / and yet ageyn pes be wyth you swete and good in the glorie and blysse of paradys /

After al these orysones before sayd / sen / selveth Ite missa est / and here is to wete that the masse fynysseth in thre maners / fyrst the masse fynysseth by Ite missa est / and that is at alle tymes that Gloria in excelsis is sayd / and the vnderstandynge may be such sayng / creature goo after our lord / e ensyde hym by good wykes /

It may be sayd also / that thys Ite missa est / bewokeneth thys that when the engel had annouced the shepherdes the ioye and myrthe of the holy natyvyte of our lord Ihesu cryste / they went to the place where our lord Ihesu cryste was / ryght even so as they had

x 2 *[faint handwritten text]*

1851

14

No 1057 1/2

— 112

— 1440

— 2 Cases 1/2





