



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

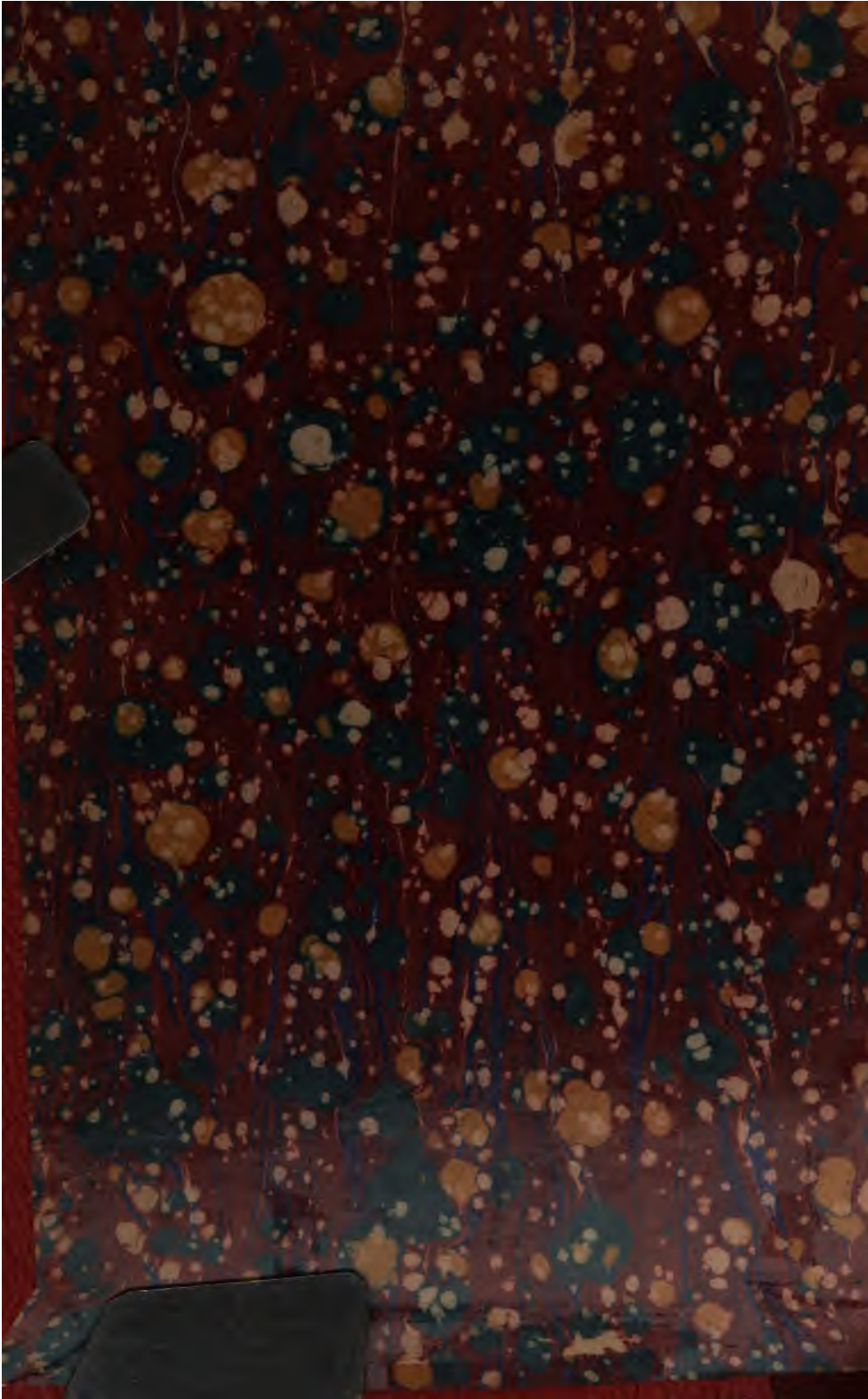
We also ask that you:

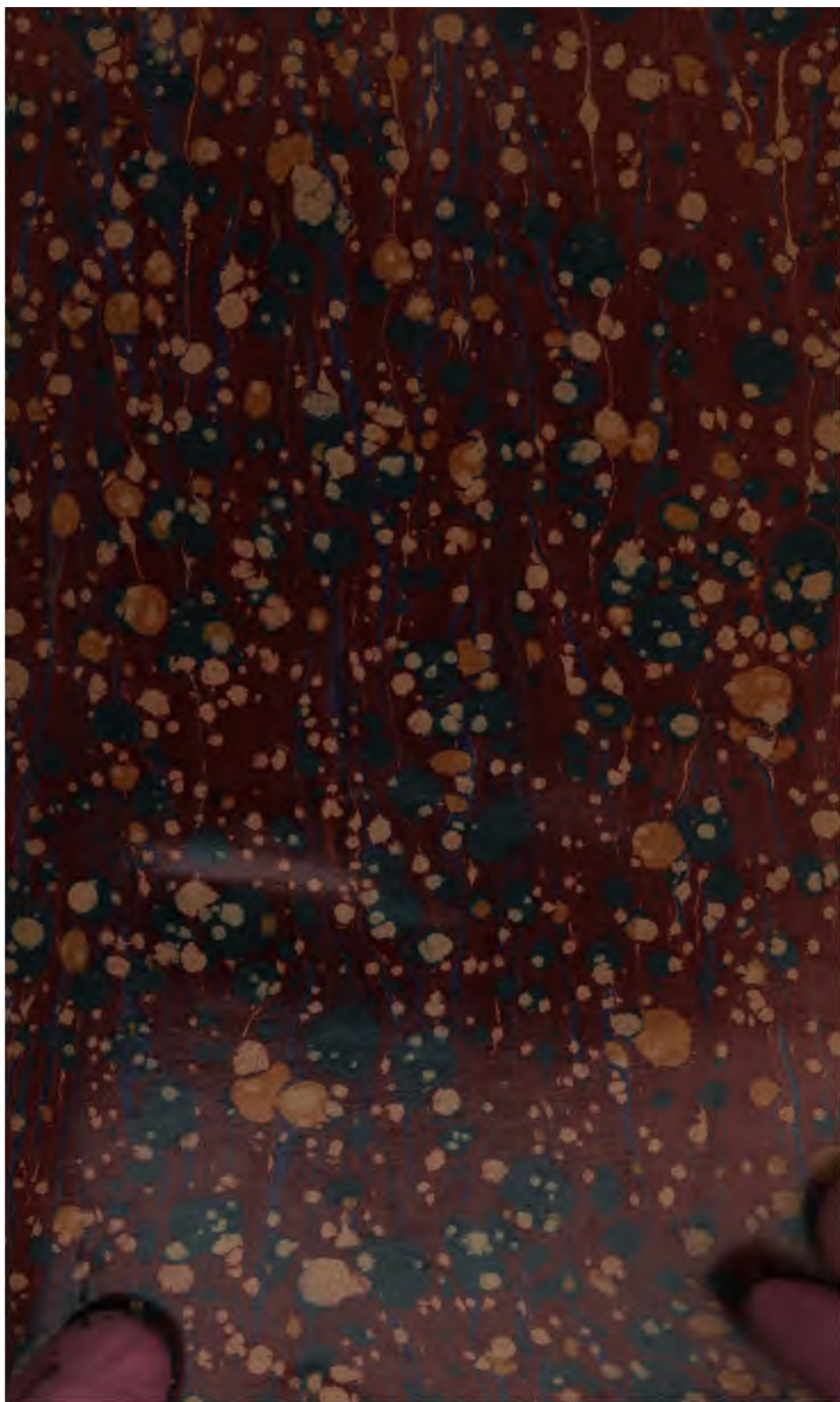
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>







三十二



English Prose Treatises

of

Richard Rolle de Hampole.

(Who died A. D. 1349.)

EDITED FROM ROBERT THORNTON'S MS. (Cir. 1440 A. D.)

IN THE LIBRARY OF LINCOLN CATHEDRAL,

BY

GEORGE G. PERRY, M. A.,

PREBENDARY OF LINCOLN AND RECTOR OF WADDINGTON,

EDITOR OF *Morte Arthure*.

LIBRARY
LELAND STANFORD JUNIOR
UNIVERSITY

LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY,

BY N. TRÜBNER & CO., 60, PATERNOSTER ROW.

MDCCLXVI.

YBARSU
SOPH. GEOMET. GRA. II
YTBSEVBU

20

OXFORD:

BY T. COMBE, M. A., E. PICKARD HALL, AND H. LATHAM, M. A.

PRINTERS TO THE UNIVERSITY.

122401

PREFACE.

THE treatises which follow, now for the first time printed, are taken from a miscellaneous collection of Poems, Tracts, Prayers, and Medical Receipts, made by Robert Thornton, archdeacon of Bedford, in the earlier half of the fifteenth century¹. These religious tracts are especially valuable in two ways. First, as illustrating the teaching given to *the people*—the *unlered* or *lewed folke*—in the fourteenth and fifteenth centuries; next, as being genuine specimens of the old Northumbrian dialect—perhaps the finest form of the ancient English tongue. The publications of the E. E. T. S. have already furnished several excellent specimens of religious teaching for the unlettered, written *in verse*; an opportunity is now afforded for comparing these with the prose of about the same period on similar subjects. The present volume contains only those which are attributed to Richard Rolle, the hermit of Hampole; but another selection from the same MS., of religious treatises by other hands, is intended to follow. The date of those here printed may be assigned to the earlier part of the fourteenth century. The Hermit died in 1349, as is mentioned in several ancient MS. copies of treatises of his. Now, as an

¹ See Preface to *Morte Arthure*, E. E. T. S. 1865.

immense number of MS. works, both in English and Latin, are ascribed to Richard Rolle, and as there is good reason to suppose that very many thus attributed are not genuine, it is perhaps necessary to say a few words to explain why these English fragments are put forth as the true productions of Richard Rolle. The writer of the manuscript, Robert Thornton, was, if not actually connected with Richard Rolle's birthplace¹, at any rate a neighbour of it, and though a century later in date, must have without doubt heard much and known much about the famous Yorkshire Hermit. During Robert Thornton's lifetime the priory of Hampole was the favoured resort of pilgrims who came to the shrine of the Hermit; and an old authority informs us that his works were kept at the priory "in cheyn bondes," to preserve them from being tampered with². Robert Thornton would therefore have every facility for obtaining genuine extracts from the Hermit's writings, and, as one proud of the fame of his fellow-countryman, would probably take care to transcribe him faithfully. Now, of the pieces here printed as Rolle's, Nos. 1, 2, 3, 4, 5, 6, 7 are given by name in Thornton's MS. to Richard Hermite. Nos. 8, 10 are without heading in the MS., but are assigned to Rolle on the ground of the internal evidence of style and matter³. No. 9, which has lost its earlier part, is the treatise "De Vitâ Activâ et Contemplativâ," which exists also in the British Museum and in Cambridge University Library in another dialect, and is usually attributed to the Hermit. A difficulty as to the genuineness of the English of No. 1 may be thought to arise from the fact of its existing also in Latin. But it is clearly ascertained that Richard Rolle was in the habit of writing the same matter both in Latin and in English, and this in all probability is one of the

¹ Richard Rolle was born at Thornton in Yorkshire, probably Thornton-le-Street. Robert the archdeacon was born at East Newton, or Oswaldkirk, but his family may have been of the very place where the Hermit was born.

² MS. Bodl. (Laud. 286).

³ When Sir F. Madden examined the Thornton MS. he assigned No. 8 to Richard Rolle.

instances of this practice. Thus he himself says in the "Pricke of Conscience," which also exists in a Latin form:—

"Tharfore this buk es on ynglysche drawn,
Of sere matters that er unknawen.
Til laude men that er unkunnund
That can na Latyn understand."

And in the Preface to the English "Exposition of the Psalms," of which there is also a Latin version, it is said by a very early writer:—

"But for the Psalms ben full darke in many a place who wol take hede,
And the sentence is full merke—who so wol rede.
It needeth exposicyon written wel with cunning honde
To strive toward devocyon and hit the better understonde.
Therefore a worthy holy man called Rychard Hampole
Whom the Lord that all can lered lelely on his scole,
Glozed the sauter that sues here in English tong sykerly,
At a worthy recluse prayer call'd Dame Marget Kirkby."

(From MS. in Bodleian Library—Laud. 286.)

Of the Treatise No. 1 there is at least one other copy (in Brit. Mus. Harl. 1022), and in this the spelling is somewhat more archaic than in the Lincoln MS., while the main peculiarities of the Northumbrian dialect remain the same. It would seem to follow from the substantial but not absolute identity of the two MSS. that the version here given cannot have been a translation made by R. Thornton from Hampole's Latin, but must have been the original composition of the Hermit, transcribed, with a few modifications of spelling and inflexion, by his countryman in the next century. It will further strengthen this view if we take into consideration that the quotations made by Thornton from the Hermit's works are not all in English,—which, if it had been the case, might rather suggest the inference that he himself had translated them from the Latin,—but are some of them in Latin, some in English. Probably, therefore, the extracts here printed are a genuine specimen of the true English style of the Yorkshire Hermit of the fourteenth century. It

must, however, be remembered that they are no more than a specimen; and one of the chief objects which it is hoped will be served by this publication is the leading to further transcripts of genuine English works of Rolle's which may be found in our great libraries, and few of which have as yet been printed. In foreign collections of mediæval writers his name indeed figures as the writer of Latin treatises under the singular disguise of Pampolitanus; but neither Latin nor English of his has been published in this country, with the exception of a small collection of devotional writings printed by Wynkyn de Worde, and the poem of the "Pricke of Conscience," published recently by the Philological Society. A cursory glance at the manuscript catalogues of our chief collections will at once reveal the fact that Richard Rolle of Hampole was one of the most prolific writers of his day; and the fact of the preservation of so large a mass of MSS., either his or attributed to him, testifies to the great estimation in which he was once held. Who then was this man who had in his time so much to do with controlling and influencing the opinions of his fellow-countrymen? Can we in any way realize and identify him? Can we discover any personality for the author of these numerous works, and in any way evoke him from the shadowy past as a living and acting man? Certainly Richard Rolle (usually called Hampole, from the priory where his death and burial took place) was an enigma and a puzzle to the various writers who have professed to give an account of the ancient authors of England. These gentlemen usually tread very faithfully in the track of one another; and it is amusing enough to follow the same mistake reappearing in a slightly different form in one grave folio after another through several centuries. Thus, if we look for Richard de Hampole in Pitz, Leland, Tanner, Wharton, Cave, or any other of the bibliographers, or, hoping for fresh information, hunt him up in more modern works, as in the "Archæologia" or in "Hunter's South Yorkshire," we find just the same account of the Hermit, equally baseless and conjectural. It has been attempted to construct a life for

the saint without having any materials to make it out of, and the deficiency has been sought to be supplied by conjecturing what a hermit who wrote books would be likely to be, and then attributing this as the real account to the actual hermit. Thus, in the sketches alluded to, Richard Rolle is described as belonging to the Augustinian order, as a doctor of divinity¹, and as one who had seen much of the world, but who, disgusted with its emptiness and sinfulness, retired into solitude to pray and meditate. Hunter, in his laborious and accurate work, thus sketches the Hermit:—"Few persons, who have written so much, have left so little memorial of themselves. The place of his birth is unknown, the seat of his education, the scenes in which he passed the active part of his life, and the places in which he witnessed that luxury and extravagance which he so much deploras. It is only conjectured that he was born in this neighbourhood (Doncaster), and if that is admitted, we may conclude that he was educated in the Carmelite convent of Doncaster. But all that appears to be with certainty known respecting him is that some time about the beginning of the reign of Edward III. Richard withdrew himself from a world with whose manners he was disgusted, and devoted himself to a life of austerity and divine meditation in a cell not far from the monastery of Hampole. More might perhaps be recovered concerning him if we had the "*Officium de Sancto Heremitá*," for he was admitted among the *sancti confessores* of the Church. This office, of which there was a copy in the Cotton Library, destroyed by the fire in which that library suffered so much, contained some particulars *de ipsius vitá et miraculis*²."

We are glad to be able to contribute somewhat towards the more accurate delineation of Richard Rolle by supplying the deficiency here lamented. A copy of the "*Officium et Legenda de Vitá Ricardi Rolle*" exists in the library of Lincoln Cathedral,

¹ Archæologia, vol. xix. p. 319; Cave, Hist. Lit.; Pitz; Tanner; Wharton, A.-S. V.

² Hunter's South Yorkshire, i. 358.

being probably, since the destruction of the Cotton MS., the only copy remaining of this curious document. This is here printed in its entirety, so far as it can be deciphered¹, and the account of Richard Rolle which it furnishes will be seen to differ altogether from the conjectural sketches made of him by the bibliographers. It is not indeed contended that the "*Legenda de Vita Ejus*" is trustworthy in all its statements. We do not concede to our saint the miraculous powers claimed for him, nor do we treat as grave matter of fact his continual contests with devils. The life, however, such as it is, gives a personality to the Hermit, hitherto the most shadowy of existences, which will be found to accord very well with his admitted works. It supplies us with facts about his birthplace, his education, his early adoption of the eremite life, the way in which he practised that life,—not living solitary, but journeying from one place to another to instruct the people,—the scenes of his earlier labours, and his ultimate retirement to Hampole, none of which facts were hit upon by the conjecturers. It shews us that he was neither an Augustinian friar, nor a doctor of divinity, nor in any degree of holy orders; that he was altogether an irregular sort of teacher, and in a great measure self-instructed; all which considerations must needs increase our wonder at the learning and power of his numerous writings.

To give any adequate account of these writings would occupy too much space for this place. Suffice it to say, that so far as the Editor has examined them he believes that the matter and manner of the Hermit's teaching are very well illustrated by the extracts here printed. Few, it is thought, can fail to be struck by the terse and vivid way in which, in the passages here given, the Her-

¹ The first two or three pages of the MS. are extremely faded through the action of damp, and a part of one leaf has been torn off. It will be observed that the plan of the service is to recite a short piece of the saint's history, and then to break off into hymns and psalms, thus giving the audience an opportunity of expressing the devout feelings which are supposed to be stirred up by the hearing of the perfect virtue of the Hermit. A long list of miracles follows the Officium, which are not printed here.

mit enforces his view of the truth, and the devout ardour which animates his words. The two stories about Shrift are especially remarkable, as giving a clear testimony against the *opus operatum* view of religion which is generally attributed to all mediæval writers. Nor less striking is the strong way in which Rolle contends for the paramount importance of the duties of active over contemplative life in the case of those whose position gives them influence or power of assisting their fellows. This for his age and profession is highly creditable to the Hermit. Of course the contemplative life is in his view the higher state, but it is much to find an anchorité and an ecstatic allowing even any possibility of merit to the despised active life. And this we find Richard Rolle doing, not only in the treatise here printed, but also in divers other passages. For instance, in "The boke maad of Rycharde hampole heremyte to an ankeresse"¹ he thus writes:—"Thou shall understonde that ther ben in Holy Chyrche twey maner of lyves in the whyche cristen men schul bee saaf, that oon is clepyd actyf and that other contemplatyf. Without oon of these two may no man be saved. Actyf lyf lyeth in love and cheryte schewyd outward by goude bodili werkys, in fulfillynge of Godis commandmentis and of the seven dedis of mercy bodili and gostly to a manys euen cristen. This lyf langys to alle worldly men which han rychesse and plenti of worldly goude. And also to alle other men that han goudis for to spend, lerned or lewid, temporal othere spiritual, and generally al worldly men ben bounden to fulfille it bi ther myght and ther kunnyng, ther reson and discrecion. 'If he moche have moche doo, if he a litell have litell or lasse do,' and if he nought have that he have thane a goude wille. There beth workys of actyf lyf othere gostly othere bodily." It will be observed that this passage is one of the numerous instances in which the English of Rolle has been re-written in a more southern dialect. Another quotation from the same treatise will further illustrate the practical and truly devout character of the Hermit's mind:—"Wyte thou wel a bodili turnyng to God without

¹ MS. Bodleian (Laud. 602).

thyne hert folwyng is but a figure and a lykenesse of vertuce and of ne sothefastnesse. Whar-for a wreched man or woman is thylke that leeveth al the ynward kepynges of hym-self and chareth hym with-out forth only a fourme and a lykenesse of holynesse in habyte other clothyng in speche and in bodili werke, by-hooldyng other mennys dedys and demyng there defautys, wenyng hym-self to be ought whanne he is rigt nougt and so begyleȝ hymself. Do thou not so but turne thyn harte with thy body principalli to God and shape thee withynne in His lykenesse by mekenesse and charite and other gostly vertues and thane art thou trewly turnyd to Hym." The man who could write this in an age of monkery and amidst the deifications of the principle of asceticism cannot be said to have been without some insight into the true divine life. Yet the wildest extravagances of mysticism are also to be found in plenty in the Hermit's writings. In the book "De Incendio Amoris"¹ he tells us that amidst the rigours of his ascetic devotions he became conscious of an actual physical heat and burning. At first he believed that this was due to some bodily cause, but he soon discovered that this was not so—that it was an inward spiritual power making itself felt on the body by its excessive strength. He experienced sensations of inconceivable pleasure, and was kindled to such a love of God that his whole being seemed to be dissolved in it; and the more he mortified the flesh by fast and vigil, the greater was his spiritual joy. He was often in ecstasies and absent from the body in spirit, and so great was his absorption in contemplation that his friends were able to take away the ragged dress which he wore and to put on him a more decent garment without attracting his attention. Under these circumstances we are not surprised to hear what he tells us in his book "De Amore Dei," that many thought him mad; nor was it an unreasonable prudence on the part of Sir John de Dalton (his patron as he is represented in the Life) to require to be satisfied of his sanity before he extended to him his protection. Indeed, the thoughts and images that were present to the Hermit's mind

¹ The passage will be found printed in the Latin Life.

were of so gloomy and awful a character that they might easily have overborne his reason. In his view the thought of death was ever to be present; and the death even of the righteous would be accompanied with such fearful terrors, the manifestation and sight of devils and the consciousness of their struggles for the departing spirit, that the mind quails at the contemplation. This is brought out with terrible vigour in his poem of "The Pricke of Conscience," and in a short treatise of his called "The thre Arrows in the Dome," which represents the terrors of the last day¹. There was by no means a cheerful tone about the religion of the Hermit, yet at the same time he did not arrive at such an utter Manichean hatred of everything material as is to be found in some of his contemporaries. He was not one of those eremites satirized by the author of *Piers Plowman*, who

"Clothed them in copis to be knowe fro othire
And made themselves eremites thare eise to have."

Yet, on the other hand, he was no Simeon Stylites, to court and practise bodily austerities simply for their own sakes. On the contrary, our Hermit was a travelling preacher, intensely devoted to the work of the instruction of his fellow-creatures. In the performance of this office we are told that he travelled about through the northern parts of Yorkshire, and his biographer thinks it necessary to apologize for his migratory habits lest he should be confounded with the crowd of careless and debauched hermits who went about collecting alms from the people. We are not informed in the *Life* at what period Richard Rolle left Richmondshire and its neighbourhood and went southward towards Doncaster. We are also left to conjecture what it was that drew him to Hampole, his ultimate dwelling and the place of his death and burial. At this place was a Cistercian nunnery, founded by William de Clairefai in the year 1170, for fourteen

¹ Bodleian MSS. (Douce 13). This treatise, together with that called "The Rule of mannis bodi," has been cast into a longer one called "The Gostly Batell," usually attributed to Hampole, but not his genuine work. (MSS. Douce 322.)

or fifteen nuns¹. The Life tells us that on his death at this place his "gostly suster," Dame Margaret Kyrkby, the anchoress of Anderby, to whom he had addressed the treatise quoted above, being miraculously informed of the event, hastened to assist at his funeral at Hampole; and there can be no doubt that the Officium and Legenda and the account of the miracles which follow were drawn up by the pious care of the Hampole nuns, to whom the fame of Richard's sanctity was a source of great profit and honour. Crowds flocked to pray at the tomb of the saint, to whose intercession the greatest miracles were granted, while the nuns were careful to preserve authentic copies of their patron's works, which "yvel men of Lollardry" had, as they alleged, in many cases perverted to their own base purposes, feigning to "leude soles" that their noxious compositions were the works of Richard Hampole, and thus propping up their mischievous heresies by the support of his great and honoured name².

As regards the peculiarities of the dialect in which Richard Rolle wrote, the Editor feels that he is unable to add anything to the excellent remarks made by Mr. Morris in his Prefaces to "The Pricke of Conscience" (Philol. Society) and "Early English Alliterative Poems" (E. E. T. S.) It is hoped that the further publications intended to be made from the Thornton MS., both in prose and verse, will still further illustrate this most terse and nervous form of early English speech, which in spite of the censure of Hygden, that it "is soe scharp, slittyng and frotyng and unschape, that we southerne men may that language unnethe understonde³," seems to have had more influence on the structure of our language as it now stands than any of the more southern forms.

¹ The last prioress was Isabella Arthington, who had been elected in 1518, and who surrendered the house on the 10th of November, 31 Henry VIII., upon which she had a pension of 10*l.* per annum. At the Dissolution the gross annual value of the Hampole Priory was 83*l.* 6*s.* 11*d.* (Lawton's Religious Houses of Yorkshire.)

² See Rhymyng Preface to R. de Hampole's Exposition of the Psalms, MS. Bodleian (Laud. 286).

³ Hygden's Polychronicon.

Officium de Sancto Ricardo heremitâ postquam fuerit ab ecclesiâ canonizatus, quia interim non licet publicè in ecclesiâ cantare de eo horas canonicas, vel solemnizare festum de ipso. Potest tamen homo euidentiâ huius sue eximie sanctitatis et vite ... venerari, et in orationibus privatis eius suffragia petere, et se suis precibus commendare.

The office of St. Richard the Hermit, to be used in public when he shall have been canonized by the Church.

Exultet sancta mater Ecclesia,
 Resultet plaudens nouâ leticiâ,
 Letetur felix Anglorum patria,
 Sanctus Ricardus dotatur Ecclesiæ.
 Sanctus Ricardus doctus per Spiritum
 Prudens vitat omne prohibitum,
 Ut sic
 Bellum gerit contra nequicias,
 Carnem terit, ferit diuicias,
 celi delicias—
 Amat ardentem, in astra rapitur,
 Orat sequenter.....
 Monstrat sui virtutem operis.

Let holy mother Church rejoice that the blessed Richard devoted himself to her service

Psalm xlii. 1, 2. "Quemadmodum desiderat ceruus ad fontes aquarum, ita desiderat anima mea ad te, Deus. Sitiuit anima mea ad Deum fontem vivum, quando veniam et apparebo ante faciem Dei?"

Totis præcordiis festum tam inclitum
 Ricardi premiis preclari preditum
 Canamus fortiter, cogit nos debitum,
 Orat pro nobis jugiter.

With all our hearts let us celebrate so great a festival.

Cuncta carnalia vincens, edomuit pessima demonia, mundana respuit, quæsiuit celica, superna sapuit, huius dona magnifica!

Great was the holiness of this noble soul.

Calens incenditur amoris faculâ,
 Sentit et patitur amoris jacula,
 Amore languet vir sine maculâ.

He was transported with the love of God.

Sec amore

Labor dulcissimus apibus eligitur instructor optimus, melita loquitur, docet dulcissima, sanus exprimitur, vita fit verbis consona.

He gave forth honied words of instruction.

Mortalis rapitur factus extaticus in celo figitur, homo seraphicus
 orat attentius mente, magnificus leuans manus frequentius. Fir-
 mus proposito, constans in opere eius, in merito divino eminens,
 semper sollicitus bonis insistere instructionibus Sancti Spiritûs.

He had all
 great quali-
 ties.

May God give
 us grace to
 imitate his
 holy example.

Te Trina Deitas frequenter petimus,
 Ut nobis probitas et purus animus,
 Insint et caritas quæ Te percolimus,
 et vite veritas, Amen.

Sub umbrâ illius quem desideravi, sedi,
 Et fructus eius dulcis gutturi meo.
 O quam te magnificent exempla caritatis,
 Scriptis tuis emicant fomenta sanctitatis,
 Facta mira predicant tue potestatis.
 Egris ... applicant medelas suavitatis.
 Deus, qui per exempla Scisstercientium ...

Sing the
 praises of the
 gracious
 Richard.

Who despised
 the world and
 kept under
 the body.

A bench was
 his bed, fast-
 ing was his
 meat.

He joys in
 meditation,
 and is wholly
 given to God.

Praise to the
 Holy Trinity.

Pange linguâ graciosi Ricardi preconium,
 Pii, puri, preciosi, fugientis vicium,
 Celsi, sancti, gloriosi, felicitis per premium.
 Famam mundi marcescentem habebat contemptui,
 Carnem fecit fatiscentem servire spiritui,
 Mundam semper servans mentem bono datam actui.
 Scamnum sibi lecti locus ut sic vigil fieret,
 Fames ipsa sibi cocus ne gula suavesceret,
 Odiosus fuit jocus qui boni quid ...
 Dum devota meditatur rapitur in iubilum,
 Vana cuncta detestatur, reputat in nichilum,
 Totus Deo ... vitans vitæ nubulum.
 Deo Patri Genitori laus et Eius Genito,
 Sit Spirato Creatori honor pari debito.
 Qui Ricardo confessori celum dat pro merito.

Amen. In I^o. II^o. Æ.

He rejoices in
 studying the
 Holy Scrip-
 ture of truth.

In lege stans Domini Ricardus meditatur,
 Et suo scripto ... totus dedicatur.

Psalmus I. Beatus vir.

In monte Dei constitutus Ricardus sublimitatem ab insultu
 semper tuens in scriptis letatur.

Psalmus II. Quare fremuerunt.

Susceptor suus Dominus ipsum exaltauit,

Vitæ suæ terminis eternam inchoauit.

Psalmus. Quem quid mul [?]

Versiculus. Amauit eum Dominus.

Sanctus Dei heremita Ricardus in villâ de Thornton Ebur. Dioc. accepit sue propagacionis originem. Oportuno autem tempore de parentum industriâ positus est ad literas ediscendas. Cumque adultioris ætatis fieret Magister Thomas de Neuille, olim Archidiaconus Dunolmensis ipsum honeste exhibuit in Universitate Oxonie, ubi valde proficiens in studio ponitur. Desiderauit plenius et perficudius imbui theologicis sacræ Scripturæ doctrinis, quam phisicis aut secularis scientie disciplinis. Demum, decimo nono vite sue anno, considerans tempus vite mortalis incertum et terminum tremebundum, maximè hiis qui vel vacant carnis lasciuuis vel solum laborant perquerendis diuitiis et pro hiis student dolis atque fallaciis, (fallentes tamen maximè semet ipsos,) cogitauit, Deo inspirante, providè de seipso memorans sua nouissima, ne peccatorum laqueis caperetur, proinde de Oxoniâ redisset ad domum paternam. Unâ dierum allocutus est sororem suam quæ ipsum tenerâ affectione dilexit; 'Soror,' inquit, 'michi dilecta, duas habes tunicas, unam albam alteram gresiam, quas auidè concupisco. Rogo te quatenus velis has mihi gratè conferre et crastinâ die ad illud nemus vicinum deferre michi, unâ cum pluviali capucio patris mei. Annuit illa gratanter, et juxtâ promissa ad dictum nemus ea in crastino deportauit, ignorans omnino quid intenderet frater eius. Ut autem ipse accepisset ea, illico grisie manicas detruncavit, et albe tunice butones absceidit et modo quo poterat albe tunice manicas consuit ut suo proposito aliquid adaptarentur. Deposuit igitur vestes proprias quibus erat indutus et albam sororis tunicam ad carnem induit, griseam autem detruncatis manicis superuestiuit, et per truncationis aperturam exposuit brachia; capuciavit quoque se pluviali capucio superducto ut sic aliquantulum juxta modum sibi pro illâ horâ possibilem effigiarer confusam similitudinem heremite. Quum hec igitur soror eius

The Lord has raised him up and given to him eternal life.

The holy Richard was born at Thornton, in the diocese of York.

Sent to school. Taken up by Thomas Neuille, Archdeacon of Durham, and sent to Oxford.

His desire for religious knowledge.

At the age of 19 fearing the dangers of sin, he returns to his father's house.

He makes a strange request to his sister for two of her garments, one white, the other grey.

And retiring into a neighbouring wood proceeds to fashion a costume out of them.

Making sleeves for his under dress and cutting off the sleeves of the grey tunic, through the holes of which he thrusts his arms.

His head he covers with his father's rain-hood.

And thus constructs as well

as he could the costume of a hermit. His sister seeing him exclaims that he is mad.

Upon which, fearing lest he should be restrained, he flies away.

The saint flies to solitude, and enters the celestial ranks.

intuita fuisset stupefacta clamavit 'frater meus insanit, frater meus insanit.' Quo audito comminatorie fugavit eam a se, et ipse protinus sine morâ, ne comprehenderetur ab amicis et notis, aufugit.

V^{us}. Sanctus fugit ad solitudinem

Intrat ibi celestem ordinem,

Sancte vite querens dulcedinem.

v^{us}. Illuc tenet perfectam regulam

Abbas amor, dat mox formulam

Sancte vite.

He goes to a Church to pray on the Vigil of the Assumption.

Occupying the Lady de Dalton's accustomed place.

Who would not suffer him to be disturbed.

Her sons, who had known him in Oxford, tell who he is.

On the feast of the Assumption he assumes the dress of an assistant and joins in the service.

By permission of the priest he preaches a wonderful sermon.

No wonder, as he was the special instrument of the Holy Spirit.

He is transported by the fire of the Spirit.

Post acceptionem igitur habitûs heremite et relictionem parentum perrexit ad quandam ecclesiam in vigilia assumptionis beatissimæ virginis matris Dei, in quâ se posuit ad orandum in loco ubi consors cuiusdam probi armigeri Johannis de Dalton more consuevit orare. Postquam autem illa ad audiendas vesperras intrauit in ecclesiam, familiares de domo armigeri ipsum de loco sue domine amouere uolebant, sed illa ex humilitate, ne interrumperetur orantis deuocio, non permisit. ffinitis vero vesperris dum surrexisset ab oratione, filii predicti armigeri qui erant scholares, et in universitate Oxonie studuerunt, ipsius noticiam dixerunt quod ipse esset filius Willelmi Rolle quem ipsi in Oxoniâ agnouerunt. In die autem predicti festi assumptionis iterum intrauit eandem ecclesiam et sine mandato cuiuscunque suppellicium induens matutinas et officium missæ cum aliis decantauit. Quum autem in missâ euangelium esset lectum, petità prius benedictione presbiteri pulpitem predicantium adiit et sermonem mire edificationis fecit ad populum, in tantum vt multitudo audientium sic esset de ipsius predicatione compuncta, vt se non posset a lacrimis continere, dicebantque omnes se sermonem tante virtutis et efficacie per antea non audisse. Nec mirum, cum ipse esset speciale sancti Spiritûs organum et eius afflatu resonans, cuius est, ut ait Apostolus ad Romanos, gracias dividere prout vult et gemitus inenarrabiles procurare.

V^{us}. Ardet pectus

Ex flammâ spiritus,

Calor fortis

Sentitur afforis,
 Ex quo patet
 Feruoris exitus,
 Et quod amor sit
 Magni roboris.

V^{us}. Melos canorius
 Ardorem sequitur,
 Et dulcor ingens ;
 Deo laus redditur.

Which breaks
 forth in me-
 lodious
 strains.

Ex quo ...

Post missam igitur predictus armiger ipsum ed prandium inuitavit, cum autem intrasset eius manerium posuit se in quâdam domo subiectâ et antiquâ, nolens aulam intrare, sed potius doctrinam euangelicam adimplere curavit que dicit cum inuitatus fueris ad nuptias recumbe in nouissimo loco et cum venerit qui te inuitavit dicat tibi "amice ascende superius," quod in eo completum est. Nam ipso diligenter requisito et tandem in predictâ domo reperto, armiger ipsum super proprios filios collocauit ad mensam. Ipse autem in prandio tam perfectus custos erat silentii ut nec verbum quidem de ore eius procederet. Cum vero ad sufficientiam comedisset surrexit priusquam mensam subtraherent et abire disposuit. Armiger autem qui eum vocauerat dixit hoc non esse consuetudinis, et sic iterato eum residere coegit. Finito vero prandio iterum voluit abscessisse sed armiger querens cum eo priuatum habere colloquium ipsum detinuit, donec euacuatis aliis qui affuerunt in domo, interrogasset eum an esset filius Willelmi Rolle, at ille satis illibenter et cum difficultate ...

Sir John de
 Dalton invites
 him to the
 banquet.
 His humility.

He is honour-
 ably treated
 by the knight.

His perfect
 silence.

The knight
 seeks a pri-
 uate interview
 with him.

He informs
 him who he is.

[desunt lineæ nonnullæ abscissæ]

... plus Deum quam patrem carnalem diligens statum illum assumpsit.

V^{us}. Dum Ricardus spirat suspiria,
 Orat, plorat, petens solacia,
 Christus donat optata gaudia.

Richard's woe
 is turned into
 joy.

V^{us}. Transit in jubilum
 Luctus et gemitus,

Mens sentit sibilum
 Diuini spiritûs,
 Christo donati.

In II^o. versiculo.

Æ. Exaudiuit Dominus Ricardum deprecantem
 Dedit ei protinus feruorem oblectantem.

P^a. (4). Cum inuocarem.

Æ. Verba sua percipit,
 Quod Deus præstat,
 Sic mercedem recipit,
 Qui beatus restat.

He receives
 an exceeding
 great reward.

P^a. (5). Verba mea.

Æ. Coronatur gloriâ,
 Honor ei datus,
 In beatâ patriâ
 Semper collocatur.

P^a. Quem dominus.

V^a. Justum aduxit.

Sir John de
 Dalton, being
 satisfied of his
 sanity, gives
 him fitting
 hermit's
 clothing and
 a cell, and
 provides for
 his mainte-
 nance.

Postquam autem predictus armiger eum in secreto exami-
 nasset et ex perfectis evidenciis cognouisset sanitatem sui pro-
 positi, vestiuit eum sumptibus suis juxtâ voluntatem suam, ves-
 tibus convenientibus heremite, et ipsum in domo suâ diu retinuit
 dans sibi locum mansionis solitarie et prouidens sibi de omnibus
 necessariis sui victûs et vite. Tunc itaque cepit cum omni dili-
 gentiâ die et nocte perfectiori vite studere, et quomodo oppor-
 tunius posset in vitâ contemplatiuâ proficere et in amore diuino
 feruere. Quam excellentem autem perfectionem in hâc arte
 Deum ardentem amandi tandem obtinuit, ipsemet non ad sui
 jactantiam aut vanam gloriam conquerendam, sed potius exemplo
 gloriosi et humilis Apostoli Pauli enarrantis raptum suum ad
 tertium cælum ubi audiuit archana quæ non licet homini loqui,
 qui etiam fatetur magnitudinem reuelationum sibi factarum,
 adeo et publicè pretulit labores suos omni¹ aliorum apostolorum
 laboribus, que omnia ad aliorum profectum et edificacionem in
 epistolis suis scripsit et aliis legenda reliquit

He devotes
 himself to the
 contemplative
 life, and ar-
 rives at great
 perfection
 therein.

He tells of his
 heavenly rap-
 tures, as the
 Apostle Paul
 did.

¹ ? omnibus.

[desunt lineæ nonnullæ abscissæ]

..... que ad adipiscendum huiusmodi perfeccionem desiderabilissimam ordinantur, et impedimenta contemplationis velud venenum abhorreant et abscondant.

V^{us}. Patent optato hostio
 Pulchra mira suavia,
 Excedunt omni precio
 Mundana visibilia.
 Conduntur cordis sirimo,
 Mulcent suâ presencia.

High and holy are the delights of the true saint.

V^{us}. In eo que tantum eminent
 Cor Ricardi detinent,
 Et firmant in leticiâ.

In libro siquidem predicto¹ sic ait ‘Admirabar amplius quam enuncio quando sentiui cor meum primitus incalescere, et verè non ymaginariè, sed quasi sensibili igne estuare. Eram equidem attonitus quemadmodum eruperat ardor ille in animo, et de insolito solatio propter experienciam huius habundantie sepius pectus meum si forte esset feruor ex aliquâ causâ exteriori palpauit. Quumque cognouissem quod ex interiori solummodo efferbuisset et non esset a carne incendium illud amoris, sed donum esset conditum, letabundum, liquefactus sum in affectu amphoris dilectionis, et precipuè propter influentiam dilectationis suauissime et suauitatis integre, que cum ipso caumati spirituali mentem meam medullitus irrorauit. Nec enim putauit prius talem ardorem mellifluum, et consolato plenum in hoc exilio euenire.’ Ecce vero ex hiis verbis qualiter proficiat in adepcione suauissimi amoris dei; quia autem multa preparatoria ad accensionem huiusmodi amoris, vt puta ea quæ diminuunt et tollunt amores contrarios, ideo saucius iste carnis attriuit lasciui² uias in quarum amorem multi impetu bestiali et vesano feruntur, mundum etiam spreuit cum suis diuitiis, solum contentus arcis³ vite necessariis vt liberius vacare posset amoris veri deliciis. Hiis

Richard describes his state of ecstatic fervour.

The mortified life which he led.

His fasts and vigils. His sighs and groans.

¹ The book *De Incendio Amoris*. Part of the title can be traced in the torn part of the MS.

² ?lasciuæ.

³ ?arctis.

igitur ex causis maceravit carnem suam multis jejuniis, crebris vigiliis, insistendo singultibus atque suspiriis, deserens omnem strati molliciem, scamnum durum habens pro lecto, brevem casellam pro domo, mentem semper figens in celo, cupiens dissolvi et esse cum Christo dilecto suo dulcissimo.

Love was the fire which was lighted in him. Love which gave him sweet joys.

V^{us}. Amor monstrat mentis incendium,
Sacris factis, scriptis, alloquiis,
Amor tollit omne dispendium,
Quod turbaret mundanis tediis—
Amor vite sue compendium,
Quo repletur summis deliciis.

V^{us}. Amor dilecti cor ejus vulnerat,
Amor zelotis langorem generat,
Quo repletur

His holy exhortations and profitable writings.

He could exhort and write on different subjects at the same time.

Admirande autem et utiles imprimis erant huius sancti occupationes in sanctis exhortationibus quibus quam plurimos convertit ad Deum, in scriptis etiam suis mellifluis et tractatibus et libellis ad edificationem proximorum compositis, quæ omnia in cordibus deuotorum dulcissimam resonant armoniam; et inter cetera vehementis admiracionis esse videntur quod dum semel sederet in cellâ suâ in uno postprandio venerunt ad eum domina domûs et multe alie persone cum eâ, et inuenerunt eum scribentem multum velociter, petiueruntque ab eo ut a scribendo desisteret et eis verbum edificationis proponeret. Qui statim faciens eis exhortationes optimas ad virtutes et ad declinandum seculi vanitates, et ad firmandum amorem cordis ad Deum, in nullo tamen propter hec destitit a scribendo per duas horas continuas, sed eque velociter sicut prius continuauit scripturam, quod nullo modo fieri potuisset nisi Spiritus eo tempore direxisset et manum et linguam, presertim cum essent occupationes ab inuicem distrahentes et sermo omnino discrepans a significacione verborum quæ scripsit. Adeo etiam erat interdum sanctus iste in spiritu dum oraret, quod alii pallium ejus dilaceratum quo opertus erat, detrahebant, nec sensit, quod postquam resarsitum erat atque consutum et super ipsum repositum non aduertit.

He was so absorbed in his work that his friends were able to take away his tattered cloak and put it on him when mended without his perceiving it.

V^{us}. Solui cupit a carnis carcere,
 Clamat, mors veni, festina propere,
 Curre, vola, noli pigrescere.
 V^{us}. Dulcis mors en diu langui,
 Fac me meo dilecto perfrui.
 Curre

The Saint
 ever longing
 for death.

In III^o. N^o. Æ.

Ingressus sine maculâ,
 Loquens veritatem,
 Ardebat quasi faculâ,
 Monstrans caritatem.

p^a. (15). Domine quis habitabit.

Æ. Datur quod desiderat,
 Quod anima sitiuit,
 Dum ad Deum properat,
 Et in celum iuit.

p^a. (21). Domine in virtute.

Æ. Junctus celi.
 Carens omni sorde
 Innocens hic manibus
 Scandit mundo corde.

p^a. (24). Domini est terra.

V^{us}. Justus ut palma florebit.

Euangelium. Sint lumbi vestri percincti.

Quanto autem beatus iste heremita Ricardus operosius efficacius studuit ad perfectionem sanctitatis vite querendam, tanto callidius humani generis inimicus diabolus ipsum suis deceptoris laqueis impedire curavit. Vnde ex scripturâ manus proprie huius sancti repertâ post mortem in vno libello de suis operibus compilato, ipsum per speciem cuiusdam mulieris funiculis libidinis et concupiscentiæ conabatur subuertere. Vnde in predicto libello sic ait. 'Dum ego propositum singulare percepissem, et relicto habitu seculari Deo potius quam homini deseruire decreuissem, contigit quod quâdam nocte in principio conuersionis meæ michi in stratu meo quiescenti apparuit quædam iuuenula valde pulchra quam ante videram, etiam que me

The devil prepares violent attacks against the Saint.

He is tempted like S. Anthony.

The account which he himself has given of this temptation.

A fair young
damsel places
herself in his
bed.

By the ear-
nestness of his
prayer she is
made to
vanish, and
then he per-
ceives that it
was the devil.

This causes
him to love
the name of
Jesus with
especial love.

in bono amore non modicum diligebat. Quam cum intuitus essem et mirarer cur in solitudine ad me etiam in nocte venerat subito sine morâ vel loquelâ iuxta me se immisit. Quod ego sentiens et ne me ad malum alliceret timens dixi me velle surgere et nos signo crucis benedicere invocatâ Sanctâ Trinitate. At illa tam fortiter me strinxit vt nec os ad loquendum nec manum in me sentirem ad mouendum. Quod videns perpendi ibi non mulierem sed diabolum in formâ mulieris me temptasse. Verti igitur me ad Deum et cum in mente meâ dixissem 'O Ihesu quam preciosus est sanguis tuus,' crucem imprimens in pectore cum digito qui quodammodo jam mobilis esse inceperat, et ecce subito totum disparuit, et ego gracias egi Deo qui me liberauit. Deinceps ergo Iesum amare quesivi, et quanto in amore eius profeci tanto nomen Ihesu michi dulcius et suavius sapiebat et etiam usque hodie non recessit a me. Ergo benedictum sit nomen Jesu in secula seculorum.' Amen.

V^{us}. Mentem simul diuersis applicat,
Manu scribens, verbis edificat,
Actum mentis sic Deus duplicat,
V^u. Audientes verbi vis attrahit,
Nec loquela scribentem distrahit
Actu mentis.

Out of his
charity he
was especially
anxious to
help recluses
and those
that were
vexed by
devils.

The death-
bed of the
lady of the
manor is
assailed by
fiends.

Sanctus etiam iste heremita Ricardus ex habundantiâ caritatis sue sollicitus erat se intimum familiarem exhibere reclusis et hiis qui spirituali indigebant consolatione, et qui turbaciones et vexaciones operatione et malignitate malorum spirituum paciebantur in animâ vel in carne. Contulitque sibi Deus gratiam singularem subueniendi taliter tribulatis; unde semel contigit quod cum quedam domina appropinquaret ad mortem, in cuius manerio idem Ricardus cellam habebat longè a familiâ separatam, ubi solitarius residere consuevit et contemplacioni vacare, conuenit ad cameram ubi domina decumbebat magna demonum horribilium multitudo, propter quod, nec mirum, ipsa dum eos aperte conspiceret incidit in timorem summum et tremorem. Aspergunt assistentes aquam benedictam in camerâ, orationes deuotas faciunt, nec tamen illi discedunt sed incepte vexationi

vehementer insistunt. Tandem prouido et sano amicorum consilio vocatus est beatus Ricardus ad cameram vt si posset eidem dominæ consolacionis et quietacionis remedium adhiberet, qui cum ad eam consolandam accessisset et ei sacras admoniciones fecisset ac ad spem omnem ponendam in superhabundanti Dei misericordiâ et ipsius exuberantissimâ graciâ concitasset, demum ad orandum Deum feruenti corde se contulit petens ut auferret ab eâ terrorem demonum et aspectum. Exaudiuit eum illico Dominus, et oracione delecti sui Ricardi placatur omnem illam turmam terribilem coegit ad fugam, fugientesque demones reliquerunt transitûs sui stupenda vestigia. Viderunt siquidem omnes assistentes quod in fundo camere consparso paleis, ubi transierant palee apparuerunt combuste et in cineres nigros redacte, in ipsis quoque cineribus figuras quasi pedum bouinarum impressas. Cum autem predam quam ibidem concupiuerant demones perdidissent molliabantur vindictam accipere de suo fugatore Ricardo. Unde ad ipsius cellam protinus accesserunt et adeo eum inquietauerunt ad tempus quod locus ille contemplacioni sue redderetur ineptus. Sanctus autem Dei constans in fide ad presidium oracionis iterato confugiens, illorum iteratam fugam a domino suis precibus impetrauit. Ad consolacionem autem amicorum domine memorate nunciauit eis eam saluam esse et regni celici coheredem futuram post exitum ab hâc vitâ. Post hec sanctus Dei Ricardus ad alias partes se transtulit, non dubium ex diuinâ prudenciâ ut in multis demoratus locis multis proficeret ad salutem, et interdum eciam ut sibi impedimenta contemplacionis auferret, sicut in libro de vitis propriis multi sanctissimorum patrum in heremo fecisse leguntur. Nec enim crebra loci mutatio semper ex leuitate procedit, prout calumniantur quidam homines proni et faciles ad peruerse iudicandum de proximis, propter quorum tamen prauas interpretaciones et consuetudinem detrahendi nullus sensatus debet pretermittere ea que per experienciam sibi percipit esse bona et promouentia ad virtutem. Siquidem in canone et decretis ecclesie plures assignantur cause pro quibus est aliquando loci mutacio facienda, quarum vna est cum

Richard is summoned, and puts the fiends to flight.

The marks which the devils left in their flight.

They try to revenge themselves on Richard, but he is too strong for them.

He begins to move about from place to place, the more to edify the people.

He is not to be condemned for this.

He comes to the neighbourhood of the cell of Dame Margaret, the recluse of Anderby in Richmondshire, and hears that she is suffering from a terrible disease.

He had long regarded her with holy love.

He comes to the aid of the afflicted recluse.

She falls asleep and leans on him.

She is seized with a sudden convulsion, and wakes up with her power of speech restored.

They praise God together.

A similar seizure is again cured in like manner.

necessitas persecutionis loca eorum grauauerit. Secunda cum difficultas locorum fuerit. Et tertia cum sancti malorum societate grauantur. Cum itaque sanctus iste ex causis bonis et multum vtilibus se ad inorandum in comitatu Richmondæ transtulisset, contigit dominam Margeritam olim reclusam apud Anderby Ebor. Dioces., in ipsâ die cene Domini graui nimis passione infirmitatis vrgeri ita vt per tresdecim dies continuos penitus priuaretur potestate loquendi. Et propter hoc tot sustinuit cruciatus et puncturas in corpore quod nullicubi valebat consistere. Quidam igitur paterfamilias eiusdem ville sciens sanctum heremitam Ricardum eam perfectâ caritatis affectione diligere, utpote qui ipsam de arte amoris Dei consuevit instruere, et in modo viuendi suâ sanctâ institutione dirigere, ad ipsum, qui per duodecim miliaria ab habitacione recluse tunc temporis morabatur, celeriter properauit in equo, rogans quod ad eam festinanter accederet, et sibi consolacionem in tantâ necessitate præstaret. Veniens itaque ad reclusam inuenit eam mutam, et vexacionibus acerrimis perturbatam. Quumque resideret ad fenestram domûs eiusdem reclusæ et simul comederent, contigit vt completo prandio reclusa desideraret dormire. Opressa itaque sompno capud suum decedit ad fenestram ad quam se reclinauit sanctus Dei Ricardus. Et sic cum modicum dormiuisset appodiando se aliquialiter super ipsum Ricardum subito cum impetu vehementi apprehendit eam in ipso sompno tam grauis vexatio, vt videretur velle violenter fenestram domus sue dirimere, et in ipsâ vexacione tam forti euigilauit de sompno, et cum magnâ deuocione, potestate loquendi sibi concessâ, in hec verba prorupit ‘Gloria tibi Domine,’ et beatus Ricardus versum inceptum compleuit dicens ‘Qui natus de virgine’ et que secuntur completorum vsu. Ait illi ‘modo restitutum est tibi labium vt ere eo sicut mulier bene loquax.’ In breui eciam postea iterum cum eâ comedens ad fenestram predictam per omnem eundem modum ut prius post prandium incidit in soporem, se ad predictum sanctum appodians, reuersa est ad eam eadem vexatio et quasi amens facta est et seipsam miris et violentis modis agitabat. Quum autem Sanctus Ri-

cardus quereret modo quo potuit eam suis manibus detinere ne se ipsam discerperet, vel alia domus incomoda moliretur, subito dilapsa est de manibus, et in dilapsu de sompno excitata est vigil effecta. Et tunc ait ad eam Ricardus 'putavi veraciter quod si fuisses diabolus ego te tenuissem, vertumtamen hoc verbum consolacionis tibi denuncio quod quamdiu ego in hâc mortali vitâ superstes fuero nunquam vexacionem huius egritudinis pacieris.' Transactis tamen postea quibusdam annorum curriculis reuersa est ad eam predictæ egritudinis passio preterquam quod linguam liberam habuit ad loquendum, vocari ergo fecit reclusa predictum patremfamilias rogavit eum ut in in equo concitato properaret apud domum Sanctimonialium de Hampole qui locus multum a suâ habitacione distabat ubi dictus Ricardus illis diebus solitariam vitam egit ut videret quid accidisset de eo quia non dubitavit quin de mundo migrasset. Sciuit enim ipsum in promissis fidelem, promiserat autem ei quod eo viuente ne carne talem vexacionem nullatenus pateretur. Venit itaque dictus homo ad Hampole, et ipsum huic mundo mortuum comperit, dumque diligenter de horâ sue migracionis perquireret, inuenit quod parum post horam sancti transitus redisset ad eam egritudo predicta. Postea autem eadem reclusa se transtulit apud Hampole ubi sacrum corpus eiusdem heremite fuit traditum sepulture et nunquam deinceps grauata est illa horribili egritudinis passione.

He promises her that so long as he lives she shall not be seized again.

The recluse being again seized by her malady, knows by that that the saint is dead.

She sends to Hampole to inquire, and finds that Richard had departed this life.

Verum tamen ne lateat homines, maxime eos qui deuotis et attentis studiis circa vite perfeccionem adipiscendam insistunt, qualiter et quibus mediis beatus ipse Dei zelotipus heremita Ricardus gradum et perfecti amoris et caritatis prout permittit status mortalium, adeptus est, ita ut omnis alius amor ei vilesceret et ad horrorem abominabilem generaret. Est sciendum quod ipsemet in libro suo primo de incendio amoris Cap. XIII^o ita dicit 'Per processus' inquit 'temporum magnus est michi profectus spiritualium gaudiorum. Ab inicio namque alteracionis vite mee et mentis, usque ad apercionem hostii celestis

It is good for holy men to know how the saint reached his perfection.

He himself states how this blessing came to him.

vt reuelatâ facie oculis cordis superos contemplaretur et videret quâ viâ amatum suum quereret et ad ipsum anhelaret, effluxerunt tres anni exceptis tribus vel quatuor mensibus.

It was nearly three years before he reached the beginning of it, and for nearly a year it remained revealed to him.

He felt a mighty ardour, and was first in doubt as to its cause.

Then he came to see that it was from heaven, and broke forth into songs, and was made conscious of heavenly sounds.

And in this state he continued about nine months.

He hears heavenly music in the air, and finds the same in himself.

His speech was all hymns and song.

This he concealed from all lest he should be overmuch honoured.

He believes that this great gift is given to none for their merits, but freely as Christ will. Yet he thinks that none can

Manente siquidem aperto hostio usque ad tempus in quo in corde veraciter senciebatur calor eterni amoris annus vnus pene pertransiuit. Sedebam quippe in quâdam capellâ et dum suauitate orationis vel meditacionis multum delectarer, subito sensi in me ardorem insolitum et iocundum. Sed cum prius fluctuarer dubitando a quo esset per longum tempus, expertus sum non a creaturâ sed a creatore esse; ipsum feruenciosem et iocundiosem inueni. Flagrante autem sensibilibiter calore illo inestimabiliter suavi, vsque ad infusionem et percepcionem soni celestis vel spiritualis, qui ad canticum pertinet laudis eterne et suauitatem inuisibilis melodie, quia fari et audiri non potest nisi ab eo qui accepit, quem oportet esse mundatum et segregatum a terrâ, dimidius annus et tres menses et aliquot ebdomade effluxerunt. Dum enim in eâdem capellâ sederem et in nocte ante cenam Pascheos prout potui, decantarem, quasi tumultum psallentium vel potius canentium super me auscultauî. Cumque celestibus et orando toto desiderio intenderem, nescio quomodo, mox in me concentum mirum sensi, et delectabilissimam armoniam celitus excepi mecum manentem in mente. Nam cogitatio mea continuo in carmen canoris commutabatur et quasi odas hymni meditando. Ac etiam in orationibus ipsis et psalmodiâ eundem sonum edidi, deinceps que ad canendum que prius dixeram pre affluentiâ interne suauitatis prorupi. Occulte quidem, quia tantummodo coram conditore. Non cognitus eram ab hiis qui me tenebant ne si sciuissent super modum me honorassent sic perdissem partem gloria (?) pulcherimi et decidissem in desolacionem. Interea mirum me arripuit eo quod assumptus essem et quia dederat michi Deus dona que petere nesciui nec putauî tale quid eciam nec sanctissimum in hâc vitâ accepisse. Proinde arbitror hoc nulli datum meritis sed gratis cui voluit Christus. Puto tamen neminem illud accepturum nisi spiritaliter nomen Jhesu diligat et in tantum honoret, ut ab eius memoriâ

nunquam, excepto sompno, recedere permittat. Cui autem hoc facere datum est quod et illud assequetur. Vnde ab initio mutati animi usque ad supremum amoris Christi gradum quem ego attingere Deo donante valebam, in quo gradu cum canoro iubilo diuinas laudes personui, quatuor annos et circa tres menses habui. Hic nempe cum prioribus dispositis ad ipsum status permanet usque in finem, verum et post mortem erit perfectior quia hic gaudium amoris et caritatis incipitur et in celesti regno gloriosissimam accipiet consummacionem.'

have it who does not honour the name of Jesus.

Thus he was four years and three months reaching to the highest point of divine rapture.

This state shall abide and be more perfect after death.

He restores the drowned, heals the dumb and the crippled.

- V^{us}. Mersos in aquis vite restituit,
Mutis, contractis, medelas tribuit,
- V^{us}. Lex amoris ad Deum illicit,
Que vult Ricardus hec Deus efficit—
Pie petitis—Gloria Patri—pie petitis.
Te Deum laudamus &c.
- V^{us}. Juveni quem diligit anima mea—
Testor eum non dimittam.
In laudibus.
- Æ. Regem regum omni videt in decore,
Quem suo labore.
Ps. (93.) Dominus regnavit.
- Æ. Seruiuit in leticiâ, Deo iubilauit.
Exultat nunc in aliam, heus, quod amauit.
Ps. (100.) Jubilate.
- Æ. Ad te de luce vigilans sitit carne, mente,
Nunc est in celo rutilans luce refulgente.
Ps. (22.) Deus, Deus meus.
- Æ. Benedicit Dominum gracias agendo,
Laudat patrem luminum ymnos concinendo.
Ps. Benedicite.
- Æ. Præclara laudis themata,
Vinos prolibauit.
Tolluntur iam enigmata,
Videt quod laudauit.
Ps. (148.) Laudate Dominum de celis.
Capitulum sicut in primis verbis.

The holy
Richard ex-
pounds the
Word of God,
and is himself
an example
of perfection.
May we be
brought to
meet him.

Ympnus.

Verbum eternum explicat Ricardus dignum laudibus,
Dum ipsum sic magnificat fama, signis, virtutibus.
In vitâ totus innocens carnem affligit, macerat,
Ultro deuotos edocens amore Deo federat.
Que sunt superna sapuit conformans se celestibus,
In illis semper studuit crescens sacris profectibus,
Sanctitatis compendio fit mundo pulchrum speculum,
Caritatis incendio inflammat Dei populum.
Omnipotenti Domino salus, honor, imperium,
Qui nobis sine termino det cum Ricardo premium. Amen.

V. Ego dilecto meo et dilectus mihi
iam pascitur inter lilia.

In euangelio æ.

O pulcher flos Libani languesco ex amore
Tui melos organi sonat cum dulcore.
Ignis tui clibani flammat ex ardore,
Nos, qui sumus orphani, poscas tecum fore.

Ps. (144.) Benedictus.

Oratio sicut super.

Ad primam. Regem regum, &c. *Ad tertiam ac laud.*

Capitulum ut in primis verbis.

Horarum de omni confessoris non ponitur.

Ad. VI. Cap. Adjuro vos filie Jerusalem si inueneritis di-
lectum meum vt nuncietis ei quia amore langueo.

Ad. VII. Cap. Qualis est dilectus meus [tuus] quia sic adiurasti
nos ? Delectus meus candidus et rubicundus, electus ex millibus¹.

O custos innocentie coruscans gemmis mortem,
O lumen sapientie, solamen deuotorum,
O fotor continencie forma perfectorum,
Sis nostre consciencie luna delictorum.

Ad missam officium. Os iusti medita—

Coll. ut supra—Exempla—

¹ Here follow a number of abbreviations pointing out the parts to be taken in the different services.

Optavi et datus est michi sensus.

Domine peruenisti. Alleluia.

Vs. Pater olim heremita nunc ciuis celorum,
 Fac nos puros hic in vitâ et bonorum morum.

Sequencia.

Laudis odas decantemus toto corde jubilemus,

Festum est leticie.

Pauper olim heremita nunc prediues est in vitâ,

Et in statu glorie.

Vitam illam hic mercatus carnis tulit cruciatus,

Datus penitencie.

Mundi pompas abhorrebat cuncta vana contemnebat

Dono sapiencie.

Ardens intus caritate foris fulsit pietate

Docens moris regulam.

Amor thema fit doctrine et celestis discipline,

Cor vertens in fauilam.

Fons dulcoris, pir (?) feruoris, vox canoris, vis amoris

Sanctum istum efferunt.

Miris vita persignata, mens mellita, mors immerita,

Celum ei conferunt.

Ad superna conscendit celitus fixus eius intuitus,

Mira videt, gaudebat Spiritus, fiebat hillaritas ...

Dulces voces ad aures intonant.

Miri meli ympnorum resonant.

Melis cantus Ricardi consonant,

O sancta suauitas.

Hiis intentus exultans iubilat,

Amena lux in mente rutilat,

Sacros flatus Deus insibilat,

Dans instinctus optimos.

Studet, legit, scribit et supplicat,

Deo totum de factis dedicat,

Mundi dolos et carnis abdicat,

Veri hostes nequissimos.

Let us sing
 the praises of
 the Saint and
 rejoice with
 our whole
 heart.

His gaze was
 ever upward.
 He heard
 heavenly
 sounds.

He laments
the delay of
this life.

He prays for
the sight of
God.

He is carried
away from
the body as
Elias was in
the chariot
of fire.

He performs
miracles of
healing now.

O good fa-
ther, help us.

Make us holy
here, and
open Heaven
to us here-
after.

Plangit huius vite moram,
Citam petit mortis horam.
Vocem orationis dat sonoram,

“ Deus lucem da decoram
Fac ut tibi placeam.

Summa merces te videre,
Tibi semper inherere,
Tu es dulcor vite vere,
Fons felicitatis mere,
Fac ut tibi placeam.”

Meditando raptus abstrahitur
Mente metas carnis egreditur,
Ut Helias in sursum vehitur
Curru amoris igneo.

Rote currus sunt euangelia,
Venter currus vite mundicia,
Currunt, trahunt Christi consilia,
Motu multum idoneo.

Pellit nocens detrimentum,
Prestat potens iuramentum,
Status reddens firmamentum,
Hinc est patens argumentum,
Quod celum hereditat.

Sanat morbos, fauet mestis,
Et succurrit in molestis,
Signa supplent vicem testis,
Cedit ei mortis pestis,
Defunctos resuscitat.

Potens pater nos attende,
Nos accende, nos defende,
Ad nos manum tu extende,
Bona nobis tu impende
Sanctis tuis precibus.

Fac nos Deo seruitores
Da dulcores, auge mores,

Et post nostros hic labores,

Pande nobis poli fores,

Miscens celi ciuibus.

Euangelium. Sint lumbi vestri.

Offer. Desiderium annue eius.

Has nostras oblationes, Domine, beati Ricardi heremite precatio sancta tibi reddat acceptas, ut et earum virtute a cunctis protegamur periculis et indeficienter in tui nominis amore firmemur. Sacri corporis et sanguinis Jhesu Christi repleti libamine ipse pater omnipotens vt beati heremite Ricardi precibus tam preciosum communium nobis salubre reddatur que nos medulla suauissimæ caritatis et pacis, quoniam superna sacrificia representantur per eundem.

May the intercession of Richard make our offerings acceptable.

NOTE. An attempt is now being made by the Committee of the Early English Text Society to obtain a perfect list of the English writings of Richard Rolle, with beginnings and endings. Any information or assistance in this matter will be thankfully received by the Editor of this work.

RICHARD ROLLE DE HAMPOLE.

I.

OF THE VERTU³ OF THE HALY NAME OF I^HESU.

Ricardus herimita *super versiculo* 'Oleum effusum nomen tuum.'
Cantic. I. 3.

That es on Inglysc 'Oyle owt-3ettide es thi name.' The name of *Ihesu* commys in-to the worlde and als sone it smellys Oyle out-3etted. Oyle it es takyne for ay-lastande saluacyone es hopede. Sothely *Ihesu* es als mekyll to be mene als saueoure or helefull¹. Thare-fore what menys it Oyle owt-3ettide es thy name bot *Ihesu* es thy name? This name es Oyle owte-3ettyd, ffor *Ihesu* the Worde of God has tane manes kynde. *Ihesu*, thou fulfillis in warke that thow es called² in name, sothely sauys man, þat wham³ we calle saueoure, thare-fore *Ihesu* es thy name. A! A! that wondyrfull name! A! that delittabyll name! This es the name þat es abowne all names; name althirhegeste, withowttene whilke na man hopes hele⁴. This name es in myn ere heuenly sowne⁵, in my mouthe honyfull swetnes. Thare-fore na wondyre þofe I luf þat name, the whylke gyffes comforth to me in all angwys. I can noghte pray, I cane noghte hafe mynde bot sownnande the nam of *Ihesu*. I sauyre noghte joye that *wit^h* *Ihesu* es noghte mengede.

The words equivalent to *Iesu* is thy name.

By 'poured out' is meant the Incarnation. *Iesu* is Saviour.

This is the highest and most blessed of names.

The readings in the foot-notes from a MS. of the Treatise in the Harleian Collection.

¹ Harl. MS. 1022, helpful.

² þat at þou art cald.

³ Sothly man sauys þou qwam.

⁴ [þis name es swete. & Ioyful gyfand sothfast comforth vnto mans hert.]

⁵ Sothle þo name of *ihsu* es in my mynde joyus sang, in my nere heuenly sounde.

This name
will I ever
cherish and
love.

My love to it
is so strong
that it causes
me to faint.

Iesu is the
source of all
my joy.

Have mercy
then upon me
O Iesu!

Great is the
power of that
sweet name.

Whare-so I be, whare-so I sytt, what-so I doo the mynd of the sauoyre of the name Ihesu¹ departis noghte fra my mynde. I haf sett my mynde, I haf sett it als ta-kynnyngge appone myne arme², for luf es strange als dede. Als ded slaas all, Swa lufe ouer-comes all. Ay-lastande lufe has ouer-comemynne me, noghte fer to sla me, bot for to qwykkyn me. Bot it has wondyde me ffor it sulde leche me. It has thurghe-fychede my herte, þat mershly ere it be helyde. And now ouer-comene I fayle. Unnethes I lyfe for joye. Nerehand I dye ffor I suffyce³ noghte in delycyouseste swettnes and ay to be dronkenede. It falles the flesche may noghte of his vertu noghte defaile ay whils þe saule in swylk joyes is rauyste for to joye. Bot whene vn-to me swylke joye bot for Ihesu? The nam of Ihesu has taughte me for to synge, and has lyghtenede my mynde *with* the hete of vn-made lyghte. Thare-fore I syghe and crye Wha⁴ sall schewe to þe lufede Ihesu þat I langwys for lufe. My flesche has faylede and my herte meltes in lufe ʒarenande Ihesu. All þe herte festenede in þe ʒernynge of Ihesu es turned in-to þe fyre of lufe *and with* þe swettnes of þe Godhede fullyly es it fillide. Thare-fore, A gude Ihesu, hafe mercy of þis wreche, schewe þe to þis languessande, be þou leche vn-to þis woundyde! If þou come I am hale, I fele me noghte seke bot langwyssande for þi lufe; late my saule takande, sekande þe, Ihesu, whaym it lufes, *with* whas lufe it es takyn, whaym anely it couaytes. Sothely þe mynd towchede *with* þe souerayne swettnes and es for to waxe hate in the lufe of þe makare qwhylys it enforthis⁵ for to halde besyly in it the swetteste name of Ihesu. Sothely fra thythen inryses⁶ a gret lufe and what thyng þat it trewely towches it rauesche it vtterly to it. It inflawmes þe affeccyone, it byndis þe thoghte, ʒa *and* all þe name⁷ it drawes to þe serues⁸ of it. Sothely, Ihesu, desederabill es thi name, lufabyll and comfort-

¹ þo mynd of þo name of ihesu.

² I haue set it as a takenynge upon my hert. als takenynge upon myn Arme.

³ I suffice noghte in þis febul flesche for to bere so flowand swetnes of so mykel a mageste þer skrythes in to my mynde delyciost swetnes.

⁴ swa. ⁵ enforces. ⁶ ryses. ⁷ man. ⁸ seruys.

abyll. Nane¹ swa swete joye may be consayuede. Nane swa swete sange may be herde. Nane swa swete *and* delytabyll solace may be hade in mynde. Thare-fore what-so-euer *pou* bee pat redies the for to lufe Gode, if *pou* will nowthire be dyssayuede ne dyssayue, if *pou* wyll be wysse and noghte vnwysse, if *pou* will stande *and* noghte fall, haue in mynde besely for to halde *pe* name of Ihesu in *pi* mynde, and *pane* thyn enemy sall fall and *pou* sall stande, thyn enemye sall be made wayke *pou* sall be made strange. And if *pou* will lelely doo this², ferre fra drede³, *pou* sall be gloryous and lowuabyll ouercommere. Seke *per*-fore the name of Ihesu and halde it and for-gette it noghte. Sothely na thynghe slokyns sa fell flawmes, dystroyes ill thoghtes, puttes owte venemous affeccyons, dos a-waye coryous *and* vayne occupacyons fra vs. This name Ihesu, lelely haldyne in mynde, drawes by *pe* rote vyces, settys vertus, inlawes⁴ charytee, in-*zettis*⁵ sauoure of heuenly thynges, wastys discorde, reformes pese, gyffes inlastande ryste, dose away greuesnes of fleschely desyris, turnes all erthely thynghe to noye, fylls *pe* luffande of gastely joye. So *pat* wele it may be saide, '*Et gloriabuntur omnes qui deliquit nomen tuum, quoniam tu benedices justo.*' That es 'All sall joye *pat* lufes *pi* name for *pou* sall blysse *pe* ryghtwyse.' Thare-fore *pe* ryghtwyse has dysseruede to be blyssede if *pe* name of Ihesu trewly he hafe luffede. And *pare*-fore es cald ryghtwyse ffor he enforssede hym trewly to lufe Ihesu. Whare-fore, what may do faile vn-to hym *pat* couaytes vn-cessandly for to lufe *pe* name of Ihesu? Sothely he lufes and he *zarnes* for to lufe ffor we haue knawene *pat* *pe* lufe of Gode standis in swylke manere *pat* in als mekyll als we may⁶ lufe *pe* mare vs langes for to lufe. ffor-why it es saide '*Qui edunt me adhuc esurient et qui bibunt me adhuc sciciunt*⁷?' *pat* es to say that⁸ *ettys* me *zitt* hungres thaym, and *pay* *pat* drynkes me *zitt* thristes thaym. Thare-fore be it-selfe delitabill and couaytabill es *pe* name of Ihesu and *pe* lufe of it. Thare-fore joye sall noghte faile¹⁰ vn-to

It gives the highest and purest joy.

Therefore whoever would serve God should ever have it in mind.

How infinitely great are its powers!

All shall have joy that love that name.

The more one loves the more one desires to love.

¹ nane so delitabul solace may be had in mynde.

² do lele bis.

³ synne.

⁴ insawes.

⁵ zettes.

⁶ mare.

⁷ esuriunt.

⁸ sciciunt.

⁹ bei pat.

¹⁰ want.

Angels desire to look into the virtues of this name.

This is infinite joy.

He that loves not cannot have joy.

His name must be our delight in this life.

The way to find Ihesu is in poverty and penance.

hym þat couaytes besyly for to lufe hym in whaym angells zernys for to be-halde. Angels euer sese *and* euer þay zerne for to see, and swa are þay fild þat¹ þaire fyllinge duse noghte awaye þaire desyre, and² so þayre desyre duse noghte awaye þaire fyllinge. This es full joye, this es endles³ joye, this es glorious joye, þe whylke þe fylde vses⁴ lastandly *with-owtten* noye, *and* if we vse⁵ it we sall be fyllyde euer *withowt*tyne lessyng. Thare-fore, Ihesu, all sall joye þat lufes thi name. Sothely þay sall joye nowe be in-zettyng of *grace*, and in tym to come be syghte of joye, and thare-fore þay sall joye⁶ for why joy comes of lufe. Thare-fore he þat lufes noghte he sall euer mare be *with-owt*tyn joye. Thare-fore many wreches of þe worlde trowande þam to joye *with* Criste sall sorowe *with-owt*tyn ende. And why⁷? Ffor thay lufede noghte þe name of Ihesu. What so ze doo, if ze gyfe all þat ze hafe vn-to þe nedy, bot ze lufe þe name of Ihesu ze trauelle in vayne. All anely þay may joye in Ihesu þat lufes hym in þis lyfe, and thay þat files þam *with* vices *and* venemous delittes na drede þat ne⁸ þay ere putt owte of joye. Also *with*⁹ all þat þe name of Ihesu es helefull fruytfull *and* glorious. Thare-fore wha sall haue hele þat lufes it noghte, or wha sall bere þe frwytt be-fore Criste þat has noghte the floure, and joye sall he noghte see that joyeande luffede noghte þe name of Ihesu. The wykkyde sall be done a-waye þat he see noghte þe joye of God. Sothely þe ryghtwyse sekys þe joye and þe lufe and þay fynd it in Ihesu whaym þay luffed. I zede abowte be¹⁰ couaytise of reches and I fand noghte Ihesu. I rane¹¹ the wanntonnes of flesche and I fand noghte Ihesu. I satt in companyes of worldly myrthe and I fand noghte Ihesu. In all thire I soghte Ihesu bot I fand hym noghte, ffor he lett me wyete by his grace þat he ne is fundene in þe lande of softly lyfande. Thare-fore I turnede by anoithre

¹ of. ² þat þeir desire. ³ endyng. ⁴ vyaibul joyes. ⁵ vise.

⁶ for þei luf þi name. Sothly warn þei lufd þei myghte not Ioy: & þei þat lufs mare sal Ioy: for qwi joy cummes of luf.

⁷ & þat. ⁸ þat þei are. ⁹ witte alle. ¹⁰ about couaytys.

¹¹ ran be þo wantones.

waye, and I rane a-bowte be pouerte and I fande Ihesu pure, borne in þe worlde, laid in a crybe and lappid in clathis. I ȝode by sufferynge of werynes¹ and I fand Ihesu wery in þe way, turment *with* hungre, thriste *and* calde, fild *with* repreues *and* blames. I satt by mine ane fleeande þe vanytes of þe worlde and I fande Ihesu in deserte, fastande in þe monte, anely pray-
 ande. I rane by þe payne of² penaunce and I fand Ihesu bowndene, scourged, gyffene galle to drynke, naylede to þe Crosse, hyngand in þe Crosse and dyeand in þe Crosse. Tharefore Ihesu es noghte fundene in riches bot in pouerte, noghte in delytes bot in penance; noghte in wantone joyeynge, bot in bytter gretynge, noghte emange many bot in anelynes³. Sothely ane euyll mane fyndis noghte Ihesu for þare he es he sekis hym noghte. He enforces hym to seke Ihesu in þe joy of þe worlde whare neuer he sall be fundene. Sothely tharefore þe nam of Ihesu es helefull⁴ *and* nedys by-houys be lufed of all couaytande saluacyone. He couaytes wele hys saluacyone þat kepis besyly in hym þe name of Ihesu. Sothely I haue na wondyr if þe⁵ temptid fall þat puttes noghte þe name of Ihesu in lastande mynde. Sekyrlly may he or scho chese⁶ to lyfe anely þat has chosene þe name of Ihesu to thaire⁷ specyalle ffor thare may na⁸ wykked spyrite noye þare Ihesu es mekyll in mynde or is nennenyd⁹ in mouthe¹⁰.

The wicked cannot find Him nor know Him.

All that desire salvation must love his name.

II.

A TALE THAT RYCHERDE HERMET MADE¹¹.

When I had takene my syngulere *purpos and* lefte þe seculere habyte, and I be-gane mare to serue God þan mane, it fell one a nyghte als I lay in my ryste, in þe begynnyng of my conuer-

Richard Hermit in the beginning of his hermit's life is tempted by an apparition of a fair young woman.

¹ scharpnesse. ² &. ³ in alones. ⁴ helpful. ⁵ he.

⁶ he chese. ⁷ hys. ⁸ ne. ⁹ neuend.

¹⁰ þer for it is to hald in mynde bysele þo name of ihesu.

¹¹ In the Life of the Hermit (printed in Preface) it is said that this narration was found after his death—'in uno libello de suis operibus compilato.' In the Harleian MS. it is written as one with the foregoing, and without title.

syone, þare appered to me a full faire 3onge womane þe whilke I had sene¹ be-fore *and* þe whilke² luffed me nogt lytill in gude lufe. And when I had be-haldyn hyre and I was³ wondyrde why scho com swa on nyghte in þe wyldyrnes, sodanly, *with*-owttynne any mare speche, scho laid hire be-syde me, and when þat I felyd hir thare I dred þat scho sulde drawe me to iuell, and said þat I wald ryse⁴ *and* blesse vs in þe name of þe Haly Trynytee, and scho strenyde me so stallworthely þat I had no mouthe to speke, ne no hande to styrre; and whene I sawe þat, I perceyuede well þare was na womane⁵ bot þe deuell in schappe of womane. Thare-fore I turnede me to Gode and *with* my mynde I said 'A Jhesu how *precyous* es thi blude!' makand þe crosse *with* my fyngere in my breste, and als faste scho wexe wayke and sodanly all was awaye; and I thankked Gode þat delyuerd me, *and* sothely fra þat tym furthe I forced me for to luf Jhesu, and ay þe mare I profette in þe luf of Jhesu þe⁶ swetter I fand it, *and* to þis daye⁷ it went noghte⁸ fra my mynde. Thare-fore, blysside be þe nam of Jhesu in the worlde of worldes! Amen⁹—Amen—Amen!

He discovers that it is the fiend and vanquishes him by prayer.

This leads him to love Jesu more ardently.

Iesu þe sone of þe glorious virgyne,

Now Lord haue mercy one all thyne—Amen.

Amen—Pro charyte—Amen.

III.

DE IN-PERFECTA CONTRICIONE.

Recharde hermyte reherces a dredfull tale of vn-perfytte *con*-treycyone þat a haly mane Cesarius tellys in ensample. He says þat—

A 3onge mane, a chanone at parys, vn-chastely and delycyously lyfande and full of many synyns laye seke to þe dede. He

The story of the wicked Canon of Paris who made imperfect scrift and was damned.

¹ lufd.

² sche.

³ I wondred.

⁴ ryse vp.

⁵ no woman þerfor I turned me to god.

⁶ omitted.

⁷ & fra þat day.

⁸ neuer.

⁹ The rest omitted.

schrafe hym of his gret synnys, he hyghte to amende hym, he rescheyuede þe sacrament of þe antre and anoynte hym, and swa he dyede. Till his grauyng it semyde als þe ayere gafe *seruese*. Eftyr a faa dayes he apperyde till ane þat was famy-liare till hym in hys lyfe, and sayde þat he was dampnede for þis enchesone. 'Thofe I ware,' *quod* he, 'schreuen *and* hyghte to doo penance, me wantede verray contrycyone, wythowtten þe whilke all othere thynges avayles noghte. ffor-thy if I hyghte to lefe my foly my *concyens* sayde þat, if I lefede tham, zet walde I hafe delyte in myn alde lyfe. And till þat my herte heldede mare and bowghede, thane to restreyne me fra all thoghtes þat I knewe agaynes Goddes will. And for-thy I had na stabyll *purpos* in gude, na *perfite* contrycyone, tharefore sentence of dampnacyone felle one me *and* wente agaynes mee.'

All-swa he reherces a-nothyre tale of verraye *contreycyone* þat þe same clreke *Cesarius* says. He tellys þat—

A scolere at pares had done many full synnys, þe whylke he hade schame to schryfe hym of. At the last gret sorowe of herte ouercome his schame, and whene he was redy to schryfe hym till þe priore of þe Abbay of Saynte Victor, swa mekill con-tricione was in his herte, syghynge in his breste, sobbynge in his throtte, þat he moghte noghte brynge a worde furthe. Thane the prioure said till hym, Gaa and wrytte thy synnes. He dyd swa, and come a-gayne to þe pryoure and gafe hym þat he hadde wretyn, ffor zitt he myghte noghte schryfe hym *with* mouthe. The prioure saghe the synnys swa grette þat thurghe leue of þe scolere he schewede theyme to þe abbotte to hafe conceyle. The abbotte tuke þat byll þat þay ware wretyn in and lukede thare-one. He fande na thyng wretyn and sayd to þe priour What may here be redde þare noghte es wretyne? That saghe þe pryour *and* wondyrde gretly *and* saide Wyet ze þat his synns here warre wretyn *and* I redde thaym, bot now I see þat God has sene hys contrycyone *and* forgyfes hym all his synnes. þis þe abbot *and* þe prioure tolde þe scolere and he *with* gret joye thanked God.

The story of the scholar of Paris whose great sins were blotted out from the paper on which they were written.

IV.

MORALIA RICARDI HEREMITE DE NATURA APIS.

The three qualities of the bee—

(1) She is never idle.

(2) She weights herself by carrying earth when she flies.

(3) She keeps her wings clean and bright. Thus righteous men are never idle.

And hold themselves vile and low and so avoid pride.

And keep the wings of their souls clean by charity.

As the bees fight against those who would rob their honey, so should we against devils.

Earthly friends often an impediment to the divine life.

As some birds fly well and some badly, so is it with men in the service of God.

The bee has thre kyndis. Ane es *pat* scho es *neuer* ydill, and scho es *noghte* with *thaym* *pat* will *noghte* *wyrke*, bot *castys* *thaym* *owte* and *puttes* *thaym* *awaye*. A-nothire es *pat* when scho *flyes* scho takes *erthe* in *hyr* *fette* *pat* scho be *noghte* *lyghtly* *ouer*-*heghede* in the *ayere* of *wynde*. The *thyrde* es that scho *kepes* *clene* and *bryghte* *hire* *winges*. Thus *ryghtwyse* men *pat* *lufes* *God* are *never* in *ydillnes*, *ffor* *owthire* *pay* *ere* in *trauayle*, *prayand*, or *thynkande*, or *redande*, or *othere* *gude* *doande*, or *with* *takand* *ydill* *mene* and *schewand* *thaym* *worthy* to be *put* *fra* *pe* *ryste* of *heuene* *ffor* *thay* will *noghte* *trauayle*. Here *pay* take *erthe*, *pat* es *pay* *halde* *пам* *selfe* *vile* and *erthely* that *thay* be *noghte* *blawene* *with* *pe* *wynde* of *vanyte* and of *pryde*. *Thay* *kepe* *thaire* *wynges* *clene*, that es *pe* *twa* *commandementes* of *charyte* *pay* *fulfill* in *gud* *concyens*, and *thay* *hafe* *othyr* *vertus* *vnblendide* *with* *pe* *fylthe* of *syne* and *vnclene* *luste*. *Aristotill* *sais* *pat* *pe* *bees* are *feghtande* *agaynes* *hym* *pat* will *drawe* *paire* *hony* *fra* *thaym*, *swa* *sulde* *we* *do* *agaynes* *deuells* *pat* *afforces* *tham* to *reue* *fra* *vs* *pe* *hony* of *poure* *lyfe* and of *grace*. *ffor* *many* are *pat* *neuer* *haue* *halde* *pe* *ordyre* of *lufe* *ynesche* *paire* *frendys* *sybbe* or *ffremede*, bot *outhire* *pay* *lufe* *paym* *ouer* *mekill* or *thay* *lufe* *пам* *ouer* *lyttill*, *settand* *thaire* *thoghte* *vnryghtwysely* on *thaym*, or *pay* *lufe* *thaym* *ouer* *lyttill*, *yf* *pay* *doo* *noghte* *all* as *pey* *wolde* *till* *пame*. *Swylke* *kane* *noghte* *fyghte* for *thaire* *hony* *ffor*-*thy* *pe* *deuelle* *turnes* *it* to *wormes* and *makes* *peire* *saules* *ofte* *sythes* *full* *bitter* in *angwys* and *tene*, and *besynes* of *vayne* *thoghtes* and *oper* *wrechidnes*, for *thay* are *so* *heuy* in *erthely* *frenchype* *pat* *pay* may *noghte* *flee* *in-to* *pe* *lufe* of *Ihesu* *Criste*, in *pe* *wylke* *pay* *moghte* *well* *for-gaa* *pe* *lufe* of *all* *creaturs* *lyfande* in *erthe*. *Wharefore*, *accordandy*, *Arystotill* *sais* *pat* *some* *fowheles* are of *gude* *flyghyng*, *pat* *passes* *fra* *a* *land* to *a-nothire*. *Some* are of *ill* *flyghyng* for *heuynes* of *body* and for *paire* *neste* es *noghte* *ferre* *fra* *pe* *erthe*. Thus es *it* of *thaym* *pat* *turnes* *пам*

to Godes seruys. Some are of gude flyeghynges for thay flye fra erthe to heuene and rystes thaym thare in thoghte, and are fedde in delite of Goddes lufe, and has thoghte of na lufe of þe worlde. Some are þat kan noghte flye fra þis lande bot in þe waye late theyre herte ryste and delyttes þaym in sere lufes of mene and womene, als þay come *and* gaa, nowe ane *and* nowe a-nothire. And in Ihesu Criste þay kan fynde na swettnes, or if þay any tyme fele oghte it es swa lyttill and swa schorte, for othire thoghtes þat are in thaym, þat it brynges thaym till na stabylnes. Or þay are lyke till a fowle þat es callede strucyo or storke, þat has wenges and it may noghte flye for charge of body. Swa þay hafe vndirstandynges, and fastes and wakes and semes haly to mens syghte bot thay may noghte flye to lufe and contemplacyone of God þay are so chargede wyth othire affecyons and othire vanytes.

Some can find no sweetnes in Iesus Christ.

They are like the Stork that cannot fly for heaviness.

V.

A NOTABIL TRETYS OFF THE TEN COMANDEMENTYS
DRAWENE BY RICHERDE THE HERMYTE OFF HAMPULL.

The fyrste comandement es 'Thy Lorde God þou sall loute and til Hym anely þou sall serue.' In this comandement es forboden all mawmetryse, all wycchecraft and charemyng¹, the wylke may do na remedy till any seknes of mane woman or beste, ffor þay erre þe snarrys of þe deuelle by þe whilke he afforces hym to dyssayue manekynde. Alswa in þis comandement es forbodyn to gyffe trouthe till socerye or till dyuynynges; by sternys or by dremys or by any swylke thynges. Astronomyenes by-haldes þe daye and þe houre and þe poynte þat man es borne in, and vudir whylke syngne he es borne, and þe poynte þat he begynnes to be in, and by þire syngnes and oper þay saye þat þay say that sall be-fall þe man aftyrwarde, bot theyre errowre es reprofede of haly doctours. Haly crosses men sall

The first Comandment.

Forbids witchcraft, sorcery, diuining, and astrology.

Men may riuence holy crosses and images.

¹ Thus Roberd de Brune on the first Commandment:—

ȝyf þou yn swerde other yn bacyn,
Any chyld madest loke theryn,
Or yn thumbe, or yn cristal,
Wycchecraft men clepen hyt alle.—*Handlyng Synne*, 351.

lowte ffor thay are in syngne of Cryste crucyfiende. To ymages es þe louyng þat es till thaym of whaym þaire are þe ymages, ffor þat entent anely þaire are for to lowte. The tothire comandement es 'þou sall noghte take þe name of God in vayne.' Here es forbodene athe *with*-owttene cheson. He þat nenenes God *and* sweris fals dispysse God. In thre maners mane may syne in swerynge; that es if he swere agayne his concyence, or if he swere be Cryste wondes or blude, that es euermare gret syne þofe it be sothe þat he sweris, ffor it sounes in irreuence of Ihesu Cryste. Also if he com agaynes his athe noght fulfilland þat he has sworne. The nam of Gode es takyn in vayne one many maners. *With* herte, *with* mouthe, *with* werke. *With* herte takes false crystyn mene it in vayne þat rescheyues þe sacrement *with*-owttene grace in sawle. *With* mouthe es it tane in vayne *with* all athes brekyng, of new *prechyng* þat es vanyte and vndeocyone; prayere, when we honour God *with* oure lippys and oure hertys erre ferre fra Hym. *With* werke ypocrites takes Goddes nam in vayne, ffor they feyne gud dede *with*-owttene, and þey erre *with*-owtten charyte and vertue and force of sawle to stand agayne all ill styrrynges. The thirde comandement es 'Vmbethynke the þat thou halowe þi halydaye.' This comandement may be takyn in thre maneres. ffirste generally þat we sesse of all vyces þat lettys deuocyone to God in prayenge and thynkyng. The thyrde¹ es specyall, als in contemplaytyfe men þat departis þaym fra all werdly thynges swa þat þey hally gyfe þaym till God. The fyrste manere es nedfull vs to do, the tothire we awe to do, the thirde es *perfecyone*. ffor-thi one þe halydaye men awe, als God byddys, to lefe all syne and do na werke þat lettis thaym to gyffe þaire herte to Godd, thatt þay halowe þe daye in ryst and deuocyone and dedys of charyte. The ferthe comandement es 'Honoure thy fadyre and þi modyre.' That es in twa thynges, þat es bodyly and gastely. Bodyly in sustenance þat þay be helpede and sustaynede in þaire elde, and when þay are unmyghtty of þayme selfe. Gastely in reuerence and bouxomnes þat þay say to þam

The second Commandment (third in Decalogue).

Forbids vain and wicked oaths.

The name of God taken in vain in many manners.

New preaching, formal prayer, and hypocrisy.

The third (fourth) Commandment.

Its general meaning. Special meaning for contemplative men.

The fourth (fifth) Commandment.

Duty to parents bodily and ghostly.

¹ The second is omitted.

na wordes of myssawe ne vnhoneste ne of displesance vnauysedly, bot *serve* þame mekely and gladly and lawlyly þat þay may wyne [noghte] þat Godde hyghte to swylke barnes þat es laude of lyghte. And if þay be dede thaym awe to helpe þaire sawles *with* almous dedes and prayers. The fifte comandement es þat 'thou slaa na man, nowthire *with* assente ne *with* worde or fauour.' And also here es forboden vn-ryghtwyse hurtyng of any persone. Thay are slaers gastely þat will noghte feede þe pouer in nede, and þat defames men, and þat *confoundes* innocentys. The sexte commandement es 'Thou sall be na lichoure' þat es thou sall haue na man or womane bot þat þou has taken in fourme of Haly Kyrke. Alswa here es forbodene all maner of wilfull pollusyone procurede one any maner agaynes kyndly oys or *oper* gates. The seuende comandement es 'Thou sall noghte do na thyfte.' In the whylke es forboden all manere of *with*-draweyng of *oper* men thynges wrang-wysely agaynes þaire wyll þat aghte it, bot if it ware in tyme of maste nede when all thynges erre comone. Also here es forbodene gillery of weghte or of tale or of mett or of mesure, or thorow okyre, or violence or drede. Als bedells *and* foresters duse and mynystyrs of þe kyng, or thurghe extorcyone, as lordes duse. The aughtene commandement es that 'thou sall noghte bere false wyttnes agaynes thi neghteboure' als in assys or cause of matremoyne. And also lyenges ere forboden *in* þis commandement and forsweryng. Bot all lyenges are noghte dedly syn, bot if þay noye till som man bodyly or gastely. The nynde commandement es 'Thou sall noghte couayte þe hous or *oper* thyng mobill or in-mobill of þi neghtbour *with* wrange,' ne þou sall noghte hald *oper* mens gude if þou may zelde thaym, ellis þi penance saues þe noghte. The tend comandement es 'Thou sall noghte couayte þi neghtebours wyfe, ne his seruande, ne his mayden, ne mobylls of his. He lufes God þat kepis thire commandementes for lufe. His neghtebour hym awe to lufe als hym selfe þat es till þe same gude þat he lufes hym-selfe to, na thyng till ill; and þat he lufe his neghtbour saule mare þan his body or any gudes of þe worlde.

If they are dead their souls must be helped by alms deeds. The fifth (sixth) Commandment. Spiritual murderers.

The sixth (seventh) Commandment. Forbids all manner of pollution.

The seventh (eighth) Commandment.

All cheating and imposture forbidden.

The eighth (ninth) Commandment.

All lying is not deadly sin.

The ninth (part of tenth) Commandment.

Our neighbour's goods not to be wrongly coveted.

The tenth (part) Commandment.

We ought to love our neighbour as ourselves.

VI.

ALSO OF THE GYFTES OF THE HALY GASTE.

The seven
gifts of the
Holy Ghost.

(1) Counsel,
which is the
taking up the
contempla-
tive life.

(2) Under-
standing,
which teaches
us how to dis-
tribute to the
needy.

(3) Wisdom,
which makes
us think of
Heaven.

(4) Strength,
which is sted-
fastness in
good purpose.

(5) Pity,
which makes
a man humble
to receive the
teaching of
Holy Writ.

(6) Cunning,
which makes
a man peni-
tent and cha-
ritable.

(7) The fear
of God, which
makes us fear
to sin.

De seuene gyftes of þe Haly Gaste þat ere gyfene to men and wymmene þat er ordaynede to þe joye of heuene and ledys thaire lyfe in this worlde ryghtwysely. Thire are thay, Wysdome, Undyrstandynge, Counsayle, Strenghe, Connyng, Pete, The drede of God. Begynne we at Consaile, for þare-of es myster at the begynnynge of oure werkes þat vs myslyke noghte afterwarde. With thire seuene gyftes þe Haly Gaste teches sere mene sere. Consaile es doynge awaye of worldes riches, and of all delytes of all thynges þat mane may be tagyld with in thoghte or dede, and þat withdrawynge in-till contemplacyone of Gode. Undyrstandynge es to knawe whate es to doo and whate es to lefe, and þat that salle be gyffene to gyffe it to thaym þat has nede, noghte till oper þat has na myster. Wysdome es forgetynge of erthely thynges and thynkyng of heuen with discrecyone of all mene dedys. In þis gyfte schynes contemplacyone, þat es, Saynt Austyne says, A gastely dede of fleschely affeccyones thurghe þe joye of araysede thoghte. Strenghe es lastynge to fullfill gude purpose þat it be noghte lost for wele ne for waa. Pete es þat a man be mylde and gaynesay noghte haly writte when it smyttes his synnys, whethire he vndyrstand it or noghte, bot in all his myghte purge he þe vilte of syn in hym and oper. Connyng es þat makes a man of gude, noghte ruysand hym of his reght-wysnes, bot sorowand of his synnys, and þat man gedys erthely gude anely to the honour of God, and prow to oper mene þane hym-selfe. The drede of God es þat we turne noghte agayne till oure syne thurghe any ill eggynge. And þat es drede perfitte in vs and gastely when we drede to wrethe God in þe leste syne þat we kane knawe and fese it als venyme.

VII.

ALSO OF þe SAME, DELYTE AND ʒERNYNG OF GODE.

Sernyng and delite of Ihesu Criste þat has na thyng of worldes thoghtes, es wondyrfull pure, haly, and faste, and whene a man felis hym in þat degre than es a man circumsysede gastely. There all oper besynes and affeccyons and thoghtes are drawene away owte of his saule that he may hafe ryste in Goddes lufe *with* owttene tagillynge of oper thynges. The delyte es wondirfull. It es sa heghe þat na thoghte may reche þar-to to bryng it doune. It es pure when it es noghte blendid *with* na thyng þat es contrayrie thare-to. And it es faste whene it es clene and stabill delitande by it-selfe. Thre thynges makes delite in Gode heghe. Ane es restreynge of fleschely luste in compleccione. Anoper es restreynge or repressyng of ill styrryng and of temptacione in will. The thirde es keyng or hegheyng of þe herte in lyghtenyng of þe Haly-gaste, þat haldis his herte vpe fra all erthely thoghtes, þat he sette nane obstakill at the comyng of Criste in-till hyme. Ilkane þat couaytes endles hele be he besy nyghte and daye to fulfill þis lare or elles to Cristes lufe he may noghte wynne, ffor it es heghe, and all þat it duellis in it lyftes abowne layery lustes and vile couaytes, and abowne all affeccyons and thoghtes of any bodily thyng. Twa thynges makes oure delyte pure. Ane es ternyng of sensualite to the skyll. ffor whene any es tornede to delite of hys fyve wittes alsonne vncleennes entyrs in-to his saule. Anoper es þat þe skyll mekely be vssede in gastely thynges, als in medytacyons, and orysouns, and lukyng in haly bukes. ffor-thy þe delyte þat has noghte of vnordaynde styrryng, and mekely has styrryng in Criste, and in whilke þe sensualite es tournede to þe skyll all sette and oysede tyll God, makys a mans saule in ryste *and* sekirnes and ay to duell in gude hope, *and* to be payede *with* all God sandes *with*-owttene gruchyng or heynese of thoghtez.

What delight
in God is.

Its wonderful
power.

Three things
which in-
crease delight
in God.

Two things
which make
this delight
pure.

VIII.

[THE ANEHEDA OF GODD WITH MANNIS SAULE.]

The Union of
God with
man's Soul is
the highest
perfection.

¹Dere frende wit þou wele þat þe ende and þe soueraynte of perfeccione standes in a verray anehede of Godd and of manes saule by *perfyte* charyte. This ende þan es verrayly made whene þe myghtes of þe saule er reformede by grace to þe dignyte and þe state of þe firste condicione, þat es whene þe mynde es stableded sadely with-owttene changynge and vagacyone in Godd and gastely thynges, and when the resone es cleryde fra all worldly *and* fleschely behaldynges and imagycyones, *fygours* and fantasies of creatures, and es illuminede with grace for to be-halde Godde and gastely thynges, and when þe will and þe affeccyone es puryfiede and clensede fra all fleschely lustes, kyndly and werldly lufe, and es enflawmede with brennande lufe of þe Haly gaste. Bot þis wondirfull anehede may noghte be fullfillede *perfyte*ly, contenually, ne hally in þis lyfe for corrupcyone of þe flesche, bot anely in þe blysse of heuene. Neuer-þe-lattere þe nerre þat a saule in þis presente lyfe may come to þis anehede þe mare *perfyte* it es, ffor þat it es reformede by grace till þe ymage and þe lyknes of his creatoure here, one þis manerewyse þe more joy and blysse sall it hafe in heuene. Oure Lorde Godd es ane endles beyng with-owttene chaungynge, all-myghty with-owttene faylynge, souerayne wysdome, lyghte, sofastenes with-owtten errorr or myrknes; souerayne gudnes, lufe, pees and swetnes; þan þe mare þat a saule es anehede, festened, *con-fourmede and* joyned to oure Lorde Godd, þe mare stabill it es *and* myghty, þe mare wysse *and* clere, gude, peyseble, luffande, and mare vertuous, and so it es mare *perfyte*. ffor a saule þat haues by grace of Ihesu and lange traually of bodyly *and* gastely excercyse ouercomene and dystroyede concupyscens and passiouns, and vnskillwyse styrrynges with-in it-selfe and with-

This Union
may not be
fully reached
in this life.

The nature of
God.

The nearer a
soul can be
brought to
this nature
the higher its
advance.

¹ This treatise, which is without heading in the MS., was ascribed by Sir F. Madden to Richard Rolle when he examined the Thornton MS. in 1835.

owttene in þe sensualite, and es clede in vertus, as in mekenes and myldnes, in pacyence, in sothefastnes, in gastely strenghe and ryghtewisenes, in contynence, in wysdome, in trouthe, hope, and charyte, þan es it made *perfit* als it may be in þis lyfe. Mekill comforth it reschayues of oure Lorde, nogte anely inwardly in his preue substance, be þe vertu of þe anehede to oure Lorde þat lyes in knawynge and lufynge of Godd, in lyghte of gastely brynnynge of hym, in *transfourmyng*e of þe saule in þe Godhede, bot also in many *oper* comforthes, and sauours, swettnes, and wondirfull felynge one sere maners. Aftir oure Lorde vouches safe to vesete his creatours here in erthe, and eftyre þe saule profytes and waxes in charyte, some saule by vertue of charyte þat Godd gyffes it es so clensed, þat all creaturs in all þat he heris, or sese, or felis by any of his wittes turnes hym till comforth and gladnes, and þe sensualite receyues newe savour and swetnes in all creaturs, and righte als before þe lykynges in þe sensualite ware fleschely, vayne, and vecyous, for þe payne of þe orygynalle synn, righte so now þay ere made gastely, and clene, *with*-owtten bitternes and bytynge of concyence. And þis es þe gudnes of oure Lorde, þat sen þe saule es puneschede in the sensualite, and þe flesche es *perत्यने*re of þe payne, that eftirwarde þe saule be comforthede in hir sensualite, and þe flesche be felawe of þe joye and comforth *with* þe saule, noghte fleschely, bot gastely, als he was felawe in tribulacione and payne. þis es þe fredom *and* þe lordchipe, dygnyte and þe wyrchipp þat a manes saule hase ouer all creaturs, the whylke dygnyte he may receyue by grace here, þat ilk a creature sauoure to hym als it es, and þat es when by grace he sese, or he heres, or he felys anely Godd in all creaturs. One þis maner wyse a saule es made gastely in þe sensualite by abowndance of charite þat es in þe substance of the saule. Also oure Lorde comforthes a saule by aungells sange. Bot what þat sange es it may noghte be dyscryned be no bodyly lyknes, for it es gastely and abowne all manere of ymagynacyone and mans resone. It may be *perceyuede* and felide in a saule bot it may noghte be spokene. Neuer-þe-lattere I speke þare-of to þe als me thynke. When a saule es purifyede by þe lufe of Godd,

The comfort
a soul thus
gains.

guzg?

The fleshly
nature made
to minister to
its delight.

For this the
dignity of the
soul is shown.

Also our Lord
comforts a
soul by angels'
song.

This cannot
be fully de-
scribed, but I
will speak of
it as I think.

illumynede by wysedome, stabled by myghte of Godd, than es þe eghe of þe saule opnyed to be-halde gastely thynges, as vertus, aungells, and haly saules, and heuenly thynges. Thane es þe saule abill by cause of clenness to fele þe toucheynge, þe spekyng of gude aungells. This touchyng and spekyng es gastely, noghte bodyly : ffor when þe saule es lyftede and raysede owte of þe sensualityte, and owte of mynde of any erthely thynges, than in gret feruoure of lufe and lyghte of Godd, if oure Lorde vouche-safe, þe saule may here *and* fele heuenly sowune, made by þe presence of aungells in louynge of Godd. Noghte þat þis sange of aungells es souerayne joy of þe saule bot a defference þat es by-twyxe a manes saule in flesche and ane aungelle be-cause of unclennes. A saule may noghte here it bot by rauyschyng in lufe, and nedis for to be puryfiede full clene, and fullfillide of mekyll charyte, are it ware abyll for to here heuenly sowune. ffor þe souerayne and þe escencyalle joy es in þe lufe of Godd by hym-selfe and for hym-selfe, and þe secundarye es in comonyng and byhaldyng of aungells and gastely creaturs. ffor ryghte as a saule in vndirstandyng of gastely thynges es of ofte sythes touched and kennede thurghe bodyly ymagynacyone, by wyrkyng of aungells (as Ezechielle þe profete sawe in bodily ymagynacyone þe sothefastnes of Goddes preuates). Righte so, in þe lufe of Godd, a saule be þe presence of aungelles es raueschede owte of all mynde of erthely and fleschely thynges in-to a heuenly joye, to here aungells saunge and heuenly sowune eftir þat þe charite es mare or lesse. Nowe thane, thynke me, þat þer may no saule fele verreyly aungells sange ne heuenly sowne bot it be in *perfite* charite. And noghte for-thi all þat are in *perfite* charyte ne hase noghte felyde it, bot anely þat saule þat es purede in þe fyre of lufe of Godd, þat all erthely sauoure es brynte owte of it, and all menes lettande be-twyx þe saule and þe clenness of aungells es brokene and put awaye fra it. þan sothely may he syng a newe sange and sothely may he here a blysfull heuenly sowne and aungells sange *with-owtten* dessayte or feynyng. Oure Lorde wate whare þat saule es þat for abowndance of brynnande lufe es worthi to here aungells sange. Wha-so þan will here

The way to hear it is by an excess of love.

And not all those who are in perfect charity can hear it.

Our Lord knows the soul that for burning love is worthy to hear angels' song.

aungells sange, and noghte be dyssayuede by feynynge, ne by ymagynacyone of hym-selfe, ne by illusyone of þe enemy, hym behoues hafe *perfitte* charite, and þat es when all vayne lufe and drede, vayne joy and sorowe, es casten owte of þe herte, þat he lufes na thyng bot Godd, ne dredis na thyng bot Godd, ne joyes ne sorowes na thyng bot in Godd, or of Godd. Whoso myghte by þe grace of Godd go þis way he sulde noghte erre. Neuer-þe-lattere som men ere disceyued by paire awenn ymagynacyon, or by illucyone of þe enemy in þis matere. Some man when he hase lange trauelde bodily and gastely in dystroyng of synnes and getynge of vertus, and *peraventure* hase getyn by grace a som dele ryste and a clerete in *concyence*, onone he leues *prayers*, redyngs of haly writte, and meditacyons of þe passione of Criste, and þe mynde of his wrechidnes, and, are he be callede of Godd, he gedyrs his wittys by violence to seke and to be-halde heuenly thynges, are his eghe be made gastely by grace, and *ouertrauells* by ymagynacions his wittes, and by vndiscrete *trauellynge* turnes þe braynes in his heuede, and forbrekes þe myghtes and þe wittes of þe saule and of þe body; and þan, for febilnes of þe brayne, hym thynkes þat he heres woundirfull sownes and sanges, and þat es no thyng ells bot a fantasie caused of trubbllynge of þe brayne, as a mane þat es in a frensye hym thynkes þat he hersys or sese þat na noþer man duse, and all es bot vanye and fantasie of þe heued; or elles by wyrkyng of þe enemy þat fenys swylke sowne . . . ffor if a mane hase any *presumpcion* in his fantasies and in his wirkyng, and þare-be falles in-to vndiscrete ymagynacyone, as it ware a frensye, and es noghte kennede ne rewlede of *grace*, ne *comforthede* by gastely strenghe, þe deuelle entirs þan by fals illumynacyons, and fals sownnes and swetnes, and dyssaues a mans saule. And of þis false grounde sprynges *errours* and *heresy*es, false *prophesy*es, *presumpcyons* and false rufyngs, blasfemyes, and *sclandrynges*, and many *oper myschefes*. And þare-fore if þou se any mane gastely ocupiede ffalle in any of pise synnes, and pise dissaytes, or in frensyes, wit þou wele þat he herde neuer ne felide aungells sange, ne heuenly sowne. ffor sothely he þat verreyly heres aungels sange he es made so wyse þat he sall neuer erre by

Some are deceived by their own imagination in this matter.

Ge: d

And are under delusions arising from physical causes.

This is the craft of the Devil.

And no true hearing of angels' song.

fantasye, ne by indiscrecyone, ne by no sleghte of þe deuelle. Also som men felis in their hertes as it ware a gastely sowne and swete sanges of dyuerse maners and þis es commonly gude, and somtyme it may *turne* tyll dissayte. þis sowne es felide one þis wyse. Some mane settis þe thoghte of his herte anely in þe name of Ihesu, and stedfastly haldis it þare-too, and in schorte tym hym thynkes that þat name *turnes* hym till gret comforthe and swetnes, and hym thynkes þat þe name sowunes in his herte delitably as it were a saunge, and þe vertu of þis likyng es so myghty þat it drawes in all þe wittes of þe saule þare-to. Who so may fele þis sowne and þis swetnes *verrayly* in his herte wite he wile þat it es of Godd, and als lange als he es meke he sall noghte be dissayuede. Bot þis es noghte aungells sange, bot it es a saunge of þe saule be vertu of þe name, and by touchyng of þe gude aungels. ffor when a saule offirs it to Ihesu trewly *and* mekely, puttande all his traiste and his desyre in hym, and hesily kepis in his mynde, oure Lorde Ihesu, whene he will, puris þe affeccione of þe saule *and* fillis it *and* fedis it *with* swetnes of hym-selfe, and makes his name in þe felyng of þe saule as hony, and as sange, and as any thyng þat es delitabill. So þat it lykys þe saule euer mare for to cry Ihesu, Ihesu, and noghte anely he hase comforthe in þis, bot also in psalmes and ympnes and antyms of Haly Kyrke, þat þe herte synges þam swetely, deuotly, and frely, *with*-owtten any trauelle of þe saule, or bitternes, in þe same tyme, and notes þat Haly Kyrke vses. This es þe gude and of þe gyfte of Godd, ffor þe obstance of þis felyng lyes in þe lufe of Ihesu whilke es fedde and lyghtenede by swilke *maner* of sanges. Neuer-þe-lattere in þis *maner* felyng a saule may be distreynede by vayne glorie, noghte in þat tyme þat þe affeccione synges to Ihesu and loues Ihesu in swetnes of hym, bot eftyrwarde, whan it cesses, *and* þe herte kelis of loue of Ihesu, thane entrys in vayne glorie. Also sum man es dessayuede on þis wyese. He heris wele say þat it es gude to haue Ihesu in his mynde, or any oþer gude worde of Godd, and þan he streynes his herte myghtly to þat name and by acostome he hase it nerehande alway in his mynde. Noghte ffor-thi he felis nouþer þare-by in his affeccyone swetnes, ne

Other delusions that may arise in the mind.

Danger arising from an intense devotion to the name of Jesus.

Difference between angels' song and the songs of the Lord.

Danger from vain-glory.

Danger from a mere mechanical remembrance of the name of Jesus.

lighte of knawynge in his resoun, bot anely a nakede mynd of Godd or of Ihesu, or of Mary, or of any oþer gude word. Here may be disceyte, noghte for it es ill to hafe Ihesu in mynde on pis wyse, bot if he this . . . and mynde, þat es anely his awene wyrkynge by custome, halde it a specyalle vesytacyon of oure Lorde, and thynke it mare þan it es. ffor, wite þou wele, þat a nakede mynde or a nakede ymagycione of Ihesu or of any gastely thyng, *with*-owtten swetnes of lufe in þe affeccione, or *with*-owtten lyghte of knawynge in resoun, es bot a blyndnes, and a waye to dessayte, if a mane halde it in his awene mare þane it es. Tharefore I halde it sekyre þat he be meke in his awene felyng, and halde þis mynde in regarde noghte till he mowe be custome and vsynge of þis mynde fele þe fyre of lufe in his affeccione, and þe lyghte of knawynge in his resone. Loo! I haue tolde þe in þis mater a lyttill as me thynke; noghte affermande þat þis suffisches, ne þat þis es þe sothefastnes in þis mater. Bot if þe thynke it oþer-wyse, or elles any oþer man sauour by grace þe contrarye here-to, I leue þe saying and gyfe stede to hym. It sufficeth to me for to lyffe in trouthe princypally and noghte in felyng.

This is nothing but blindness and folly.

Our safety lies in humility.

These are my views, though others may be able to say more.

IX.

[ACTIVE AND CONTEMPLATIVE LIFE¹.]

[Brethirne and susteryne bodely and goostely, two maner of

The two states in Holy Church, bodily and ghostly.

¹ The Lincoln manuscript of this treatise being imperfect, the beginning is supplied from a British Museum MS. (Bibl. Reg. 17. C. xviii.) This, as will be observed, is in a different dialect from the Thornton MS., being more modern, and according to Mr. Morris's test of the verbal plurals, of Midland dialect. There is also a MS. of the treatise in Cambridge University Library, which differs in dialect from both the above, and appears to be of still later date. We give a sentence from each by way of comparison of the spelling:—

THORNTON.

Mene þat ware in prela-
cye and oþer also þat ware
haly temperalle mene had
full charite in affeccione
with-in and also in wirk-
ynge *with*-owtten.

B. M.

Men that were in pre-
laci and other also that
were holy temporelle mene
had full cherite with affec-
cion *with*-in and also in
wirkynge *with*-outene.

CAMBRIDGE.

Men þat wern in prela-
cie and oþerþe also þat wern
temporal men hadde ful
charite in affectioun *with*-
inne and also in werkynge
with-outen.

states ther bene in holy chirche be the which cristen soules plesyne god and gettyn hem the blisse of hevене, the one is bodily, and the other is gostely. Bodely wirkyng longith principally to worldely men or women the which haunte leuefully worldely goodes, and wilfully vsen worldely besynnessis. Also itt longith to alle yonge begynnynge men which come newe oute of worldely synnes to the seruyce of God, forto make hem able to goostely wyrkyngis and forto breke downe the vnbuxomnes of the body be skille And swich bodely wyrkyngis, that itt myght be souple and redy, and not moch contrarious to the spirite in gostely wyrkyng. For, as seynt poule seith, as women was maade for man and not man for womene, Ryght so bodely wirkyngis was made for goostely and not gostely for bodely. Bodely wirkyngis goth before and gostely comyth aftir, so seith seynt Poule,

The Ghostly state the highest.

Non quod prius spirituale sed quod prius animale, deinde spirituale.

The Ghostly state not easily reached.

Gostely werke comyth not firste but firste comyth bodely werke that is doone by the body, and sithen comyth gostely aftir, and this is the cause why itt behouyeth the to be soo, for we are borne in synne and in corrupcion of the flesshe, by the which we be so blyndet and so ouerlaide, that we haue nethir the gostely knowynge of god by light of vndirstondynge, ne gostely felynge of hym by clene desire of lovyng. And for-thi we mowe not sodenly stir oute of this mirke pitte of this fleshly corrupcion into that gostely light. For we may not suffre itt ne here itt for sekene of oure silfe, no more than we may with oure bodely eene when pei be sore, beholde the light of the sonne. And therfor we muste abide and wirke be processe of tyme.

We must wait and work.

Firste bi bodily werkis besili vnto we be discharged of this hevy birthen of synne, þe which lettith vs fro goostely wirkyng. And tille oure soule be somewhat clensid from gret outewarde synnes and abiled to gostely werke. By this bodely wirkyng that I spake of may þou vndirstonde alle maner of goode werke that thi soule doth by þe wittes and the membres of thi bodi vnto thi silfe, as in fastynge, wakeynge, and in refreynge of thi fleshly lustis, þe othir pennaunce doynge, or to thine even

What bodily working is.

cristen by fulfillynge of the dedis of mercy bodili or gostely or vnto God by suffrynge of alle maner bodely mischeves for the loue of rightwisnes. And thees werkis doone in trouth by charite pleysin God, with out the which þei be noght. Than who so desirith forto be occupied gostely, hit is sekir and profitable to hym that he be firste welle assaide a longe tyme in this bodely wirkyng, for thies bodely dedis ar tokyne and shewynge of moralle vertues, with-oute which a soule is not able forto werke gostely. Breke downe firste *pride* in bodely berynge and also with in thi herte thynkyng, boostyng, and prikkyng and preysyng of thi silfe, and of thi dedis, *presumyng* of thi silfe and *veynlikyng* of thi silfe of eny thyng that God hath sent the bodili or gostely. Breke downe also envy and ire ayene thyne even *cristene*, wheþer he be riche or pore, goode of [or] badde, that þou hate hym nott ne haue disdeyne of hym wilfully nethir in worde, ne in dede. Alle-so breke doune Couatise or worldely goode, þat þou for holdyng or getyng or sauynge of itt offende not thi conscience, ne breke not charite to God and to thi even *cristen*, for loue of no worldely gode, but that þou getiste to kepe itt and to spened itt with oute loue or vaynlikyng of itt, as reson askithe, in worship of God, and helpe of thyne evyn *cristyne*. Breke doune also as þou may, *fleshely likyngis oper* in accidie or in bodili ease, or glotonie, or licherye, and þan, whan þou haste be welle trauailed and wele assaide in alle swich bodily werkis, than may þou bi grace ordeyne the to goostely wirkyngis. Grace and the goodenes of oure lorde Ihesu Criste that he hath shewed to the, in with-drawyng of thyne herte fro luste and from likyngis of worldely vanite, and vse of fleshly synnes and in the turnyng of thi wille enterely to his *seruyce* and his plesaunce, bryngith into my herte much mater to loue hym in his mercy. And also itt sterith me gretly to strength the in thi goode purpos and thi wirkyng that þou haste begone, forto bryng it to a goode ende if that I coude, and principally for God, and sithen for tender affeccion of loue which þou haste to me thoffe I be a wrech and vnworthi. I knowe welle the

These works
are pleasing
to God.

And a neces-
sary founda-
tion for spiri-
tual advance-
ment.

When well
exercised in
bodily good
works you
may advance
to spiritual
works.

desire of thi herte that þou desiriste gretely to *serue* oure Lorde by goostely occupacion, and holy with oute lettynge or strobilynge of worldely besynes, þat þou myght com by grace to more knowynge and gostely felynge of God, and of gostely thyngis.

The desire of the purely contemplative life good.

This desire is goode, as I hope, and of God, for itt is sente vnto hym specially. Nevirtheles itt is to refreyne and rewlen by discrecion, as even outwarde wirkyng after the state that þou arte in, for charite vnrewled turnyth som tyme into vice. And

But even the best things not always right.

for this is seid in holy write, Ordinauit in me caritatem, That is to sey oure lorde yevynge to me cherite sett itt in ordir, and in reule, that itt shulde [nat] be loste by myne discrecion. Right so this charite and this desire that oure lorde hattth yevene, of his *mercy*, to the, is forto rule and ordeyne how thou shalte pursewe itt after þi degre askithe, and after the lyvynge that thou haste vsed by-for this tyme, and after the *grace* of vertues that þou now haste. Thow shalt not vtirly folow thi

The claims which active life has.

desire forto leve occupacion and besynes of the worlde which ar nedefulle to vsen, in reulyng of thi silfe and of alle othir that ar vndir thi kepyng, and yeve the holy to gostely occupacion of prayers and holy meditacions as itt were a frere or a monke, or anoþer mane that war not bondene to the worlde by children and *seruantes* as þou arte, for itt fallith not to the. And if þou doo soo thou kepiste not the ordire and charite. Also yf þou woldiste levene vtirly gostely occupacion, namely now after þe grace that God hath yevene vnto the, and sett the holy to the besynes of the worlde to the fulfillynge of the werkis of actife liffe as fully as anoþir mane that nevir felt deuocion, thou leuyste the ordir of cherite for thi state askith forto doo both ilkone of hem in dyvyrs tymes. Thou shalt medle the werkis of

The works of active and contemplative life to be joined.

actife liffe with goostely werkis of live *contemplatyfe* and than þou doste wele. For þou shalt oo tyme with Martha be besy forto reule and *gouerne* thi householde, thi children, thi *seruantis*, þi neighboris, and thi *tenantis*; if þei do well comforth hem there-in and helpe hem, if thei do eville forto teche hem, amende hem, and chastise hem. And thou shalt also loke and knowe wysely thi thyngis and thi worldely goodis þat þei be

ryghtwysly kepte bi thi *seruantis*, gouerned and truly spendid, that þou myght the more plentivosly fulfill the dedis of mercy with hem vnto thyne evyn cristen. Also thou shalt with Maria leve besines of the world, and sitt dovne at the fete of oure lorde by mekenes in prayers and in holy thoghtis and in contemplacion of hym as he yevith the grace and so shalt þou goo from the oone to the othir medefully, and fulfill hem both, and than kepiste þou welle the ordir of cherite.

Vnto what maner of men longith actiffe liffe :

Neuertheles that þou haue no wondre of this that I say, þere fore I shall telle and declare to the a litille of this more opynly. þou shalt vnderstonde that þere is iij maner of livyngis. One is actife, anothir comtemplatife, the thride is made of both and that is medlid. Actyfe liffe alon that longith to worldely men and women which ar lerned in knowynge¹ of gostely occupacion, for þei fele no sauoure ne deuocion be feruour of loue, as othir men doo, ne thei can no skille of itt, and yitt nevirtheles thei haue drede of God, and of the payne of helle and þefore thei fle synne, and thei haue desire forto please God, and forto com to heven, and a goode wille hauen to her evene cristene. Vnto these men itt is nedefulle and spedefulle to vse the werkis of Actife liffe als besili as þei may in the helpe of hem silfe and of hir even cristene for thei can nott els doo.

The three
sorts of lives:
Active, Con-
templative,
and Mixed.

Those who
are called to
the Active
life.

Vnto which men longith comtemplatife liffe.

Comtemplatife liffe alon longith to swyche men and women that for the loue of Godd for-saken alle opyn synnes of the worlde, and of hir flesshe, and alle besynes chargis and grevance of worldely goodis, and maken hem silfe pore and naked to the bare nede of the bodili kynde, and fre fro soueraynte of alle othir men, to the seruice of God. Vnto thies men itt longith forto trauaile and occupy hem inwardly forto gett thorow the grace of our Lorde clennes in herte, and pes in conscience, bi the

Those who
are called to
the life Con-
templative.

¹ nothing (?).

distroynge of synne and receyvynge of vertues, and so forto com to the contemplaciōn ; which clennes may not be hadd with out gret excersyce of body and continuelle trauaile of the spirit, in deuoute prayers, feruent desires, and gostely meditacions.

Vnto which men longith medelid liffe.

Those who
are called to
the Mixed
life.
The secular
clergy.

The thride liffe, that is medlid liffe, itt longith to men of holi-church, as to prelates and to oþer Curatis, the which han cure and souerante ouer othir men forto teche and reule hem, both hir bodies and hir soules, principally inē fulfillynge of the dedis of mercy bodili and gostely. Vnto thes men itt longith som tyme to vsenē werkis of mercy in actife liffe in helpe and sustinauce of hem silfe and of hir sugettis and of othir also, and som tyme forto leue alle maner of besines ovtewarde and yeve hem vnto prayers and meditacions and redynge of holy writt, and to othir gosteli occupacions after that thei fele hem disposed. Also itt longith to som temporalle men the which han soueraynte with michelle hauer of worldely goodis, and han also as itt wer lordisshipp ouer othir menē forto gouerne and sustene hem, as a fader hath ovir his children, a maistre ouer his seruantis, and a lorde ovir his tenantis, the which men han also receyved of oure Lordis yifte grace of deuociōn, and in party sauoure of gostely occupacion, vnto these men also longith medlid liffe, that is both actife and contemplatife. For if pese men stondynge the charge and the bonde which thei haue takene, wille leue vtterly the besynes of the world, the which owe skilfully to be vsed in fulfillynge of hir charge, and hooly yeve hem to contemplatife liffe thei doo not welle for thei kepe nott the ordir of cherite. For charite, as þou knowiste, lith both inē loue of God and of thyne evyne cristene, and þere fore itt is resounable that he that hath cherite vse both inē wirkyngē now to the one and now to the othir. For he þat for þe loue of God inē contemplacion leuith the loue of his evyn cristene, and doth not to hym as he oght when he is bonden þere to, he fulfillith no cherite. Also on the contrary wise who so hatith¹ gret rewarde to wirke actife liffe

Rich men
who have
devout incli-
nations.

Such men
cannot
abandon
their active
duties with-
out sin.

Neither must
they neglect
spiritual
duties.

¹ or hatth.

and to besynnes of þe worlde that for the loue of his evyne cristene he levith gostely occupacion vtterly after þat god hath disposed hem there too thei fulfille not cherite. This is the seyng of seynt Gregory. For thi our Lorde forto stere som forto vse this medlid liffe toke vpon hym silfe the persone of swiche maner of men, both of prelates, and of othir swich as ar disposed ther-to as I haue seide, and yave hem ensample by his owen wirkyng that thei shulde vse this medlid liffe as he did, that tyme he comyned with men and medled with men, shewyng to hem his dedis of mercy. For he taght the vn-couthe and vn-kunnyng by his prechyng, he vésited þe seke and helid hem of hir sores, he fedde the hungry and he confortid the sory. And an othir tym he lefte þe conuersacion of alle worldely men, and of his disciplis, and went into disserte vpon the hilles, and continued alle night in prayers alone, as the gospelle seith. Þis medlid liffe shewith oure lorde in hym silfe to ensample of alle othir that han taken the charge of þis medlid liffe that þei shuld oo tyme yevne hem to besynes and worldely thyngis att resonable nede, and to the werkes of actiffe liffe in profitt of her encresyng, which þei haue cure of. And ane othir tyme yive hem holy to deuocion and to contemplacion in prayers and in meditacion.

Our Lord practised the Mixed life.

How holy bisshopes vsed medled liffe.

This liffe ledde and vsed this holy Bisshopis be-for which had cure of mennes soules and ministracion of temporalle goodis. For thes holy mēe lefte not witterly the ministracion of the lokyng and the dispendyng of worldely goodis, and yeve hem holy to comtemplacion, as moch comtemplacion as thei had. But thei lefte full of hir owen reste in comtemplacion when¹ thei had welle lever haue bene stille þat for loue of hir even cristene þei intermettid hem with worldely besynes in helpyng of hir sugettis and sothly that was charite. For wysely and discretely thei departed hir levynge in two, O tyme thei fulfilled the lower party of cherite bi werkis of actife liffe for thei wer bonden þer to by

Holy bishops have used this life.

And in both parts of it exercised charity.

¹ MS. wher.

takyng of their prelacies. And a-nothir tyme thei fulfilled the hyer party of cherite in contemplacion of God and of gostely thyngis, by prayers and meditacions, and so thei had cherite to God and to hir evyne cristene, both in affection of soule with-in. And also with shewynge of bodili dedis with-outene. Oper men that wer oonly comtemplatiffe and were free from alle cures and prelaci þei had fullle cherite to God and to hir evyne cristen, but itt was oonly in affection of hir soule and not in outewarde shewynge, and in hap so moch itt was more fullle inwarde þei myght not ne itt nede not ne itt felle not for hyme.

But these men that were in prelaci and othir also that were holy temporelle mene had fullle cherite with affection with-in and also in wirkyng with-outene, and that is propriy this medled liffe that is made both of actiffe and of comtemplatiffe liffe.]

The mixed life the best for prelates and lords and those who have temporal possessions.

But for others the life contemplative the best.

Which however may be abandoned if need require.

But for these the mixed life is most fit as being placed in a post of dignity and rule.

For swilke a mane þat es in spirituelle soueraynte as in prelacye, in cure, in gouernance of oper, as prelates bene, or in temperalle soueraynte, as werldly lordes and maysters bene, I halde þis mellide lyfe beste and maste by-houely to þam, als lange als þay ere bowndene þer-to. Bot to oper, þat ere fre and noghte bowndene to temperale mynstracyone, ne to spiritualle, I hope þat lyfe contemplatyfe allane, if þay myghte com sothefastly þare-to, were beste and maste spedfull, maste medfull and faire, and maste worthi to þam for to vse and to halde, and noghte for to leue wilfully for nane outwarde werkes of actyfe lyfe, bot if it ware in gret nede at gret releuyng and conforthyng of oper men ouþer of þaire body or of þaire saule. Thane, if nede aske, at þe prayere and instaunce of oper, or elles at þe biddynge of oper gouernaunce, I hope it es gude to þame for to schewe outwarde werkes of actyfe lyfe for a tyme in helpynge of þaire euencristene. By this that I hafe saide þou may in party vndirstande whilke es a lyfe and whilke es oper, and whilke accordis maste to thi state of lyffynge. And sothely, as me thynke, this mellid lyfe accordis maste to þe, ffor sene oure Lorde hase ordaynede þe and sette þe in þe state of soueraynte ouer oper, als mekelle als it es, and lent þe habowndance of werldly gudes for to rewle and sustene specyally all þose þat are vndire thi gouer-

nance and thi lordchipe, *after* thi myghte *and* thi cunnynge, and also *after* thou hase ressayuede grace of þe mercy of oure Lorde Godd for to hafe *sumwhate* knawynge of thi selfe and gastely desyre and savour of his lufe, I hope þat þis lyfe þat es mellide es beste, and accordes maste to þe for to trauelle þe þare-in. And þat es to depart wyesly thi lyffynge in two ; a tyme to þe tane and anoper tyme to þe toþer ; ffor, wiet þou wele, if þou leue nedfull besynes of actyf lyfe, and be rekles, and take na kepe of thi werldly gudes, how þay be spendide and kepide, ne hafe no force of thi sugetis and of thyne euencristene, by-cause of desire and will þat þou hase anely for to gyffe þe to gastely ocupacyone, wenande þat þou arte therby excusede—if þou do so, þou dose noghte wysely. Whate are all thi werkes worthe, whethire þay be bodyly or gastely, bot if thay be done ryghtefully and resonably, to þe wirchipp of Godde, and at His byddynges ? Now sothely righte noghte. Thane, if þou leue þat thyng þat þou arte bowndene to, by way of charite, aþone righte and resone, and will hally gyffe þe to a-noþer thyng, wilfully as it ware, for mare plesance of hym, whilke þou arte noghte bowndene to, thou dose noghte wirchipe discretly to Hym. Thou arte besy to wirchipe his heuede and his face, and aray it faire and curyusly, bot þou leues his body and þe armes and þe fete raggede and rente and takes no kepe þare-of. And þan þou wirchipsis hym noghte. ffor it es a velany a man for to be curyously arrayede aþone his heuede with perré and precyous stanes, and all his body be nakede and bare as it ware a beggere. Righte so, gastely, it es no wyrchipe to Godd for to couer His heuede and leue His body bare. Thou sall vndirstande þat oure Lorde Ihesu Criste, as mane, es heuede of a gastely body, whilke es Haly Kirke. The membris of this body are all cristene mene. Some are armes and some are fete, and some ere oper membris aftire sundre wirkynges þat þay vse in thaire lyffynge. Than if þou be besy with all þi myghte for to arraye his heuede, þat es for to wirchipe hym selfe by mynde of his passione or of his oper werkes in his manhede by deuocyone and meditacyone of Hym, and forgetis his fete, þat ere thi childire, thi seruantes, thi

It is fitting that you should carefully divide your life into two parts, one for religion, one for business.

To devote yourself entirely to God, neglecting worldly duties, is not pleasing to him.

This is to pay respect to the head but to neglect the lower members.

Christ is the head of a body, which is Holy Church.

And this his body must be your care or you will not please him.

tenauntes and all thyne euencristyne, and latis þame spill for defaute of keynge—unarayed, unkepide, and noghte tente to as þame aughte for to be, thou pleses Hym noghte, ffor þou duse no wirchipe to Hym. Thou makes þe for to kysse His mouthe by deuocione and gastely prayere, bot þou tredis apone his fete and defoules þame, in als mekill als þou will noghte tente to thaim for necligence of þi-selfe of whilke þou hase takyne cure. This me thynke. Neuer-the-lesse if þou thynke þat þis es noghte sothe, for it ware a fayrere offyce to wyrchype þe heuede of Hyme, as for to be alday ocupiede in meditacyone of His manhede, þan for to go lawere to oper werkes and make clene his fete, as for to be besy bathe in thoghte and dede aboute þe helpe of thyn euencristene in tyme—me thynke noghte so as vn-to þe. Sothely He will cune the more thanke for meke waschehyng of his fete whene thay ere righte foule and stynkyng appone the þan for all þe precyouse payntyng and þe arraynge þat þou haue made aboute his heuede by mynde of his manhede. ffor it es faire enoghe and nedis noghte mekill to be arayed of þe. Bot his fete and his oper membris, that ere thi sugetts and thyne euencristyne, ere sumtyme euyll arrayede and had nede for to be lukede to and holpyne by þe, and namely sene þou erte bowndene þare-to; and for thaim will He cun the mekill thanke if þou will mekely and tendirly luke þame. ffor þe mare lawe seruyce þat þou duse to þi Lorde, for lufe of Hyme, vn-to any of His membris, whene nede and rightwysnes askes with a glade meke herte, the mare pleses þou Hyme: thynkand þat it ware enoghe for þe for to be at þe leste degre and laweste state sen it es His will at it be so, ffor it semys, sen He hase putt þe in þat state, for to trauelle and serue oper mene þat it es His will þat þou suld fulfill it at thi myghte. This ensample I say to þe noghte for þou duse noghte þus as I say, ffor I hope þou duse þus and better, bot for I walde þat þou sulde do þus gladly, and noghte for to leue sumtyme gastely ocupacyone and entermete þe with werldly besynes in wyse keynge and dispendyng of thi werldly gudes, and gud rewlyng of þi seruauntes and þi tenauntes, and in oper gude werkes doynge, vn-to alle pine

He will not thank you for devotion to himself, if you neglect his poorer members.

But for care for them he will give thee great thanks.

I say not this because you do not so, but to encourage you.

euencristene at þi myghte. Bot for þat þou sulde doo bathe in dyvers tym with a gud wille, þe tane and þe toþer, if þou myghte; as if þou hade prayede and bene ocupiede gastely þou sall aftir certeyne tyme breke of þat, and þou sall besyly and gladly ocupye þe in sume bodily ocupacione vnto thyne euene cristene. Also when þou hase bene besye owtwarde a while with thi seruauantes or with oper mene profitably, þou sall breke offe and come agayne to þi prayers and thi deuocyon after Godd gyfs þe grace, and so sall þou put away by grace of oure Lorde sleuthe, ydilnes, and vayne riste of thi selfe þat comes undir coloure of contemplacione and lettes þe sumtyme fra medfull and spedfull ocupacione in owtwarde besynes, and þou sall be ay wele ocupiede ouþer bodyly or gastely. Tharefore if þou will do wele þou sall gastely als as Jacob did bodily. Haly Write saise þat Jacob whene he begane for to serue his mayster Labane he couete Rachelle his mayster doghter to his wyfe for hir fairehede, and for hir he seruede. Bot whene he wende to hafe hade hire to his wife he tuke firste Lya þe toþer doghter in stede of Rachelle and aftirwarde he tuke Rachelle and so he hade bathe at þe laste. By Jacob in Haly Writt es vndirstande ane ouerganger of synnes. By þise two wymmene ere vndirstandens as Sayne Gregor saise, two lyfes in Haly Kyrke, actyfe lyfe and contemplatyfe. Lya es als mekill at say as traulyouse, and betakyns actyfe lyfe. Rachelle syghte of begynnynge, þat es Godd, and betakyns lyfe contemplatyfe. Lya was frwtefull bot scho was sare eghede. Rachelle was faire and lufely bot scho was barrayne. Than righte as Jacob couetid Rachelle for hir fairehede and neuer-þe-lesse he had hir noghte, whene he walde, bot firste he tuke Lya and aftirwarde hir, righte so, ilk mane, turnede by grace of compuncyone sothefastly fra synnes of þe werlde and of þe flesche, vn-to þe seruyce of Godd and clennes of gude lyffynge, hase gret desyre and gret langynge for to hafe Rachelle, þat es for to hafe ryste and gastely swetnes in deuocyon and contemplacione, for þat es so faire and so lufely. And in hope for to hafe þat lyfe anely he disposes hym for to serue oure Lorde wyth all his myghtes. Bot ofte whene he wenes for

Both forms of duty are true spiritual occupation.

The remembrance of this will prevent waste of time in contemplation.

You must be like Jacob, who was obliged to take Leah before Rachel.

By Jacob is meant one who overcomes sins. Leah and Rachel are the two sorts of lives, active and contemplative.

Those that desire Rachel are often first obliged to take Leah.

But afterwards Rachel is given.

You must take both the lives.

Thus shall you be like Jacob, an overcomer of sins, and then Israel, that is, one that sees God.

You may desire the life contemplative but you must use the life active.

Therefore be not sad if worldly business takes you from your devotion, but do it as for Christ and it shall be spiritually profitable to you.

to haue Rachelle, þat es riste in deuocyon, oure Lorde suffers hym firste to be assayed wele and trauelde with Lya, þat es ouper with gret temptacions of þe werlde or of þe deuelle, or ells with oþer werldly besynes bodily or gastely in helpyng of his euencristyne. And whene he es wele trauelde with þam and nerhande ouer-comene, than oure Lorde gyffes hym Rachelle þat es grace of deuocyon and riste in concience. And so hase he bathe Rachelle and Lya. So sall þou do after ensaumple of Jacob, take þise two lyfes actyfe and contemplatyfe sen Godd hase sett the bathe þe tane and þe toþer. By þe taa lyfe, þat es actyfe, þou sall bryng furthe fruyte of many gude dedis in helpe of thyne euencristene. And by þe toþer þou sall be made and bryghte and clene in þe behaldyng of souerayne bryghtenes, þat es Godd, begynnynge and ende of all þat es made. And þan sall þou be sothefastly Jacob and ouerganger and ouercommere of all synnes, and after by þe grace of Godd thi nam sall be chaungede, as Jacobe name was turnede in-to Israel. Israel es als mekill at say als a mane seande Godd. Than if þou be firste Jacob and discretly will vse þise two lyfes in tyme, þou sall be aftir Israel þat es verray contemplatyfe. Ouper in þis lyfe he will delyuer þe and make þe free fra charge of besynes, wilke þou ert boundene to, or ells after þis lyfe fully in þe blysse of Heuene when þou comes thedire. Contemplatyfe lyfe es faire and medfull and þare-fore þou sall aye haue it in desyre. Bot þou sall haue in vseynge mekill þe lyfe actyfe for it es so nedfull and so spedfull. And þare-fore if þou be putt fra thi reste by deuocyon whene þe ware leueste be stille þar-at, by thy childire, thy seruantes, or by any of thyne euencristene, for þaire profyte or ese of þaire hertes skilfully askide, be noghte angry with þame, ne heuy, ne dredfull as if Godd wald be wrathe with the þat þou lefte Hym for any oþer thyng, ffor it es noghte so. Bot lyghtly þou leue of thi deuocyon wheyþer it be in prayers or in meditacyons, and goo do thi dett and þi seruyse to þine euencristene als redily als as if oure Lorde hymselfe bade þe do so. And suffire mekely for his lufe with-owttene gruchyng if þou may, and dissese and trubbyng of þi herte by-cause of mellyng with

swylke besynes, ffor it may fall sumtyme þat þe trubylere þat þou hase bene owtwarde *with* actyfe werkes, the mare brynnande desyre þou sall hafe to Godd, and þe more clere syghte of gostely thynges by grace of oure Lorde in deuocyone when þou comes þare-to. ffor it faris *þer*-by as if þou hade a littill cole and þou walde make a fyre þare-with and ger it bryne. Thou wald fyrste lay to stykkes and ouer hille þe cole, and if it semyd as for a tyme þat þou sulde qwenche þe cole *with* þi stykkes neuer-þe-lesse whene þou hase habedyne a while and after blowes a lyttill, onane sprynges a grete flawmc of fyre, for þe stykkes ere *turnede* to fyre. Righte so gastely, thi will and thi desyre þat þou hase to Godd it es, as it ware, a littill cole of fyre in þi saule, ffor it gyffes to þe sumwhate of gostely hete and gostely lyghte, bot it es full lyttill, ffor ofte it waxes colde and *turnes* to fleschely riste, and sumtyme *into* ydilnes. ffor-þi it es gude þat þou putte þare-to stykkes, þat ere gud werkes of actyfe lyfe. And if so bee þat þire werkes as it semes, for a tyme lette thi desyre þat it may noghte be so clene ne so feruente as þou walde, be noghte to dredfull þare-fore, bot habyde and suffire a while, and so blawe at þe fyre, þat es, fyrste do thi werkes and go þane allane to þi prayers and thi meditacyons, and lifte vp thi herte to Godd, and pray Hym of His gudnes þat He will accepte thi werkis þat þou duse to His plesance. Halde þou þam as noghte in thyne awene syghte, bot anely at þe mercy of Hym. Be a knowe mekely thi wrechidnes and thi frelte, and arett all thi gude dedis sothefastely to Hyme in als mekill als þay ere gude, and in als mekill als þay ere badde, noghte donne *with* all þe circumstance þat ere nedfull vn-to gude dedis, for defaute of discrecione, put tham vn-to thi selfe. And for þis meknes sall all thi dedis *turne* in-to flawme of fyre as stykkes laide apon þe cole. And so sall gude dedis owtwarde noghte hyndire thi deuocyone, bot rayþer make it mare. Oure Lorde sayse in Haly Write þus ‘Ignis in altare meo *semper* ardebit et sacerdos mane surgens subiciet ligna ut ignis *non* extynguatur.’ Fyre, he sayse sall bryn in myne antir and þe priste rysande at morne sall putt undire stykkys þat it be noghte qwenched. This fire es lufe and

The good works of active life are like the sticks which cause the coal to burn.

Fear not that God will not accept the works done to please him.

Your good deeds will not hinder your devotion, but rather make it more.

The fire of devotion must be fed with divers sorts of fuel.

One is learned in Holy Writ and doctors' saws. Another being unlettered must be content with bodily deeds.

As you have received a spark of this fire you must nourish it with fuel.

This fire is the desire for God.

desire to Godd in saule whilke lufe nedis to be nureschede and kepide by laynge to of stykkis þat it goo noghte owtte. These stykkes ere of dyuerse matire ; some ere of a tre and some er of anoþer. A mane or a womane þat es letterede and hase vndirstandyng in Haly Writt if he hafe þis desire of deuocyone in his herte, it es gude vn-to hym for to gedire hym stekkis of haly ensauwpills and saynges of oure Lorde by redynges of Haly Write, and noresche þe fyre with thaim. Anoþer mane or a womane unletterede may nocht so redyly hafe at his hand Haly Writt and doctours sawes, and for-thi it nedis to hym to do many gud werkis owtewarde to his euene cristyne and kyndill þe fire of lufe with thame. And so it es gude ilke mane in his degre, aftir he es disposede, þat he gette hym stykkes of a thyng or of oþer, ouþer prayers or gude meditacyons or redynges in Haly Writt, or gude bodily wyrkynges for to nuresche þe desire of lufe in his saule þat it be noghte qwenchede ; ffor þe affeccyone of lufe es tendir and lyghtly will vanysche awaye, bot if it be wele kepide and by gud dedis bodyly or gastely contenually nuresched. Now þane sene oure Lorde hase sente in-to thi herte a littill sparke of his blysside fire þat es hym-selfe, as Haly Writt saise 'Deus noster ignis consumens est,' oure Lorde es fyre wastande—ffor as bodily fyre wastes all bodily thynges þat may be wastyde, righte so gastely fyre, þat es Godd, wastis all maner of syne whare so it fallis, and for-thi oure Lorde es lykkende to fyre wastande—I pray þe hertly dere syster incresche þis fire. This fire es noghte ellis bot lufe and charyte ; þis hafe He sent in till erthe as He saise in the Gosepelle 'Ignem veni mittere in terram, et ad quid nisi ut ardeat.' I am comene, He saise, for to send fyre of lufe intill erthe, and whare-to þat it suld bryne. That es Godd hase sent fire of lufe þat es gude desyre and a grete will vn-to plesse Hyme in-to manes saule and vn-to þis ende þat a mane suld knawe it, kepe it, noresche it and strenghe it and be sauede thare-by. The more desire þat þou hase vn-to Hyme þe more es this fyre of lufe in the. The lesse þat thi desire es þe lesse es þis fire. The mesure of þis desyre how mekill it es, noþer in thi selfe ne in na noþer knawes þou noghte, he no mane

of hym-selfe, bot Godd allone þat gyffes it ; and for-thi dispyute noghte *with* þi selfe as if þou wolde knawe how mekille thi desire es, bot be besy for to desyre als mekill als þou may bot noghte for to wete þe mesure of thi desyre. Sayne Austyne saise þat þe lyfe of euer ilk a gude Cristyne mane es a *contenuelle* desire to Godd, and þat es of a gret vertue, ffor it es a gret crying in þe erris of Godd ; þe more þat þou desires þe heghere þou cries, þe better þou *praves*, þe wyseleere þou thynkis. And what es þis desire ? Now, sothely, na thyng bot a lathynge of all þis werldis blysse, of all fleschely lykynge in thi herte, and a qwemfull langynge *with* a thristy zernyng to heuenly joye and endles blysse. This, thynke me, may be callid a desire of Godd. If þou hafe þis desire, as I hope sekirly þat þou hase, I pray the kepe it wele and noresche it wysely, and whene þou sall pray or thynke make þis desire begynnynge of alle þi werke for to encesse it. Luke after na *noþer* bodily swetnes *noþer* sownyng ne sauourynge, ne wondirfull lyghte, ne aungells syghte, ne if oure Lorde hym-selfe as vn-to þi syghte walde appere to þe bodily, charge it bot a lytill, bot at all thi besynes be þat þou myghte fele sothefastly in thi thoghte a lathynge and a full forsakyng of all *maner* of syne and of unclennes, *with* a gastely syghte of it how foule how vggly and how paynfull þat it es ; and at þou myght hafe a myghty desyryng to vertus, to mekenes, to charite, and to the blysse of Heuene. This, thynke me, ware gastely comforte and gastely swetnes in a man's saule, as for to hafe clennes in *conscience* fra wikkidnes of all werldly vanyte *with* stabill trouthe, meke hope, and full desyre to Godd. How so euer it es of *oper* confortes and swetnes me thynke þat swetnes sekire and sothefaste þat es felid in clennes of *concyence* by myghty forsakyng and lathyng of all syne and by in-ward syghte, by feruent desyre of gastely thynge, and *oper* confortes or swetnes or any *oper* *maner* of felyng, bot if þay helpe and lede to þis ende, þat es, to clennes in *conscience*, and gastely desyre of Godd, ere noghte full sekire for to reste one. But now may þou aske *wher* þis desyre be lufe of Godd. As vn-to þis I say þat þis desire es noghte *propirly* lufe, bot it es a begynnynge, ffor lufe

And it consists in earnest longing for heavenly things and despising of this world.

This must needs bring comfort and blessing to the soul.

But this desire is not the full love of God but only the beginning of it.

The perfect love of God cannot be reached in this world.

In this world we must walk by faith, not by sight.

Neither can the desire of God be always present to us consciously, but it may in habit.

propirly es a full cuppillynge of þe lufande and þe lufed-to-gedyre as Godd and a saule in-to anc. This cuppillyng may noghte be had fully in this lyfe bot anely in desyre and langyng þe-pare-to, as if a mane lufe anoþer whilke es absent he desyris gretly his presence for to hafe þe vvs of his lufe and his likyng. Righte so gostely, als lang als we erre in þis life oure Lorde es absente fra vs þat we may noþer se Hym ne here Hyme ne fele Hym als He es, and þe-fore we may noghte hafe þe vis of His lufe here in fulfilling. Bot we may hafe a desyre and a guet zernyng for to be present to Hym, for to se Hym in His blysse, and to be anede to Hym in lufe. This desyre may we hafe of His gyfte in þis life by þe whilke we sall be safe ffor it es lufe vn-to Hym as it may be hade here. This Sayne Paule saide, '*Scientes quidem dum sumus in hoc corpore pregravamur a Domino, per fidem enim ambulamus et non per speciem, audemus autem et bonam voluntatem habemus magis pregrauari a corpore et presentes esse ad Deum, et idcirco intendimus siue absentes siue presentes placere illi.*' Sayne Paule sais þat als lange als we ere in þis body we ere pilgrymes fra oure Lorde, þat es we ere absent fra heuene in þis exile, we go by trouthe, noghte by syghte, þat es we lyff in trouthe noghte in bodily felyng; we dare and hase gud will to be absent fra þe body and be present to Godd, þat es, we for clenness in concyence and sekire trouthe of saluacyone dare desyre gastely absence fra oure body by bodily dede and be present to oure Lorde. Neuer-þe-les for we may noghte zitt, þe-fore we stryfe wheþer we be absent or present for to plesse Hyme, and þat es we stryfe agayne synnes of þe werlde and likynges of þe flesche by desyre to Hyme for to bryne in þis desire all thynges þat lettes vs fra Hym. 3it askes þou wheþer a mane may haue þis desire contenually in his herte or noghte. Þe thynke nay. As to þis I may say as me thynke, þat þis desire may be hadd as for þe vertu and profite of it in habyte contenually, bot noghte in wyrkyng ne vsesyng, as by þis ensample. If þou ware seke þou sulde haue as ilke mane hase a kyndly desire of bodily hele contenually in thi herte, what so þou dide, wheþer þou slepe or þou wake, bot noghte ay ylyke, ffor if þou

slepane or elles wakande thynke of *sum* werldly thyng *þan* hafe *pou* þis desire anely in habite noghte in *wyrkyng*e, bot when *pou* thynkes of þi seknes and of thi bodily hele *þan* hase *pou* it in *vssyng*e. Righte so gostely es it of desyre to Godd. He þat hase þis desyre of þe gyfte of Godd, þofe he slepe or ells thynke noghte of Godd bot of werldly thynges, ʒit he hase þis desyre in habyte of his saule vntill syne dedly. Bot whene he thynkes of Godd or of clennes of lyffynge, or of joyes of Heuene, than wirkkis his desyre als lange als he kepis his thoghte and his entente to plesse Godd ouper in *prayere* or in *meditacyone* or in any oper gud dede of actyfe lyfe. Thane es it gude þat all oper besynes be for to stire þis desire and vse it be discrecyone, now in a dede now in a *no-per* after we ere disposede and hase grace to. This desire es rute of all thi wirkkynges; ffor wete *pou* wele whate gude dede it be þat *pou* dose for Godd, bodily or gostely, it es ane vsyng of þis desyre; and perfore when *pou* duse a gude dede, or *prayer*s, or thynkis of Godd, thynk noghte in thi herte doutande wheper *pou* desires or noghte, ffor þi dede schewes thi desyre. Sume ere vnkouande and wenes þat þay desire noghte Godd, bot if þay be ay criande of Godd with wordis of þaire mouthe, or elles in their hertis by desyrand wordes, as if þay said thus. ‘A Lorde bryng me to Thi blysse.’ ‘Lorde make me safe’ or swylke oper. The wordis ere gude wheper þay be sownned in þe mouthe, or eles *fourmede* in þe herte, ffor þay stire a mans herte to þe desyryng of Godd. Bot neuer-þe-les, with-owttene any swylke wordes, a clene thoghte of Godd or of any gostely thyng, as of vertue or of þe manhede of Criste, of þe joyes of Heuene, or of vndirstandyng of Haly Writte, with lufe, may be bettire þan slyke wordis. ffor a clene thoghte of Godd es sothefaste desyre to Hym, and þe mare gastely þat thi thoghte es, þe mare es thi desire, and for-thi be *pou* noghte in dowte ne in were when *pou* *prayer*s or thynkes one Godd or ells duse any owtwarde dedis to thyne euencristyne, wheper *pou* desyres Hym or noghte, ffor thi dedis schewes it. Neuer-þe-les if it be so þat all thi gude dedis bodyly and gastely ere a schewyng of thi desire to Godd, ʒit es per a *dyuersite*

And this habit is exercised in all religious actions.

Some foolishly think that they cannot have this desire of God except they are continually calling upon Him.

Good deeds prove the existence of the desire.

Especially the deeds of contemplative life.

I will endeavour to tell you something as to the way of nourishing this desire.

Think over the sins which you have committed.

And pray for your fellow-creatures.

Which is a precious ointment to the soul.

by-twyx gastely *and* bodily dedis, ffor dedis of contemplatyfe lyfe er properly and kyndly wirkyng of þis desire, bot owtwarde dedis ere noght so, and for-thi whene þou prayes or thynkes one Godd thi desire to Godd es mare hale, mare feruent, and mare gastely þan whene þou duse oþer dedis vn-to thyne euencristyne. Now þan if þou aske how þou sall kepe this desire and norische it, a litill I sall tell the, noghte for þou sall vse þe same *fourme* all way as I say, bot for þou sall hafe, if nede be, some wyssyng for to rewle the in thyne ocupacyone. ffor I may noghte, ne I cane noghte, tell the fully what es beste ay to þe for to vse, bot I sall say to þe *sumwhate* as me thynke. One nyghtis, aftir thi slepe, if þou will ryse for to *serue* thi Lorde, thou sall fele thi-selfe firste fleschely heuy, and *sumtyme* lusty, than sall þou dispose the for to pray or for to thynke som gude thoghte for to qwykkyne thi herte to Godd, and sett all thi besynes firste for to drawe vp thi thoghte fra werldly vanytes and fra vayne ymagynacyon^{ns} fallande in-to thi mynde, þat þou may fele *sum* deuocyone in thi saying, or ells, if þou will thynke of gostely thynges, þat þou be noghte letted with swylke vayne thoghtes of þe werlde or of þe flesche in thi thynkyng. There ere many maners of thynkynges, whilke ere beste to þe I cane noghte say, bot I hope þe whilke þou felis maste *sauour* in and maste riste for þe tyme it es beste for the. Thow may if þou wille *sumtyme* thynke ouer thi synnes be-fore donne and of thi freeltes þat þou fallis in ilke day, and aske *mercy* and forgyfnes for thaym. Also aftir this þou may thynke of synnes and of wrechidnes of thyne euencristene bodily and gastely with pete and of *compassione* of thaym, and cry *mercy* and forgyfnes for thayme als tendirly als iff þay ware thyne awene, and þat es a gude thoghte, ffor I tell þe for-sothe þou may make oþer mens synnes a *precyouse* oynement for to hele with thyne awene, saule when þou hase mynde of thaym. This oynement es *precyouse* all if þe spycery in it-selfe be noghte full clene, ffor it es taicle made of venym for to distroye venym, þat es to saye thyne awene synnes and oþer mens also broghte in-to þi mynde if þou bete þam wele with sorowe of herte, pete and *compassione*, þay *turne* vn-to taicle whilke makes thi saule

hale fra dryde and envye and brynges in lufe *and* charite to thyne euencristene. This thoghte es gude *sumtyme* for to hafe. Also pou may hafe mynde of þe manhede of oure Lorde in his byrthe or in his passione or in any of his werkes, and fede thi thoghte *with* gastely ymagynacyone of it for to stirre thyne affeccione to mare lufe of Hyme. This thoghte es gude and spedfull, namely when it *commes* frely of Goddes gyfte *with* deuocyone and feruour of þe spirite. Elles if a mane may noghte lightly hafe sauour ne deuocyone in it I halde it noghte spedfulle þane to a mane for to *prese* to mekill þare-till as if he walde gete it by maystry. ffor he sall mowe breke his heuede and his body and he sall neuer be þe nerre. ffor-thi me thynke vn-to þe it es gude for to hafe in mynde his manhede *sumtyme*, and if deuocyone and sauour *cume with* alle kepe it and folowe it for a tyme, bot leue of sone and hyng noghte to lange þare-appointe. Also if deuocyone *cum* noghte *with* mynde of þe passione stryne noghte to prese to mekill þare-after. Take esyly þat will *cume* and go furthe to some *oper* thoghte. Also *oper* þar bene þat ere mare gostely, as for to thynke of *vertus* and for to se by lyghte of vndirstandyng what þe vertu of mekenes es and how a mane sulde be meke. Also what es pacyence and clenness, rightwysnes, chastyte, and sobirte, and swylke *oper*, and how a man sulde gett all these *vertus*, and by swylke thoghtes for to hafe gret desire and langgyng to þise *vertus* for to hafe thayme, and also for to hafe a gastely syghte and þe desyre of þise *vertus*. A saule sulde mowe fele grete comforthe if a man had *grace* of oure Lorde, *with*-owttene whilke *grace* a man's thoghte es halfe blynde *with*-owttene sauour of gastely swetnes. Also for to thynke of þe sayntes of oure Lorde, of Appostills, Martirs, Confessours and haly virgyns, byhalde inwardly thaire haly lyffyng, þe *grace* and þe *vertus* þat oure Lorde gafe þam here liffande, and by þis mynde for to stirre thyn awene herte to take ensaumpille of þame vn-to better lyffyng. Also the mynd of oure Lady Saynt Marie abowne all *oper* sayntes, for to see by gostely eghe þe abowndance of *grace* in hire haly saule whene scho was here lyffand þat owre Lorde gafe hir allane passande all *oper* creatours; ffor in

Also meditate upon the incarnation of our Lord.

But do not force yourself too much to these thoughts.

Also meditate upon the different virtues.

And on the lives of the Saints, Martyrs, and Confessors.

Specialy of our Lady Saint Mary.

Who had all virtues in perfection.

But above all the character of Ihesu, who was a union of God and man.

And of the great works of God.

And of the mercy which the Lord has shewed to us.

hir was full-hede of all vertus *with-owt*tyne weme of synn. Scho had fulle mekenes and *perfit* charite, and fully *with* pise þe bewte of alle *oper* vertus so hally þat þare myghte no styrrynge of pride, envie, ne wrethe, ne fleschely lykyng, ne no manere of syne enter in-till hir herte ne defoule þe saule in no perty of it. The behaldynge of þe fairehede of þis blyssid saule sulde stirre a mans herte vn-to gostely comforthe gretly, and mekill mare þan abowne þis þe thynkyng of þe saule of Ihesu oure blyssid Lorde, the whilke was aned fully to þe Godhede, passand *with-owt*tyne *comparisons* oure Ladye and all *oper* creaturs. ffor in þe persons of Ihesu er two kyndis, þat es Godd *and* mane, fully anede to-gedir. By þe vertu of this blyssfull anynge whilke may noghte be saide ne *consayued* be manes wit, the saule of Ihesu ressayuede þe fulhede of wysedome and lufe and all gudnes, as þe Appostill saise: ‘*Plenitudo divinitatis inhabitavit in ipso corporaliter;*’ þat es þe Godhede was anede fully to þe manhede in þe saule of Ihesu and so by þe saule duellide in þe body. Þe mynde of þe manhed of oure Lorde on þis wyse þat es for to behalde þe vertus and þe *ouer-passande* grace of þe saule of Ihesu, sulde be *confortheabill* to a mans saule. Also mynd of þe myghte of þe wysedome *and* þe gudnes of oure Lorde in all his creaturs, ffor in als mekill als we may noghte see Godd fully in hym-selfe her lyffande, ffor-thi we sall be-halde hym, lufe hym and dred hym, and wondire hys myghte and his wysdome and his gudnes in his werkes and his creaturs. Also for to thynke of þe mercy of oure Lorde þat he hase schewed to þe and to me and to all synfull kaytyfes þat hase bene combirde in synne, speride so lange in þe deuells prisone, how oure Lorde sufferde vs pacyently in oure syne and tuke na vengeance of vs as he myghte ryghtfully hafe donne, and putt vs till helle, if his mercy had noghte lettide hym, bot for lufe he sparede vs, he had pete of vs, and sente his grace in till oure hertes and callid vs owte of oure syne, and by his *grace* hase turnede oure will hally to hyme for to hafe hym and for his lufe to for-sake all *maner* of syne. The mynde of þis mercy and þis gudnes made *with oper* circumstance mo þan I can or may reherse now bringes in-to my saule grete triste in oure

Lorde and full hope of saluacyone, and it kyndylls desire of lufe myghtily to þe joyes of Heuene. Also for to thynke of þe wrechidnes þe mischeues and þe perills, bodily and gastely, þat fallis in þis lyfe, and after þat for to thynke of þe joyes of Heuene how mekill blysse þare es and how mekill joye, ffor þare es no sýne, no sorowe, no passione, no payne, no hungre, no thriste, no sare, no sekene, no dowte, no drede, no schame, no schenchipp, no defaut of myghte, ne lakkyng of lyghte, ne wantynge of will ; bot thare es souerayne fairenes, lyghtenes, strenghe, fredom, hele, lykyng ay-lastande, wysedome, lufe, pees, wirchipe, sekirnes, ryste, joy and blysse *with-owttene* ende. The more þat þou thynkis and felis þe wrechidnes of þis þe more frequently sall þou desire þe joye and þe riste of þat blyssede lyfe. Many men er couetouse of werldly wyrchips and erthely reches, and thynkes nyghte and day, dremande and wakande, how and what maner þay myghte wyn þare-to, and for-getes þe mynde of thaym selfe of þe paynes of helle and of þe joyes of Heuene. Sothely þay are noghte wyse, thay ere lyke vn-to þe childir þat rynnes aftire buttyrflyes, and for þay luke noghte to thaire fete þay fall sumtyme and brekes þaire legges. What es all þe wirchipe and þe pompe of þis werlde in reches and jolyte bot a buttirflye ? Sothely noghte elles and zitt mekill lesse. Thare-fore I *praye* þe be þou couetouse of þe joyes of Heuene and þou sall hafe wirchepe and reches þat euer more sall laste. ffor at þe laste ende whene werldly couetouse mene brynges no gud in thaire handis, for all þe wirchips and rechesse er *turned* to noghte saue sorowe and payne, thane sall heuently couetous mene þat forsakes trewly all wayne wyrchips of þis werlde, or ells if þay hafe wirchips *and* reches þay sett noghte þaire lykyng ne þaire lufe in thaym, bot ay in drede, in meknes, in hope, and in sorowe sumtyme, and babydes þe mercy of Godd paciently, þay salle þane hafe fully þat þay hafe couetid, for thay sall be coround as kynges and sitt vpe *with* oure Lorde Ihesu in þe blysse of Heuene. Also þar are many *oper* meditacyons mo þan I kan say whilke oure Lorde puttis in-to a man's mynde for to stirre þe affeccyone and resone of þe saule to lathe vanytes of þis werlde and for to desyre þe

Also meditate upon the wretchedness of this life and the joys of Heaven.

Many are eager for the things of this world, like children running after butterflies.

But be thou covetous of the joys of heaven.

There are many other meditations, which I cannot here enumerate.

joyes of Heuene. These wordes I saye to þe noghte as I had fully schewede þese maners of meditacions as þay ere wrought in a manes saule, bot I touche thaym to þe a lyttill for þou sulde by þis littill vnderstande þe more. Noghte for-thi me thynke it es gude vn-to þe þat when thou disposes þe for to thynke of Godd as I hafe be-fore saide, or one oþer wyse, if thi herte be dulle and myrke and felis noþer witt ne sauour ne deuocione for to thynke, bot anely of a naked desyre *and* a wayke wille, þat þou walde fayne thynke of Godd bot þou can noghte, þan I hope it es gud to þe þat þou stryue noghte to mekill *with* thi selfe, as if þou walde by thyne awene myghte ouercome thi selfe, for þou myghte lightely ffall so in-to more myrknes, bot if þou ware þe more slye in thi wirkyng; and for-thi I hald it than moste sekure vn-to þe for to say thi pater noster and þine Aue Maria or þi matyns, or ells for to rede aponethi sauter, for þat is euer more a sekyr standarde þat will noghte faile, who so may cleue þer-to he sall noghte erre, and if þou may by prayenge gete deuocione, than, if þi deuocione be anely in affeccione, þat es in a grete desire to Godd *with* gastely delyte, halde furthe thi saynge *and* brek noghte lyghtely off, ffor it ffallis þat praynge *with* þe mouthe getis and kepis feruour of deuocione, and if a man cesse of saynge deuocione vanysche away. Neuer-þe-les if deuocione of prayere brynge to thi herte gastely a thoghte of þe manhed of oure Lorde, or of any oþer before-said, and þis thoghte sulde be lettide by þi saynge, þan may þou cesse of saynge and occupye þe in meditacyone, vntill it passe away. Bot of certayne thynges the by-houes be-warre in þi meditacione. Sum sall I tell þe. Ane, þat when þou hase had a gastely thoghte ouþer in ymagynyng of þe manhede of oure Lorde or of swylke bodily thynges, and þi saule hase bene fedd and comforthid þer-with, and passes away by þe-selfe, be þou noghte to besy for to kepe it still by maystry ffor it sall þan turne to pyne and to bitternes. Also if it passe noghte away bot duellis still in thi mynde by any trauell of þi selfe, and þou for comforth of it will noghte leue it, and þer-fore it reuys the fra þi slepe on nyghtys, or elles on dayes fra oþer gud dedis, þis es noghte wele, thou sall wilfully breke of

If you find your heart dull and dark break off your meditation and say your Pater Noster and Ave, or read your Psalter.

If these exercises bring to your heart a devout thought you may entertain it.

Yet strive not too much to retain such a thought.

And do not suffer it to interfere with your rest or your duties.

whene askis. 3a sumtyme when *pou* hase maste deuocoyone and ware latheste for to leue it, as whene it passes resonabile tyme or ells it *turnes* to dissesse of thyne euencristene, bot if *pou* do so elles *pou* dusse noghte wysely as me thynke. A werldly mane or womane *pat* felis noght *peraunter* deuocoyone twys in a 3ere, if he felid by *pe* grace of oure Lorde *compuncyone* for his synnes, or elles by a mynde of *pe* passione of oure Lorde, *pose* he ware put fra his slepe a nyghte or two or thre vn-till his heued werke, it es no force, for it comes to *pame* seldome; bot to the, or to a-noper mane or woman *pat* hase this *maner* of wirkyng in custome, as ware ilke *oper* day, it es spedfull for till hafe discrecyone in *3our* wyrkyng, noghte fully fall *per-to* for to folow it als mekill als will come. And I halde *pat* it es gud to *pe* for to vse *pis* maner in what deuocoyone *pat* *pou* be, *pat* *pou* hyng nogt to lange *pare-appone* ouper for to put *pe* fra thi mete or thi slepe in tyme, or for to disesse any *oper* mane vnskilfully. The wyse man sayse, 'Omnia tempus habent.' *Pat* es all thyngis hase tyme. Anoper thyng es this *pat* *pe* by-houys be-warre off. If thi thoghte be ocupied in ymagynacyone of *pe* manhede of owre Lorde or in any swilke *oper*, and after this *pou* erte besy *with* all *pe* desire of thi herte for to seke knawyng or felyng mare gastely of *pe* Godhede, prese noghte to mekill *par-after*, ne suffire noghte thi herte fall fra *pe* desire as if *pou* ware abydande or gapaud after *sum* qwent stirryng, or *sum* wondirfull felyng vthire *pan* *pou* hase had. Thou sall noghte do so. It es ynoghe to me and to *pe* for to haue desyre *and* langyng to oure Lorde, and if he will of his fre grace, *ouer* *pis* desire, send vs of his gostely lyghte and opyne oure gostely eghene for to se *and* knawe more of Hym *pan* we hafe had be-fore by comone trauell, thanke we Hym *par-of*, and if He will noghte for we er 3it noghte meke ynoghe, or ells we er noghte disposede by clennes of lyffynge in *oper* sydis for to ressayue his grace, than sall we mekly knawe oure awene syne and wrechednes, and hald vs payed *with* *pe* desyre *pat* we hafe to Hyme, and *with* oure comone thoghtes *pat* may lightly fall vudir oure ymagynacione; as of oure synns, or of Cristes passione, or of swilke *oper*; or ells

It is not with you as with those worldly people who only feel devotion once or twice in a year.

Hang not too long upon any one point of devotion.

Nor strive to push the imagination too far.

But be humbly instructed of Christ as far as He will teach you.

For it is presumption of our own wit to press too far into divine mysteries.

with prayers of þe sauter, or sum oþer and loue Hym with all oure hert þat He will gyff vs þat. If þou do oþer wyse þou may lyghtly be by-gyled by þe spiryte of oure errour, for it es presumptione a man by his awene wytt for to prese to mekill in-to knawying of gastly thynges, bot if he felid plente of grace, ffor þe wyse man saise þus, 'Scrutator maiestatis opprimetur a gloria.' þat es to say Raunsaker of þe myghte of Godd and of His Maieste with-owttene gret clenness and meknes sall be ouerlayde and oppresside of Hym-selfe¹.

X.

[THE VIRTUE OF OUR LORD'S PASSION.]

All men lie under sin, but

the greatest sins can be forgiven to the true penitent through the Passion of Jesus.

Wit thou wele dere ffrende þat þof þou had neuer done syne with thi bodi, dedly, ne venyall, bot anely this þat es called orygyall, for it es þe firste syne, and þat es the lossyng of thy ryghtwysnes whilke þou was mad in, suld þou neuer hafe bene safe if oure Lord Jhesu Criste by his passione had noghte delyuerde the and restorede þe agayne. And þou sall wit þat þou, be þou neuer so mekill a wreche, hafe þou done neuer so mekill syne, for-sake thi selfe and all thi werkes gude and ill, cry mercy and aske anely saluacyone by þe vertu of his precyouse passyone mekly and tristely, and with-owtten dowte þou sall haf it, and fra this orygyuall syn and all oþer þou sall be safe. 3a and þou sall be safe as ane ankir incluse, and noghte anely þou bot all cristene men and wymene þat trowes appone his passione and mekes þame selfe, knawande þaire wrechidnes, askand mercy and forgyfnes and þe fruyte of his precyouse passione, anely lawand þame-selfe to þe Sacramentes of haly kyrke, þof it be swa þat þay hafe bene cumbyrde in syne and with syne all þaire lyfe tyme, and neuer had felyng of gastely sauour or swetnes, or gastely knawynge of Godd, þay sall in this faith and in þair gud

¹ The Thornton MS. of this Treatise ends here. The Cambridge MS. has 19 more lines. The British Museum MS. stops considerably short of this. As the ending is marked in the Thornton MS., the additional matter in the Cambridge MS. has not been inserted.

will be safe by þe vertu of þe precyouse passione of oure Lorde Ihesu Criste, and com to þe blysse of Heuene. See here þe endles mercy of owre Lorde, how lawe He fallis to þe *and* to me and to all synfull caytyfs. 'Aske mercy and hafe it.' Thus said þe prophete in þe persone of oure Lorde, 'Om̄is enym quicunq̄us invocauerit nomen Domini saluus erit.' Ilke man, what þat he be, þat in-calles þe name of Godd, þat es to say askes saluacione by Ihesu and by his passione, he sall be safe. Bot pis curtasye of oure Lorde *sum* mene takes and erre safede *per*-by, and *sum* in traiste of his mercy and his curtasye lyffes still in pair synnes *and* wenys for to hafe it when þam lyst, and þan may þay noghte, ffor þay ere takyne or þay wit and swa þay dampne þam selfe. Bot now, sayse þou, if þis be sothe þou wondyrs gretly, for þat I fynde wretyne in *sum* haly mens saghes. *Sum* says, as I vndir-stande, þat he þat cane noghte lufe þis blyssed name Ihesu ne fynd ne fele in it gastely joye and delitabilite, *with* wondirfull swetnes in þis lyfe here, ffra þe souerayne joy and gastely swetnes in þe blysse of Heuene he sall be aliene and neuer sall he com þar-to. Sothely þise wordes when I here thaym or redis þam stonyes me and makis me gretly ferd ffor I hope as þou sayse þat many by þe mercy of Godd sall be safe be keypyng of his commandementes, and by verray repentance of paire euyll lyfe be-fore done, þe wylke felid neuer gastely swetnes ne inly sauour in þe name of Ihesu or in þe lufe of Ihesu. And for-thi I meruell me þe more þat þay say contrarye here-to as it semys. Als un-to þis I may say as me thynke, that there saynge if it be wele vndirstandene es sothe, ne it es noghte *contrarye* to þat that I hafe said, ffor þis name Ihesu es noghte ells for to say one Ynglische bot heler or hele. Nowe euer-ilk man þat lyffes in þis wrechid lyfe es gastely seke, ffor paire es na man þat lyffis *with*-owttene syne, whilke es gastely seknes, as Sayne Ihon sayse of hym-selfe and oþer *per*fite mene thus, 'Si dixerimus quod peccatum non habemus ipsi nos seducimus, et c^a.' If we say þat we hafe na syne we begile oure-selfe and sothefastnes es noghte in vs. And for-þi he may neuer fele ne come to þe joyes of Heuene, vn-to he first be made hale of þis gostely seknes. Bot

But some are beguiled by their knowledge of this mercy into a presumptuous trust.

How then can some learned men declare that none can be saved who do not love the name of Jesus, when there is hope for all penitent sinners?

Their words if well understood are true.

For no man
can be saved
who desires
not and loves
not salvation,
and Jesu is
salvation.

þis gastely may na mane haf þat hase vse of resone, bot if he desire it and lufe it and hafe delite þar-in in als mekill als he hopis for to get it. Now þe name of Ihesu es noghte elles bot þis gastely hele. Whare-fore it es sothe þat þay say þat þar may na mane be safe bot if he lufe *and* lyke in þe name of Ihesu ffor þar may na mane be gastely hale bot if he lufe and desire gastely hele; ffor ryght als a mane ware bodily seke þer ware nane erthely thyng sa dere ne so nedfull to hym, ne so mekill suld be desyrid of hym, als bodily hele (ffor þofe þou wald gyff hyme all þe rechis and þe wirchips of þis werlde and noghte make hym hale of þat þou myghte, þou plesid hym noghte)—ryghte so it es to a mane þat es seke gastely and felis þe payne of gastely seknes. Nathyng es so dere, so nedfull, ne so mekill desirid of hym als his gastely hele, and þat es Ihesu, withowtten whilke all þe joyes of Heuene may noghte lyke hym. And this es þe skill as I hope whi oure Lorde when he tuke mankynde for oure saluacyon, he walde noghte be called by na name betakenande his endles beyng, or his myghte, or his wysdome, or his ryght-wysnes, bot anely by þat that was cause of his comyng and þat was saluacyone of mans saule. Whilke saluacione was maste dere and maste nedfull to mane, and þis saluacyone betakens þis name Ihesu. Ðan bi this it semes þat þer may na man be safe bot if he lufe Ihesu, ffor þer may na mane be safe bot if he lufe saluacyone, whilke lufe he may hafe þat lyfes and dyes in þe laweste degre of charite. Also I may say on a-noþer wyse þat he þat cans noghte lufe þis blessed nam Ihesu with gastely myrthe, ne enjoye in it with heuently mclodye here, he sall neuer hafe ne fele in þe blysse of Heuene þat fulhede of souerayne joye, þe whilke he þat myghte in þis lyfe by habondance of perfite charite enjoye in Ihesu sall hafe *and* fele, and so may paire saynge be vndirstanden. Neuer-þe-les he sall be safe and hafe full mede in þe syghte of Godd, all if he be in þis lyfe in the laweste degre of charite by keypyng of Goddes commandementes, ffor Criste sayse in the Gospelle, 'In domo Patris mei mansiones multe sunt.' In my fadir house erre many sere dwellynges. Sum are for perfitt saules, þe whilke in þis lyfe ware fulfillede of

It was for this
reason that
our Lord took
that name.

Nor can any
enjoy heaven
who love not
this blessed
name here.

Yet a man
can be saved
who is in the
lowest degre
of love.

grace of þe Haly Gaste, and sang louyngs to Godd in contem-
 placione of Hym *with* wonderfull swetnes and heuenly *savour*.
 Þise saules, for þay hade maste charite, sall haue hegheste mede in
 þe blysse of Heuene, ffor þise ere callid Goddes derlyngs. Othir
 saules þat ere in þis lyfe *inperfite* and erre noghte disposed to
contemplacyone of Godd, ne had noghte þe fullhede of charite, as
 apostells or martirs had, in þe begynnyng of haly Kirke, þay
 sall haue þe lawere mede in þe blyse of Heuene, ffor þise er
 callede Goddis frendis. Þus callis oure Lorde chosene saules in
 haly writt, sayand thus, ‘Comedite amici et inebriamini caris-
 simi.’ Mi frendes ete 3e, and my derlynges be 3e drunkyn. As
 if oure Lorde said one þis wyse, 3e þat er my frendis for 3e keped
 my comandmentes and sett my lufe be-fore þe lufe of þe werlde,
 and lufed me more þan any *oper* erthely thyng, 3e sall be feedd
with gastely fude of þe brede of lyfe. Bot 3e þat er my derlynges
 and noghte anely kepid my comandementis bot also of 3oure
 awene fre will fulfillede my consailles, and ouþer þat 3e luffed me
 anely enterely *with* all þe myghtes of 3oure saule, and brynnede
 in my lufe *with* gastely delyte, as did pryncypally þe apostills
and martirs and all *oper* þat myghte come by *grace* to þe gyfte
 of *perfeccione*, 3e sall be made drunken *with* þe freeste wyne
 in my celer, þat es þe souereyne ioye of lufe in þe blysse of
 Heuene. To the whilke blise he brynge vs þat boghte vs *with*
 his *precyouse* passione, Ihesu Criste, Goddes sone of Heuene.
 Amen.

Some there
 are of great
 advances in
 God's love.
 These are
 God's dar-
 lings.

Others of
 lower attain-
 ment who are
 God's friends.

GLOSSARY.

- ABILED**, v. made strong or able, p. 20, l. 30.
Althirhegeste, adj. superl. highest of all, p. 1, l. 12. Thus altherfayrest, altherfynest, altherswettest. Vide *Gloss. to Alliterative Poems*.
Ane, anely, anelynes—alone, loneliness, 'by mine ane,' by myself, p. 5, ll. 5, 6, 12.
Anehede, s. oneness, union, p. 14, l. 3.
Arett, v. attribute, p. 31, l. 23.
Awe, v. owe, ought, p. 11, l. 4.

Bot, adv. except, p. 1, l. 16.
Bouksomnes, s. obedience, duty, p. 10, l. 36.
Brennande, adj. burning, p. 14, l. 12.
By-houely, adj. befitting, p. 26, l. 18.
By-houys, adv. by all means, fittingly, necessarily, p. 5, l. 15.

Charge, s. heaviness, p. 9, l. 12.
Chese, v. go, journey, p. 5, l. 18.
 "Towards chartris they chese, these
 chevalrous knyghttes,"
 Morie Arthure, 1618.
Cheson, s. reason, good cause, p. 10, l. 5.
Comonynge, s. communion, p. 16, l. 17.
Compleccione, s. embracing, fleshly intercourse, p. 13, l. 11.

Cuppellynge, s. joining, p. 34, l. 1.

Dede, s. death, p. 2, l. 4.
Defaile, v. lack, p. 2, l. 11.
Descrynede, v. described, p. 15, l. 32.
Desederabill, adj. desirable, p. 2, l. 31.
Distreynede, v. distracted, p. 18, l. 31.
Drede, s. fear; "na drede þat ne þay ere," 'no fear but that they are,' p. 4, l. 18.

Eggyng, s. edging, temptation, p. 12, l. 26.
Elde, s. old age, p. 10, l. 35.
Enchesone, s. reason, cause, p. 7, l. 6.

Faile, s. hurt; "what may do faile," 'what can cause harm,' p. 3, l. 25.
Fandene, v. found, p. 4, l. 30.
Fette, s. feet, p. 8, l. 4.
Forbrekes, v. utterly breaks, p. 17, l. 18.
For-thi, adv. therefore, p. 10, l. 29.
Fremede, adj. (Ger. *fremde*), unconnected by blood, strange, p. 8, l. 20.
Full, adj. foul, p. 7, l. 17.
Fullhede, s. fulness, p. 38, l. 1.
Fychede, v. pierced, thurgh-fychede, pierced through, p. 2, l. 7.

- Ger, v. make, cause, p. 31, l. 6.
- Gillery, s. trickery, cheating, p. 11, l. 18. (Still in use in Lincolnshire.)
- Gretynge, s. crying, grieving, p. 5, l. 11.
- Greuesnes, s. grievousness, p. 3, l. 17.
- Gruchynge, s. grudging, grumbling, p. 13, l. 31, p. 30, l. 34.
- Haver, s. possession, property, p. 24, l. 17.
- Hele, s. salvation, p. 1, l. 12.
- Hille, v. heap up, p. 31, l. 7.
- His, pron. = its, p. 15, l. 16.
- Hope, v. think, p. 36, l. 21.
- Hyghte, v. promised, p. 7, l. 1.
- Incluse, adj. fixed firmly, p. 42, l. 21.
- Inlawes (Harl. MS. insawes), v. plants or sows in, p. 3, l. 16.
- Kennede, v. made to know, taught, p. 16, l. 18.
- Knowe (be a knowe), perceive, acknowledge, p. 31, l. 22.
- Kyndly, adv. natural, p. 14, l. 11.
- Lappid, v. wrapped, p. 5, l. 2. (Still in use in Lincolnshire.)
- Lare, s. lore, instruction, p. 13, l. 17.
- Laude, adj. lewd, empty, void of, p. 11, l. 3.
- Lawand, v. humbling, p. 42, l. 25.
- Leche, v. heal, p. 2, l. 7.
- “Lenge; at Lusscheburghe to lechene hys knyghtes.”
Morte Arthure, 2388.
- Lelely, adv. loyally, truly, heartily, p. 3, l. 9.
- Lessynge, s. losing, p. 4, l. 8.
- Letys, v. stoppest, p. 10, l. 30.
- Lichoure, s. lecher, p. 11, l. 10.
- Loute, v. worship, p. 9, l. 17.
- “All ledis me lowttede that lengede in erthe.” *Morte Arthure*, 3286.
- Manerewyse, s. manner, fashion, p. 14, l. 18.
- Mawmetryse, s. idolatry, p. 9, l. 19; mawmet or mammet = puppet, image.
- Maystry, s. violence, force, p. 37, l. 11.
- Medle or melle, v. mix, mingle, p. 22, l. 27.
- Medled or mellid, adj. mixed, p. 24, l. 6, p. 27, l. 4.
- Mene, v. say, tell, (A.-S. *mœnan*, vide *Gloss. Allit. Poems*); “als mekill to be mene,” ‘as much as to say,’ p. 1, l. 4.
- Mengede, v. mingled, mixed, p. 1, l. 17. Thus of Tubal it is said, “To sundren and mengen wise he was.” *Genesis and Exodus*, 468.
- Merghly, adv. to the marrow, p. 2, l. 8.
- Mirke, adj. dark, p. 20, l. 22.
- Mowe, v. must, p. 20, l. 22.
- Myssawe, s. want of respect, p. 11, l. 1.
- Myster, s. need, p. 12, ll. 5, 13.
- Nennenyd, v. spoken, named, p. 5, l. 21.
- Nerehand, adv. nearly, p. 2, l. 9.
- Nerre, adj. nearer, p. 14, l. 16.
- Noye, s. sorrow, annoyance, disgust, contempt, p. 3, l. 18, p. 4, l. 7.
- Obstance, s. substance, p. 18, l. 27.
- Okyre, s. extortion, usury, p. 11, l. 19.
- Onane, adv. anon, presently, p. 31, l. 10.
- Oo, oone, adj. one, p. 22, l. 29.
- Ouerganger, s. overcomer, p. 29, l. 21.
- Ouer-heghede, v. overset, p. 8, l. 5.
- Oys, s. use, p. 11, l. 13.
- Oysede, v. used, p. 13, l. 29.
- Peraunter, adv. peradventure, p. 41, l. 4.

- Perré**, s. jewellery, p. 27, l. 25.
Prow, s. profit, p. 12, l. 24.
Pure, adj. poor, p. 5, l. 1.
Pyne, s. sorrow, p. 40, l. 31.
- Quemfull**, adj. earnest, hearty, p. 33, l. 10.
Qwent, adj. quaint, curious, p. 41, l. 22.
- Raunsaker**, s. investigator, p. 42, l. 7.
Redies, v. prepares; "redies thee," 'makes thyself ready,' p. 3, l. 4.
Rewe, v. draw away, steal, p. 8, l. 18.
Rufyngs, s. talkings, sayings, p. 17, l. 32.
Ruysand, v. raising, puffing up, p. 12, l. 22.
- Sadely**, adv. firmly, p. 14, l. 6.
Saghes, s. saws, doctrines, teaching, p. 43, l. 12.
Schenchipp, s. injury, mischief, p. 39, l. 8.
Sekyrlly, adv. securely, p. 5, l. 18.
Sensualite, s. the senses, p. 13, l. 21.
Sere, adj. several, various, p. 9, l. 6.
Skyll, s. reason, p. 13, ll. 21, 27.
Slokyns, v. slackens, quenches, p. 3, l. 12.
Sothely, adv. truly, surely, in sooth, p. 1, l. 4.
Speride, v. enclosed, p. 38, l. 25.
 "Quhu Lucifer, þat deuel dwale,
 Brogt mankinde in sinne and bale
 And held him *sperd* in helles male."
Genesis and Exodius (E.E.T.S.), l. 22.
- Stallworthely**, adv. strongly, violently, p. 6, l. 8.
Stere, v. direct, encourage, p. 25, l. 4.
Stonyes, v. astonish, overwhelm, p. 43, l. 18.
Strobillynge, s. trouble, distraction, p. 22, l. 2.
- Stryne**, v. strain, p. 37, l. 16.
Swylke, adj. such, p. 11, l. 3.
Sybbe, adj. near in blood, p. 8, l. 20.
Sythes, v. times, oft-sythes, often-times, p. 16, l. 19.
- Tagillynge**, s. entangling, p. 13, l. 6.
Taicle, s. salve, p. 36, l. 31.
Takynnynge, s. token, mark, seal, p. 2, l. 3.
Tene, s. sorrow, misery, p. 8, l. 26.
 "That shall turne the to tene and torfere for ever."
Morte Arthure, 1956.
- Tente**, v. attended to, cared for, p. 28, l. 2.
Thythen, adv. thence, p. 2, l. 27.
Tothire, adj. second, p. 10, ll. 3, 28.
Tranlyouse, adj. laborious, active, p. 29, l. 23.
- Umbethynke**, v. remember, p. 10, l. 21.
Unbuxomnes, s. insubordination, disobedience, p. 20, l. 7.
Unmyghty, adj. weak, p. 10, l. 35.
Chaucer.
Unnethes, adv. scarcely, hardly, p. 2, l. 8.
 "At the grete instaunce of the kyngge unnethe coude he gete Saint Hughe, but at the last by commandment of his oneryst he was sent into the reame of England." *Life of S. Hugh, Golden Legend*.
- Vagacyone**, s. wandering, p. 14, l. 6.
Vnkouande, adj. ignorant, foolish, p. 35, l. 19.
Vnskillwyse, adj. foolish, vain, p. 14, l. 29.
- Weme**, s. trace, stain, p. 38, l. 1.
Wende, v. thought, p. 29, l. 17.
Witterly, adv. entirely, completely, p. 25, l. 25.

- Wrethe, v. anger, p. 12, l. 27.
 Wyete, v. know, p. 4, l. 30.
 Wyne, v. obtain, win, p. 11, l. 3.
 Wysyng, s. knowing, information,
 p. 36, l. 8.
- Yevynge, v. giving, p. 22, l. 10.
 Ynesche, adv. towards, p. 8, l. 20.
- zarenande, adv. concerning, touch-
 ing, towards, p. 2, l. 17.
- zede or zode, v. went, p. 4, l. 26.
 "And al day þe lorde þus zede his
 gate." *All. Poems, A. 525.*
- zernynge, s. longing, yearning for,
 p. 2, l. 18.
 "zelde þe, syr, zapely, zife þou bi lyfe
 zernes." *Morte Arthure, 1502.*
- zettide, v. poured-out-zettide,
 poured out, p. 1, l. 1; in-zet-
 tyng, pouring in, p. 4, l. 9.
- zitt, adv. yet, p. 7, l. 25.

ERRATA.

- P. 5. l. 22. *For nennenyd read neuenyd.*
 P. 10. l. 6. *For nenenes read neuenes.*

Vertical line of text or a page number on the left side.

0.

1.

2.

3.

4.

5.

6.

7.

8.

9.

0.

1.

2.

3.

4.

5.

6.

7.

8.

9.

0.

1.

2.

3.

4.

5.

6.

7.

8.

9.

Early English Text Society.

English Prose Treatises

of

Richard Rolle de Hampole.

(Who died A. D. 1349.)

EDITED FROM ROBERT THORNTON'S MS. (Cir. 1440 A. D.)

IN THE LIBRARY OF LINCOLN CATHEDRAL,

BY

GEORGE G. PERRY, M. A.,

PREBENDARY OF LINCOLN AND RECTOR OF WADDINGTON,

EDITOR OF *Morte Arthure*.

LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY,

BY N. TRÜBNER & CO., 60, PATERNOSTER ROW.

—
MDCCCLXVI.

Price One Shilling.

Early English Text Society.

Committee of Management :

DANBY P. FRY, Esq.	RICHARD MORRIS, Esq.
FREDERICK J. FURNIVALL, Esq.	H. T. PARKER, Esq.
FITZEDWARD HALL, Esq.	REV. GEORGE G. PERRY.
REV. J. R. LUMBY.	REV. WALTER W. SKEAT.

(With power to add Workers to their number.)

Honorary Secretary :

HENRY B. WHEATLEY, Esq., 53, BERNERS STREET, LONDON, W.

Bankers :

THE UNION BANK OF LONDON, REGENT STREET BRANCH,
14, ARGYLL PLACE, W.

The Publications for 1864 are :—

1. EARLY ENGLISH ALLITERATIVE POEMS (about 1320-30 A. D.). Edited for the first time from a unique Cottonian MS. by R. MORRIS, Esq. 1*ls.*
2. ARTHUR (about 1440 A. D.) Edited from the Marquis of Bath's unique MS. by F. J. FURNIVALL, Esq., M.A. 4*s.*
3. W. LAUDER'S TRACTATE CONCERNYNG YE OFFICE AND DEWTIE OF KYNGIS, ETC. (1556 A. D.) Edited by F. HALL, Esq., D.C.L. 4*s.*
4. SIR GAWAYNE AND THE GREEN KNIGHT (about 1320-30 A. D.) Edited from a unique Cottonian MS. by R. MORRIS, Esq. 10*s.*

The Publications for 1865 are :—

5. OF THE ORTHOGRAPHIE AND CONGRUITIE OF THE BRITAN TONGUE, a treatise noe shorter then necessarie, be ALEXANDER HUME. Edited for the first time from the unique MS. in the British Museum (about 1617 A. D.), by HENRY B. WHEATLEY, Esq. 4*s.*
6. LANCELOT OF THE LAIK. Edited from the unique MS. in the Cambridge University Library (about 1500 A. D.), by the Rev. WALTER W. SKEAT, M.A. 8*s.*
7. THE STORY OF GENESIS AND EXODUS, an Early English Song, about 1250 A. D. Edited for the first time from the unique MS., of about 1300 A. D., in the Library of Corpus Christi College, Cambridge, by R. MORRIS, Esq. 8*s.*
8. MORTE ARTHURE: the Alliterative Version. Edited from ROBERT THORNTONE'S unique MS. (about 1440 A. D.) at Lincoln, by the Rev. GEORGE PERRY, M.A., Prebendary of Lincoln, 7*s.*
9. ANIMADVERSIONS UPON THE ANNOTACIONS AND CORRECTIONS OF SOME IMPERFECTIONS OF IMPRESSIONES OF CHAUCER'S WORKES, reprinted in 1598; by FRANCIS THYNNE. Edited from the unique MS. in the Bridgewater Library, by G. H. KINGSLEY, Esq., M.D. 4*s.*
10. MERLIN, OR THE EARLY HISTORY OF ARTHUR. Edited for the first time from the unique MS. in the Cambridge University Library (about 1450-1460 A. D.), by HENRY B. WHEATLEY, Esq. Part I. 2*s.* 6*d.*
11. LYNDESAY'S MONARCHE. Edited from the First Edition by JHON SKOTT, in 1552, by FITZEDWARD HALL, Esq., D.C.L. Part I. 3*s.*
12. THE WRIGHT'S CHASTE WIFE, a Merry Tale, from the unique Lambeth MS. 306. Edited for the first time by F. J. FURNIVALL, Esq., M.A. 1*s.*

The Publications for 1864 and 1865 can still be purchased at the original subscription of one guinea for each year.

The Society's Report, January 1866, with Lists of Texts to be published in future years, etc. etc., can be had on application to the Hon. Secretary, HENRY B. WHEATLEY, Esq., 53, Berners Street, W.

The publications of *The Early English Text Society* are divided into Four Classes. I. Arthur and other Romances. II. Works illustrating our Dialects and the History of our Language, including a Series of re-editions of our early Dictionaries. III. Biblical Translations and Religious Treatises. IV. Miscellaneous. The following are some of the works which in future years will be published in each of the Classes.

I.

The Romance of Arthour and Merlin. From the Auchinleck MS. (ab. 1320-30 A.D.), and the Lincoln's Inn and Douce MSS.

The History of the Saint Graal or Sank Ryal. By Henry Lonelich, Skynner (ab. 1440 A.D.). To be re-edited from the unique MS. in the Library of Corpus Christi Coll., Cambridge, by F. J. Furnivall, Esq., M.A.

Syr Thomas Maleor's Mort d'Arthur. To be edited from Caxton's edition (1485 A.D.) with a new Preface, Notes, and a Glossary.

The Arthur Ballads.

The Romance of Sir Tristrem. To be edited from the Auchinleck MS.

The English Charlemagne Romances. From the Auchinleck and other MSS.

The Romance of Sir Generides. From the MS. in Trin. Coll., Cambridge.

The Romance or Legend of Sir Ypotis. From the Vernon and other MSS.

The Romance of William and the Werwolf. To be edited from the unique MS. in the Library of King's Coll., Cambridge.

II.

Hampole's Version of, and Commentary on, the Psalms. To be edited from a Northern MS. by R. Morris, Esq.

Hampole's other English Works in the Northern dialect.

The Gospel of Nicodemus in the Northumbrian dialect. To be edited for the first time from Harl. MS. 4196, &c., Cotton-Galba, E ix., by R. Morris, Esq.

Lives of Saints, in the Southern dialect. To be edited from the Harleian MS. 2277 (ab. 1305 A.D.), by R. Morris, Esq.

The *Catholicum Anglicum*, from Lord Monson's MS. To be edited by H. B. Wheatley, Esq.

Abcedarium Anglico-latinum, pro Tyrunculis, Richardo Hulæto exscriptore. Londini, 1552.

A little Dictionary for Children (W. de Worde), or a shorte Dictionaris for yonge beginners (ed. Evans, 1566), by J. Withals. (The earliest edition, to be collated with the succeeding editions.)

An Alvearie or Quadruple Dictionaris in Englishe, Latin, Greeke, and French, by John Baret. (The edition of 1580 collated with that of 1573.)

III.

The Old and New Testament in Verse. To be edited from the Vernon MS. by R. Morris, Esq.

Early English Sermons before 1250 A.D.: two collections. To be edited from unique MSS. in the Libraries of Lambeth Palace and Trinity Coll., Cambridge, by R. Morris, Esq.

Medytacions of the Soper of our Lorde Ihesu, &c., perhaps by Robert of Brunne. To be edited from the Harl. MS. 1701 (ab. 1360 A.D.), &c., by F. J. Furnivall, Esq., M.A.

Lydgate's Life of St. Edmund. From the presentation MS. to Henry VI., Harl. 2278.

IV.

Chaucer's Prose Works. To be edited from the MSS. by R. Morris, Esq.

Three different Versions of Piers Plowman, in separate editions. To be edited from the MSS. by the Rev. W. W. Skeat, M.A.

Lydgate's Works.

Le Venery de Twety and The Master of the Game. To be edited from the MSS. by Alfred Sadler, Esq.

Barbour's Brus. To be edited from the MSS. in St. John's College, Cambridge, &c., by J. Peile, Esq., M.A., and the Rev. W. W. Skeat, M.A.

Early English Text Society.

The Subscription is £1 1s. a year, due in advance on the 1st of JANUARY, and should be paid either to the Society's Account at the Union Bank of London, 14, Argyll Place, Regent Street, W., or by post-office order to the Hon. Secretary, HENRY B. WHEATLEY, Esq., 53, Berners Street, London, W.

The Publications for 1866 will be—

13. Sainte Marherete, be Meiden ant Martyr. Three Texts of ab. A.D. 1200, 1310, 1350. First edited in 1862, by the Rev. Oswald Cockayne, M.A. and now re-issued. 2s.
 14. The Romance of Kyng Horn, Floris and Blancheflour, and the Assumption of the Blessed Virgin. Edited from the MSS. in the Library of the University of Cambridge and the British Museum, by the Rev. J. Rawson Lamb. 3s. 6d.
 15. Political, Religious, and Love Poems from the Lambeth MS. No. 306, and other sources. Edited by F. J. Furnivall, Esq., M.A. 7s. 6d.
 16. A Tretise in English breuely draws out of be booke of Quintis essencis in Latyn, þur Hermys be prophete and king of Egipt, after þe flood of Noe, fader of Philosophis, hadde by reuelacions of an aungel of God to him sente. Edited from the Sloane MS. 75, by F. J. Furnivall, Esq., M.A. 1s.
 17. Parallel Extracts from 29 Manuscripts of *Piers Plowman*, with Comments, and a Proposal for the Society's Three-Text Edition of this Poem, by the Rev. W. W. Skeat, M.A. 1s.
 18. Hall Meidenhad, ab. 1200 A.D. Edited for the first time from the MS. (with a translation), by the Rev. Oswald Cockayne, M.A. 1s.
 19. Sir David Lyndesay's Monacho, Part II. the Complaynt of the King's Papiuge, and other Minor Poems. Edited from the first editions, by F. Hall, Esq., D.C.L. 3s. 6d.
 20. English Prose Treatises of Richard Rolle de Hampele. Edited from Robert of Thornton's unique MS., by the Rev. G. Perry, M.A. [In the Press.]
- Merlin. Part II. Edited by Henry B. Wheatley, Esq. [In the Press.]
Dan Michel's Avenbite of Inwyt, or Remorse of Conscience, in the Kentish dialect, 1340 A.D. To be edited from the unique MS. in the British Museum, by Richard Morris, Esq. [In the Press.]
Levins's Manipulus Vocabulorum, 1570, the first of the Dictionary Series. To be edited by Henry B. Wheatley, Esq. [Copied.]

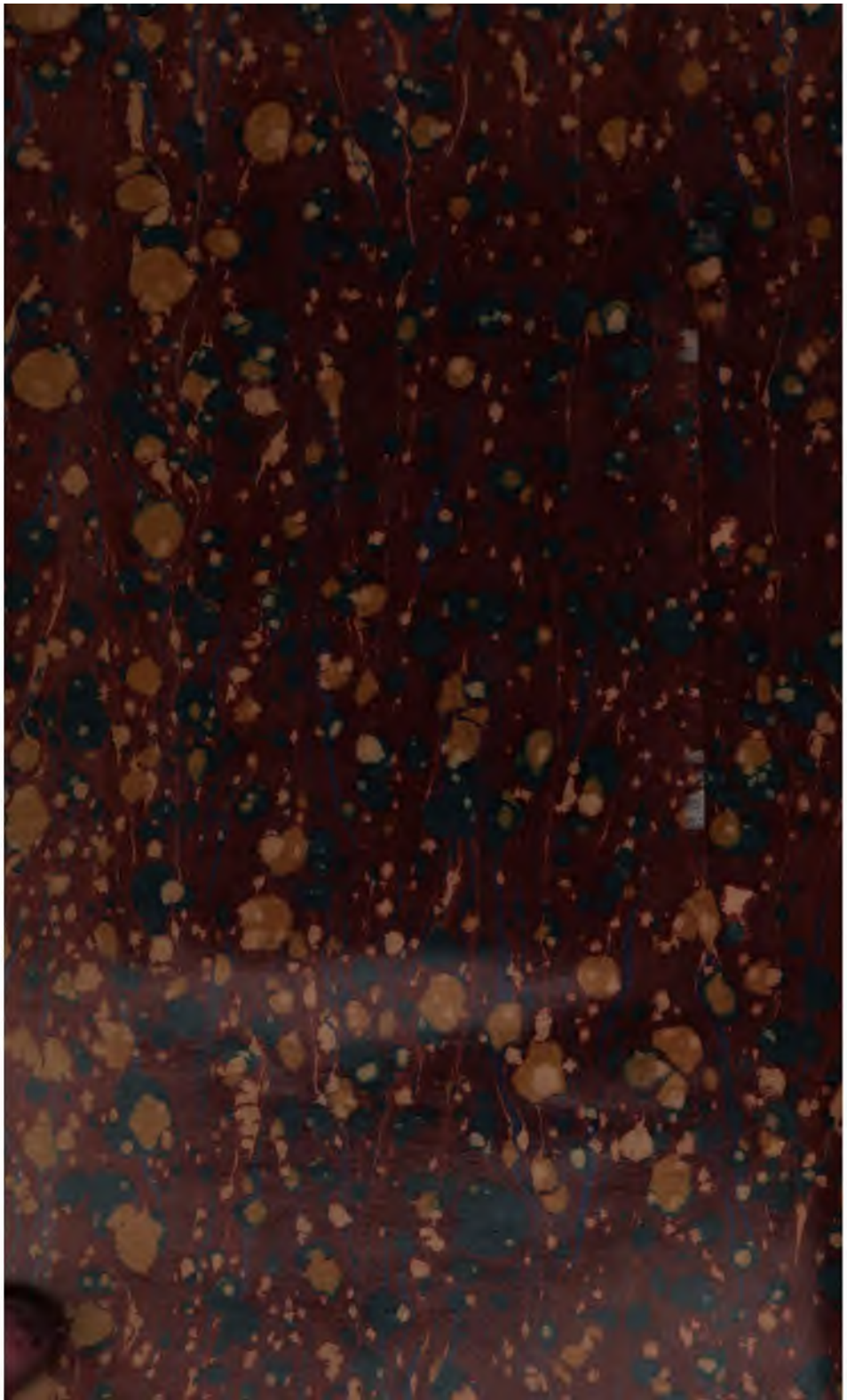
And as many of the following as the amount of subscriptions will justify the Committee in issuing:—

- The Romance of Partonay or Lusignan. To be edited for the first time from the unique MS. in the Library of Trin. Coll. Cambridge, by the Rev. W. W. Skeat, M.A. [In the Press.]
Dan Jon Gaytrier's Sermon; The Abbye of S. Spirit; Sayne Jon, and other pieces in the Northern dialect. To be edited from Robert of Thornton's unique MS., by the Rev. G. Perry, M.A. [In the Press.]
The Babees Boke, The Children's Book, Urbanitatis, The Boke of Nourture, Wynkyn de Worlde's Boke of Keruyng, etc., with some French and Latin Poems on like subjects. To be edited from Harleian and other MSS., etc., by F. J. Furnivall, Esq., M.A. [In the Press.]
Hymns to the Virgin and Christ; the Parliament of Devils; and other Religious Poems. To be edited from the Lambeth MS. 833, by F. J. Furnivall, Esq., M.A. [In the Press.]
Palladius on Husbandrie, the earliest English Poem on Husbandry. To be edited from the unique MS. in Colchester Castle (ab. 1425 A.D.), by the Rev. Barton Lodge, M.A. [In the Press.]
Lives of St. Juliana and St. Katherine, and other early pieces before 1250 A.D. To be edited from the MSS. (with a translation), by the Rev. O. Cockayne, M.A. [In the Press.]
The Knight de la Tour Landry, 1372. To be edited from the Harl. MS. 1764, by Thomas Wright, Esq., and Mr. William Kossiter. [In the Press.]
Mirk's Duties of a Parish Priest, in verse. To be edited for the first time from the MSS. in the British Museum and Bodleian Libraries (ab. 1420 A.D.), by E. Peacock, Esq. [Copied.]
Various Poems relating to Sir Gawayne. To be edited from the MSS., by Richard Morris, Esq. [Copied.]
Cursor Mundi, or Cursur o Worlde, in the Northern dialect. To be edited from the MSS. in the British Museum and Trinity College, Cambridge, by Richard Morris, Esq., Part I. [Copied.]
Mynster Jon Gardener, and other early pieces on Herbs, etc. To be edited from the MSS., by W. Aldis Wright, Esq., M.A. [Copied.]
An Old English Bestiary of ab. 1250 A.D. To be edited from an Arundel MS., by Richard Morris, Esq. [Copied.]

LONDON: TRÜBNER & CO., 60, PATERNOSTER ROW.
EDINBURGH: T. G. STEVENSON, 22, SOUTH FREDERICK STREET.
GLASGOW: OGLE & CO., 1, ROYAL EXCHANGE SQUARE.
BERLIN: ASHER & CO., UNTER DEN LINDEN, 20.
NEW YORK: G. P. PHILES & CO., NASSAU STREET.
PHILADELPHIA: J. B. LIPPINCOTT & CO.



Vertical line on the right side of the page.



Stanford University Libraries



3 6105 005 675 165

DEC 28 1977

JUN 8 '66

MAR 29 '68

MAY 4 1969

~~NON CIRCULATING~~

NOV 18 '66

MAY 18 1969

Stanford University Library

Stanford, California

APR 8 1966

In order that others may use this book,
please return it as soon as possible, but
not later than the date due.



